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THE GENERAL  
BAPTIST REPOSITORY,

AND

MISSIONARY OBSERVER;

PUBLISHED UNDER

*THE SANCTION OF THE ANNUAL ASSOCIATION OF THE*

NEW CONNEXION :

AND

THE PROFITS DEVOTED TO THE PUBLIC INSTITUTIONS  
SUPPORTED BY THAT UNION.

VOLUME V.—NEW SERIES.

1838.

“ The maintenance and prosperity of a Religious Connexion, very materially depend on the circulation of a spirited Periodical.”—ANON.

LONDON :

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HAM; WILSON & CO., HALIFAX; J. & T. TAYLOR, NORTHAMPTON; AND  
AT THE GENERAL BAPTIST DEPOSITORY, LEICESTER.

## PREFACE.

IN concluding the present series of the *General Baptist Repository*, it might appear suitable that some general and explanatory observations should be offered on the past, but as the esteemed and retiring Editor has inserted a candid farewell address to our readers, and as the alterations proposed are the entire work of the Association to whom this periodical belongs, a few general hints and suggestions, of a prospective character, will suffice.

It will be freely and universally admitted, that it is desirable and important that our denomination should maintain a periodical of its own, which shall be devoted to its interests, promote its improvement, and, if possible, become so productive as to contribute pecuniary assistance to its public institutions. This periodical will be successful in these respects in proportion to the extent to which it is encouraged by our churches, supported by our ministers and friends, and purchased and perused by our people.

Many of its friends and supporters have expressed regret that any reduction should take place in the work, but it must be obvious to all, that the alteration in the price of it, will bring the future series more entirely within the reach of our younger and less wealthy members; and we would hope that if suitable means are adopted to bring it before their notice, and render it interesting and instructive, its circulation, and consequently its usefulness, will very greatly increase.

Of our ability to support and render respectable and productive a work which shall be an index of the spirit, a journal of the transactions, and a means of promoting the union and sympathy of our denomination, only one opinion can be entertained. With more than one hundred ministers in England, with members of our churches amounting to nearly fourteen thousand, and with hearers to the amount of at least thirty thousand more, surely we are able to sustain a circulation of three or four thousand copies monthly. "Let us try." Let there be an entire union in our ministers and our people in securing this object. Let us adhere to, support, recommend, and contribute to our own periodical. Our connexion with each other, our regard to the honour, and respectability, and prosperity of our denomination, and solicitude to promote a zealous co-operation in all our churches for the welfare and support of our public institutions, apparently claim this at our hands.

It is one feature of our future arrangements, that the excellency of the periodical is made, more than ever it did previously, to depend on the communications of our ministers and correspondents. Several of these have already given their promise to supply us occasionally with their contributions. And we do hope, as the entire editorial salary, previously devoted to this object, is suppressed, and as every regular minister's and authorised agent's communications are received without the former charge of postage, that all our ministers, both juniors and

## PREFACE.

seniors, will favour us with their help. Perhaps a suggestion or two, offered in the most candid manner, will be as well received as they are well meant. Articles, essays, &c. which explain or defend our own sentiments, will of course ever be acceptable and useful to our readers; also, such as are of a spiritual, devotional, experimental, and practical nature, and tend to deepen the tone of moral feeling, and elevate and quicken the holy and heavenly affections, and stimulate the activity of the devout Christian; and exertions of an exegetical or critical character, such as unfold the obscurities, or display the beauties of Scripture, which our more learned brethren could supply; and sketches which venture a little into the regions of natural philosophy, and tend to display the wisdom, goodness, and power of the Creator; and such as look into past ages and trace the progress and power of truth, or the ravages of error; and improving observations on passing events of public importance, and religious interests; striking anecdotes, pleasing facts:—these will ever be received with gratitude, and we doubt not, read with interest and profit. Every information respecting the progress of the cause of God, and the efforts that our Churches are making for it, and the blessings which heaven is communicating upon them, will, we trust, be forwarded. Let this be the principle of your proceedings. The General Baptist Repository shall be a repository of all the movements of all the Churches that are deserving to be recorded. As to Obituaries, let them be generally brief, unless there be much that is interesting in them. May we add further, that articles of a merely controversial cast are best avoided; but when they are prepared, their spirit should be kind and christian. The chief feature of a religious periodical should be a tendency to promote religion and brotherly love. Our Poetic friends need not be informed, that rhyme is not always poetry, and that we shall ever be glad of good lines, either original or select. In fine, we doubt not that the wisdom of our friends will suggest to them many subjects and topics which will be very suitable for our pages, and while we would hope they will not fail to give the work the benefit of them, we trust we shall be excused for the suggestions we have thus ventured to throw out.

To meet the desire for Religious Intelligence, it is intended also to pay attention to the general proceedings of the various religious denominations around us; so that the substance of what is interesting in intelligence and action, both domestic and foreign, may be found in our pages.

In conclusion, the Editor begs leave to assure the supporters of this work, that no effort shall be wanting, on his part, to render the General Baptist Repository interesting and useful; and to record his hope, that through the zealous co-operations of the ministers and the churches, it may tend to promote the glory of him who is worthy of heart-felt, supreme, and never-ending praise.

*Leicester, Nov. 23, 1838.*

JOS. GOADBY.

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THE  
GENERAL BAPTIST REPOSITORY,  
AND  
MISSIONARY OBSERVER.

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No. 49.]

JANUARY, 1838.

[NEW SERIES.

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ON RASH CENSURES.

IN the circle of Christians, we sometimes meet with persons who are too hasty and severe in charging others with sin. Though they would shudder to incur the guilt of deliberately railing at their neighbours, and are persuaded they have sufficient grounds for their unfavourable opinion, they often censure the innocent; and when evidence of their error in some instances has appeared, they are ready to fall into the same mistakes again on the slightest temptation. One cause of these hasty judgments is, doubtless, their abhorrence of sin; and another may be, their determination to be open and faithful in reproofing it. Were they instructed as to the nature of the evidence which authorizes imputations of guilt, they would probably be more on their guard; and by reserving their zeal against sin for periods when the proof of its commission is clear, they would be more useful than they can be by uttering groundless censures. Hastiness of temper often contributes to this fault. The impetuosity of feeling will not allow the judgment time to consider facts; and a harsh opinion having once been expressed, it is afterwards defended from a motive of pride. This censoriousness often springs also from prejudice. The remembrance of some past offence, or the imagined hostility of any one to our interests or honour, will produce a tendency to magnify the smallest indication of something wrong in his conduct into a consummate proof of guilt. But since rashness of temper and prejudice are equally incompatible with the spirit of Christianity, it is our duty to watch against them, to confess them before the throne of mercy, and pray for an increase of the love which endureth all things, and thinketh no evil. Once more: an injudicious attention to ex parte statements will frequently lead to unwarrantable censures of the innocent. "One tale is good until another is told. Every man is right in his own cause; but his neighbour cometh and searcheth him."

These are proverbs full of practical wisdom; and it would be well when any one is complaining of the ill conduct of a brother or sister, to refrain from expressing an opinion until the other side has been heard. Some of the greatest men in the kingdom are known to have this weakness. They who can first prepossess their minds in favour of a cause, are sure to have their patronage and protection. Paul, however, did not complain of Felix when the latter said, "I will hear thee when thine accusers are come;" for he well knew that no one ought to decide on an *ex parte* statement.

As rash censures are the cause of much mischief in Churches and in the world, a few observations in relation to them may be of service.

1. It must be conceded, that we are allowed to form some opinion of the conduct of our fellow-creatures around us; for, otherwise, we could not either profit by their virtues, or guard against the effect of their vices. The precept, "Judge not that ye be not judged," was not intended to prevent the exercise of discrimination; it was levelled against the practice of denouncing those as the enemies of God and truth who, though they did not conform to certain Jewish usages, exhibited conduct equally praiseworthy with that of their condemners. Compare Matt. vii. 1, with Rom. ii. 1, and xiv. 4, 10. A Christian is bound to watch over his brethren; and feeling a deep interest in their spiritual welfare, to encourage them in every good work, and, with due respect, admonish them of their errors. Perhaps we none of us consider, as we ought to do, the degree in which we are held responsible for the inconsistency of those around us. If we do not "warn the unruly," or rebuke the open transgressor, or try "in the spirit of meekness to restore those who are overtaken in a fault," it is certain we disobey the plain commands of the New Testament. Our remarks are not designed to prevent the charging of those persons with sin who are obviously guilty of it.

2. There are cases in which we may lawfully express an unfavourable opinion of others. If the Church of God is in danger of being injured by the admission of an unsuitable character, it is the duty of members to state what they know respecting his unsuitableness. If a friend is likely to be injured by reposing confidence in an unworthy individual, it is right to give him information. If our advice be asked with regard to the formation of unions with certain individuals, it may be right, though it is often dangerous, to speak freely, even when our views may appear to imply an unfavourable opinion of other parties. In these cases the law of love is not violated. Our object is to prevent injury to the Church of Christ, or to his followers; and our faithfulness, though it may expose us to temporary inconvenience, must be pleasing to the Saviour.

3. But there is nothing in these admissions to warrant censoriousness. Christianity, though it enjoins fraternal admonition, and even faithful rebuke, is a religion of love. It imposes a law of kindness on the lips, and disposes us to do unto others as we would they should do unto us. The reader is supposed to be possessed of it, and to find his happiness in communion with God, and in the practice of every part of holiness. His disposition, intention, and aim are considered to be right, and his interest in the promises unquestionable. If he be chargeable with the fault on which we now animadvert, it may be only for want of consideration. We would offer him the following advice: "Limit, dear brother, your censures or condemnation to persons of whose guilt you have *clear* proof. Be extremely cautious in imputing motives. Do not, in imitation of worldly men, form opinions, affecting the character or reputation of others, from outward appearances, circumstantial evidence, or *ex parte* statements. Be not hasty in forming them. A little delay will often bring to light a new circumstance which will change the whole aspect of a brother's conduct; and lest you should be chargeable with slander, always have indubitable evidence of guilt before you utter censure. If it be a brother who has offended you, it is your duty to tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother; but if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established. But if he will not hear them, tell it to the Church; and if he will not hear the Church, let him be to thee as a heathen man, or a publican." A thousand painful suspicions and resentments would be prevented by conforming to this advice. Every one would find an advantage in it, but chiefly they who are naturally of a suspicious, hasty, or timid temper. If we reject it, we may burn in anger against the innocent; and by acting on the principle of self-defence, (not to say retaliation, which ought not to be mentioned among Christians but with abhorrence,) we may inflict cruel wounds upon them, and alienate them for ever from our affections. Justice demands the observance of the above rule. How should we like to be condemned unheard, or without proof of our criminality? Our pride, not less than our sense of justice, would be offended, and we should wonder at the audacity of the man who should dare to lay against us a charge which he is not able to establish. The precepts of Scripture not only require us to abstain from censure without sufficient evidence, but to be lenient and charitable with it; assuring us, that "he who is angry with his brother without a cause shall be in danger of the judgment; and that he shall have judgment without mercy who has showed no mercy."

In turning over the pages of ecclesiastical history, we are pained to observe that misunderstandings sometimes occurred between the most eminent and pious men. The cause must be sought partly in the infirmities of our common nature, and partly in the insidiousness of whisperers, who sought for purposes of private interest to set those good men at variance. Would not much of it have been prevented, had all parties been agreed to have clear evidence of sin before they uttered censure, and to give mutual credit for purity of motive? The inevitable trials of faith are sufficiently numerous and severe without those which arise from the altercations of believers, or from uncharitable censures. Love is the badge of christian discipleship; it is essential to the christian character; it gives an unction and fragrance to our conversation; it is the solace of the heart, and the temper of heaven. It is while we walk in love that we have communion with God, and enjoy the light and aid of his Spirit. Let us cast ourselves upon his mercy, and pray for grace to be watchful against every cause of discord and strife. Before we conclude we would just observe, that all church censures ought to be founded on sufficient evidence. There may be members, of whose unfitness for fellowship we may be pretty well persuaded, but for want of clear proof of their disorderly conduct, we may not be able to bring them under discipline. Persons may commit faults of which one only may be able to bear testimony; and the truth of that testimony may be denied by the offender. In both these cases it is far preferable to allow the parties still to remain in communion than to censure without evidence. The Scripture rule is, "In the mouth of two or three witnesses every word shall be established." Matt. xviii. 16; 2 Cor. xiii. 1. A departure from it would lead to gross partiality, and abominable injustice. It is the spirit of the English Law rather to allow a thousand criminals to escape than to punish one innocent person; nor is the spirit of church discipline less equitable or benevolent. Nothing can be more foreign to our purpose than recommending laxity of discipline. As we have guarded our observations on individual censure, by recommending brotherly watchfulness, and fidelity in private admonition; so we would guard these remarks by exhorting churches to the practice of discipline as the most effectual means, next to preaching the gospel, for promoting the spread of Christianity. Our only object is to persuade individuals and societies to judge upon evidence and act upon principle. It may sometimes happen that in cases before a church the testimony of one person will be in opposition to the declaration of another. In these circumstances let the faithful character honour the justice of the church in refusing to proceed without further proof; and let him be assured that the

time will come when the principles of the sinning brother having been further developed, his own "righteousness shall shine forth as the light, and his judgment as the noon-day." W.

## THE UNCERTAINTY OF CIRCUMSTANTIAL EVIDENCE.

THOMAS JAMIESON was born at C., near Glasgow, in a neighbourhood not remarkable either for cleanliness or virtue. His parents were pious, but poor, and it was, therefore, their constant aim to guard him against the seductions of evil company, and imbue his mind with religious principle. His natural abilities were of a superior order, but his temper was violent and resentful. In the school where he received his education, he was generally near the head of the class to which he belonged; but the vehemence of his passions was made apparent when a successful rival had occasionally excelled him in pronunciation, or in a knowledge of the appointed lesson. He would then either roar aloud, or be wrathful with his competitor. The time came for his dismissal from school. He was apprenticed to a weaver in Glasgow. His master not being so pious as his parents, his motions were not so vigilantly noticed; and as young Jamieson always wanted to be the chief person in every company, he began most foolishly to associate with characters inferior to himself; a practice which, dictated by loathsome pride, has often been so exceedingly injurious to young people. The effect of this choice was the gradual acquirement of a habit of spending the sacred hours of the Sabbath in the fields, and of amusing himself by pelting birds and running them down. His associates were often of the lowest order, not only in rank, but in point of feeling and principle; and while their apparent deference to him gratified his vanity, their obscene observations and profane speeches frequently produced a recoil in his spirit. They tempted him to petty acts of theft; but though they themselves scrupled not to plunder orchards and barns, they could never induce him to go beyond the act of stealing a turnip, which he could not eat without some feeling of shame and compunction. He was not prone to dishonesty; nor was he able either to forget the early instructions he had received, or to suppress the feelings of remorse which the contrast of those instructions with his present course, produced in his bosom. As he was clever at his business, and punctual in the performance of his weekly task, his master did not trouble himself about the formation of his religious principles, but allowed him to have his own way. In vain did his parents, when they heard of his misconduct, remonstrate and expostulate with him; he had always been rather insubordinate; and the compliments which he had of late received from his base companions, made him think it beneath him to be guided by the counsel of an old father or mother.

It happened one Lord's-day that Jamieson stepped into a public house; and while there entered into a debate with a stranger. His violent passions being kindled by opposition to his views, he stormed at and threatened his opponent with so much noise as to fix the attention of the landlord on his person, and induce him to think he really meant to do some injury to the man. Nothing was less likely to happen; for Jamieson was incapable of settled malice. His anger went off in a flash; and in-

stead of being followed by any settled purpose of desperate revenge, it was rather succeeded by a reaction of pity for the object of his displeasure. The stranger, whose name was Johnson, went out, and Jamieson speedily followed with a hurried and determined step; the effect of the previous excitement. That very evening Johnson was murdered by an unknown hand. Inquiry was made where and with whom he had been the preceding day; and suspicion of course fell upon Jamieson, who was followed to C., whither he had gone to see his parents. He was apprehended, subjected to examination, and committed for trial at Glasgow. The reader will probably wish to know on what evidence. It was as follows. "His wicked habits of Sabbath profanation raised a prejudice against him; for this sin is held in far greater abhorrence in Scotland than in England, and is much less prevalent. An opinion was formed of his character by that of the company he kept; and one of these had lately been apprehended for burglary. The violence of his temper was mentioned. It was also proved by the landlord that he had been with Johnson the preceding day, had quarrelled with him, threatened to knock him down, and followed him with rapid steps towards the road in which the murder had been committed. Moreover, the circumstance of his not going to his master's house as usual, went greatly against him; for when the latter was questioned as to the time of his coming to his lodgings, he was obliged to mention his being out all night." The last fact, however, which went so much against him in this examination, would, as Jamieson thought, be the chief means of his acquittal at the assizes; for the truth was, his quarrel with Johnson had so added to his feelings of self-reproach, that as soon as his passion began to subside, he resolved upon going to his father, confessing his faults, and arranging with him a plan for his future escape from temptation. This visit would have enabled him to prove an alibi, had it not been for a conflict between pride and the sense of duty, which induced him to linger and hesitate on the road whether to humble himself or not. His better feelings at length prevailed, and presenting himself before his father and mother late at night, he disclosed to them the miserable state of his mind, declared his intention of adopting another course of conduct, and entreated their forgiveness, advice, and prayers. They listened to his words with mingled emotions of sympathy for his distress, and gratitude for the operation of divine grace; and being assured of his sincerity, they rejoiced over him as one who had been dead, but was alive again; had been lost, but was found. They then retired to rest. But alas! how changed were their sensations when, in the morning, a police officer presented himself to view, and, as we have above stated, apprehended their son under a charge of murder. Deep horror seized their aged frames; and though they could recollect nothing in the manner of Thomas to warrant the supposition of hypocrisy, they could not entirely suppress fear. Natural affection inclined them to believe him innocent; but there were many appearances against him, and his coming to them so late in the evening was a very mysterious circumstance.

The time of trial at length arrived. All the particulars above specified were proved by ample evidence; and the counsel for the crown dwelt largely on the character of his associates, on his habits of Sabbath profanation, on his violent temper, on his previous quarrel with Johnson, on his being near the spot at the time, on his not returning to his mas-

ter as usual, and on the late hour of his visit to his parents. The testimony of his parents with regard to his penitence did him no good. The disreputable character of the neighbourhood in which they resided was pleaded in order to abate the weight of their testimony; and it was remarked that it was not wonderful that any one should endeavour to pacify his conscience after having taken away the life of a fellow-creature. His own counsel pleaded that the evidence was only circumstantial, and that no one ought to be condemned without more direct proof. The judge in summing up appeared to be of the same opinion, but the jury were divided in their sentiments. By eight he was thought guilty, and by four innocent; and as the Scottish law did not at that time require the whole twelve to be unanimous, the verdict was of course guilty; and the sentence, death. Thomas was thunderstruck by the decision; and looking around the court with amazement, avowed his innocence in affecting terms. But by many he was only considered as adding the guilt of falsehood to that of cruelty and murder. He was taken into the cell appropriated to condemned felons, and laden with irons; and it was then, while surveying his gloomy abode, and anticipating the infamy of a public execution, that the true character of his past sins was revealed to his mind. His agonized parents were with him; his father pale and trembling, his mother sobbing, and almost delirious. After a short pause the son gave vent to his emotions in these words. "Here, my dear, my much injured parents, I am doomed to suffer for my disobedience to you, and my impiety to God. I now learn by painful experience the truth you have so often inculcated, that the way of transgressors is hard. While I had my liberty I found the service of satan to be a horrible drudgery, and its immediate effects to be fear, shame, self-loathing, and the total loss of reputation. I often wished there was no God; and though I never robbed or injured any one, I was always ashamed to meet a man of good character. But since I have been confined I have had more spiritual views of sin. I find it enters into the plan of God's government to punish men for crimes which they have committed, by causing them to be accused of those which they have not committed; and if I die by the hand of the executioner, I humbly pray that my woeful end may be a warning to all young men not to slight the counsels and prayers of parents, not to associate with wicked companions, not to indulge in passion, not to prefer the applause of fools to the admonitions of the wise, and not to violate the holy Sabbath. These sins I wish to hold up to execration as stained with the blood of Thomas Jamieson. O my God! thou art just. I submit to my death as being far less than I deserve for the sins I have committed against Thee. Man is but as the sword in thy hand; and while thou slayest my body, be merciful to my soul through Jesus Christ my Lord." He paused. His parents were too much affected even to articulate, amen. In a few moments he cried out again. "The words of Solomon are true. Pride goeth before destruction, and a haughty spirit before a fall. If I had not been lifted up with pride I should have been willing to walk with wise men, and to bear to be eclipsed by their superior worth, and I should not have sought an opportunity for vain display, by keeping company with the vile." The father attempted to speak; but the son interrupting him, exclaimed, "Ah! ye loving, venerable, pious parents. How have I wounded your tender hearts. My sins have been of the worst

possible description. I have broken through early habits; I have run contrary to the influence of a religious education; I have disregarded the perpetual calls of conscience; I have been, like Capernaum, lifted up to heaven by my privileges, and I know I should now be thrust down to hell for my abuse of them, were it not for the compassion of my Redeemer. I think it a mercy that I die under a false accusation. Who knows but my passion might, under some provocation, have urged me to commit a fatal deed. Nay; the Almighty knows that were an opportunity of living on earth to his glory to be vouchsafed to me, I would not trust to my own strength, nor yet to that better state of mind which I trust his grace has produced; but I would daily seek the presence and aid of his Spirit by fervent supplication." No tongue can express the consolatory effect of this language on the hearts of the parents. Of his innocence of the crime laid to his charge, they were previously persuaded; of his conversion, his preparation either to live or die, they were now certain. His humility, his self-distrust, his filial affection, his recognition of the hand of God in the events which had befallen him, and his faith in the Redeemer, were sufficient proofs of his being a changed character. Kneeling down with him they felt, while in prayer for Divine interposition, that holy liberty of speech, that power to plead the promises, and that fulness of expectation arising from humble confidence in God, which many good men have considered as presages of coming answers to their supplications.

*(To be continued.)*

### MINISTERIAL COURAGE.

It seems as if ministers were in general too timid; as if they were not sufficiently aware of the high ground on which they stand, and the important interests committed to their charge. If their situation in society be in general humble, it is, in point of responsibility, the highest and most dignified. He who occupies the pastoral office is placed between God and the people, and trusted with the most solemn of all trusts. Whom need he fear? Whom ought he to fear? For what ought he to be so solicitous as the dignity of his high office, and the faithful performance of his charge? An upright minister when in the pulpit knows no distinctions among men; he is determined to attack sin in every form, and in every man. He sees before him the victims of ignorance and passion; he remembers that the interests of eternal truth are intrusted to his hands, and that God will never pardon him if he sacrifice them to any temporal consideration. In fact, if faithful admonition is not to come from the pulpit, from whence is it to come? Who is to save men from the perdition of pride? Who is to awaken them from the lethargy of pleasure? Who is to tell them that they will die and be judged by God? Who are to call mankind back to holy desires, to good counsels, and just works, if fear makes christian pastors silent, or if interest makes them false? It is very easy to follow the times, and to censure where we know the breath of the multitude will be raised in our favour: but if a man has God in his heart, and desires to do the little good he ever can do, he will not be unwilling to venture upon a course in which there is a risk of his being misrepresented;



where motives may be imputed to him by which he never was actuated, and sentiments fastened upon him which he never advanced.

The above remarks of S. Smith we have copied, with a little alteration, from a common-place book. Having just finished the perusal of Whitehead's Life of John Wesley, we may add that some of the noblest specimens of ministerial courage we remember to have read of, were exhibited by the founder of Methodism. When persecution arose against his followers, he was always ready to place himself in the front of the battle. In several instances, when the mob had assembled under the direction, or with the connivance of magistrates, and were armed with clubs and stones on purpose to kill him, he boldly presented himself before them, and strove by remonstrance and mild expostulation to calm their furious passions. Neither menaces, nor blows, nor execrations, could inspire him with fear. He was equally courageous in reproving haughty bishops, and castigating his own ministers, when factious or unruly. Ambitions he might be; and some parts of his policy, towards the end of his life, were certainly inconsistent with his former principles as a professed son of the Established Church; but his claims to the reputation of a moral hero, a veteran, a champion in the cause of Christ, are indisputably great. He dared to be singular, and was equally unmoved, whether assaulted by the frowns and sneers of the great, or by the brick-bats and curses of the rabble.

#### FEMALE AGENCY IN THE CHURCH OF CHRIST.

As the Church of Christ contains a greater number of females than of males, it is important to learn what department of Christian service the Scriptures have assigned to them, and to what extent their agency may be employed in maintaining and promoting the Redeemer's cause. If the contents of this paper should be deemed relevant and proper, the writer will be thankful for their insertion: and if they should elicit any observations from those who have thought more maturely, and who can write more intelligently on the subject, he will feel additionally gratified.

It is admitted that female agency was much more extensively employed in the primitive churches than it is now. In fulfilment of Joel's prediction, the miraculous gifts of the Spirit were bestowed on *women* as well as *men*. When the infant Saviour was presented to the Lord in the temple, according to the ceremonial law, "There was Anna, a *prophetess* \*\*\*\*\* who departed not from the temple, but served God with fastings and prayers night and day, and she, coming in that instant, *gave thanks* unto the Lord, and *spoke of him to all them* that looked for redemption in Jerusalem." Philip, the evangelist, had four daughters "*which did prophesy.*" These were *young females*, while Anna was "a woman of great age—a widow of about fourscore and four years." In the Corinthian Church there were women who both *prayed and prophesied*, 1 Cor. xi. 5. At a still later period there was in the Church at Thyatira "that woman Jezebel, who called herself a *prophetess*," and whom they suffered to *teach* without sufficiently examining her character and pretensions. Let it be remembered that the feminine noun, *Prophetis* as well as the masculine *Prophetes* signified

a person who both foretold future events, and who *imparted religious instruction*. (Campbell's Notes, on Matt. vii. 15.) And the above named females (excepting the pseudo-prophetess, Jezebel) were doubtless employed, not only in revealing the facts of futurity, but in teaching their fellow-Christians the doctrines and duties of religion.

But while some females prophesied or taught in the primitive churches, others were called to occupy another department of Christian service—that of the deaconship. Phæbe is called, "*Diakonos tes ekklesias*, a deaconess of the Church." Ignatius in one of his epistles writes, "I salute the deaconesses in Christ." Pliny, in his letter to the emperor Trajan, tells him, that to get some information concerning the Christians, he had put two maid-servants to the torture, who were called among them *ministræ*, i. e., deaconesses. Mosheim says, "some, particularly the eastern Churches, elected deaconesses, and chose for that purpose matrons or widows of eminent sanctity." And Calmet informs us that they served the Church in those offices which the deacons could not themselves exercise; such as assisting the females to dress and undress at baptism; visiting those of their own sex in sickness, or when imprisoned for the faith. Besides these female office-bearers, we read of others distinguished for their active exertions in the work of the Lord: of Priscilla, who expounded to the eloquent Apollos the way of God more perfectly, and to whom, not only Paul, but also all the Churches of the Gentiles gave thanks: of Junia, who was of *note* among the Apostles: of those women who laboured with Paul in the Gospel: of Tryphina, Tryphosa, and the beloved Persis, who laboured much in the Lord.

While, however, it is admitted that female agency was so extensively employed in primitive times, it is considered by the leading denominations of the present age, that the female sex now lie under an apostolic interdict, and are forbidden to take any leading part in the worship of the sanctuary or the discipline of the Church. The primitive precedent is supposed to be nullified by a positive precept, and "our women" are expected and required to keep perfect "*silence* in the Churches." They may collect money for religious institutions, instruct the rising generation, distribute tracts, and "visit the fatherless and widows in their affliction;" but in *most* places, at the Church meetings, they *are not suffered to speak*; in *many* places at prayer-meetings, they are not called to be the mouth of the assembly to God, and in *all* places connected with our denomination, they are forbidden to lead the devotions of the great congregation, to speak to their fellow-Christians for edification and comfort, and to beseech the ungodly to be reconciled to God. And why? *Principally*, if not *only*, because the apostle has said, "Let your women keep silence in the Churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the Church." †

On this passage the following strictures lately appeared in a talented contemporary periodical.\* A correspondent wished to submit his reasons for believing that pious females *may* teach in Christian assemblies, and in so doing remarked:—

\* The Congregational Mag.

“To me it appears that a false idea has uniformly been affixed to the term *speaking*. It has been understood as forbidding females to *teach*. I understand it to forbid females to *talk* or *tattle* at the sanctuary. The women of that time, coming into the brethren's assemblies with their husbands, on hearing unusual assertions, terms, or phrases, would often turn to their husbands and ask aloud, what is that? what does he say? or what does he mean? Such inopportune inquiries disturbed the brethren, and therefore Paul adds, ‘If they wish to learn any thing, let them ask their husbands at home.’ Permit me to subjoin my reasons for this view of the text.

1. Women in the East are not by any means so taciturn in public assemblies of Christians, as our most exemplary females. During my travels in Greece, to whose daughters this text was first addressed, I have witnessed exemplifications of this fact. The females are in a part of the Church latticed off from the males, and indulge in their propensity to express the passing thought. In ancient assemblies, when males and females were not divided, (Acts i. 14.) might we not expect the ladies to indulge that curiosity which, as daughters of Eve, is all their own, in frequent and audible applications to their male friends for explanation? This would naturally disturb the assembly, and so the apostle says, ‘If they will learn,’ &c.

2. I think a correct rendering of the verses in question will tend to corroborate my view. *Gunaikes* is at times objectionably translated. The whole verse runs thus: ‘Let your wives be silent in the assemblies, for it is not permitted them to *talk*, as also *speaks* the law. But if they will learn any thing let them ask their own husbands at home, for it is unseemly for women to talk in an assembly.’ To talk is the just idea of *lalo*. ‘In the profane writers,’ says Mintert, ‘*legein* signifies to speak with premeditation and prudence, but *lalein* to speak imprudently, without consideration.’ I do not however conceive that a new version much affects the question: what I would particularly invite attention to, is the significant *antithesis* in the words: ‘It is not permitted wives to *talk* in an assembly, but if they will *learn* any thing, let them *ask* their own husbands at home.’ Paul is speaking of their wives as *learning*, not as *teaching*. Should it be urged that Paul *does* forbid some wives to teach, viz., in the other text, 1 Tim. ii. 11, 12; which is cited against pious females among the Friends, I simply reply, that Paul is speaking here of a wife's deportment to her husband in the *domestic circle*, and not in an assembly of worshippers, so that I humbly conceive it has no manner of relation to the question in hand.”

If the view now given of the supposed interdictory passages be correct, it follows, that however decidedly Christian Churches or denominations may disapprove of *female preaching*, the New Testament *has not prohibited it*.

The writer, however, has no wish to see qualified individuals of the other sex occupying a position in the house of God which the profane consider ludicrous, and which even the pious regard as incompatible with feminine modesty; especially as there are so many other departments of Christian labour which they can so laudibly fill. But he is anxious that those females whom nature has endowed with the *gift*, and whom religion has imbued with the *grace* of prayer, should be more generally

engaged at our stated and public prayer-meetings. Many of our Churches do *allow* and *encourage* the practice; while others *discountenance* and *condemn* it. In some of the former, however, there are those who doubt whether it be proper and orderly—a doubt which, *perhaps*, arises either from ignorance or prejudice. If there were those in the apostolic age who *did pray* in public, and that cannot be denied—if the precedent be not disannulled by positive precept, and the “silence” enjoined cannot in our view be so interpreted; if females are equally competent with males to engage in public prayer, which insolence, except in a degree *above* the superlative, would never question; and if owing to the paucity of male members, or other causes, prayer-meetings would be less interesting and edifying without female co-operation, then it appears to us sinful, even to whisper a suspicion of the immodesty and impropriety of their *assisting* and taking a *leading part* on those important occasions of public worship.

A. PEAKRELL.

### THE BEGINNING.

Mr. Editor,

If the following loose and hasty observations are at all suitable for the beginning of the year 1838, they are very much at your service.

Dec. 18th, 1837.

FRATER.

“THE universe is full of analogies.” So I have often thought, and so I read in your last. Whether I shall incur the censure of sacrificing any of these, of which I am much in fear, must of course be left to you and your readers.

How much of *mystery* there is attached to the beginning! When I look on the fair face of created nature, the sun, moon, and stars that adorn the firmament, and are appointed “for signs and for seasons, for days and for years,” and the wide earth on which we tread, the theatre of the apostacy of man, and of the benevolent and restoring dispensations of God, and reflect on them, I come to the conclusion, either that matter was eternal, or that they had a beginning. As philosophy cannot prove the self-existence of matter, I conclude that they all had a beginning; and I look into the volume of inspiration, and there read, Gen. i. 1, “In the beginning God created the heavens and the earth.” But what mystery is here! How boundless the power, how *sui generis* the energy, that called these massive orbs into existence! We have no “analogy” to which we can compare it, or by which it can be illustrated. By the power that can hurl a pebble fifty yards, by the strength that can lift a hundred pounds weight, we are assisted to form an humble idea (though it is very humble) of the might requisite to “weigh the mountains in scales, and the hills in a balance,” and to “roll the stars along” with the prodigious velocity with which those stupendous bodies must move in their courses. But there is nothing which can in the slightest degree assist us in conceiving of the act, the divine act of creation. If the combined force of all existing intelligencies, the Deity apart, could, with its utmost effort, create a single atom, we should derive some assistance in conceiving of the infinite creative energy of Jehovah; but as these are not adequate to the task, we must stand in awe before a power of which we can form no conception, when in the book of nature and of revelation we read, “In the beginning God created the heavens and the earth.”

Nor does the mystery leave us here. The formation of man “out of the dust of the ground;” the inspiration into his nostrils “the breath of life,” so that man became “a living soul,” an intelligent and responsible agent, is in itself enveloped in mystery the most profound. In the former case we contemplated the creation of matter—matter appearing in every imaginable form;

now, we see not merely the modification of a portion of that matter, but as regards man, the creation of *mind*. What a power was that which, in the beginning, gave such displays of its being! And the mystery still increases upon us, if possible, as we contemplate the progress of this work, and the appearance of every successive individual of this race, his "beginning." The existence of every soul, whatever be the theory adopted, leads us, if we contemplate the commencement of its being, into contact with the same infinite, inexplicable, and mysterious power.

Shall we proceed from things natural, to things spiritual? the mystery attached to "the beginning" does not leave us. "The life of God in the soul," or as we may express it, "the hidden man of the heart," in its commencement in fallen man, is one of those "deep things of God" beyond our line. Is it a "creation?" then it must be classed with the beginnings already mentioned. The creature produced evinces the power of the Creator, like which we have nothing similar in the works of man. We have contrasts, we have counterfeits in abundance, but no analogy. As in contemplating the beginning of matter, or the beginning of mind, so in tracing the beginnings of that life which is superinduced on the soul of man, and destined to adorn and bless it throughout eternity, we are, like the magicians of Egypt, on a far less interesting occasion, compelled to admire, and say, "this is the finger of God."

"The beginning" is a period of intense interest, and often affords questions for various speculation. When "the morning stars sang together, and the sons of God shouted for joy," at beholding this world in its pristine glory, infinite wisdom pronouncing all to be "good," their interest in the new display of the power of the Creator, and their sympathy for the new order of intelligences created, were evinced by their songs and gladness. And if they speculated on his future lot, the probability is, that the dark clouds which afterwards overwhelmed the objects of their new interest, formed no part of their prospect; or, if taught by the sad example of those who "kept not their first estate," these gloomy forebodings had an abiding in their thoughts, or if fear and hope alternated within them: in every view the interest attached to "the beginning" was great. That kind and holy interest has never been relaxed. It was manifested in connexion with every new development of Divine Goodness. It broke out into songs, at the advent of Him who was "the repairer of the breach;" it derives fresh vigour from the tears of every penitent; it shouted a triumph when "he ascended on high;" and it will be displayed in the sublimest form when the assembled host shall welcome the untold millions of the redeemed into heaven, witness their glory, and unite with them in that song, which when begun shall never end, "Worthy is the Lamb that was slain!"

To lower our thoughts from angels to men: "the beginning" of that life in the soul, is interesting to the soul itself. Passing by the pleasure and delight of all solicitors in our real welfare; what can equal the interest of the recipient of this new life? Who can describe the pleasure, the ecstasy, with which the first evidences of "having passed from death unto life," are hailed by the babe in Christ, in his first approach to the throne of the eternal, sustained by "the spirit of adoption?" As the newly-plumed eagle in his flight soars higher and higher, as if he would make the sun his seat; so, delighted, liberated, strengthened, animated with love, and aspiring with boundless desire, does the creature of grace breathe the atmosphere of heaven, and soar towards the throne of God.

Will men speculate on this beginning? let them. All we know is, that the power that gave it being is able to sustain it, though the clime in which its present lot is cast is a "strange country," and that his power is never appealed to in vain.

May I go on to inquire what beginning there is in the affairs or history of man which is devoid of interest? "The beginning" in the active duties of life; the indications of "the beginning" of its various stages; "the begin-

ning" of any specific portion of our course; "the beginning" of a new year; all, as my readers know, are replete with interest.

Not wishing to close these remarks without one word of a practical character, allow me to observe, finally, that the beginning of a new year is replete with responsibility. As on the manner in which we begin even a day very materially depends the aspect and quality of our actions during its coming hours, so that every pious and considerate Christian has been taught the importance of beginning the day with God; so there is an imperative call upon us to search our hearts with care, and form our resolves in the sight of heaven, and in dependance on superior aid, at the commencement of a new year. It may be our last. Thousands that saw the beginning of the year now ended, full of hope and pleasure, of thoughtless levity and conscious security, long before its last sun went down, were numbered with those that "were." It may be so with us in the present year; it will be with thousands more. But if not, for every year we must give account to heaven. What, then, shall be the character of this beginning? Professor! shall it witness you renewing your covenant with Immanuel, deploring your past unprofitableness, and resolving that henceforth, by the help of his almighty grace, you will be more circumspect, prayerful, diligent, and devoted to his praise? As I wish you "a happy new year," I pray that this may be your conduct and purpose. Aged professor! your "lamp" will soon shine no more among men; will you not to-day relume it, and, ere you cease to be able to endure exertion, show, by your life, the power and excellency of heavenly grace. "Ye hearts, with youthful vigour warm!" in all your fond anticipations of coming days, cannot you find room for one thought of God, your souls, and eternity? "Now is the accepted time." Let the beginning of this year be "the beginning" of your course toward heaven.

"While conscience speaks, its voice regard,  
And seize the tender hour;  
Humbly implore the promised grace,  
And God will give the power."

## CORRESPONDENCE.

### REGULATIONS FOR THE CONSTITUTION OF THE ASSOCIATION.

The following are the revised regulations for the constitution of the Association. They are inserted at the request of the last Meeting,\* and the Churches are urged to consider them, and forward their opinion to the next Association, to be held at Queenshead, near Halifax, Yorkshire, as those Churches which do not report will be considered neutral.

JOS. GOADBY, *Sec.*

Let it be agreed,

1. That this Connexion shall be perpetuated, and that it shall bear the name of "THE GENERAL BAPTISTS OF THE NEW CONNEXION."

2. That this Union shall consist of such Christian Churches as approve, maintain, and intend to promote those

views of divine truth which are contained in the Confession of Faith, drawn up in 1770, at the formation of the Connexion.

3. That it shall be the design of this Union to promote the peace, purity, and prosperity of the Churches which it shall comprehend; to ensure to each an equality of rights and privileges; to afford relief to needy Churches burdened with debts on their places of worship; to take measures for promoting an increase and a succession of pious, gifted, well-instructed, and devoted ministers; to assist bereaved and destitute Churches in obtaining ministerial aid; and to cooperate in measures for the general spread of Christianity at home and abroad.

4. That the business of this Union shall be transacted by means of an Annual Meeting, called an Association, consisting of the regular stated and approved ministers of the several Churches, and a number of brethren deputed from each

\* See Minutes for 1837, page 17, c. 4.

Church, according to the proportion agreed upon at the Association of 1817; and that these brethren shall determine their own times and places of meeting, choose their own officers, make their own arrangements, and transact the business assigned to them in such a manner as shall seem to them most scriptural and eligible, and most likely to advance the glory of God, and the good of the Connexion.

5. That the Churches forming the Union shall be earnestly requested to make an Annual Collection for the following objects, viz., the instruction of young men for the ministry, the spread of the Gospel at home, the diffusion of it abroad, and the assistance of Churches in liquidating the debts on their meeting-houses; and that this last regulation be considered as complied with when Churches annually collect for their own debt.

6. That the monthly publication, called the General Baptist Repository and Missionary Observer, shall be continued, its improvement and circulation promoted, and the profits arising from the sale of it be applied to such purposes as the members of the Association shall deem eligible and appropriate, with the understanding that it shall be subject to the disposal and management of the Annual Meeting.

7. That the decisions of the Association, in all cases which affect the conditions and character of the Union, be final; that the members of that meeting shall have the power of receiving into the Connexion such Churches as apply to them for admission, and give them the necessary information and satisfaction, without the present circuitous method; and that it be considered the duty of the Association, to advise and admonish, and if need be, ultimately disown such Churches as shall unhappily violate the principles and practices recommended as vitally important by this Union.

8. That the Home Mission be carried on, according to its present plan, by Districts and Conferences; that the year be considered as ending at Whitsuntide; that each Conference shall present to the succeeding Association an Annual Report of all its Home Missionary proceedings; and that the substance of these Reports be printed in the Minutes.

9. That the Foreign Mission be under the direction, control, and management of the Association, and be conducted by a Committee appointed by that body;

that the Association shall receive the Annual Report of the Committee, examine the income and expenditure of the Institution, fill up the vacancies in the Committee, and transact all the other business of the Mission according to regulations already in force, or hereafter to be adopted; and, in order to expedite the adoption of this rule, that the present Secretary, Treasurer, and Committee shall be recognised as the Officers of the Association, and that they shall prosecute their duties in conformity to this rule. That the Public Meeting, which has been heretofore held annually, be continued; and that the design of this meeting shall be to communicate information, solicit contributions, and keep alive a zeal for the cause of the perishing heathen.

10. That the Academy at Wisbech shall continue to be conducted according to its present plan; that the Loughborough Institution shall be recognised by the Association; that the Churches which at present support it shall be encouraged to continue their aid and sanction; that the Committee shall be chosen, as at present, out of the Churches which espouse it, shall proceed in their operations as heretofore, and make an Annual Report of the Institution to the Association.

11. That the Association shall continue to be held in the districts according to the present rotation; that the Association shall appoint the place, in each district, where the meeting shall be held, nominate the preachers, hear and decide upon the Circular Letter, and specify the subject and writer for the succeeding year.

12. That each Church be expected to send to the Annual Meeting a written Report of its religious state, and also a Representative or Representatives, so far as circumstances will admit; and that the Association carefully look over the list of Churches, notice such as do not report, and institute a friendly inquiry into their state.

13. That every Church received into this Union shall be expected to comply with these Regulations.

#### ON VISITING THE SICK POOR.

*A letter to Rev. J. Burns.*

Dear Sir,

It is with the greatest degree of thankfulness to Almighty God that I hail the return of this our annual meet-

ing, and also to our friends for the support they have so freely given to the Society during the past year. As a visitor I feel extremely the mercies of God, that he has permitted *any* of his creatures to be the honoured instruments of cheering the habitations of poverty, sickness, and death, and would wish *deeply* to impress the minds of our friends of the great *importance* of aiding at all times *those* who, amid toil and danger, are not weary in well doing, but are desirous of further support to enable them to continue their benevolent exertions. Did our friends but consider the spiritual good that is imparted, by a word in season in visiting the sick and dying; could they but see the eye that is languishing with pain and sorrow beam with joy and gratitude, with the temporal assistance we are able to render, surely, surely, they would ever be found ready and willing to lend a helping hand, by which the almshouse of their bounty may be empowered to scatter around more abundantly those needful blessings which nature so frequently requires. Can we, Sir, be in the enjoyment of so many temporal blessings, and not be desirous of assisting those who are deprived of the least of the mercies we daily receive? Shall we, during the months of winter, surround the domestic fireside, and not feel for those of our fellow creatures requiring a supply of fuel to warm their chilled limbs, which are so scantily covered with raiment? Surely, if we do but consider the extreme sufferings and privations of the poor, we shall most cheerfully give of our substance, to support those institutions by which such distress may be partly alleviated; so that the blessing pronounced to the merciful may be ours, and by which we shall testify to others that we *desire* not only to call our Saviour *Lord, Lord*; but to do the things he has commanded; knowing that he has said, as much as we do it unto the least of these, we do it unto him. Thinking, Sir, that our friends and supporters will be desirous of information respecting the spiritual improvement of the visited poor, I therefore proceed to state that, many, many times, has my heart been cheered with the earnest inquiries made by them regarding the welfare of their immortal souls. In cases of confinement, after having relieved their temporal wants, and commended them to the care of their heavenly and only Friend, I have left a small tract, impressively written, on the importance of maternal piety. On a second visit, in some cases, I have

found that not only has it been attentively read, but serious impressions made. When visiting the sick bed, and where disease was rapidly carrying its victims into eternity, some (with sorrow be it said) have appeared wrapped up in heathen darkness, and all serious counsel has appeared to them as idle tales. Others have, by the grace of God, been led to embrace a crucified Saviour; among which was a poor woman residing in Charles-street, suffering from a pulmonary complaint, who expressed herself truly thankful that ever she had been visited by this Society. Death no longer appeared to her the king of terrors; but by faith in the promises of the Gospel was enabled to cast her burden upon the Lord; well knowing that he only could sustain and comfort her. A poor man residing in Union-street, who was heavily afflicted with a spinal affection, but whose sufferings have been greatly sanctified, expressed the warmest feelings of gratitude for the spiritual and temporal assistance he had received. But one case, Sir, is indeed deserving of our serious attention, of a young woman who resided in Little Exeter-street, and has been lingering for months in a decline. When first visited, and being questioned on what she rested her hopes of salvation, replied, "God is good, God is merciful," and appeared to be totally ignorant of her need of a Mediator. On having the only way pointed out to her by which sinners can be reconciled to their offended God, she expressed an earnest desire that she might be led to see the evil of her own heart, and feel the value of a Saviour. This prayer was indeed answered; for many of the committee have been cheered and edified with her spiritual conversation. She told me that, whilst she was in the hospital, and heard it mentioned that she could not possibly recover, she was filled with the greatest anxiety and alarm, and endeavoured to banish the idea from her mind; "but," continued she, "how do I now see the mercy of God in thus placing me where I can hear such joyful tidings, and begin to have that hope which enables me to rest on the merits of my Saviour for an entrance into heaven." At another time she informed me of the thoughtless manner in which she had lived. In her situations, she had been surrounded by all the gaieties and frivolities of the world, and had joined her fellow-servants in scoffing at those sacred truths, which, by God's Holy Spirit, she now found the only com-



fort and solace in her affliction. At my last visit, on speaking of the blessings promised to the just, she said, "Oh that I may be but permitted to enter heaven, that happy place! oh that I had reached my home! but I will pray for patience to wait my Heavenly Father's will." Thus, Sir, did I leave one, who but a short time back was in bondage through fear of death, now waiting for *that* messenger to release her from all her earthly sufferings, to take possession of the promised rest. Sure I am that this account will not fail deeply to impress the minds of our friends and supporters, that they will thank Almighty God, that he has made them instrumental in saving souls from everlasting destruction; and sincerely do I trust that they will be more than ever willing to give *that pecuniary aid* which the reduced funds of this *benevolent Society* are at present so loudly demanding. And whilst the recapitulation of these instances of God's sparing mercy will thus affect the minds of our benefactors, surely the souls of our visitors will burn with fresh zeal and ardour, and be ready to go forth with alacrity and delight, as messengers of peace to proclaim good news to the sick and dying; that Christ has died their souls to save; and may we never forget, when at the throne of grace, to implore the blessing of our Heavenly Father upon these feeble endeavours, so that *this Society* not only shall continue, but *mightily increase*, both in spiritual and temporal strength, and be the means of gathering many, many, precious souls, from the snares and evils of an ungodly world, into the heavenly garner of our Lord and Saviour Jesus Christ.

Yours sincerely,  
J. G.

Rev. J. Burns.  
Nov. 27th.

## QUERY ON THE WISBECH ACADEMY.

Sirs,

As it is highly desirable that a permanent arrangement should speedily be effected, in reference to the Academy at Wisbech, I take the liberty of submitting to the Connexion, the propriety of adopting a plan for the education of pious young men who are looking forward to the ministry, differing from that now in operation.

1. Let it be required of candidates for the advantages of the Institution, that they possess a certain degree of proficiency in the classics and mathematics.

2. Let the term of study be extended to four or five years.

3. Let each candidate who possesses a sufficient knowledge of the classics and mathematics, and is not otherwise objectionable, be placed with some country minister for two years: on whose recommendation he may be admitted to the advantage of finishing at the London University.

4. Let one of our London ministers have the superintendance of the students, while attending lectures at the University; and also be considered Theological tutor.

Yours,  
AMICUS.

The above sketch is inserted at the repeated request of the Lincolnshire Secretary of the Wisbech Academy, through whom it was forwarded to us. Of course it is only a suggestion, and open to animadversion. We do not offer any remarks upon it, favourable or unfavourable; but leave it to the consideration of our readers. Eds.

## REVIEW.

THE LIFE OF WILLIAM FAREL, THE SWISS REFORMER. *From the German of the Rev. Melchior Kerchoffer, of Stein on the Rhine, in the Canton of Schaffhausen. Sold by the Religious Tract Society.*

Seldom have we read a work, which more clearly than the one before us, evinces the ignorance of the Reformers, respecting the true principles of religious liberty. By founding their claim to the protection of the civil power, not on the paramount claims of conscience, but on the truth of their doctrines, they

constituted that power the authoritative judge of truth; and by invoking its aid in the administration of discipline, they acknowledged its right to rule over the Church, and to punish not only offences against the State, but those which affect only the views and the order of a christian society. Assuming it as a fixed principle, that the Church and State ought to be united, they asked permission of human Legislators, previous to their attempting to spread the Gospel in any new sphere, received instructions from them as to the mode of procedure, and submitted to their rebukes, when complaints

were made against their zeal or activity. In fact they went forth as the ambassadors of the State, and the insults offered to them, were viewed as derogatory to the honour of their civil governors. Such was the relation in which Farel stood to the Senate at Berne for several years; and by such means did he and his coadjutors carry forward the work of the Reformation, in the cantons of Switzerland. We do not mean that he did not exemplify a noble degree of intrepidity and meekness, or that he was not a man of extraordinary eloquence and fervent piety. It appears that though not comparable to his friend Calvin in point of learning, he was equally pious, more energetic and more extensively useful. We should have been more pleased with this work had it pointed out the evils resulting from the erroneous principles of the reformers on the subject of Religious liberty, and dwelt a little more on the nature of those evangelical truths, the declaration and diffusion of which, were the means of producing so vast a revolution in the feelings and habits of their contemporaries.

A GLIMPSE OF THE KINGDOM OF GRACE: *eight sermons by Dr. Krummacha, author of "Elijah the Tishbite."* Translated by R. F. WALKER, A. M. Sold by ditto.

These are excellent and beautiful discourses, evangelical, practical, and full of unction. Though the divisions refer to the text rather than the subject, the author keeps his subject in view; and possessing a lively imagination, he sometimes makes rather a fanciful application of his text. But still his thoughts are valuable, and his manner pleasing. The contents are, I. The dew of Israel and the Lily of God, from Hosea xiv. 5. II. Issachar; or couching between the borders, from Gen. xlix. 14, 15. III. The more than parental love of God, from Is. xlix. 14—16. IV. The encampment of Judah, Numb. ii. 3. V. Wisdom's delights with the sons of men, from Prov. viii. 31. VI. The night vision, from Zech. i. 8. VII. Apostacy and recovery, from Heb. vi. 4—6. The depths of Satan, from Matt. iv. 1—11. It is considerable praise of this work to say that it is not discreditable to the author of *Elijah the Tishbite*.

HEAVEN ENTERED, *or the Spirit in Glory Everlasting.* By JOSEPH FREEMAN. Sold by Ward and Co.

This is the most interesting little volume of the Series. The Spirit on the verge of her departure from earth; its flight through the ethereal regions; its approach to the borders of the blessed; and its entrance into glory everlasting, are subjects of mighty moment, and connected with some of the leading principles of revealed truth. The observations of Mr. F. are well worthy of consideration, and the notes at the end of the volume are valuable.

THE BRITONS AND SAXONS, *or a History of England, from the earliest times, to the Norman Invasion, A. D. 1066.* By the Religious Tract Society.

In this history those events are noticed which to the christian mind are more particularly interesting. The exploits of warriors, the scenes of carnage and blood, are not made the principal objects of attention; the peaceful virtues are commended, the Christian is held up to imitation, and the greatness of the worldly hero is often described as the littleness of human ambition, and deserving rather of censure than of praise. Several beautiful Scripture reflections are interspersed. We ought also to add, that it contains much curious information relative to the manners and customs of our forefathers, illustrated by wood-cuts; and that the state of the Christian Church, in successive centuries, is carefully exhibited. We most cordially recommend it to our readers.

SPIRITUAL THINGS COMPARED WITH SPIRITUAL, *or two texts for every day in the year, with sacred poetry.* Sold by ditto.

SELECT PSALMS AND HYMNS, *suitable both for public and private use. Five hundred in number.* Sold by John Davies, 56, Paternoster Row. 1838.

MEMOIR OF THE LAST ILLNESS AND DEATH OF THE LATE WILLIAM THORP BUCHANAN, ESQ., *of Ilfracombe.* By the late WILLIAM SHEPHERD, ESQ., *of Ilfracombe, Devon.* Sold by the Religious Tract Society.

The subject of this memoir was a man of considerable natural capacity, who, by pride of intellect, was led to reject divine revelation without examining the evidences by which it may be established; but having injured his spine by a fall, he

found his scepticism unable to comfort him in the day of adversity; and when the nature and claims of revealed truth had been set before him by his friend Shepherd, he was gradually led to embrace it, and feel its power. The narrative contains many judicious observations and pious sentiments. We select the following as a specimen. Buchanan had felt perplexed by apparent discrepancies in the accounts given by the Evangelists as to the place of our Saviour's ascension. His friend showed him that there is no disagreement whatever in their statements. "The fact is," said he, "Matthew makes no mention of our Lord's ascension, but only of the disciples' meeting him in Galilee; Mark speaks of his ascension, but does not say where it occurred; John gives no account of it, but merely mentions that Jesus was with the disciples at the sea of Tiberias after his resurrection; Luke says, that he led his disciples out as far as Bethany, and thence ascended; and, in the Acts of the Apostles, it is also said, that he ascended from the Mount of Olives, which is adjacent to Bethany. Thus St. Luke in his Gospel, and in the Acts, is the only inspired writer who

mentions the place of the ascension: Mark merely relates the fact, and the other Evangelists speak only of Jesus meeting his disciples in Galilee."

BRIEF NOTICES.

THE CHRISTIAN ALMANACK for 1838.  
*Sold by the Religious Tract Society.*

It is no small praise to say of this Almanack, that it is equal to its predecessors. Indeed it contains a vast mass of useful information on science, religion, and civil affairs. We cordially recommend it.

THE TRACT SOCIETY PENNY ALMANACK. *Sold by ditto.*

THE POCKET ALMANACK. *Sold by ditto.*

THE SHEET ALMANACK. *Sold by ditto.*

The second of these contains blank leaves, and will, we doubt not, obtain an extensive sale.

HEBREW LYRICS. *Sold by ditto.*

OBITUARY.

Mrs. ELIZABETH HARDSTAFF.—Died at Newthorpe, June 9th, 1837, Mrs. Elizabeth Hardstaff. She was the oldest and only surviving daughter of John and Sarah Morley, of Newthorpe, and who were members of the General Baptist Church, Ilkiston. Her father died about nine years ago, leaving a pleasing testimony of the power of divine grace as exemplified in his dying experience, which was one of no ordinary kind.

Their daughter, the subject of this account, having been favoured with a religious education, was preserved from many of those outward sins and follies to which youth are so frequently addicted. She was brought up to attend regularly the means of grace, held by the General Baptists in the village where she lived. She was a dutiful child, and naturally of a cheerful disposition, and though she entered the marriage state at an early age, it was not without deep and serious thought of the cares and anxieties of such a state, and the duties which would devolve upon her in that situation; and such was her industry, frugality, and economy, from the first of her entering on the marriage state, as is

rarely to be seen in one of her years; indeed she was such a one as Paul in his epistle to Titus directs the young women should be, "sober, to love their husbands, to love their children, discreet, chaste, keepers at home," &c. It was not however till her twenty-fourth year that she was led in earnest to seek an interest in the Lord Jesus Christ as her Saviour, which was brought about in consequence of her husband being visited with a serious affliction, and was thereby brought very near to the gates of death; and as he, like herself, had been blessed with a religious education, but had hitherto neglected to pay a practical regard to the requirements of the Gospel, was led to see that he was a great sinner in the sight of a holy and righteous God, and that his sins were aggravated by that one sin of neglecting salvation; he resolved that if the Lord spared him and raised him again from his affliction, he would devote himself to his service and live to the Saviour. The Lord in his great mercy did raise him again from his affliction, from which time he with his dear partner was led in earnest to seek an interest in the Saviour, and was en-

abled to trust in him for pardon and salvation from the gracious declaration of his own words, "He that cometh unto me, I will in nowise cast out." The Lord having thus manifested his goodness and mercy to them, they unitedly offered themselves for fellowship and baptism to the General Baptist Church at Ilkiston, and being approved, were baptized and received into fellowship with them on the 10th of September, 1826.

With regard to the general character and experience of Mrs. H. as a disciple of Jesus Christ; though in common with others she had to lament her defects, yet in the main she was one that adorned the doctrine of God her Saviour. She entertained low views of herself as a Christian, and ever manifested a deep sense of her unworthiness in the sight of God. She always enjoyed a relish for the means of grace, yet being pressed with the duties and cares of a young family, she could not attend the means so regular as she wished, which was a source of trouble to her. She was one that admired much the amazing compassion and condescension of the dear Saviour, and the love he manifested to his disciples when on earth, that she has when reading or hearing such portions of his word felt her soul drawn out in holy love to that dear Saviour who had done such great things for her, and been encouraged still to trust in him and not be afraid. Mrs. H. had been indisposed for about ten weeks previous to her death, but from the situation she was in at this time it was hoped in due time she would be better. This hope however proved a delusive one, though it was not till within a few days of her death that all hopes of her recovery was given up by her friends.

Through her affliction she manifested the greatest patience and submission to

the divine will in his dispensations toward her, for, added to her own personal affliction, she had also to grapple with one of a domestic kind, in seeing her oldest child, now about sixteen years of age, marked out as a victim of consumption, though but a short time before had as much, and perhaps more, the appearance of health and long life than most at his years; yet amidst all, she had cause for thankfulness and praise to the God of all grace, which she did not forget to render to him, in giving her to see her child brought to a saving acquaintance with the Saviour in a very pleasing and satisfactory way, and of which, to the time of his death, which took place about a week before that of the mother, he gave the most decided evidence. As a change for the worse took place in Mrs. H. rather sudden and unexpected, and she being reduced to such a degree of weakness, much cannot be said about what may be called her dying experience, yet she enjoyed a calm composure of soul, in consequence we doubt not of a union with the Saviour, who has said, "I will never leave thee nor forsake thee." A friend being in the room with her a short time before her departure, was encouraging her to look to Jesus, saying he would help her in passing over Jordan. She replied, with uplifted eyes, "My Jesus! my Jesus!" and then, after a short pause, "He will help me, he does help me;" and shortly after her spirit took its flight, we doubt not to be with Christ which is far better.

She has left a husband and five children to lament her loss, one of which has since followed the departed mother to the regions of bliss. May the Lord sanctify these bereavements to the good of all the surviving family, is the prayer of,  
H. B.

## VARIETIES.

### THE RESPONSIBILITY OF THE CHURCH.

"So far is the world from being left without a suitable provision of moral assistance from revelation, that provision has more than once been effectually made. It is not true that man was ever left without this proof of the mercy of his God. But how is this proposition to be established? We shall not enter into the question, how much directive light still remains; nor affect to hide the solemn fact, that a great portion of our

race is now, and has been in former ages, walking in darkness and sitting in the shadow of death. What we maintain on this subject is, that the cause of this fact is not to be found in the dispensations of God. In the care of the Father of the spirits of all flesh, all nations have had an interest. The Scriptural history contains all the proofs that we need. And can we for a moment doubt that Christianity is designed for the world? To all the world Christ sent his disciples; and to a great part of the world they actually went. The continu-

ance of the zeal of the first ages would have carried the light into all the earth, and left "no regions beyond" the church, "where Christ is not named." Why, then, do we affect to wonder at the mysteries of providence, in leaving so many of our race to wander without direction, and to live without the Gospel? God has not left them; but they have been left by their more highly-favoured fellow-men. The mystery is a mystery of human iniquity, not of divine partiality. It is a mystery, not of divine reprobation, but of human unfeelingness. The Jewish and Christian Churches, in succession, have incurred the guilt of unfaithfulness. The talent has been hidden in the earth; and the once-labouring servant has become weary of his work. When piety decayed in the heart, the flame of love and zeal decayed with it, and the world was forgotten. Ah! "we are verily guilty concerning our brother, in that, when he has cried to us out of the pit, and when we saw the anguish of his soul, we would not hear."

"If any person say, this only shifts the difficulty, but does not remove it; we may allow it. It is a mystery still, that the state of the world should be left determinable by the will of those churches who in a different age have been favoured in the light of divine revelation. But why should we single this out as a peculiar mystery, and sometimes even use it as an objection against providence? Has not God made man dependent upon man in every thing? Does it not depend on you to instruct your neighbour and your children? If you neglect them, they will remain ignorant and vicious; but will you ask why God himself does not perform your work, or raise up other agents to perform it? or will you in this case accuse him of indifference? The fact, then, is, that God, for wise and gracious purposes, has made all intelligent creatures dependent upon each other; and the wisdom and goodness of this arrangement are very obvious. In pursuance of this principle, he gave a dark world to an enlightened church; and, instead of charging God foolishly with its darkness, we ought to humble ourselves that we have not faithfully dispersed his light. Christianity is the religion of the world; Christians are the light of the world; and if we refuse to hold forth the word of life,—to hold up the directive light,—then are we verily guilty concerning our brother. Let every mouth be stopped; and let even the Church be acknow-

ledged to be guilty before God."—*R. Watson's Sermons, Vol. III, page 460—462.*

### CHRISTIAN LIBERALITY.

The gospel is not to sustain a final defeat. Its victory is not contingent. The past has, at least, demonstrated its vitality, the present is evincing its elasticity, the future shall bear witness to its triumphs.

Piety, no longer seeking after *comfort* as an end, would find it without seeking; find it in the paths of Christian activity and usefulness.

Were a committee of the wisest and the best of men to sit in friendly judgment on your worldly affairs, would they not be likely to pronounce that your mind might be safely discharged of all that solicitude which now disturbs it, and be left entirely free for the service of God?

Practical benevolence, as the result of evangelical piety, is the hinge on which our final destiny will turn!

Your scale of expenditure must depend, partly, on the rank you hold in society; to arbitrate correctly between the claims of self and the cause of mercy, the great problem of Christian benevolence; and that if you have solved this problem scripturally and conscientiously before God, it is not for man to sit in judgment on your conduct.

The charity which you are called on to exercise, is such as would leave the whole apparatus of useful production untouched; or which would touch it only to render it more effective and beneficial—a charity which should at once discourage vice; assist the helpless, destitute, and diseased; reclaim and reform the vicious; civilize barbarism; call into activity the physical, mental, and moral resources of savage lands; excite and reward industry; instruct the ignorant; circulate the word of God; send the agents of the Christian Church in all directions; and which should thus furnish employment for multitudes, give a direction to the energies of men which should bear fruit for both worlds, modify and raise the tone of political economy itself, and thus be the means of lifting earth nearer heaven.

Of doubts and fears about their personal interest in the love of Christ the Primitive Christians appear to have known nothing; that is a disease peculiar to the morbid and selfish piety of modern days. The element of activity

and benevolence in which they lived, secured them against such a malady; and produced a race of christians, vigorous, holy, and happy.

O! christian, study your obligations at the foot of the cross. If you would imitate the disinterested and self-sacrificing benevolence of your blessed Lord, *take your station daily at the cross*. Never, till you do this, will you feel the claims which he has upon you. But when you there see the great love wherewith he hath loved you, we will defy you to be covetous, inactive, selfish in his cause. You cannot fail to love him; that love cannot fail to constrain you: and, constrained by that, you will be turned into a pains-taking, self-denying, devoted servant of Christ, to whom he will say, daily, "*Well done, good and faithful servant;*" till the day when he will sum up all his grace by adding, "*Enter thou into the joy of thy Lord.*"

Harris's "*Mammon.*"

#### SARCASM OF AN INFIDEL PUT TO SHAME.

Mr. Arnott, the author of the History of Edinburgh, was as remarkable for the laxity of his opinions on religious subjects, as good Henry Erskine was distinguished for his attention to every christian ordinance. One Sunday afternoon, Mr. Arnott happened to be on horseback, when he met the pious Erskine returning from worship. Where have you been, Harry? said the historian. What has a man of your sense to do among a parcel of old women? Where was your text? Sir, our text, said Mr. Erskine, was in the sixth chapter of Revelation, "And I looked, and behold, a pale horse; and his name that sat on him was death, and hell followed with him." Mr. Arnott, who was actually mounted on a pale coloured horse, felt the force of the reply, and muttering an execration rode off.

J. K.

### INTELLIGENCE.

#### ÆNON CHAPEL LADIES' ASSOCIATION.

The eighth annual meeting for visiting and relieving the sick, and for supplying the distressed poor with clothing at reduced prices, was held in Ænon Chapel, on Tuesday evening, November 28th; Joseph Wilks, Esq., presided on the occasion. The annual report was read by the Rev. J. Burns, wherein the committee expressed their unfeigned thanks to God, for the progress of the society during the past year. The annual receipts amounted to £59, 12s. 2½d.; and the expenditure to £56, 2s. 10½d.; which had enabled the committee to afford temporal relief to 314 cases of sickness and distress, and to pay 899 visits to the abodes of misery and want; sixty-three poor women received the loan of the bags of linen during their confinement; and seventy-nine persons availed themselves of the useful and valuable assistance of the clothing department

of this society. The merits of this benevolent association were warmly advocated, and the resolutions moved and supported by Mr. Broad, Rev. J. Stevenson, Rev. J. Slatterrie, C. Wing, Esq., Rev. J. Burns, John Campbell, — Dodd, Esq., and Mr. J. Stevenson. A liberal collection was made, after which, the thanks of the meeting were unanimously given to J. Wilks, Esq., for his able conduct in the chair, and the friends and supporters departed, we trust thanking God for the opportunity afforded them of doing good.

J. G., *Secretary.*

*St. John's Wood Grove.*

#### ALFRETON AND RIPLEY.

The Friends here have commenced the erection of their New Chapel, which is expected to be opened for divine worship the latter end of December, or the beginning of January next.

J. B.

### POETRY.

#### LINES DESCRIPTIVE OF THE DYING EXPERIENCE AND HAPPY DEATH OF DOROTHY SMITH, OF BARTON, AGED 23.

"Forbear, my dear friends, dry your tears and cease mourning,  
Though deep from my soul you mark sorrows to rise;  
In sighs through the night, and in groans in the morning,  
You read mighty anguish in my swimming eyes.

"O welcome, death's hour!—I hear Jesus proclaiming  
My freedom from trouble and this dark abode,  
To live in those realms where no saint is complaining,  
Nor cloud nor veil evermore hides from my God.

"O when shall I join yon sweet choir of singers,\*  
Who stand round the throne of the Saviour I love?  
But O! this thin veil of mortality hinders:—  
Haste, haste, ye kind guardians, and bear me above.

"Would I change now my lot or my blest situation?  
Ah no! not for worlds, could I call them my own;  
I see my affliction, a kind visitation,  
To draw my soul nearer to God and his throne.

"My companions, so fair, so young, and so blooming,  
Let your thoughts keep the grave and heaven in view;  
On years that are future no longer presuming,—  
The present, alas! may the last be with you.

"Seek the Lord—fly to Jesus—no longer delaying,  
He'll fit you to live, and rejoicing you'll die;  
His holy commands be ye always obeying—  
At last he will raise you to regions of joy."

Adieu, dearest saint, now thy trials are ended;  
Released from the flesh, and from sufferings set free,  
To Jesus, to glory, thy spirit ascended,  
And God thy Creator smiles welcome on thee.

How swift was thy flight! borne on angels' soft pinions,  
To scenes how delectable—holy—divine!  
Far from these dim regions, in heavenly dominions,  
She reigns, she adores, and for ever shall shine.

With warbling breath she now joins the sweet anthem,  
The loud hallelujah, the seraphim's song;  
But Jesus, dear Jesus, her soul's precious ransom,  
To sound his sweet name, the chief joy of her tongue.

Her warfare is past, griefs and toils are all vanish'd,  
And visions of woe she shall no longer dread!  
A crown now she wears which shall never be tarnish'd,  
Placed there by the hand that on Calvary bled.

O may some kind friends, when my death-bed surrounding,  
But witness such triumphs of glory in me;  
Such sweet consolations, so full, so abounding,  
And smiles on my face so much heavenly see.

T. J.

\* She was particularly fond of singing: she sang almost with her dying breath.

## HYMN,

*On behalf of the Ænon Chapel Ladies'  
Sick Visiting Society.*

*We should remember the poor.—  
Gal. ii. 10.*

How many thousands, sick and poor,  
Demand our tender aid;  
O that our souls may feel for all  
Thine heavenly hands have made.

With glowing goodness, may our hearts  
For sorrow's children beat;  
And in the paths of active love,  
Direct our willing feet.

O may our eyes with pity gaze,  
On wretchedness and woe;  
And may we all with cheerful mind,  
The timely help bestow.

And may we never turn our ear,  
From sounds of deep distress;

But on the wings of mercy haste,  
To feel, and soothe, and bless.

And may we feel 'tis hallow'd bliss,  
The wretched to relieve;  
And that it is more blessed far,—  
To give than to receive.

Thou good Samaritan! the poor  
With thee did ever share,  
Thy gen'rous overflowing love,  
Thy pity and thy care.

The paths of poverty and pain,  
O Jesus, thou did'st tread!  
And had'st not where on earth to lay,  
Thy sacred weary head.

For thy dear sake, O blessed Lord!  
May we befriend the poor;  
And in this heavenly work of love,  
Abound yet more and more.  
J. BURNS.

LINES ON THE DEATH OF A  
FEMALE MISSIONARY.

(By a British Officer.)

She leaves us in a howling wilderness,  
Where sin its Upas fruit spreads far and wide—

A weary land of sackcloth sableness.  
What fervency need they who labour here,  
Where all is rank pollution!—Love recoils  
In sicken'd horror; and, at times, asks  
wings,  
To flee far, far away, and be at rest.

Death met her far afield, with patient  
hand [waste—  
Scattering the good seed on the moral  
One finger pointed downward; while her  
eye, [heaven;

In sad and gentle softness, look'd to  
And, quivering as with sudden prayer,  
her lips,

From the full swelling heart, inaudibly  
Seem'd urging God with all his promises.  
How full of glorious beauty one like  
this!— [how mean—

Compared with hers, earth's highest deeds  
Achievements anthem'd in a nation's  
shout—

The pompous vapours of a little day!  
Woe's me, that reason ebbs so low in  
man!—

Who would compare the victims of a toy,  
With one who trod the world beneath  
her feet!

Death found her lab'ring and became  
her slave, [while she,  
Through his dark portals ush'ring her;  
All bright and queenly, trod upon his  
crown, [grave.  
Singing her Saviour's triumph o'er the

She enter'd on th' unmeasured bliss of  
heaven—  
The open vision of the Saviour's face.  
May we, behind in this drear outer court,  
Walk on in active duty close to God,  
Till, like her leaning on th' Almighty arm,  
We ask in triumph, "Death, where is  
thy sting, [tory?"  
And where, O vanquish'd grave, thy vic-

SONG.

To Christ, the mighty God,  
Be endless honours paid;  
For he who by his word  
The world and all things made,  
Now meekly lays his glories by,  
For sinful men to bleed and die.

Strike, strike your golden harps,  
Ye bright angelic band;  
And let the tidings reach  
To every distant land:  
A Saviour's birth with joy proclaim,  
And shout the loved Immanuel's name.

Where deepest darkness reigns,  
And sin, and woe, and death;  
He comes to break their chains,  
And give their souls relief:  
Our God alone salvation brings,  
O shout and bless the king of kings!

Before his face shall fly  
The savage hosts of hell;  
Their kingdom he'll destroy,  
Their power as lightning fell:  
When first his loving heart decreed  
The means by which we should be freed.

O raise through earth and sky  
One sweet harmonious song;  
Th' eternal God comes nigh,  
His holy arm is strong:  
No other arm could help afford,  
Our help is found in Christ the Lord.  
Leicester. W. H.



# MISSIONARY OBSERVER.



## REPORT OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

(Continued from page 469, in Vol. IV.)

### POORE.

As usual, this detested seat of the Molock of India has been the scene of exertion, though no one of the Society's Missionaries has yet again *resided* here. In July, Mr. Sutton, accompanied by his American brother Noyes, visited Poore, to embrace the opportunity, for diffusing divine knowledge, afforded by the confluence of pilgrims at the rut jatra. The festival was unusually late, and, in consequence, a much thinner attendance than Mr. S. had ever previously witnessed; but it was, as heretofore, a most heart-sickening sight. Death triumphed before the close of the festival, and himself and fellow-labourer were glad to hasten from the scene of blasphemy and cruelty. They distributed a considerable number of tracts to the pilgrims, especially as they were leaving the town to bend their steps homewards. Mr. S. remarks, "My companion was much affected by the scenes which he witnessed: for myself I could not help contrasting this vast worshipping assembly with the holy convocations I attended in Exeter Hall and in New York. O! how did I wish they could be seen in contrast by the Christian world. *One glance at the festival of Juggernaut would, one would think, be enough to rouse the Church, and, especially, to send home the attendants on our religious anniversaries watering their path with precious tears of gratitude for the blessings of the Gospel.*"

On the Sabbath which occurred during the time of the festival, Mr. S. preached twice in English to the few residents, and was gratified to find one long resident, that when he left Poore was immersed in the pleasures and cares of this world, now seriously seeking the everlasting salvation of her soul.

During the past year, Mr. Poynder, who has on various occasions so ably and successfully advocated, in the Court of Proprietors, the interests of India, has laboured to bring to a termination the impious and disgraceful connexion which subsists between the British authorities in India, and the demoralizing system of Hindoo idolatry. It appears that the servants of the company, even when professedly Christians, are required to attend Heathen and Mahomedan festivals for purposes of respect; that in some cases, they are required to *present offerings and do homage to idols*; that the poor natives are *compelled*, without compensation, to attend heathen festivals, to draw the idols' cars; and that European officers exercise so entirely the management and control of various temples, that no expense can be incurred but under their direction; and, O! horrible, *not even the prostitutes connected with the temple be entertained or discharged without their concurrence.* And these, who thus degrade themselves lower than the managers of a house of ill-fame, are high-minded English Gentlemen! To what infamy will not some men stoop through the accursed lust of gold? By this atrocious system, has the British name in India been disgraced, and the Indian empire

of Britain has been exposed to the frown of that holy God who abhors idolatry, and those who participate in the abomination. Nowhere have the evils of union with idols been more conspicuous than at Juggernaut. Several years ago directions were sent out from this country to the Indian government, to terminate the guilty support of Hindoo idolatry, at this and other temples. These orders having remained a dead letter, Mr. Poynder again brought the subject forward. From the papers of your society he received a variety of information, which he has embodied in his speech, and succeeded in carrying unanimously a motion to urge on the Directors of the East India Company the necessity of further measures to destroy the system of British sanction and support, which has added so greatly, in the view of Hindoos, to the celebrity of the temple of Juggernaut; and which has been the means, by supporting and sending forth hosts of idol missionaries, of alluring myriads of pilgrims to that temple; and ultimately of whitening the road and the sands with their bleaching bones.

### CUTTACK.

This city, having been the earliest, has continued the Society's principal station. Mr. Sutton's return to India has been mentioned. Previous to his leaving America, efforts were made to engage him as Bethel Chaplain, at Calcutta: or, in other words, as preacher to the different classes of seamen on the Ganges; and the Bethel Committee in Calcutta, though ignorant of what was passing in America, before he reached India, appointed him to that office. On his arrival in India, he proceeded to Cuttack, and, from what he saw of the necessity of his services there, he at once declined the offer of the Calcutta Committee.

In reference to his labours there generally, he remarks:—

“You will perceive that I have my hands full here, and shall rejoice to see brother Lacey return to take his share. I feel as if my main work should be the revision and improvement of the Ooriya scriptures, and other works; but for this I can find very little time. I am ashamed indeed of my appearing to take so much upon me. I hope it will not be so another year, but at present I do not see how it could be well avoided.”

The return of our estimable brother and his partner to Cuttack was hailed with satisfaction by the converted Hindoos. Mrs. Sutton, referring to their return in a letter to a friend in England, observes:—

“It was on a Saturday night, when we reached brother Brooks's house (he was then living at Cuttack). The next morning the native Christians came in a body to see us, and expressed their joy at our return. This, as you can easily imagine, was a solemn and deeply affecting moment. To see a goodly number of those whom previously to leaving the province we knew as converted heathens abiding in the faith, and others who had joined themselves to the Lord's people during our absence, was a matter of devout thankfulness. Sincerely, I think, did we lift our hearts in gratitude to God, for preserving us in all our wanderings, and bringing us to witness this interesting day. We hailed with delight the prospect now afforded us of resuming our labours in this part of the Lord's vineyard.”

On Mr. Sutton's settling again in Cuttack, the pastoral care of the English Church devolved on him, as well as in a great degree that of the native Church; he remarks:—

“The English and Native departments together require a great deal of pastoral labour, much more so than the same number of members in England. All their temporal affairs require to be attended to, as well as the education of their children, weddings, sicknesses, and funerals.”

The regular services for the edification of the English and Hindoo disciples, at Cuttack, are as follows:—At six o'clock, on the Sabbath morning, there is a prayer meeting in English, generally conducted by Mr. Sutton; and another prayer meeting at the same time in Oorea. At ten o'clock, one of the Hindoo Evangelists preaches in Oorea, at Christianpore. At four o'clock, Mr. Sutton preaches in Oorea, in the English Chapel, and again preaches there, in English, at seven o'clock. Week night services are—once a month, a Church meeting; once a month an English and Oorea Missionary prayer meeting; and once a week an Oorea prayer meeting. The service at the Lord's Supper is a mixed service. The Missionary remarks, that the native services are to him exceedingly interesting and refreshing. Once a week one of the native Ministers preaches at Bhorrapoor, to the converts there.

These are the regular services at the station, and are more especially designed for the edification of the little flock of Christ. For the Heathen population there are in the bazaars regular preachings, discussions, &c., every evening, when the weather permits. Mr. Sutton has commonly left the burden of the bazaar preaching to the native Evangelists; but always stands with, to support and encourage them, unless detained by visiting the sick or other engagements.

Besides these various services, Mr. Sutton has a good deal of miscellaneous business connected with collecting monthly subscriptions for the English school, and in attending to its other concerns; in looking after and examining native schools, the Christian boarding school, &c.

The English congregation had increased. Several fresh Europeans attended. Several among them seemed hopefully serious, and Mr. Williams, the judge at Cuttack, with his pious lady, appeared truly the friends of religion. The latest reference to the state of the English congregation represents it as very serious and as numerous.

Of one of the most solemn of Christian acts of worship Mr. Sutton remarks:—

“Our assembly at the Lord's Supper presented a most interesting appearance, and could not be the heart which is not affected at the sight. Our chapel is almost filled with Europeans, Americans, East Indians, and Hindoos, who eat of the same bread and drink of the same cup.—We are all one in Christ Jesus.”

At another time he records the singular but pleasing fact, that, on a day when three Hindoos had been baptized, at a most refreshing opportunity at the Lord's table, they had in their company communicants from Mahratta, Bengal, Orissa, and other parts of Asia; from Portugal, France, America, England, and Scotland. Haste, happy day, when the nations to which these converts, uniting at one table at Cuttack, belonged, shall be all one in Christ Jesus!

The Scriptures represent the great enemy of God and man as intent on sowing tares among the wheat: he is represented as appearing as an angel of light, that he may more effectually deceive. In the primitive Churches the most irreligious and mischievous errors were at times introduced, under the guise of greater purity and eminent spirituality. Among the fanatics of different ages the same scene has been acted over repeatedly in our favoured land, and the Church of Christ, in Orissa, has been exposed to these assaults of the great deceiver. Some native members were in consequence excluded from communion; but several, if not the whole of them, have renounced their errors and been restored to the Church. Mr. Sutton writes:—

"The native Church I found in a very unhappy state. Nine members had just been excluded, and several others connected with them stood aloof. These members had resided in their native village, at Bhogerpoor, and probably, partly in consequence of being too much left to themselves, and of their connexion with the old Gooroo, had adopted some strange mystical notions, founded on Scripture, such as we often read of in the history of the Church. A community of goods, if not of wives, was one error in sentiment at least; another was, that Christianity was intended to restore men to the Paradisaical state; for Jesus Christ taught, that unless they became as little children, they could not enter into the kingdom of heaven; they therefore supposed that as children went without clothes in this country, they might do so too. This was acted upon in one of their meetings. They moreover adopted the Quaker notions of Baptism and Lord's Supper being carnal ordinances, and that the Gospel was altogether a spiritual dispensation. They also thought that the present race of Padres could not be orthodox, because they did not perform the miracles which Christ had promised his disciples should attend their ministry, &c., &c.

"Two or three, however, seemed to be heartily ashamed of what they had done, and renounced their errors; they were consequently restored. The rest grew harder and insolent. I paid them a visit the very first opportunity, and took with me Rama and Krupa Sindoo: we tried to reason with them out of the Scriptures, but could do nothing with them at that time. I also went to see the old Gooroo; I am afraid that he is a great pest to our cause in his neighbourhood. Even now and then he sends a paper contrasting his views with ours, and posts it up in Cuttack bazaar, near the Christian village.

"The Church is getting more comfortable and settled, and the excluded members came to worship on Sabbath day. On Monday morning, before they returned to their village, they came to me and said they had broken the Scriptures, and wished me to beg pardon for them of the Church: the way, therefore, seems to open for their return."

Mr. Sutton furnishes an account of some services of a peculiar nature, designed to promote peace and harmony in the native Church, which will doubtless interest the members of the Society. He states:—

"At our last monthly Church meeting, in consequence of considerable disunion among the native members, and manifest coldness with respect to religion, and several old standing causes of irreconciliation among the East India members, it was resolved that it was our duty to devote a day to humiliation, and fasting, and prayer, and to confess our sins to each other and to God. After considering it for a week, the meeting was appointed for to-day, and as it was the first fast day ever observed by the Church, I particularly record it. Our fast was to continue, so far as abstaining from food, &c., was concerned, till the evening meal. Our public religious services were as follows. At six o'clock in the morning a prayer meeting at Christianpore; nearly every member present; six or seven prayed in a very humble, penitent manner; there was more tenderness than I ever saw before; I made a few remarks.

"At ten o'clock, met again in the large chapel; all present. After singing and prayer by Krupa Sindoo, in Ooriya, (all the services were in Ooriya, with the exception of a hymn in English,) I read over and commented upon several portions of Scripture, such as Neh. ix. 1—3; Joel ii. 12—17; Zech. xii. 10—14, &c., &c. Brethren Noyes and Ball made some remarks also in English, which were repeated by De Santos and self in Ooriya. Rama also spoke during the meeting, after which the members, male and female, began confessing their faults to each other and to God. This, with occasional prayer and a verse, more than occupied our time, and we separated to meet again about two. I then after singing and prayer made some more remarks, and those who had not spoke in the morning now spoke and prayed. We intended to have a sermon from Rama to close with, but a thunder-storm was gathering, and the feeling was so good that I thought it best to close the meeting, which I did with a short exhortation to preserve the harmony thus effected; to avoid occasions of disunion in future; especially recommending the females to be industrious, keepers at home, &c., &c., and then dismissed them with prayer.

"I have only to remark that we all felt it to be a solemn day. It was decidedly the most so of any day I have spent with our native converts, or indeed in India."

This narrative furnishes an interesting illustration of the elevating

effects of the glorious Gospel. The Hindoo, in his heathen state, has his mouth full of cursing and bitterness. Revilings the most bitter, curses the most malignant, may be heard from Hindoos standing at their own doors, and venting their fury at each other in all the violence of rage. Not only so, but the Hindoo revels in impurity, is false, is lewd, is deceitful, is dishonest, to a degree that can scarcely be imagined. But so changed are his views, so altered are his feelings, when the influence of the Gospel is felt upon his heart, that not only are the black crimes, in which he delighted, forsaken and abhorred, but even comparatively a small measure of discord and alienation is viewed as a sin, for which, as in the case narrated, a number of Hindoos unitedly humble themselves before God and each other; and while they implore the divine forgiveness of their sin, also solicit pardon from each injured brother or sister. How great, in such a case, is the evident change of character!

Several pleasing additions have been made by baptism to the Church at Cuttack. Most of the converts appear to have been Hindoos. Not long after his return to Cuttack, Mr. Sutton baptized Rhadee, the wife of Poorosootum. This young woman's case furnishes an affecting illustration of the dearth of evangelical instructors, and a very pleasing display of earnest desire to regard all the ordinances of the Saviour. An American friend states, that she travelled *twenty* days' journey, in order thus publicly to profess her allegiance to the Lord Jesus Christ. On August 7th there was another addition to the Church, when three Hindoos passed through the waters of baptism into the Saviour's fold. One was a man named Boliakonti; the others were Seeboo's wife and an old Hindoo lady. Her course was very short, for on September 8th following, the Missionary remarks,—

“This day I have buried the old lady last baptized. She has been a member just one month of our Church on earth, but will, I trust, be for ever united to the Church in heaven. She was yesterday seized with cholera, and died early this morning; her end was peace. Blessed be the Lord for the Gospel of peace.”

On October the 23rd, several other converts confessed the Lord Jesus in his own way. These were Mrs. Da Costa, a Hindoo-Briton, formerly a deluded Papist, John Rodriquis, and Bachuana, Rama Chundra's daughter; the latter young person was soon after married to Raghoo, an interesting youth, and a member of the Church.

Under date of November 15th, a friend remarks that there were several inquirers, particularly among the East Indians; four are named who had appeared serious for some time. Besides these, a Quarter Master Serjeant and his wife appeared hopeful; he is from England, she from Ireland, and a few months before a Papist, though she had become a Protestant, and, it was hoped, in reality a Christian. On December 7th Mr. Sutton states they had two or three candidates for baptism, who would probably be baptized on the first Sabbath in the then coming year. When it is noticed that these additions to the Church were made in the space of a few months, the remark may surely be allowed. How many Churches in England are not making, in the actual addition of converts, more, or even as much progress as the Church at Cuttack, though in the former case so few difficulties to the profession of religion exist; while in the latter so many formidable obstacles are presented in the path of those who would forsake idolatry and caste that they may follow the Lamb whithersoever he went.

While the light of the Gospel has thus been spreading, and the Saviour's kingdom enlarging at Cuttack, the power of Antichrist among his few adherents in that city had been proportionably weakening. It is stated, that the Popish priest had been to Cuttack, and finding a number of his deluded followers turned from him and Antichrist, had little to do but vent his curses and depart.

### DESCRIPTION OF THE KHAUDS, OR KHAUDHAS, BY W. BROWN.

THE object of my journey into the mountainous district, inhabited by the singular people who are intended to be described in this paper, was to ascertain whether they spoke the Oriya language, and whether this hitherto unknown region might not be brought within the operation of our Mission.

Various and contradictory accounts had been given by persons returning from the field; I therefore determined, the latter end of January, to set off and explore, what is called here, "the country above the Ghats."

The country, which up to the present has had no particular designation, being till this circumstance, the Goomsara insurrection, entirely unknown to Europeans; has lately, for convenience sake, been denominated by some persons, *Khaudhastan*, or the place or country of the Khauds. The part of it which has been traversed by the Company's troops during the late disturbance, owns a kind of dependency upon the Rajah of Goomsara, although, as is the case among savages, his dominion and power were exceedingly limited.

The condition of the people with regard to civilization, is the lowest almost which can be imagined, with the exception that they are not Cannibals. The appearance of many of the people is wretched when first seen, but like every object when it becomes familiar to the eye, the wretched appearance soon ceases to strike you. Several of their leaders are spoken of as powerful and fine looking men. The only chief of much note whom I saw, was a man of interesting appearance, and who unhappily had influence enough to rouse the people of the hills to join in the insurrection; some of the native Khauds whom I saw verified the description, miserable looking wretches, who appeared more suited to the assassin than the soldier's character. Like most savages, they destroy without regard to station, age, or sex; theirs is a war of extermination. Many instances of this during the continuance of the insurrection were continually occurring. One instance as an example may be noticed. A Dhaba was returning with some of the other servants from the tank, but unfortunately staying behind he was attacked and cut to pieces, though a man unarmed, merely because he was a servant of the English. The country we are describing is, as before intimated, a mountainous region, its elevation is upon an average from two to three thousand feet above the level of the sea; the cold is sometimes considerable, but the heat is also often very extreme; the transition from heat to cold is often very quick, and *ice*, a thing unknown in the lowlands of Orissa, is commonly found in these hills. Were this country reclaimed from the wilderness, and conveniences made for the habitation of civilized man, an agreeable, and perhaps even a salutary retreat might be here presented to the

scorched and emaciated invalid of the plain. Where this wretched race now wander, from hill to hill, and from glen to glen, where the barbarous Khaud now range the mountain and valley with the murderous war axe and deadly arrow, we trust that cities may yet arise, and villages with their teeming population, not only busy in the arts which minister to the comfort and moral cultivation of life, but we hope also, that here the praises of the Redeemer will be sung, and that these hills and valleys shall one day re-echo to the sound of the Gospel. The country has now been opened, and let the missionary of the cross enter. There appears to be a distinction of some sort, which approximates to that of cast amongst the Hindoos of the plains, although the arrangement is different, perhaps in every respect. I obtained whilst in the hills a young man, the most intelligent I could find, and obtained from him some information relative to the habits of these people. There appears to be about five distinctions or casts among them. The orthography of those names by which the casts are distinguished, I am compelled of course to form in the best manner I am able, from the sounds as given me by the natives. The Sundi, appears from many circumstances the principal cast; they will not eat from the hands of any other cast, although as will be seen, several casts will eat from their hands. The principal employment of this cast is to prepare the arrack, an intoxicating liquor, a thing held in high estimation amongst the Khauds, as well as amongst other savage tribes; they extract also a liquor from the palm tree, growing wild. The Goonda, or Goona, are persons engaged in buying and selling, and are in fact the merchants of the country; the terms buying and selling perhaps hardly apply; barter is usually the only method of trading, for though the use of money may not be entirely unknown amongst some of them, yet it is certainly not used as a circulating medium in the common transactions of life, amongst the generality of the people. Their habits are so simple, and their wants so few, that any enlarged scheme of business requiring a medium, such as silver or gold, seem quite unnecessary. The Kondas are another class of persons which may be denominated cast. They appear to be the proper military tribe, and thus carry the war axe and the bow; they shoot an arrow to a nicety, as many a one has experienced to his cost. A young officer, during the campaign, received an arrow from a Khaud on a neighbouring hill, in his powder horn, which passed through one side, penetrating the powder, but only slightly forced out the other side; thus he providentially and narrowly escaped death. The Duná, are weavers, or persons who work in various ways in the preparation of cloth. The cotton tree grows in these hills, but whether the Duná prepare it from their own tree, or obtain the thread from the Oriyas, I am not able to say. The last distinction of note I have been able to discover, is the Panná cast, husbandmen, labourers, general men of business, who I suppose make themselves useful to the other classes in various different ways. Thus the active and principal men of business are Pannás.

I am far from thinking that these distinctions are always observed, that the individuals of these casts always limit themselves to the professions here marked out; in Khaudhastan, as in other parts of this immense peninsula, men frequently follow their own inclinations, though not to the extent they do perhaps in Europe. Some of these casts will

eat with those other casts, but some will not. The military tribe, will eat from the hands of all other casts except the Pannás, and the Kanda will take nothing from the Pannás in the shape of prepared food, yet the Panná, less scrupulous, will eat any thing given by the Kanda. The Goondi, it is said, eat from none but their own cast. The principal casts eat animal food, such as sheep, goats, fowls, game, rejecting cows only, as food; but the Pannás eat these also, indeed any thing usually eaten by men. In the article of drinking no nice distinctions disturb their comforts, they drink without scruple any thing, only the stronger the better they like it; they are a nation of drunkards, and of course those corresponding vices which are usually found in connexion with the drunkard flourish here in abundance. An anecdote or two will serve as a specimen of the general character of the Khauds. A young man going up to the tent of one of the military was offered some spirits, first of one sort then of another, all of which he drank off without the slightest hesitation, and without manifesting any remarkable effects at the time. Several sorts of liquor were then mixed up together, amongst which was some catsup, still he showed no repugnance, but drank all off with the utmost glee. I saw an officer pour the remains of a bottle of brandy into the mouth of one of these people, and it was difficult to say which manifested the greater satisfaction, the officer, or the Khaud. The maxim of Ram Malika, one of the chiefs, "*As much as I find, so much I drink, and more if I can.*" It is difficult to find him sober.

On the subject of religion their minds appear to be exceedingly contracted. Some images were taken by the troops and shown to me, but I doubt whether they were not images of the low country. The figure of the Elephant appears in their villages, but whether as an ornament or object of worship it is not easy to say. Their mythology, if they have any, we have yet little means of knowing. The history of by-gone ages, who can tell! How many ages have seen them inhabiting these rocks and these valleys, who can find out! No monuments, no mouldering columns of antiquity are here, to record the names and acts of the "illustrious dead." Their traditions extend only to a few vague stories, as improbable as they are surprising. They appear to consider the earth a deity, whom they sometimes call Dierne, or some such a name, and pay a kind of adoration to the sky and elements; they seem to be vague and indefinite in all their ideas on religion, and show how much they need "divine guidance." One sad thing, however, is now quite certain, that *human sacrifices are offered*, more particularly every year, at a festival, about the time the cotton tree comes into bloom. The origin of their horrid sacrifices, is said to be founded in a tradition, that when their fathers first settled in these mountains, they were led by a Rana, called Attah; when she being leader (they go on to say) we first arrived in these parts, the earth was unstable, and sunk under our feet, and thus was unsuited for the habitation of man. These hills were at this time without order, and void; Attah, however, either by accident or design cut her finger, and the blood falling upon the ground, it not only became firm, but also fruitful. Hence we attach, say they, to human sacrifices such value, the blood of which necessarily falls upon the earth. But the tradition goes on to say, that after the death of Attah, she appeared to some of the people, and complained that she *was alone* in the other



world, and requested that some man might be sent to her immediately, whereupon several human sacrifices were offered, and this practice has continued ever since. It is said that they are in terror, lest the Government should interfere to prevent human sacrifices, supposing that the earth, from hence, will become again unfruitful, and unstable, and again sink under them.

The country of the Khauds lies between the Ghats, which form the extreme south-western boundary of Orissa, the valley of the Mahanudda is on the north, and Kimedede to the south, extending, perhaps, from  $18^{\circ}$  to  $21^{\circ}$  lat. north, and from about  $82^{\circ}$  to  $85^{\circ}$  long. east. It will be perceived that the country is not very extensive. The country embraces beautiful scenery, hill and dale, and small light jungle, intermixed with the palm, and the dauma, and other trees, rising in profusion. The loftiest hill which I ascended, is said to be about four thousand feet high; having no instrument to ascertain these heights, I of course depend upon the opinions of others: in ascending, I passed through thick clouds, and became completely wet. When I arrived at the summit just after sun-rise, the surrounding scenery was interesting and even magnificent. The deep valleys were partly covered by the clouds, rolling in thick volumes beneath. The lately arisen sun shining in his splendour, presented the azure vault of heaven without a cloud. The declivity of the hill, broken by the unfrequented path, was inexpressibly wild; at the foot of this pass, lie the ruins of some villages just destroyed. The insurrection was hardly yet subdued, and the recollection that the numerous murders were but as yesterday, and that any solitary piece of jungle might still conceal an enemy ready to destroy, all gave a solemnity to the scene. In descending the other side, I was again completely wetted by the lingering mists; towards the bottom of the hill nothing could be seen many yards before, but in the midst of this wild place a delightful sensation was excited, by the sound of the British drum, beating soon after sun-rise, which announced that the temporary habitations of civilized man was near, and those too of my own religion and country, and in a few minutes more I found myself within the camp at Gungabad, and was there, as in all the other stations, most kindly entertained by Capt. Hawison, and the officers of the 6th. A guard of matchlock men had been sent with me, it not being considered safe for Europeans to travel alone. I would take this opportunity, as another may not occur, of thankfully acknowledging the great kindness of all, both civil and military, with whom I met. My own people taking the alarm and deserting me, I was often without any thing to eat; and always, whilst in the hills, without any place to rest in at night, but nothing was wanting. In one place I may just mention, that one gentleman lent me a coat, and another a sheet and corner of his habitation, the best he had, and thus upon the ground I slept soundly. I trust I shall be excused for mentioning the commissioner and collector by name, as well as the officers of the army, as amongst those who rendered me every kind service.

#### LEGENDARY TALE.

The people of Mukholingha, a district of Khandistan, have long been infamous for their predatory and murderous habits, very similar to the Thugs of India; only they kill with the axe instead of the noose. They

account for their habits in the following extraordinary way. One day, say they, one of our ancestors going into the woods found a bird, which gave an egg, from which was produced a man extraordinary for his diminutive size. This little man formed an image the most beautiful to behold, which some of the people took to the Chumsora Rajah. The Rajah was so delighted with the image brought by the Mukhalingha people, that he knew not what favour to bestow upon them. Taking advantage of this very favourable opportunity, they requested to have permission to take what they liked best, wherever they might find it. The Rajah, with all that discrimination usual to persons of his caste, immediately complied, and ever since they have availed themselves of this permission, by stealing whatever they see or like best, often murdering where resistance is offered, and sometimes even where it is not. These are the people, who are accustomed to make descents, like the ancient Highlanders of Scotland, and carry off sheep, goats, or any sort of articles useful to themselves, from the lowland, or Oriya districts; their movements are so rapid, that before any considerable number of the lowlanders can assemble to defend their property, they are again in the hills, where pursuit is useless, and very dangerous.

*(To be continued.)*

EXTRACTS FROM A LETTER FROM  
MR. BROOKS TO HIS PARENTS.

*Dated Midnapore, Dec. 16, 1836.*

You have heard of our change of residence. On all accounts I think it a very happy change. Midnapore is one of the most important stations in the neighbourhood of Calcutta. It contains a vast population of from 50 to 60,000 inhabitants; besides, there is an immense district of towns and villages in the vicinity, whose vast number of inhabitants is unknown. Midnapore is on the border of Orissa, but the Bengalee language is generally spoken, to the study of which I have turned my attention.

I am better satisfied with this station every month, and hope my mind was directed hither by a supremely wise and well ordering providence. Independent of the importance of Midnapore, as a vast field for Missionary labours, there are great advantages arising from the residence of Europeans, such as a Doctor, English worship, and many others, which can be appreciated by no one so much as by a Missionary. There are some inconveniences here, of course, as well as elsewhere. Labour of every description is more expensive, provisions dearer, clothing and rent much higher than in Cuttack.

As regards the Europeans here, they are all very kind, so that we are not

without friends in this degraded land. The Officers of the Regiment stationed here (this is a military station) rent a room for divine worship, in which we have service on the Lord's-day evening, and generally we have a very good congregation. The Colonel and Captains, with the Ladies attend; also the Major, and several Lieutenants, with their wives. Encouraging, however, as the English congregation is, I do not think it right to devote more than one service, on the Lord's-day, to them, as the Heathen have the first claim upon our exertions as Missionaries.

I feel great pleasure in going to the Bazaar with our native Preacher, Rama Chundra. Sometimes the people listen with attention to what is said, at others they are very violent in the praises of their gods.

A few nights since I and Rama were surrounded by about 150 persons, all shouting and hallooing as loud as they could their usual cry, "Hurra bol! hurra bol!" They were instigated to this by a very troublesome fellow, who came and talked so loud while Rama was preaching, that he could not be heard. I requested him either to stop and hear quietly, or go away and not interrupt us; but he said he would neither do one nor the other. I very deliberately walked before him to break off the noise, and Rama proceeded for a short time; and then came their shouts again and again,

so that we were obliged to relinquish our attempts to preach. The rabble seemed disposed to follow us; but I passed through the midst of them without molestation. Since that time we have experienced but little annoyance, and, should it be repeated, I must have recourse to the Civil authorities, which will not fail to put a stop to such interruption.

But there are encouragements sufficient to lighten our difficulties. The demand for books is great. While writing this I have been called away to two very respectable natives, who have come for books; one of them I discovered was a Brahmun of very high caste. A few days since five men came quite early in the morning for books. All these could read very well; and, as the word of God contains light and blessings within itself, I have the confident hope that a plentiful harvest of converted Heathens will, ere long, be reaped here.

In the Bazaar every day the people are very clamorous for books, so much so that the clothes of the distributors are in danger of being torn to pieces. A few days since a Hindoo expressed a desire to be instructed in the principles and doctrines of Christianity, saying, that he knew Hindooism to be false, that he had no confidence in it, and he wished to be led in the right way. May he be directed by the Spirit of God, to abandon idolatry and superstition, and become a humble penitent at the foot of the cross, and there find pardon.

I have just been called off again to give books to three men, all of whom can read. Several others were waiting to receive books in the Persian language, but as I have nothing except small tracts, they promised to call again when I had some, if I would let them know.

The books I gave this morning are the book of Genesis, Gospels of Matthew, Mark, and Luke, and the Acts of the Apostles. I have not the whole of the Bengalee Scriptures, but hope soon to have a supply for the increasing demand, as I received a letter some time ago from the Secretary of the Bible Society in Calcutta, proposing to supply me with Scriptures. I hope to receive this supply shortly, as what I have will soon be disposed of.

My dear parents, I feel increasing pleasure in my work of labouring for the conversion of the Heathen; not so much from apparent success, as from the hope, yea certainty, that here an army of the followers of Christ will eventually

be raised. For we have it on record, "Go ye into all the world, and preach the Gospel to every creature;" and "My word shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereunto I sent it." Having the promises of success in God's word, we sow in hope of a glorious harvest's being reaped in time to come.

A few days ago, a Brahmin told me, that he believed in less than 50 years the whole of India would become Christians. The Lord hasten it in his own time. I wish they all believed this would be the case, they would make but few attempts to prop up a falling system, which must eventually come to an end. But even were there no appearances of good being done, that would not lessen in the least our necessity for labouring for the salvation of the Heathen.

It is a sufficient inducement for me and for all to labour, who are concerned for the glory of God and the salvation of men, that God has commanded his Gospel to be preached among all nations; that he has promised to be with his servants always, even to the end of the world; that he has also said, the whole earth shall be filled with the knowledge of the Lord; that all the ends of the earth shall see the salvation of God; and that all shall know him from the greatest to the least. The difficulties to be overcome before all this is accomplished are very great; but they will not be too great for Omnipotence to surmount—for him who is God over all blessed for evermore. I feel assured that Hindooism and Mahomedanism will be superseded by Christianity; that the midnight darkness of idolatry and superstition will be chased away by the light of the glorious Gospel. With these fearless convictions I wish to perform the work assigned me, knowing that if I reap not, others will after me.

If there be a place in the world more fitted than another to deprive man of all wishes to glory in himself, to convince him of his utter incapacity to do any thing for his own salvation, it is India. The wickedness of the people generally, their prejudice in favour of idolatry, and their entire fearlessness of the consequences of sin, render the enemies invulnerable to human power, and fit only for an Almighty arm to contend against. Their wickedness is unknown, is inconceivable. Crimes, in shapes that could have been conceived in no place less wicked than hell itself, are

perpetrated daily. The black list of crimes, enumerated by the Apostle Paul, in the first chapter of his Epistle to the Romans, might be swelled to twice its number, by the sins, the variety of sins of this people. Hence comes the practice of secluding every respectable female from all society whatever, lest she should mingle with the wicked crowd. She is prohibited from speaking to any one, except father, brother, or sister, and not even to her husband till evening. Thus solitary and imprisoned, thousands of Hindoo females are cut off from all society. O, the degraded state of females in India! Christian females in England, we call upon you to exert yourselves to send them the Gospel, which is the only means of amelioration. I intend, as soon as I can, to establish a female school, and thus bring some from the haunts of vice, who in after life may exert a salutary influence among the debased and debasing sex.

Your affectionate and loving Son,  
JOHN BROOKS.

#### BRITISH PATRONAGE OF INDIAN IDOLATRY.

*"Will ye plead for Baal? will ye save him? If he be a god, let him plead for himself."*—Judges vi. 31.

Of the numerous obstacles that oppose the civilization and evangelization of India, British patronage of its popular superstitions is one of the most remarkable and the most deeply to be regretted. The nature, extent, and mischievous effects of this system are very imperfectly known in Britain; and hence the importance of enlightening the public mind upon the subject, and adopting every method of liberating our country from the opprobrium and guilt of such an anomalous and unchristian policy. The following letter, recently received from Sir C. T. Metcalfe, the Governor of the New Central Presidency of Agra, contains the most recent information upon the subject of this circular. It speaks volumes relative to the extent of British patronage of idolatry, and the incorrect views entertained on the subject by many of the talented and liberal functionaries of the Government.

*"Agra, June 25th, 1837.*

"Dear Sir,

"I have to return you my best thanks for the kind feeling expressed in

your letter of October. Continual occupation has been the cause of my long silence with respect to that and your former letter, both evincing your anxiety to be informed of the progress made in this country in abolishing *taxation on idolatry*. It is not considered to be clear, that the removal of the burden will tend to put down the evil, or that any thing prospers from being taxed. But there is little doubt, that *the taxation will soon cease, in deference to the opinion so strongly expressed on this subject at home*; and great will be the rejoicings of the Hindoos on the occasion, as well as of yourself, and all who think the abolition desirable.

"Much will remain that will be an abomination in your sight. For *the Hindoo religion is every where supported by grants of land and other alienations of public revenue*, the continuance of which can hardly be avoided, considering the relations of the Government with its subjects. This will not be stopped by the mere abolition of taxation on their idolatry, which will be a financial loss, without any religious benefit. Consider, that taxation, as applied to the support of the christian ministry in India, and you will perceive that more good may be done by its existence than by its abolition, which cannot break the connexion of the British Government with Hindooism, the unavoidable consequence of the conquest of an empire inhabited by countless millions of Hindoos. You will see that I take a different view of this question from yours. I nevertheless admire the disinterested zeal and energy with which you prosecute your laudable undertaking.

Believe me, dear Sir,

Yours, very truly,

C. T. METCALFE."

British patronage of idolatry in India consists of "grants of land and other alienations of the public revenue," superintending the temples, subsidizing its priests and innumerable attendants, levying a tax at *Juggernaut, Gya, Allahabad, Tripetty, &c., &c.* This state of things is so general as to allow the sweeping and appalling observation, "the Hindoo religion is every where supported by grants of land," &c. Lord W. C. Bentinck, in a letter to the writer in August, 1835, on the abolition of the pilgrim tax, expresses himself in a similar manner:—"I cannot say that I attach the same importance to this measure that you do. *As long as we*

*maintain most properly, in my opinion, the different establishments belonging to the Mahomedan and Hindoo religions, we need not much scruple about the tax in question. But this is a subject of controversy, in which you are more likely to be right than myself; but to me it appears like straining at the gnat and swallowing the camel."* Who but must respond, alas, what swallowing "the pollutions of idols!" When shall Britain regard the voice of revelation in reference to idolatry, "*Will ye plead for Baal?*" The propriety and importance of the suppression of this system, in all its ramifications, begins to be strongly felt and expressed both in Britain and different Indian Presidencies. In Feb. 1833, the Hon. Court of Directors forwarded a despatch to India, the purport of which was, "That in all measures relating to their temples, their worship, their festivals, their religious practices, their ceremonial observances, our native subjects be left entirely to themselves." It is deeply to be regretted that this important measure is in danger of becoming a *dead letter*. How is this to be prevented? It may be answered in the language of an able writer in the *Eclectic Review* for Sep.: "All this unenlightened and impolitic conduct must, however, we are fully assured, give way the instant that this mighty empire shall speak out, (as it has never yet done,) and decree, with a power which none shall dare to resist, the fall of idolatry. The nation has now only to speak out through its legitimate channels of appeal to the British legislature, and the work is done!" May this be done speedily and successfully. J. PEGGS.

*Bourn, Lincolnshire, Nov. 20, 1837.*

The following outline of a Petition for the removal of the various evils in India which oppose the progress of our common Christianity, may assist in promoting Petitions to Parliament.

*To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled.*

*The humble Petition of the Inhabitants of \_\_\_\_\_, or the Congregation of \_\_\_\_\_,*

SHEWETH,

That while your petitioners learn, with the greatest satisfaction, that effective measures have been taken to abolish the Suttee in British India, they deeply

regret the prevalence of Female Infanticide in Western Hindostan, and in some parts of the Bengal Presidency; the exposure of the aged and sick on the banks of the Ganges; and particularly, that pilgrimages to various temples are made a source of revenue, while the Hindoo religion is every where supported by grants of land and other alienations of public revenue.

That it further appears to your Petitioners, that the Suttee having been abolished as an infraction of the inviolable principles of justice and humanity, the other evils in India adverted to are equally opposed to those principles, and that the extent to which they prevail imperatively calls for the attention of a humane and christian Government. That according to the statements of the late Colonel Walker, 3,000 female infants annually perish, the victims of this unnatural practice; and recent information shows from "the disproportionate number of females, it is evident that although the practice may be somewhat subdued, it is still far from being relinquished." That hundreds of infirm and sick persons are every year exposed, even in Calcutta, the seat of British power in the East, and no inquisition is made for their blood. That not only is idolatry made a source of gain, but at the great temple of Juggernaut, a *premium* is received by the pilgrim hunters, for every pilgrim they conduct to the city; and the whole system of British patronage of idolatry, extending its ramifications through every part of the country, still continues, contrary to the provisions of the Despatch of the Hon. Directors of the East India Company, of Feb. 1833, enjoining, "That in all measures relating to their temples, their worship, their festivals, their religious practices, their ceremonial observances, our native subjects be left entirely to themselves."

That your Petitioners earnestly implore your Honourable House, to adopt such measures, in conjunction with the Honourable East India Company's Government, as may speedily abolish the murder of infants, the exposure of the aged and sick under the semblance of religion, and particularly, as peculiarly mischievous in its effects, British patronage of Hindooism and Mahomedanism, and thus remove the opprobrium which attaches to our national character, by sanctioning and perpetuating these systems of degrading and sanguinary superstitions, so opposed to the civilization

and evangelization of our valuable territories in the East.

And your Petitioners will ever pray.

### NARRATIVE OF THE RESCUE & BAPTISM OF DWAR-KANATH,

*A Hindoo Student.*

We have been much interested by the following narrative; it displays the power of divine grace, and forcibly presents to our view the obstacles with which it has to contend, in that land of darkness.

En.

The class to which Dwar-Kanath belongs consists of about thirty scholars; and Mr. Ewart and myself,\* for some time back, have paid particular attention to it, regarding it as in all respects the most promising class in the school. Such of them as are willing come to Mr. Ewart on the Sabbath mornings; and all read the evidences three times a-week with me.

Several of the boys seemed occasionally thoughtful, and we knew that there was much discussion among themselves on the subject of Religion; but Dwar-Kanath was not one of those, who, in any way, came out from the rest. About the time of my dear wife's death, he suddenly disappeared from the school, and there were vague rumours that he had been forcibly carried off by his father; but we could not get at the truth, until he himself one day walked into our house, and told us his story.

It seems, that, in some discussions on religion, which took place in his father's house, he had expressed himself so strongly in favour of Christianity, that his relatives became alarmed, and his father determined, at all risks, to hinder him from being baptized: accordingly, one night he was seized, bound, and thrown into a palanquin. While they were carrying him to the river, to put him on board a boat, his cries brought the police to his aid; but his father told them that the youth was mad, and they interfered no farther. He was then taken to his father's country-house, about two days journey from Calcutta. He had been bound with cords so tightly round the wrists, that he was unable to use his hands, from the pain and swelling: these were now taken off, and iron chains put on his legs and arms. He was confined in a dark room, and

beaten every day by his father. But the boy's resolution continued inflexible. I asked him if his mother did not pity him: he said, that the first time she saw him bound and beaten like a wild beast, she cried much; but that, afterward, she also spoke harshly to him. The poor boy bore the cruel treatment for two or three weeks; until at length, the father, wearied out with his inflexible determination, gave up the contest in despair, and allowed him to go back to Calcutta. In spite of the threats and solicitations of his friends, he immediately returned to school, and offered himself as a candidate for baptism. We thought it best to ask Mr. Charles to baptize him; and, with that view, he went to Mr. Charles once a-week for previous instruction. We soon found that he had a much better knowledge of the leading doctrines of the Bible and of the evidences, than we had imagined; he gave, indeed, every sign which man could reasonably desire, of his having been under the teaching of the Spirit of God.

But while we were preparing to baptize him, he was again carried away by his father; and taken to a relation's house in the country, where his father left him to prepare for his reception at home. In the mean time, Dwar-Kanath made his escape from the house—went to a neighbouring missionary—got a few “annas” from him to defray his expenses to Calcutta—walked along the bank of the river till he found a boat—and, to our surprise and delight, walked into our house again. We had before determined, that if he sought our protection we would give it him: for we knew that the father threatened his life; and we knew, also, more than one instance where similar threats had been put into execution. I therefore made a room ready for him, and he lived in our house; going and returning to and from school with Mr. Ewart. We wished to have him baptized immediately, as there could be no question of his fitness; but Mr. Charles, to avoid the appearance of precipitancy, wished to put off the baptism for a week or two longer; and to this we rather unwillingly consented.

When the father found that his son had not only escaped from him a second time, but was actually living with us, his rage knew no bounds. Some days after his son's return, he came to our house, with four or five of his friends, asking to see Dwar-Kanath: he was immediately

\* Rev. W. S. Mackay, of the Church of Scotland Missions.

admitted, and continued to visit him daily for several days; having interviews with him, sometimes alone, sometimes in our presence. This man is of a violent and determined character, with much of the ingenuity of his countrymen, and more than their usual spirit. In conversing with us, he seldom lost temper; for we spoke to him calmly and kindly, as we could not but pity the feelings of a father, whose son was about to be taken from him by what he considered to be worse than death itself. But, in speaking to his son, the expression of his countenance changed at once: his whole frame shook with passion: he abused him—mocked his words—and gashed on him with his teeth. At one time, after talking with his son in Bengalee, he turned to us, and complained most bitterly that his son had been abusing him in the grossest language; but, as we understood their conversation, and the boy had really been giving most sensible and moderate answers—though certainly he was angry with his father—I told him that it was an offence against God and unworthy of a father, to speak falsehood before his son. He immediately turned round to his friends, and said he certainly had been telling us a lie; but he would go to the Ganges, and make an atonement, which would set all right.

Seeing that violence only made matters worse, he reminded Dwar-Kanath that he was the eldest son, and that his father-in-law (for Dwar-Kanath is married) had no heir male: he told him (and the father-in-law confirmed it) that he should inherit all they had; and he pointed out to him certain instances of Hindoos, who had been baptized, and were now begging in the streets; assuring him that such would be his fate, as soon as the éclat of his baptism was over. He then ran up to him, and threw his arms round his neck; begging him not to leave his own father and mother, and all that loved him, for strangers and foreigners.

It was a scene very painful to us: so painful, indeed, that we all went out, and left them together. Poor Dwar-Kanath behaved nobly. He said that he knew that there was salvation in Christ Jesus, and that he was willing and determined to leave all for Him. The father then left him, and came to us. His plea to us was, that the boy was quite ignorant of his own religion, and two months under age: and he promised if we would let Dwar-Kanath go home

for a year or two, and if, at the end of that time, the boy was still determined to be a Christian, that we should find no opposition from him; but if not, he would apply to the supreme court immediately for a writ of *habeas corpus*, and we should not see the boy any more. We told him that his son was free to go or stay as he pleased; and that we had not interfered, even by a word, to keep him with us. I then took him aside, and appealed to his better feelings, as a father, and as a creature of God, hastening like myself into eternity. This I could do with more effect, as he himself, in consequence of late events, had been reading the New Testament, and acknowledged its excellence: at one time he seemed to hesitate; but, after a short pause, he cried out, "No! no! it cannot be; I cannot bear to see my son a Christian!" Poor man! he was unable to conceive that there could be life or truth in our religion; and this somewhat extenuates his faults; for I verily believed that he imputed his son's conduct to obstinacy, and ours to interested motives. He had several interviews with his son, all equally unavailing.

But the question of Dwar-Kanath's age was very embarrassing. The legal age is sixteen: and, from the positive statements of the boy, of many of his friends, and even of the father himself formerly, we knew him to be fully seventeen years of age. His horoscope had been lost; and, of course, if the father chose in the supreme court to declare that he was under age, nothing which we could bring forward would be of any use. This he was determined to do; and we saw nothing before us but losing the boy again. I consulted Mr. Leith, an eminent barrister here, and was sorry to have our worst suspicions confirmed; for not only could the father take away the son, but he might legally confine, beat, and torture him; in fact, according to the law of caste, use any violence short of putting him to death.

In this stage of the business, we were most agreeably surprised by a formal manifesto from the father, (in the *Chundrika*, a Native Newspaper, the organ of the idolatrous party,) giving up his son. The following is a literal translation:—

TO THE EDITOR OF THE CHUNDRIKA.

SIR--My boy, Dwar-Kanath Bhoose, who is about fifteen years old, and has been learning the English Language at Mr. Duff's school for three years, by the

cunning instructions which he received in that school has despised my religion; and, therefore, I have cast him out. The missionaries have not yet baptized him, and he is not a Christian: yet his character, and contempt for our religion, have induced me to cast him out; and, therefore, I hope you will kindly publish this in your Chundrika: and thereby let it be known to the Hindoo community, that I have given him up, and have no connexion with him.

KISHOR BHOSÉ.

P. S.—This Dwar-Kanath Bhoṣe has no right to my property; and, moreover, shall not perform my funeral ceremony.

However, this was only a RUSE, to throw us off our guard; for, next day, we received a letter from an attorney, warning us to give up the person of the boy whom we detained. By the advice of Mr. Wilson, an elder of the Kirk, and also an attorney, I answered this letter, simply stating that the boy was at liberty, and had never been detained by us. The father, however, had no intention of carrying the case into the Supreme Court; partly from the hollowness of his cause, and partly from the expense: but, two or three days after, at eleven o'clock in the forenoon, in the most crowded street in Calcutta, Mr. Ewart's horse was thrown down, and the boy forcibly taken away by his father and a hired band of vagabonds. Mr. Ewart had recourse again to Mr. Leith for advice; and we attribute much of the successful issue to that gentleman, who, in the hurry of an extensive practice, took an active share in the case—gave Mr. Ewart the benefit of his advice—went with him to the Police Office—and, together with his lady, seemed as much interested in Dwar-Kanath as one of ourselves. I need scarcely say that he refused all remuneration. By his advice, Mr. Ewart prosecuted the father for an assault, with the view of calling for Dwar-Kanath as a witness; and thus, if possible, getting some protection for him. But it had been better ordered in the providence of God.

It will scarcely be believed that Dwar-

Kanath escaped a third time from the hands of his jailors; and not before due time—for they had already begun to give him a drug, with the view of gradually destroying his intellect. A very great holiday occurred, which requires a particular conjunction of the planets, and happens only once in thirty years: thousands and thousands flocked into Calcutta, to bathe in the Ganges; and the house where Dwar-Kanath was confined was left empty by all but a servant appointed to watch over him: the servant fell asleep; and the boy, seizing the opportunity, let himself down from a window ten feet high, and made for Mr. Charles's house; because he knew that pursuit would be made in the direction of our house, and that Mr. Charles's lay in the opposite direction. Mr. Ewart went for him: he was produced in Court, and swore that he thought his life was in danger: his father was then bound down to keep the peace toward him; and two Police Officers were sent to our house, to prevent his abduction. When his father got him into his power a third time, he abused him loudly, and threatened to kill him, without witnesses; so that nothing could be proved against him. Dwar-Kanath said to him, (as he tells me,) "Father, I am as determined as you are. You may kill my body, but you cannot kill my soul; and, when I am at liberty, I tell you plainly, nothing shall keep me from being baptized." I need not say with what gladness we received him back, and saw him admitted into the Christian Fellowship by Mr. Charles. His probation was long and painful, such as few are called upon to undergo; but his strength was not his own.

I have not left myself room for reflections; nor are they needed. I know you will sympathize with him. He is now an inmate of my house; and I trust will continue to be so, until he is ready to go out as a missionary to his brethren. During all these trying scenes, he has evinced steadiness, self-possession, and intelligence far beyond his years; and, so far as I have seen, without example among his own countrymen. May God make him a burning and a shining light, when we are in the grave!

With such examples of the steadfastness and devotion becoming even a martyr's crown, what encouragement we have to persevere in our efforts and prayers for the diffusion of the Gospel of Christ!



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THOUGHTS ON THE PROGRESS OF RELIGION  
IN THE WORLD.

THE progress of Christianity is comparatively slow. If, through the blessing of God on the united labours of a minister and his Church, twenty or thirty souls are converted during the year, the alteration in the surrounding mass of iniquity is not perceived. It is only like taking a small vessel full of water from the ocean. What are they in comparison with the vast swarms of Sabbath-breakers and profane worldly characters in our own country? What is all the Christianity in the world compared with the mighty floods of idolatry, atheism, and superstition which roll over the extensive empires of the east? In our own country, there are hundreds of towns and villages in which chapels have existed for more than half a century. Of these, some, which once were the resort of numerous congregations, are now thinly attended, and others are quite empty; while the number of members in others is about the same as it was half a century ago. Population, however, has continued to increase. Small towns have become great ones, and cities have extended their borders in every direction. As these are unquestionable facts, the position, that Christianity is making sensible advances, though capable of being substantiated by evidence, can scarcely be proved by showing that the proportion of the converted to the unconverted is greater in this than in the past age.

We shall first attempt to illustrate the position, that Christianity has progressed; and secondly, in an ensuing paper, mention a few of the impediments by which its final triumph is hindered.

It may appear, that the direct mode of determining whether the converts to Christianity are greater in proportion to the world's population than it was some years ago, would be to

compare the accounts of increase to Christian Societies published by all denominations, for a certain period of years, with the ascertained increase of the human race during the same period. But in the first place we have no statistical details on which to found this proportional calculation; and in the next place, the result would be fallacious if we had them. There may be in the sight of God myriads and myriads of pious characters, unknown to the visible Church. Though it is a most solemn duty to profess Christ before men, there may be many righteous persons now, as in the days of Elijah, whose worth may be known only to God, the searcher of hearts. It is also possible for Christianity to advance greatly in a Church, during any given year, without a single addition being made to its numbers.

In showing that Christianity has advanced in the world, let me remark, that public opinion, that mighty power of which governments must ask leave to stand, and without whose sanction no Institution can flourish, has, in several countries, been brought over to the side of revealed religion. There are many noble Societies formed, the object of which is to spread the light and influence of the Gospel in every part of the world. Christian liberality has been considerably exerted; and Missionaries and Bible Society agents are employed in every country with the view of promoting an obedience to the faith. Blessed be God that the chains of the slave have been partially broken; and that many of the sons of freedom are nobly struggling not only to effect his complete deliverance from oppression, but to spread through the earth those principles respecting the rights, the dignity, and glorious destiny of man, which, in their ultimate influence, will be fatal to every form of despotism or tyranny. The dawn of a brighter day has begun. We are in a situation resembling that of the inhabitants of the Arctic Circle, who, after having passed through several months of cold and gloomy darkness, are at length cheered by certain streaks of light indicating the approach of those months during which they enjoy the warmth, and brightness, and various blessings of the sun. Perhaps it is impossible for us to conceive of the ecstasy with which they hail the first indications of his advent. But we may learn from them a lesson of gratitude; for if the cheering circumstances to which we have adverted be signs of the coming of Christ's kingdom, let us too rejoice, and let us take occasion to pray with fervour for its rapid advance.

"In proof that Christianity is advancing," says a late eloquent writer, "we adduce the wider extension of religious truth; the multitudes of places where the Gospel is preached in its purity; the general disposition to attend it; the establishment of Sunday-schools; the circulation, with happy effect, of innumerable

tracts; the translation of the Scriptures into foreign languages, and their more extensive communication to all nations; the formation of Missionary Societies; the growing unanimity among Christians; and the prodigious increase of faithful ministers in the Established Church." The philanthropist must hail with delight the progress which scriptural education has made in our own country within the last fifty years. In our Sabbath-schools, which were not in existence sixty years ago, we have fifteen hundred thousand children under religious instruction; while in the British and Foreign, and in the National Schools, we have nearly a million more; and though it is much to be wished that the whole of the juvenile population were under regular tuition, the present extension of educational institutions is enough to inspire both gratitude and hope. Another encouraging feature of the times is the honour rendered to the Sacred Scriptures. Not only are they honoured by the establishment and support of Bible Societies, but by a general disposition to view them as the test of truth, the authoritative umpire in controversy, and the means of spiritual purification. We are aware of some points on which sufficient deference is not paid to the written word; but it must be apparent to every observer, that in the present day a vast degree of importance is attached to Biblical Criticism and Hermeneutics, or the laws of interpretation: circumstances which clearly prove that people begin to think they ought to be the disciples of revelation, and to try their systems by the exact import of its declarations. The bitterness of controversy has, by this means, been greatly abated. The humble student of revealed truth perceives that those who differ from him in point of sentiment, have some grounds for their statements; and that the fair refutation of them requires learning, an inductive spirit of inquiry, and a careful consideration and comparison of many parts of Scripture, all which is incompatible with the rancour with which religious disputes were once conducted. When the late Mr. Ward was in England, he complained much of the want of spirituality in our public meetings, and of the absence of a disposition to pray for the out-pouring of the Holy Spirit. Since that time there has been a vast improvement in both these respects. Anniversaries for Missionary Societies are often productive of the most hallowed impressions; and though prayer for the operation of the Holy Spirit is not so frequent, fervent, and importunate, as the obvious necessity of the case requires, it is not so much neglected as it then was. There is also more union among Christians. Ministers of different denominations, meeting on the same platform, come to form a more correct judgment of each other's worth, to sympathize with each other's piety, to unite in holy love, and to labour to promote the exer-

cise of a loving, catholic spirit in their respective congregations. All these are happy omens; and though we cannot, by the application of Arithmetic, prove that the converts to Christianity hold a greater proportion to the unconverted than they did fifty years ago, it is evident that the Gospel chariot is moving onwards. The regeneration of the world advances; and there are reasons to believe that in a short time it will extend in every direction. The Gospel proved its indestructible energy at its first promulgation, by "turning the world upside down;" and since that period, it has stood braving the fires of persecution, the undermining efforts of false friends, and the violent assaults of avowed infidels. If its durability be ascribed to its innate strength, it appears now to be irrational to attempt to destroy it; but if it be of God, as we know it is, then it must prevail. The great thing wanted is a more powerful agency of the Holy Spirit; and as this is promised to united prayer and vigorous faith, let us, christian reader, enter into the spirit of devotion, plead the promises of the Sacred Word, and never cease our importunity until the skies pour down righteousness. "Ye that make mention of the Lord, keep not silence, and give Him no rest until He make Jerusalem a praise in the earth."

With prayer let holy exertion be combined. Be not content to remain mere spectators. The Redeemer's chariot is rolling along: swell thou the triumph of his train. Imagine not that you are unable to do any thing with a view to accelerate the progress of the Gospel. So intimately are human minds united by the principle of sympathy, that thy presence, counsel, prayers, efforts, or sanction, may be requisite to animate other Christians whose talents and means may be much greater than your own; and in this sense "the Lord may have need of you." So mysterious are the arrangements of providence that great purposes are often executed by feeble instruments; and it may be the design of God to put distinguished honour upon you. Permit me then to conclude the first part of this discussion by exhorting you to be "up and doing;" to consider your responsibility, to ally yourself with the public institutions of religion, and to work "while it is called to-day," for the night of death is at hand.

W.

#### THE PERILS OF A MAHOMEDAN PILGRIMAGE.

THE irregularity with which some of the professed followers of Christ attend his public ordinances, the slight pretences on which they can excuse themselves, constrain us to turn our thoughts on the zeal and self-denial evinced by the votaries of false religions. When we reflect on the long, painful, and destructive pilgrimages of Juggernaut's worshippers, or of the followers of Mahomed, we are ready to blush over the cold indifference of those who think even the sabbath a wear-

ness, and complain of Christ's yoke as heavy and burdensome. Such were the ideas which arose in our minds on perusing the following account.

"An annual pilgrimage to Mecca, the birth-place of Mahomed, is enjoined by the Mahomedan religion, as a pious and praiseworthy enterprise. To visit the tomb of their prophet, which is situated at Medina, no great distance from Mecca, is the desire of all true Mahomedans. The pilgrimage to Mecca unites the followers of the prophet from Abyssinia to India, who, were it not for this superstitious ceremony, would have but little communication with each other. The Syrian caravan is usually the largest. It has to perform a journey across the desert from Damascus to Medina. The Egyptian caravan, which starts from Cairo, has a very dangerous and fatiguing journey, as its route, along the shores of the Red Sea, exposes it to the attacks of the bold and warlike tribes of Bedouins. The Persian caravan comes from Bagdad. An African caravan starts from Morocco, by Tunis and Tripoli. In addition to these, there are other occasional caravans, and Mecca is crowded with Persians, Indians, Bedouins, Hindoos, Malays, Cashmerians, Arabians, Abyssinians, and Negroes; but great numbers die in the desert. Some are overcome with fatigue, others die of thirst, and many are slain by the wandering and lawless Bedouins. The rich pilgrims put themselves under the care of persons called Mekowens, who furnish camels, provisions, and guards; but the poorer pilgrims, who cannot afford to pay the Mekowens, have no protection, and are obliged to march in the rear of the caravan, to encamp on the worst ground, and to fill their waterskins after the others are supplied. They are kept in a state of perpetual alarm by the Bedouins, and robbed and murdered by them." Such is a general view of the sufferings endured by the ignorant professors of a false religion. In seeking peace of mind, and acting up to the spirit of their creed, they hesitate not to wander amid desert sands, beneath the beams of a burning sun, oppressed with thirst, surrounded with wild beasts, and a prey to the cruelty of robbers and bloody-minded men. A still more lively view, however, of their sufferings may be derived from the following narrative of one who passed through one of these deserts, in company with a party of Mahomedans. "Our camels, horses, and mules," says he, "were much fatigued when we received information that a band of Arabs, four hundred in number, were likely to pursue us. Being afraid to keep the common route, we struck towards the middle of the desert. The country was entirely without water: not a tree was there to be seen around us, or a rock where we might find a temporary shelter. We had to endure an intense sun, darting its fiery beams on our heads, a ground almost white, and sometimes of a concave form like burning glass, breezes which scorched as they blew; besides the fatigue of our journey, and continual fear of being overtaken by the savage horde of Arabs. My companions every now and then used ejaculations, and sentences from the Koran, the Mahomedan bible; but I found relief in putting up a silent prayer to him who, of olden time, "led his people through the wilderness like a flock," and who despises not the prayer of his meanest servants. Every man we saw in the desert was taken for an enemy, and

several were pursued by us, who no doubt were watching an opportunity to plunder us. We travelled on all night, and until noon the next day, as rapidly as possible, not having tasted food since nine o'clock the evening before, and soon after noon our water was spent. Both men and animals were almost exhausted, the mules every now and then stumbling and falling, and requiring assistance to support their burdens while they rose again from the ground. About two or three o'clock one of our company dropped down stiff from fatigue and thirst. I ordered two of my attendants to squeeze out what moisture remained in the leather budgets, and thus we were able to put a few drops into the poor man's mouth, but it was all in vain. I began to feel that my strength was fast wasting, and, though unwilling to leave a fellow creature in such extremity, I was obliged to do so. The love of life is strong, and I mounted my horse with the view of escaping from death. From this time one after another sank down, without the possibility of our rendering them the least assistance. Each of us thought of saving himself, and we became more selfish in proportion as our situation became more desperate. When well nigh reduced to extremity, I saw in the distance what seemed to me to be a large lake of water; but, alas! it was all a delusion: not a drop of water was there. One of our guides pointed in the direction we had travelled, and the same appearance presented itself. It was only the mirage, a sort of evaporation rising from the sand, which assumes an appearance of water. The despair which I now felt was rendered darker by the bright hope which I had before indulged. Many of the caravan parted company—horses and mules were left behind with their burdens on their backs. I well remember passing two or three of my own trunks as they lay upon the ground, with the most perfect indifference, neither knowing nor caring what had become of the mules which carried, or their drivers. Soon after this the legs of the horse which I rode began to tremble. I tried to encourage the drivers to push on that we might get to a watering place, and not perish in the desert; but they only pointed to their mouths, to signify the intense thirst which affected them. One by one fell, till at last my turn came when I sank on the ground. Four or five men were near me, but they had neither water to give me, nor strength to assist me. I was insensible. Soon after I fell senseless to the earth a large caravan was seen in the distance. This account was told me by one of my people when the caravan came up. Some skins of water were thrown over me and my companions, which had the effect of recalling us back to life. I opened my eyes, but every thing was indistinct around me, nor did I know where I was. My senses, however, gradually returned, but I felt such a knot in my throat that I could not speak. More water was thrown over me, and some poured down my throat, till at last I was able to be lifted again on my horse, and slowly to proceed on my journey. Many pilgrims die of this thirst, and when a traveller is attacked with it, his eyes become blood-shot, his tongue and mouth are covered with a dark yellow crust, a dizziness and faintness steal over him, a knot appears to be formed in his throat, a few tears trickle down his cheeks, and he falls senseless on the sand."

The readers will easily believe, that among the vast multitudes who

pursue this pilgrimage to Mecca from all parts of Africa, Syria, Arabia, and Persia, very many are doomed to perish by the dreadful privation of water, and many more by the wild animals which infest those regions. Let us, then, be thankful that we are not called to endure such grievous hardships; and, while we perceive that the yoke of Christ is so much easier than that of Mahomedanism, let us blush at the idea of either complaining under the service required of us, or being backward to fulfil it in all its extent. The narrative concerning the thirst of the traveller will aid our friends to judge of the intensity of the Psalmist's desire after spiritual good, when he exclaimed—"O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is. I stretch forth my hands unto thee: my soul thirsteth after thee as a thirsty land."

### ON ASTRONOMICAL CALCULATIONS.

THOSE persons who feel themselves unable to comprehend clearly the principles and calculations of astronomy, may rest satisfied with the general deductions of astronomers respecting the distances and magnitudes of the sun and planets, from the following considerations:—1. The general agreement of all modern astronomers as to these deductions. However much astronomers may differ in regard to certain subordinate opinions, or conjectures respecting certain phenomena, they all agree with respect to the bulks and distances of the planetary orbs, and the mode by which they are ascertained. If there were any fallacy in their calculations, such is the tendency of human nature to find fault, it would soon be pointed out. 2. The consideration of the accuracy with which astronomers predict certain celestial phenomena should induce persons unskilled in this science to rely on the conclusions deduced by astronomers. They are all fully aware that the eclipses of the sun and moon are calculated and predicted with the utmost accuracy. The very moment of their beginning, middle, and end, and the places where they will be visible, are foretold to a nicety—the nature and magnitude of the eclipse, and all the circumstances connected with it, determined, and that too for a century to come. All the eclipses which have happened of late years were calculated more than half a century ago, and are to be found recorded in the writings of astronomers. They can likewise tell when Mars, Jupiter, or Saturn, is to suffer an occultation by the moon, the time when it will begin and end, the particular part of the moon's limb behind which the planet will disappear, the point on the opposite limb where it will again emerge, and the places on the earth where the occultation will be visible. They can likewise predict the precise moment when any of the fixed stars—even those invisible to the naked eye—shall suffer an occultation by the moon, or by any of the planets; and such occultations of the stars and planets are stated in the "Nautical Almanack," and similar publications, three or four years before they actually happen. The precise time, likewise, when the planets, Mercury and Venus, will appear to cross the sun's disc, has been predicted for a century before such events happened, and such transits have been calculated for centuries to come, and will most assuredly take place

as they have hitherto done, if the laws of nature continue to operate as in ages past. Dr. Halley, in 1691, predicted the transit of Venus that happened in 1761, seventy years before it took place; and not only so, but he calculated the precise hour in which the planet would appear to touch the limb of the sun as seen from different places; the particular part of the sun's margin where the planet would appear and disappear, and the precise course it would take in passing across the disc of the sun; the appearance it would present in different regions of the globe, and the most proper places in both hemispheres were pointed out where either its beginning, middle, or end, would be most distinctly observed, in order to accomplish the object in view, namely, the exact distance of the sun. All which calculations and predictions were ultimately found to be correct; and astronomers were sent to different parts of the globe to observe this interesting phenomenon, which happens only once or twice in the course of a century. The same astronomer calculated the period of a comet, distinguished by the name of "Halley's Comet," and predicted the periods when it would return. It was seen in England in 1682, and Dr. Halley calculated that it would again appear, in this part of the system, in 1758; and it accordingly made its appearance in December, 1758, and arrived at its perihelion on the 13th of March, 1759. The validity of these calculations and predictions has been again verified by the re-appearance of the same comet in 1835, just at the time when it was expected, which proves that it completes its course in the period which had been predicted, namely, seventy-six years, and will doubtless again re-visit this part of the system in the year 1911 or 1912. Astronomers can likewise point out, by means of an equatorial telescope, even in the day time, the different stars and planets which are above the horizon, though invisible to the unassisted eye.

Now, as the above facts are indisputable,—and every one who feels an interest in the subject may satisfy himself as to their reality,—it is evident to a demonstration, that the principles of science on which such calculations and predictions proceed are not mere conjecture or precarious supposition, but have a real foundation in the constitution of nature, and the fundamental laws which govern the universe. And as the knowledge of astronomers cannot be questioned in relation to the phenomena to which I refer, it would be unreasonable, and injurious to the moral characters of such men, to call in question their modes of ascertaining the distances of the sun and the planetary bodies, and the deductions they have made in relation to their astonishing magnitudes. There is no science whose principles are more certain and demonstrable than those of astronomy. No labour or expense has been spared to extend its observations, and to render them accurate in the extreme; and the noblest efforts of genius have been called forth to establish its truths on a basis immutable as the laws of the universe.

#### ON THE AFFECTING CONDITION, AND CLAIMS OF BRITISH SEAMEN.

MR. EDITOR,—I have frequently thought that your readers would be interested by an occasional reference to the condition and claims of our



British Seamen, who form a most important, but much neglected, part of the community. Your readers may not know that their number is not less than 300,000. Their exposure and their sufferings may be conceived, when we are told, on the evidence of a Parliamentary Report, that the number of British ships which are lost is about one to twenty five; and that from this cause very few short of two thousand individuals perish annually in the deep. It is to our seamen, it should be remembered, that we owe our existence as an independent nation. Their ships must form a rampart to begird our coasts; and their bosoms, so often bared to the storm, must, in a time of war, be presented to the enemy's cannon. Their profession not only shuts them out from scenes of domestic and social enjoyment, but subjects them to the loss of religious advantages, by placing them beyond the gracious provisions of the sabbath, the sanctuary, and the ministry of reconciliation. The temptations of a sailor, when on shore, are fearful in the extreme. He is assailed on every side by strange men and strange women, who seek his acquaintance only to plunder and to rob him, and though he may have, on landing, fifty or sixty pounds in his pocket, he is in the course of a few days deprived of the whole of it, and obliged to become a debtor, to the crimp who has defrauded him, for the clothes necessary in the next voyage. After each successive voyage it is still more affectingly true, that, "on coming to anchor, he exhibits the spectacle of a helpless victim, bound hand and foot, and passed from the ship to the crimp, and from the crimp to the long room, and from the long room to the brothel," in which, perhaps, he ultimately finds his death,—its guilty inmates terminating his career of impurity and impiety by the introduction into his glass of some stupifying, deadly mixture. It is a fact which speaks to us from the interior of hell itself, that in this manner three hundred and sixty five seamen are sacrificed every year; and that the subjects now procured for dissection, at one of our metropolitan hospitals, are chiefly sailors. The easily besetting sin of the mariner is drunkenness; and to this alone are to be attributed 600 out of the 1000 shipwrecks which take place annually, and by which the nation sustains a loss of property to the amount of two millions sterling. Communications from missionaries in all parts of the world assure us that the conduct of our seamen is a disgrace to the nation which they represent, and that it forms one of the most serious hindrances to the spread of the Gospel. The Pilot last month informs us that in Cape-town many of the population are the followers of Mahomed, who are proverbially sober; and that observing the intemperance, and the vices concomitant with it, of sailors calling themselves *Christians*, they point the finger of scorn at them, while the lower orders judging of religion, not by the purity of its doctrines, but by the conduct of its professors, are rejecting Christianity, and to a fearful extent embracing the principles of the False prophet. I ask, Mr. Editor, whether England, whether any section of the Christian Church has done its duty, as respects providing for the religious instruction, the temporal and spiritual welfare of sailors? Assuredly not. They are left to perish as if no one cared for their souls. To the disgrace of our naval administration, there exists a regulation in her Majesty's Navy forbidding the introduction of religious tracts on board a Queen's ship! and that, although publications of a loose and

immoral kind are permitted to be taken on board, an instance is recorded, in the London Missionary Society's Report of last year, of a Missionary at Panang, in the East Indies, the Rev. Mr. Davies, sending a bundle of religious tracts on board a British ship of war; and when the captain heard of it, he ordered them all to be thrown overboard; but one tract, being saved by a young seaman out of curiosity, was made the means of his conversion. It is surely high time that the public should be informed of this impious exclusion of the means of instruction from the Royal Navy. Let each reader of this periodical ask, "What can I do for sailors?" Let him at least pray for them. If he wishes to contribute in aid of the British and Foreign Sailors' Society, his contributions will be thankfully received at the Society's office, No. 2, Jeffrey's Square, St. Mary ave, London.

I am your's, &c.,

Secretary to Sailors' Society.

### THE UNCERTAINTY OF CIRCUMSTANTIAL EVIDENCE.

As the time for the execution of young Jamieson approached, his case excited a strong feeling in the surrounding neighbourhood. The evidence, it was often said, was but circumstantial; and if he were innocent, it would indeed be a lamentable thing to cause him to suffer for some wicked wretch who, perhaps, would hereafter commit another such atrocious deed. Some of his friends openly declared that his execution would be an act of public murder. The circumstance, however, which led to the discovery of the real culprit was as follows. Two men who worked at the same manufactory, some distance from the spot, were taking rest in the same bed; and one of them being awake, heard the other muttering something in his sleep. Listening attentively he caught these words. "It is too bad to kill one man, and let another be hanged. I ought to be in his place." Whose? said his companion. "Poor Jamieson's," said the other, and then started from his sleep. These words having created suspicion, were related to different people in the morning; and the feeling for Jamieson being all alive, enquiry was soon made as to the movements of Macdonald, who had uttered the forementioned words, on the day upon which Johnson was killed. It was proved that he had quarrelled with the murdered man, and had been heard to threaten his life; that he had been seen walking on the very road in which the crime had been committed, with a heavy stick in his hand, and on the same day; that the wounds on the head of Johnson were apparently produced by blows from such a weapon, and were probably the cause of his death; that though his own abode was only a short distance from the place where he was seen on the road, he had not gone straight forwards, but turned aside over some fields, called at a farm house, and asked in a strange manner for a lodging in some out-house, but was refused. It was also proved that when he went home, late at night, his countenance was pale, and his whole demeanour agitated. His apprentice, who stated these latter facts, mentioned also another circumstance which went much against him. The ruthless wretch in his wild agitation seized the unoffending cat, and beat its brains out on the

floor. The writer, who was present at his trial, but not at his previous examination, remembers the impression of horror which this statement produced on the court; and how strongly it told against the prisoner, by indisposing the jury to listen to the arguments of the prisoner's counsel in regard to the general harmlessness of his character. Evidence was also adduced to shew that a premium had been offered to the apprentice to induce him not to state what he knew of the prisoner's conduct on the night of the murder.

The judge in summing up appeared to have no doubt of Macdonald's guilt. Though he admitted the evidence was in some degree circumstantial, he shewed how every part of it centralized in proof the prisoner's having committed the crime. His previous malice, his threats against Johnson, his not acting as an innocent man would have done, in going direct home, the proof given of his fierce disposition, and his confession in sleep, were distinctly pointed out. The jury, though not unanimous, brought in a sentence against him. The writer saw him agonizing in the hour of execution; and he confesses that he felt then, and has felt ever since, a sort of fear that the evidence against him was not sufficiently clear to authorize the taking away of his life.

The thoughts of the reader have doubtless long ere this reverted to young Jamieson. It is needless to say that information was soon conveyed to him of Macdonald's confession, or that he received it with deep emotions of gratitude. Every indulgence was granted him previous to the time of M.'s conviction; and when at length he came out of prison he was obviously a changed character. Where he now is the writer is not able to state.

Let young people, however, learn to guard against those sins which brought young Jamieson into all his troubles; especially his sabbath-profanation, and his keeping bad company. While violating God's holy day, they cannot reasonably expect to be under his protection; and if they meet with temptation, they may be led in a few moments to the commission of sins which they will have to lament over, during many years. A youth is supposed to have the character of those with whom he associates; and if at the beginning he be a little better than they, he will soon become like them. "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed."\*

SENEX.

#### A TIME TO SPEAK.—No. 1.

THE wise man says, "there is a time to speak and a time to keep silence;" and I thought, after reading a piece "on the wisdom of silence," in the Revivalist, it would be happy for us in addition to that wisdom, if we could at all times rightly know how to distinguish the time proper for speaking as well as that for silence. I know a lady who I am told quarrelled with her husband because he did not know how to talk; and the reply he made was, that he thought she could say sufficient for them

\* Our correspondent admits that he has in this story changed *names* and *places*. While we admit the useful tendency of this piece, and would be thankful for any communication calculated to enliven the periodical, we would not encourage fictitious narratives.

both; and I believe he said right. How much reason have we to pray for the right use of the tongue! This little member is of mighty power for good and for evil, and no historian can recount the moral havoc which unbridled tongues have wrought. I will mention one or two cases in which I have been personally concerned, and if you think in either of them I have acted in a manner unbecoming the Christian character I shall feel obliged by your pointing it out, which I hope may be beneficial to myself, as well as to the rest of your readers; for I trust it is my desire to act in such a manner as will be pleasing to my Maker, and bring glory to his name.

The first case I shall mention is one relating to a rich man, who was considered very covetous, though he wished to be thought a disciple of Jesus, and would often, when living, sit down at the Lord's table. He regularly attended our place of worship, and ah! how often have I been pained and mortified to see this man on our quarterly and other days, pass by my plate without putting a shilling thereon; and I have often thought I should have been glad, if on those days he would have kept away, that the bad example he was setting to others might do no mischief: and I thought if an opportunity should offer I would certainly embrace it, and endeavour to show him the impropriety of his conduct. That opportunity soon arrived. I entered into conversation with him on the subject of religion; when, on his saying to me that our religious privileges were very great, I said, Yes they are, and it is our duty highly to prize them while we have them, for it is uncertain how long we shall be permitted to enjoy them; but I said how is it possible that I can think you set much value upon them, while I see you so often, on our quarterly and other days, pass by my plate without putting any thing upon it. If we must form a judgment it must be by men's actions, as well as their words, and the Saviour has said, "By their fruits shall ye know them; a good tree will bring forth good fruit." And the apostle James has said, "Shew me thy faith without thy works; and I will shew the my faith by my works: and faith without works is dead." He replied, "I have an afflicted wife, who is a great expence to me," I said, Yes, and I should not be surprised if the Lord laid his afflicting hand upon you also, for it is out of character that you should make an excuse of this nature; as I have reason to believe after all your expenses are paid, that you are laying up something very considerable every year, and have no child to benefit by it when you are gone; and if every one must take example by you, how do you suppose the cause could be carried on. Now let me ask, would it have been wisdom had I remained silent on this occasion; or to avoid the use of the first person. I ask seriously, ought not members of churches to be more faithful in urging each to subscribe to the cause of God, more in proportion to their ability. In my plain way of thinking, I cannot but view it as dishonest, not to do one's share in upholding the sacred cause, and I think it is very mean either to pass the plate without throwing in a mite, or to stay away from chapel on collecting days. But to go on with my story.—

A short time after this, one of our old friends, that had seen better days, was brought into difficulties: he had officiated as clerk at the chapel for more than thirty years without any remuneration, and it was thought desirable by some of our friends, that we should try to raise him

a few pounds, to relieve him under his burthen. I undertook to try what could be done in this case, and I did not forget to call upon this rich man, though not with very raised expectations. I suppose he suspected my business, as he did not receive me very pleasantly. I told him my errand, and he very soon told me, that he should give me nothing. I said, What is this your kindness to your old friend? to a man with whom you have been on terms of intimacy for more than thirty years? surely you cannot give me a refusal. He still replied, I have nothing to give, but said, I am very sorry for Mr. P., and wish him well. Ah! I said, that is like saying be ye warmed and filled with good; but if you are determined to give nothing, those sayings are better let alone. However, I said, if you have nothing to give me, I shall leave something with you, which I hope may do you good, and which you may find in 1 John, iii. 17, "That whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in that man." Now let me ask again, should I have acted right to have been silent on this occasion? Is not covetousness in a christian professor an odious sin, and a gross inconsistency? Does it not clearly appear when a man having ability refuses to assist a friend in need.

A short time after this we had another case that required some extra exertion. I again undertook to try what could be done, and I was determined not to pass the door of this rich man, notwithstanding my ill success before time. I called, and opened my case; but he soon told me he should give nothing. He said, a little time ago you called to beg for the clerk, and now you are come to beg for the parson; and I do not like so much of these things. Poor man, I could not help believing what he said, and if ever he spoke the truth in his life, I believe he did at that time. I said, what! will you suffer your minister to want bread, while you possess more than you know what to do with? You have no child to lay up for. Don't be so anxious to save for those who not unlikely are wishing for your death every day, and when the money gets into their hands, the probability is, that it will be made a bad use of. This, and a great deal more, I said, but all to no purpose. I might as well, apparently, have talked to the wind. But let me ask again, could I have discharged my duty in this case to have remained silent. In other applications I was successful; and is it not a fact, that in some churches a few honest individuals have to bear all the burden of expenses, merely because they are too silent, and do not personally and closely address individuals on the duty of giving of their substance.

This was the last time I visited this poor rich man; but I believe in my former visits I left something with him that he could not easily get rid of. In a short time after he was visited by one whom he could not so easily resist. The Lord laid upon him his afflicting hand, and he was soon taken out of time into eternity; in his affliction the arrows of conviction pierced his soul; he was aware that he must die; and when he found he could not take his money with him, he said he would surrender a little of what he beforetime had been so unwilling to part with. He proposed giving, and did then give us £100, which he wished to be applied to building school-rooms, and since his death it as been applied to that purpose. Some of our friends have since said, that they believed

he was led to do it, by my sticking so close and being so faithful to him. If so, you perhaps will say it would not have been wisdom in me to remain silent, and that deacons especially, and others also, ought often to speak in order to get at the consciences of those who can but will not give in support of the cause of God.

I did not attend the funeral of this rich man, but a short time after his death an expensive monument was put over his grave, surrounded with an iron palisading, and after my gazing a short time upon it, the recollection of the things I have now stated, was the means of producing the following lines, as an epitaph.

You men of wealth, who love your pelf,  
 Read here a lesson true;  
 For what I here have got to say,  
 I do intend for you.

Do you love money? so did I;  
 I got and kept it too;  
 And scarce could with a shilling part  
 Till death appeared in view.

Great battles I have often fought  
 To hold my money fast;  
 And mostly I did conquer too,  
 But I am slain at last.

Naked as from the earth I came,  
 To it I now return;  
 I leave my money, but I leave,  
 No friend my loss to mourn.

No friend on earth to wish my stay;  
 No friend no mourner there;  
 No friend to wish for death's delay;  
 No friend to drop a tear.

My error\* I with pain did see,  
 When death approached in sight;  
 Tremendous then it did appear  
 To take the awful flight.

Then let me you some caution give:  
 If riches should increase,  
 Let not your heart be set on them,  
 If you would die in peace.

To-day be wise; make Christ your friend,  
 Then you may joyful sing,—  
 O grave, where is thy victory?  
 O death, where is thy sting?

\* He told the minister that visited him in his affliction, that had he his time to live over again, he would pursue a different course. His death was improved from the following words, "Take heed, and beware of covetousness." The lawyer that made his will was present, and afterwards thanked the minister for his faithful sermon.  
 C. D.

## REVIEW.

**JUDAH AND ISRAEL: or the restoration and conversion of the Jews and Ten Tribes.** By the REV. JOSEPH SAMUEL C. F. FREY, *author of a Hebrew Grammar, &c., &c. To which is added, Essays on the Passover.* Sold by Ward and Co., Paternoster Row.

The view which Mr. Frey takes of the prophecies relating to the future condition of the Jews is, "that the nation at large will return to their own land in an unconverted state, and that a remnant will be converted who will not return with the nation; but will afterwards be 'carried as a present to the Lord of hosts,' according to Isaiah xviii. 7; when the nation will be converted in a remarkable manner as was the apostle Paul, by beholding the Lord Jesus Christ." He is an advocate for the scheme of literal interpretation; he believes that Jerusalem will be rebuilt, and that the Jews, previous to their conversion, will have a temple, altar, sacrifice, and priest; but he contends that when Christ shall discover himself to them, their views will become more spiritual, and their religious customs conformable to christianity. The question of the Saviour's personal reign he touches very tenderly; but he obviously expects it. We shall not plague our readers by any discussion on the merits of this scheme; especially as Mr. F., does not advert to the main difficulties involved in the consideration of the subject. The narrative of his life, which forms the second part of the work, is very interesting; and the observations, in the third part, consisting chiefly of extracts, on the duty of christians to seek the salvation of the Jews, are delightful, and well fitted to carry conviction to the mind.

**AN APOLOGY FOR RELIGIOUS FREEDOM.** By PIERS EDMUND BUTLER, B. A. *Lately Curate of St. Margaret's, Ipswich.* Sold by ditto.

The composition is elegant; the sentiments very valuable; but the pamphlet rather dear for its size. It states the grounds on which the author justifies himself in his secession from the Establishment; and deserves attention not less for its candid spirit, than for its clear and classical expression of important truth.

**PIETAS PRIVATA.** *The Book of Private Devotion; a series of Prayers and*

*Meditations, with an introductory Essay on Prayer, chiefly from the writings of HANNAH MORE.* Sold by ditto.

This little book is dedicated to the Queen; and while the idea of this dedication of it was highly creditable to the author's judgment, the favourable reception of it by her majesty, must be regarded as an evidence of her devotional spirit. It contains many just thoughts on private devotion, several forms of prayer and meditations by Church of England divines, and some select pieces of sacred poetry. It is altogether a very excellent manual.

**LIVES OF EMINENT YOUTH.** By BOURNE HALL DRAFER. Sold by ditto.

Like the other productions of Mr. D., this work is calculated to please and profit young people. A little more attention to dates might have rendered it more complete.

**A LETTER TO THE RIGHT HONOURABLE LORD BEXLEY, President of the British and Foreign Bible Society.** By the REV. JOHN HOWARD HINTON, M. A. Sold by William Ball, Aldine Chambers, Paternoster Row.

The occasion of this letter was the refusal of the committee of the British and Foreign Bible Society, to encourage any version of the Scriptures in which the word "baptize" was rendered "to immerse." As most of our ministers have both seen and signed the protest which was laid before the Association at Bourne, it is unnecessary to enter into the merits of the question. We shall only add, that this letter is written with very considerable spirit, cleverness, and ability; and that it places the inconsistency of the committee of the Bible Society in a position which ought to produce the blush of shame. Will it be believed, that ever since their determination to aid no version in which the word "baptize" is translated as meaning "immerse," a large edition has been issued by the pseudo-baptists at Calcutta, in which it is translated "to wash?" Or that the peculiar cause of the resentment felt by the Baptist denomination is, that still they refuse to make a grant for the purpose of providing a supply of Testaments, even for the members of Baptist churches? Disputes have already commenced about the terms *bishop, elder, &c.* How will these dicta-

tors in criticism settle their import? Will the Independents quietly acquiesce in, and even cordially sanction, an episcopalian rendering of them?

ONE HUNDRED SKETCHES AND SKELETONS OF SERMONS. *By a DISSENTING MINISTER. Vol. III. Sold by George Wightman, 24, Paternoster Row.*

In the preface the author observes that the favourable notice which his former volumes have obtained from reviewers, and the rapid and extensive sale of them, have given him abundant reason to be satisfied; and that it is owing to those circumstances in a great measure, that the present one has been sent forth. He also adds, that the reception this volume meets with, will chiefly decide whether this be the last of a series or not. It is enough for us to say, that the volume before us quite equals its predecessors.

#### BRIEF NOTICES.

SERMONS TO YOUNG PEOPLE. *By the late SAMUEL LAVINGTON, of Bideford,*

*Devonshire. Sold by the Religious Tract Society.*

SCRIPTURE CHAINS. *Sold by ditto.*

Lavington discourses are very excellent. We like them better than his Sacramental Meditations.

THE BAPTIST CHILDREN'S MAGAZINE, *for 1837.*

It is but passing a deserved encomium on this volume, to say that it equals its predecessors. Some of the cuts with which it is embellished, are excellent.

THE SUNDAY SCHOLARS ANNUAL, *for 1838, Edited by REV. J. BURNS,* contains some interesting articles, and is deserving of all the circulation it will secure.

#### LITERARY NOTICE.

We understand that the author of the *History of the Waldenses* (Mr. W. Jones) has in the press the third and concluding volume of his "Lectures on Ecclesiastical History," bringing down the subject to the present time. He proposes issuing it in Monthly Parts, the first of which will appear on the 1st of February.

### CORRESPONDENCE.

#### ON SATANIC TEMPTATIONS.

*To the Editors of the General Baptist Repository.*

SIRS,—The following hasty thoughts have been thrown together on the subject of Satanic temptations, rather with a view of drawing your attention, and that of some of your able correspondents, to an awful subject, which, it has often struck me, is not sufficiently considered by Christian professors, than with the expectation of being able to impart any instruction upon it.

That Satan is a real being, a spiritual agent, cannot, I conceive, be doubted by any one who believes the Holy Scriptures; we read of "the devil and his angels," of his being a "liar," a "murderer," "an accuser;" he is called "the prince of this world;" the "devils" are said to "believe and tremble," &c. All these and other representations are intelligible only of real beings: and that the number of those unhappy spirits in league with Satan is immense, is, I apprehend from the same testimony, appa-

rent. "The angels that kept not their first estate" must be numerous, if "a legion" were at leisure to torment and oppress one poor demoniac, mentioned Mark v., and the various intimations given of them indicate multitudes. See Eph. vi. 12, &c.

The inquiries and observations I would offer, do not pertain to these matters, nor even to demoniacal possessions, and the question whether or not there are any examples of them in the present day; though I think the latter topic exceedingly worthy of consideration; but my inquiries refer to what are sometimes called temptations and suggestions.

That Satan has power to tempt men to sin, to suggest thoughts and purposes to their mind, and to harass and "buffet" the children of God, are, I believe, principles which most of my readers will admit; but I would inquire whether the wicked one has the capacity of searching the heart, and of seeing, if you will allow the expression, the thoughts that exist and are cherished there? I know not the extent of Satanic capability, and




I feel that we know but little of the nature of spirits; but it strikes me he has not that power. God has especially claimed that attribute for himself, and the Divine Redeemer, as a proof of his own supremacy and Deity, says, "And all the churches shall know that I am he which searcheth the reins and hearts." I feel, therefore, that it would be to Deify even Satan himself, were we to ascribe to him this power. We read of God's "understanding our thoughts afar off," of Christ's knowing the thoughts of his disciples and his adversaries about his discourses and miracles; but though Satan and his angels are very often introduced to our attention in the inspired volume, they are never, that I am aware of, said to possess any knowledge of the secret and hidden thoughts of the human heart.

While the access that Satan has to our minds is not so intimate as that which belongs to Deity, still I cannot but feel that a being of his intellectual endowments and vast acquaintance with human nature, must have a far greater knowledge of the ways, purposes, and characters of men, than is generally admitted or felt. It has sometimes been said, that if the words and conduct of men, under the various circumstances in which they are placed, both when in company and when alone, were closely and continuously observed, even by a concealed fellow creature, of ordinary discernment, he would acquire a very "deep insight" into their minds. Now the opportunities of Satan for this observation are ample, and his abilities great. It is but reasonable, therefore, to suppose that his "insight" into the hearts and ways of men, their strongest passions, their constitutional tendencies, or their cherished sentiments, and even their secret resolves, is second only to that which is possessed by God himself.

Admitting, which we must, that Satan has some unknown means of operating on the mind, of suggesting, or throwing in various and evil imaginings, &c., what an amazing power does his extensive knowledge of mankind furnish him with, to execute his evil purposes! I tremble, while I write, to think of his ability to seize the outworks of the citadel; to make his assaults on the weakest, or the least defended parts. If he knows the current of our native propensities, how dangerous is his power! If he is acquainted with the "sin which easily besets us," how fearful, in this view, are his assaults! Alas! he is a skilful

enemy, and will not generally throw away his artillery in ineffective battery.

I cannot refrain from quoting from a book, which I wish was more known than it is, of an old divine of the seventeenth century\*:—"Whatever sin the heart of man is most prone to, that the devil will help forward. If David be proud of his people, Satan will tempt him to number them that he may be yet prouder. If Peter be slavishly fearful, Satan will put him upon the rebuking and denying of Christ, to save his own skin. If Ahab's prophets be given to flatter, the Devil will straightway become a lying spirit in the mouths of four hundred of them, and they shall flatter Ahab to his ruin. If Judas be a traitor, Satan will quickly enter his heart, and make him sell his Master for money, which some heathens would never have done. If Annanias will lie for advantage, Satan will fill his heart that he may lie (with a witness) to the Holy Ghost. Satan loves to sail with the wind, and to suit men's temptations to their conditions and inclinations. If they be in prosperity, he will tempt them to deny God; if they be in adversity, he will tempt them to distrust God; if their knowledge be weak, he will tempt them to have low thoughts of God; if their conscience be tender, he will tempt them to scrupulosity; if large, to carnal security; if we be bold spirited, he will tempt us to presumption; if timorous, to desperation; if flexible, to inconstancy; if stiff, to impenitency," &c. The whole of this treatise, the devices of Satan "to draw souls to sin," "to keep souls from holy duties," "to keep them in a sad doubting condition," &c., with the "precious remedies" which are prescribed against them, might indeed all be adduced as illustrative of this part of our  title; but there are other inquiries which offer themselves on this fearfully interesting subject.

It is admitted, that "out of the heart proceed evil thoughts," &c.; and the question has sometimes been proposed, "can we distinguish Satanic temptations from the promptings of a depraved nature?" I feel incompetent to give an answer to this question entirely satisfactory to myself. But it strikes me, that very frequently this distinction cannot be made. It is the purpose of Satan to deceive; and when he falls in with the movement of evil which is within us, he seeks to give it *impetus* and *momentum*; and in this case I should think

\* Brocks's "Precious remedies against Satan's devices."

it hardly possible to discriminate between inbred corruption, and Satanic agency. When, however, there is felt to be an unusual force in the motions of sin within us, I apprehend that the evidence of the presence of a Satanic agent is presumptive.

But there are cases of a nature very different from this. There is at times a contrariety in the suggestions, of which the mind is conscious, against the ordinary habits and dispositions which are cherished by it; a suddenness and force in the injections, so to speak, which the soul receives; and an extremity of abomination and blasphemy or crime in the nature of those suggestions, which, in my view, plainly marks them as "the fiery darts of the wicked one." The individual who is thus assailed shudders at the thoughts of his soul, he trembles at the dreadful imaginings within him, and he recoils with horror from the force of the shock he receives. He cannot account for his thoughts; he feels almost as if he were transformed to a demon himself; and he trembles lest the horrid suggestions which have been poured in upon him, should, by the impetuosity of their action, be carried into effect. Is there any doubt as to the source of these suggestions? and do they not carry with them experimental and fearful evidence of Satan's power?

I have read of individuals who have been sorely beset in this way; I have conversed with persons of high intelligence, and decided piety and excellence, who have been tried in a similar manner; and though we may regard Satan as sometimes being mistaken, and creating a greater horror of sin by such suggestions, yet I should imagine he has thus troubled and disturbed many of the faithful.

From the little observations I have made on this distressing question, I have remarked that this latter kind of assault seems more especially resorted to by the enemy of souls in two specific cases:—1st, Young persons, or persons who are young in religion; and 2nd, aged and weakly Christians, or such as labour under bodily and mental decay. As regards the former, I have occasionally observed them labouring under deep, distressing and awful fear and astonishment. Much trouble, and kind solicitude has been requisite in order to obtain from them even an obscure intimation of the nature of their troubles; and after encouraging the distressed person to communicate the kind of sorrow which was tearing up his very soul, accompanied

with gentle intimations of the power of the Adversary, I have received such replies as these: "Oh! my dear Sir, such thoughts, such horrid thoughts, have rushed into my mind, as fill me with despair and dismay. I could not possibly mention them, they are so blasphemous or so vile. They occur even when in prayer, and seem as if they would almost overwhelm me in destruction." As regards the latter, how often, when visiting the sick, and the aged, and dying Christian, do we hear them complain of the enemy! I visited, just lately, an old Christian female, who is on the verge of the grave, who appeared dejected, and, contrary to her wonted temper, which was thankfulness and hope, full of alarm and distress. She informed me how sorely she had been tempted, how strong the suggestion came upon her, and wept and sobbed in agony, while she related her fears and her prayers. "I thought," she said, "I must do it: it seemed as if I was told to do it in a manner I could not resist. I knew it was wicked, and I believed it was Satan; and I prayed, O how I prayed for deliverance." This case, into which I shall not further enter, than by remarking that the afflicted individual is weakened both in body and mind by disease, and is apparently near her end, appears to me to illustrate a little the power and variety of Satanic temptations. Had the person above alluded to been in health, and in the full possession of her bodily and mental faculties, she would have parried the blow of the adversary, and scarcely felt a shock; but being weak and feeble, she recoiled under the assault.

I fear, Mr. Editor, I have trespassed too much on the patience of your readers; but if any of them will take up these questions more at length, and enter fully into them, I am persuaded, he will do good to many who mourn in secret under the temptations of the wicked one. I cannot, however, conclude, without reminding them of the gratitude which is due to God for his revelations and promises in reference to this subject. If he had not revealed to our faith the existence, malignity, and purpose of the wicked angels; we should have been entirely unable to account for many of our temptations; we should not have been warned against our great adversary; and God has promised his spirit and strength to his tempted and afflicted people. He "will not suffer you to be tempted above that ye are able." "The trial of our faith shall be found to praise, and honour,

and glory, at the appearing of Jesus Christ." "He that is for us, is greater than all that is against us." It is, however, incumbent on every one to be humble, dependent on God, sober and vigilant; "because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour." J. G. L.

QUERY.

Is it the duty of a Christian Church, oppressed with a heavy debt upon their own chapel, and destitute also of a minister, to exert themselves in aiding others, rather than by concentrating their energies to provide for themselves a regular ministry? J. B.

OBITUARY.

MR. JOSEPH HOSMER.—Mr. Joseph Hosmer, of Headcorn, died Dec. 15, 1837, aged 65. His parents were for many years respectable members of the General Baptist Church at Smarden, and as they trained up their children in the fear of God, they had the happiness to see them in early life devote themselves to the Lord. Mr. Daniel Hosmer, one of their sons, was for twenty years pastor of the Church at Smarden. The subject of this short notice, became a member at the age of twenty, and during the whole of his course, was a consistent follower of the Lamb. He was highly esteemed by all who knew him, and from his station in life possessed considerable influence, which was ever exerted on behalf of the afflicted and destitute. He was, though a very decided Baptist, warmly attached to consistent Christians of other denominations, and ever ready to unite with them in doing good. He was a man of prayer, a lover of good men, and cherished a deep solicitude for the welfare of Zion. After a long period of spiritual depression, it was peculiarly pleasing to him to witness the late increase of the Church at Smarden; and to observe those symptoms of improvement which the present state of the Church exhibits. He was for many years a deacon of the Church at Smar-

den; which office he held until his death. His last illness was severe, and the enemy was permitted to disturb him; but he obtained, at length, sweet composure of soul, by humble reliance on the grace of Christ. His conversation during his illness, was very impressive and profitable, and his parting address to his family, his pastor, and friends, will not be soon forgotten. His remains were interred in the General Baptist burying ground, at Smarden.

His pastor, several ministers, and friends of other denominations, a long train of relatives, and nearly all the members of the Church and Congregation attended his funeral procession, and evinced, by the solemn interest they displayed in the scene, their respect for one who had been a father in Israel.

Mr. Jule, an Independent brother, spoke at the grave; and Mr. Rolfe, his pastor, preached from the following words, chosen by the deceased, 2 Cor. xiii. 11, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." After which, Mr. Phillips, the Independent minister, of Staplehurst, delivered a short and suitable address to the bereaved family, the Church, and the minister. May the Lord overrule all for good!

VARIETIES.

THE CONNEXION BETWEEN THE TONGUE & THE EARS.

In the county of Traffic, and the parish of Intercourse, there are two Families of so great importance, that business could scarcely be carried on without them. They reside near to each other, and therefore it is very desirable they should live in harmony, and act with propriety: when it is so, things go on well; and when it is not so, the consequence is confusion. At the head of one of these Families there is Mr. Tongue, and at the head of the other is Mr. Ears; and a neglect on the part of Mr. Ears, in performing a duty which

Mr. Tongue thought he owed him, occasioned the following dialogue one Monday morning.

MR. EARS.—Good morning, Sir: how do you do this morning? I feel for you, in that while others are resting on the Sabbath, it is the most laborious day with you of all the days of the week. Pray how many times did you preach yesterday?

MR. TONGUE.—My good Sir, you ought not to need information on this subject, and your asking for it has shown me that you were not acting in conjunction with me as you ought to have done: how was it that you were not there?

MR. E.—Being tired with the din of

the world, I wished for a little respite: I therefore shut myself up in the parlour, reclined on my sofa, and enjoyed a little repose.

Mr. T.—I fear this was the case with several of your family, for I perceived their absence; but let me tell you, that if all of them were to do so, the doors of the chapel need not be opened, and my exertions would be quite useless. Don't you know, Sir, the connexion which subsists between our two families, and their mutual dependance on each other? In your absence, we are all struck dumb, and in your absence, your family might as well be deaf: have you ever given our connexion and dependance a serious thought?

Mr. E.—I have given it some thoughts, but never till now did it forcibly strike my mind. Your observations are just, and the ideas suggested by them are striking, for dumbness on your part I hope will never take place, and deafness on ours would be a serious matter.

Mr. T.—You are right, Sir, but such would be the consequence if we did not act in unison. We are placed by the God of nature near to each other, and designed to act towards each other our respective parts: when we are in motion, holding forth the word of life, you are in a state of requisition by your maker, for he says, "He that hath ears to hear let him hear."

Mr. E.—I cannot justify myself in being absent when my Maker calls me to listen to what you say on the Sabbath; but really, when it is imposed upon me to attend to some things which your family advance, I do it very reluctantly, for I believe I was never made with such a design.

Mr. T.—Pray what do you mean?

Mr. E.—Why I mean when some of your family are jesting and talking foolishly—when they are uttering falsehood—when they are employed in detraction and slander—in oaths and imprecations, I always wish I were out of their way, and would sooner have my residence in a solitary desert, where no human face is seen, nor voice is heard.

Mr. T.—I am ashamed and grieved that any of our family are thus employed: they are, when acting with propriety, the glory of man, but by such means they are the greatest disgrace. I often reprove them for these things, and show them that they must give account for the perversion of their powers in the day of Judgment.

Mr. E.—One of the greatest evils

belonging to your family is the principle of loquacity, which renders them quite imposing; they would hold us in requisition beyond due bounds, and leave us hardly any time for meditation on what they supply us with. If you, Sir, could put a bridle upon them, their motions would be more agreeable, and our attention better secured.

Mr. T.—They have been told, that in their excessive employment there wanteth not sin; that if they would restrain themselves, they would keep themselves from trouble; that so much of their exercise tendeth to penury: these are the bits which have been put in their mouths, and they have been the means of abating the temerity of some; but others no man can tame, for they go on with so much impetuosity, that they "set on fire the course of nature," and they are "set on fire of hell." Nevertheless, there are some moved by the law of kindness, whose mouths are a well of wisdom, who are as sparing of their effusions as they are of choice silver, and whose effusions, like such silver, do good; who always move with grace, and are highly pleasing and beneficial.

Mr. E.—To this part of the family I feel an attachment; I am fond of their exercises, and am not against frequent attendance on them. I always pay deference to them, whether in the field or in the shop, in the pulpit, or at the Bar; they are the communicators, and I am the recipient of wisdom and pleasure.

Mr. T.—Your relative views of our families are correct: we are always, when in action, on the imparting, and you on the receiving side, and therefore while we should be careful what we speak, you should be careful what and how you hear; and though I feel persuaded you have no taste for what is unsavoury and nauseous, some belonging to you I know have: hence they will listen to a narrative which is uninteresting, more than to one about the weightiest and most beneficial affairs; they will pay more attention to fables than facts; they would sooner hear a lecture on a political than a theological subject, and are better pleased with the singing of a ballad than a divine song; and were this part of your family deaf, that part of mine, which to your ears is so disgusting, would soon become dumb.

Mr. E.—It is seldom the case that all in a family act with propriety. I believe between yours and mine there are faults on both sides; but so far as we have power, let us correct these faults

both by precept and example. I will close my ears against hearing what is unprofitable or injurious, and open them to every message from God. I am sorry I did not wait on you last Lord's-day, but I will in future, as I see the importance of it; and I hope, Sir, when you come to my house you will not cease to teach and preach Jesus Christ; that your speech will be always with grace, and as becometh the Gospel of Christ; and when you stand in the temple, you will speak unto the people all the words of this life.

Mr. T.—Your promises please me, and your suggestions, I hope, will do me good. It is a circumstance worthy of notice, that the God of nature has so ordered it, that your family should always be as large again as mine, and that one of mine should be qualified to serve hundreds of yours at once, which is a striking proof of the wisdom and munificence of our Maker, who delights in communicating, and that not in confusion, but in quietude and peace.

SETAY.

## INTELLIGENCE.

### MIDLAND CONFERENCE.

THE Midland Conference was held at Quorndou, on Tuesday, December 26, 1837.

Mr. Pike, of Derby, opened the meeting with prayer. The verbal reports of the Churches were generally encouraging. Nearly one hundred were reported to have been baptized, and seventy five are waiting for admission to that sacred rite.

It was agreed that, on account of the pressing business connected with the Midland Home Mission, the consideration of it should, at this meeting, take the precedence of all other.

The recommendations of the Nottingham Committee having been considered, it was agreed,—

That the Home Mission, for the Midland district, shall act as one Society, having a Treasurer, Secretary, and General Committee, for the management of its business.

That Mr. Ingham, of Nottingham, be requested to act as Secretary.

That Mr. T. P. Hull, Leicester, be appointed general Treasurer.

That for the sake of exciting greater local interest, in behalf of new Stations, the General Committee be directed to divide the Midland district into smaller districts, each containing several churches lying contiguous to each other, and to distribute the stations among these districts, if the churches composing them will accede to this arrangement; and that when they do this, the churches forming such district manage the allotted station, raise supplies necessary for it, and make a report to the General Committee.

That the present Committee continue to act till a General Committee be formed on the new plan; and that a Sub-committee be formed, by election, out of the Sub-committees appointed by the

churches in their respective districts;—the present Committee, before it closes its labours, appointing how many persons each of the districts shall send to the General Committee.

That the Accounts of the Midland Home Mission be published and circulated in the shape of a Report.

The Trustees of the Chapel at Smeeton were requested to take the necessary steps to prevent the occupancy of the pulpit by a preacher of sentiments opposed to those of the denomination.

The Trustees of Syston Chapel are requested to examine the state of things there, and to take proper steps to remedy the evil complained of by the introduction of an improper preacher, who is not a member of the Connexion.

At this Conference, Mr. T. Yates, of Melbourne, preached in the morning from Matt. xiii. 41, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity."

Mr. Goadby, of Leicester, preached in the evening, from Isaiah liii. 5, "But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed."

The next Conference is to be at Brook street, Derby, Mr. Hunter, of Nottingham, to preach in the morning.

As some of our friends are not aware of the order in which the Conferences revolve, we give the following plan.

1838. Easter, *Derby, Brook-street.*

Whitsuntide, *Barton.*

September, *Loughborough.*

Christmas, *Leicester, Archdeacon-lane.*

1839. Easter, *Ashby.*

Whitsuntide, *Castle Donington.*

September, *Nottingham, Stony-street.*

Christmas, *Wimeswold.*

1840. Easter, *Derby, Sacheverel-street.*

Whitsuntide, *Kegworth*.  
 September, *Loughborough*.  
 Christmas, *Leicester, Dover-street*.  
 1841. Easter, *Melbourne*.  
 Whitsuntide, *Hugglescote*.  
 September, *Nottingham, Broad-street*.  
 Christmas, *Quorndon*.

### LINCOLNSHIRE CONFERENCE.

This Conference assembled at Bourn, Dec. 7, 1837. Reference was made to the last Conference held in this town, in March, 1834, and the removal of two of the Ministers in this district, and the declining health of others, in so short a period. It was felt a call to "work while it was day, for the night cometh wherein no man can work."

1. The statements from the churches, of which reports were received, were favourable.

2. It was considered advisable to have the Conference sermon in the evening, on account of the convenience of that time to obtain a congregation.

3. It was referred for consideration at the next meeting, whether it would not be advisable to have a sermon on the evening *previously* to the Conference--to spend an hour in prayer, on the morning of the day of Conference--then to proceed to business, resuming it after dinner, and when finished, discussing some subjects adapted for edification and general usefulness.

4. It was also suggested, whether the Conferences would not be better attended, if held at more central places in the district.

5. The communication from Mr. Reed of Ipswich, was referred to Mr. Jarrom, who was requested to reply to it.

6. A letter was laid before the meeting respecting the chapels belonging to the connexion in Ber Street, Norwich, given to the General Baptists by the late Dr. Hunt, and at Smallborough near that city. The case was referred to Messrs. Jarrom and Jones, who were requested to report next Conference.

7. The Conference approve of the church at Stamford inviting Mr. Hardy, a student at Wisbech, for one year, and engage to give him forty guineas for that year, the church making up the remainder of his salary. The openings for extending the operations of the Home Mission, were considered to present powerful claims for increased exertions in the churches.

8. The next Conference to be at Chatteris, on Thursday, March 8th. Mr.

Jones is to preach, "*On the reciprocal advantages of doing good.*"

Mr. Everard preached in the morning, from Psalm xxvii. 4; and an interesting revival meeting was held in the evening, which was addressed by the ministers present.

J. PEGGS, Secretary.

Jan. 19th, 1838.

### FORMATION OF A GENERAL BAPTIST CHURCH AT BASFORD.

THE Church at Stoney-street, Nottingham, having become very widely extended, including many of the surrounding villages, the consequence was that members, living at the distance of five or seven miles, were precluded the possibility of attending the Lord's Supper, or enjoying the visits of their Pastors. It was therefore thought expedient, in order to obviate these difficulties, and to promote the extension of the Redeemer's kingdom, that the branches Basford, Bulwell, and Hucknall, be formed into a separate and distinct Church. With this view, a proposition was made to the members residing at the above places, which was received with the utmost cordiality, and, after several meetings, conducted under the hallowed influence of Christian love, the above object was finally accomplished.

On the morning of December 25th, 1837, a public service was held at Stoney street Chapel, when about 150 members, living at the places specified above, were dismissed, with some affectionate remarks by the Rev. W. Pickering; after which he delivered a faithful sermon, from Ezra x. 4, on the nature and means of a religious revival. The remainder of the day was devoted to services connected with that subject.

The public recognition of the new Church took place at Basford, on Jan. 8th, 1838. Divine worship commenced at 3, P. M., when, after singing and prayer, the Rev. H. Hunter stated the nature of a Christian Church, and congratulated the friends present on the happy circumstances which had brought them together. It was the formation of a new Church, not rendered necessary by strife and discord; but which had for its object the glory of God and the salvation of men. After this service, about 200 of the friends partook of tea, in rooms provided for the purpose, and again repaired to the Chapel, where an interesting prayer meeting was held for the Divine blessing to rest on the parent Church, and on that which had so ami-

cably separated from it. At half-past six, the service of the evening commenced, when the Rev. W. Pickering preached an appropriate sermon from Deut. i. 11, "The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you;" and afterwards administered the Lord's supper. May we be divinely directed to a suitable Minister to labour in this populous locality, and may we as a Church be distinguished for piety and devotedness to God. "O Lord, we beseech thee, send now prosperity."

### BAPTISMS.

WE are sorry that a sentence in the preface to the last volume has had the effect of leading some of our friends to suppose that we were disinclined to insert intelligence of Baptisms, &c., unless attended by circumstances of very extraordinary interest. As we wish our periodical to contain a record of the chief transactions of our churches, we shall be glad to receive from all of them intelligence of their anniversaries, baptisms, revival meetings, opening of Chapels, and preaching places, indications of improvement, efforts to do good, &c., or any intelligence which marks their progress in the work of God. But from remote stations, Home Mission stations, and churches that have been in a depressed state, intelligence of Baptisms, &c. is *most important*. It is cheering to those who are solicitous for the welfare of Zion, and tends, very materially, to encourage those who support our Home Missionary Institutions; and it will at all times be most thankfully received and inserted.

### BURTON-UPON-TRENT.

On Lord's day, Dec. 24, 1837, the Ordinance of Baptism was administered to four persons, all females, in the river Trent. Before the ordinance Mr. Stadden preached a plain and impressive sermon, from Philippians iii. 16, "Let us walk by the same rule," &c. It is thought there were about 2,000 at the water side. The multitude behaved well. In the evening Brother Stadden received the candidates into the Church. We had a very happy day. Our Chapel is now well attended. We have one candidate for baptism, and we have the pleasure to say that most of those friends who left us some time ago have returned back again.

T. N.

### KIRTON.

On Lord's day, Nov. 19, the Ordinances of Christ were attended to at Kirton-in-Lindsey, after a scriptural sermon delivered from Matt. xxviii. 19, "Go ye, therefore, and teach all nations," &c. Three females were baptized in the name of the Sacred Three, in the presence of as many as the Meeting house would comfortably hold, and of some of all the congregations in the town, several of whom were deeply impressed with the solemnity and scripturalness of the Ordinance. In the afternoon a sermon was preached from Gal. iii. 27, "For as many of you as have been baptized into Christ have put on Christ;" after which the emblems of a Saviour's dying love were partaken of, and the right hand of fellowship given to the newly baptized. In the evening, sinners were invited to enter into a covenant with God, from Gen. xxxi. 44, "Now, therefore, come thou, and let us make a covenant, I and thou," &c. The day was begun and closed with a prayer meeting, as is usual with us, and the whole was a day of good things, such as, we pray, and are not without hopes, we may ere long enjoy again.

W. K. G. L.

### WEST INDIES.

THE reports from these Islands and Plantations continue to be of the most distressing nature, with one or two distinguished exceptions. Our limits forbidding a lengthened narrative, we will throw together a few facts which speak volumes. Sir Lionel Smith, Governor of Jamaica, in his message to the House of Assembly, Oct. 31, 1837, states that "the Island is subject to the reproach that the Negroes, in some respects, are in a worse condition than they were in slavery." The appalling narrative of "James Williams," known to many of our readers, has been investigated by order of the British Government; and the two magistrates, appointed to inquire into it, have reported "that the allegations of Williams's narrative have received few and inconsiderable contradictions, whilst every material fact has been supported and corroborated by an almost unbroken chain of convincing testimony." Numerous instances of awfully severe flogging are continually reported, and the general proceedings of the planters and magistrates seem to be characterized by even more capricious severity and wanton cruelty than in former times.

From Antigua, on the contrary, the

intelligence is most cheering. In this Island the House of Assembly granted entire freedom to the Negro population. How great the contrast!

In Antigua the Negroes are free, "without restriction, and without condition;" in Jamaica they are subject to restrictions and conditions, under the name of apprenticeship, which leave them still in bondage. In Antigua, the symbols of slavery have for ever disappeared; in Jamaica, the cat and bilboes, the iron neck collar and chains, the ebony switch and the dungeon, are in constant requisition. In Antigua, every married Negro and parent can call his wife and family his own: in Jamaica he cannot; he must purchase them to enjoy that satisfaction, with the exception only of such children as are under six years of age. In Antigua, the Negro has free access to his family, and can enjoy unrestricted intercourse with them: in Jamaica, he is declared a vagabond if he seeks their society in an adjoining plantation, without first obtaining leave. In Antigua, wages have been substituted for the whip, and the Negro enjoys the fruit

of his labour: in Jamaica, a system of rigorous coercion still exists, and he is defrauded of the just reward of his toil. In Antigua, the Negro is free, contented, and happy: in Jamaica, he is enslaved, disappointed, and miserable. In Antigua, peace and prosperity abound: in Jamaica, discontent and complaining prevail, and will continue to prevail, while a vestige of the old system of slavery remains.

In Antigua, the great problem of the Negro's fitness for freedom has been most satisfactorily solved, and the doctrine of "immediate and entire emancipation," triumphantly vindicated—the tranquillity of the island has been uninterrupted—the public prosperity increased—the value of land considerably advanced—crime diminished—satisfaction with the new order of things universally felt; and the Negroes, the despised, debased, defamed Negroes, proved to be among the most orderly and most industrious of mankind. Antigua affords a glorious example of the safety as well as the justice of abolition principles.

## POETRY.

### TO A ROSE ON NEW-YEAR'S DAY.

By what rule, stranger, shall we fix thy date?  
Art thou a thing of last year, or of this?  
With breathless longings the soft snow-flakes  
wait,  
Thy lightly-tinted virgin lips to kiss.

With all around thou seem'st a contrast  
strange,  
Yet none, I ween, for that will love thee less;  
Heedless alike of fortune or of change,  
Thou with vast strivings into life didst press.

No lovelier object decks creation's face;  
No sights so cheering as a rose fresh-blown;  
But nature hath enhanced thy loveliness,  
Because thou com'st in winter, and alone.

Thou art a being fair, a beauty bright,  
A prophet whispering of joys to come;  
A spirit pointing to the realms of light,  
Where spring eternal reigns in peerless  
bloom.

So heaven-born virtue, with a cheerful face,  
Sheds lustre o'er life's melancholy scene;  
Her form is beautiful, and every grace,  
Destined to captivate apostate man.

Yet dwells she rarely with the sons of power,  
At halls and palaces a transient guest;  
But in the dwellings of the pious poor,  
Her charms are boundless, and her children  
bless'd.

Sweet flower, thou dost this sentiment convey,—  
(O that its truth might every heart impress,)  
Though nature's strength should fail, her  
powers decay,  
The soul shall brighter bloom in loveliness.  
Leicester.

### APPEAL TO THE LADIES OF GREAT BRITAIN.

We dreamt we saw her fetters breaking,  
We called our Negro sister—Free!  
But, from our pleasant slumber waking,  
We find her still in slavery:  
And prisons, bonds, and scourges still  
Await her, at her tyrants will.

Our nation's wealth, so freely given,  
Hus purchased but our nation's shame;  
And misery, that sounds to heaven,  
Is taunted with an empty name;  
And can we sit unheeding by,  
Nor pity when our sisters cry?

No!—while our British hearts are swelling  
With joys no slave can ever know;  
And while our British tongues are telling  
The birthright blessings we can show,—  
Then let those hearts and tongues unite  
To seek our injured sister's right.

Lift, like a trumpet, lift your voices,  
Ye wives and mothers of our Isle,  
Till every Negro wife rejoices,  
And every mother learns to smile,  
And feels that feeling,—now unknown—  
Her child, her husband, are her own!

No passing dream, no empty vision,  
Again must o'er our senses creep,  
Till we have burst our sister's prison,  
And laid her fetters in the deep,  
And every son of Afric' be  
That which his God has made him—Free!

Women of Britain!—let us never  
The cry for liberty give o'er,  
Till slavery sinks, and sinks for ever,  
And man shall wear a chain no more—  
Save one, whose lasting link shall bind  
In bonds of love all human kind.

W. H.



# MISSIONARY OBSERVER,



## REPORT OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

(Continued from page 30.)

### NATIVE EVANGELISTS.

These useful and most important labourers are divided among the Society's different stations, and, by an arrangement of the Conference in 1836, were mostly to spend six months at a station, and then to remove to another station. In the first instance, after the adoption of this plan, the following was the arrangement:—

Gunga Dhor, first six months at Balasore, the next at Cuttack.

Rama Chundra, first six months at Cuttack, the next at Midnapore.

Doitaree, first six months at Berhampore.

Pooroosootum recommended to stay, if possible, at Berhampore.

Krupa Sindoo, to spend first six months at Midnapore, next six months at Balasore.

In case of failure in Gunga coming to Cuttack, Doitaree to come, and Krupa Sindoo go to Berhampore.

Among the most solemn and important services which the Church of Christ can witness in India, is the ordination of Native Evangelists. The dearest hopes of India are connected with this class of her children. The prospect of the ultimate subjection of India to the Lord Jesus rests, under the divine blessing, on the consecration to the work of the ministry of much sanctified native talent. It is therefore a subject of no small delight and congratulation to the friends of this Mission, that a second ordination of able Native Missionaries has taken place. The brethren then set apart to the work of the Lord were Doitaree and Pooroosootum. The ordination services took place on a Lord's-day, soon after the Conference at Cuttack, in 1836. Mr. Sutton read the Scriptures, presented the ordination prayer, and delivered the charge from 1 Tim. iv. 16. Mr. Brown gave an introductory address in Ooriya, and offered the concluding prayer. At the early part of the service Rama Chundra prayed, and afterwards united with the other brethren, and Mr. Noyes, in the imposition of hands. The whole service was in Ooriya; the congregation good, and the opportunity interesting. May the brethren in India see many such! The Society has now four ordained native Missionaries, besides one regularly employed as an assistant preacher, and some others that have been occasionally engaged in the same great work. Rama Chundra's participation in the solemn ordination service of his brethren was a peculiarly delightful circumstance. It may be confidently asserted, that such a circumstance never took place in Orissa before. Many gloomy ages had rolled over Orissa; many acts of consecration had been performed; but now a new act of consecration was witnessed. Two Hindoos were beheld devoting themselves to the christian ministry, and a third, not many years before a benighted heathen, but now an able christian minister,

was beheld uniting in the solemn service in which they were set apart, to perform that work which "might fill an angel's heart,"

"And fill'd a Saviour's hands."

Further information has this year been received respecting some of those who, having become converts to Christ, have died in peace. This will encourage and cheer the Society's member's.

### PUBLICATIONS.

The experience of past years has proved that the extensive circulation of the Scriptures and of Religious Tracts is a mode of diffusing divine truth, that the Most High has eminently blessed. There is no department of Missionary labour, in India, which deserves more attention than this, nor any from which more important results may be expected. Mr. Sutton especially directs his attention to this department, devoting what time he can spare from other services to translating, and to the correction of the proofs of tracts, &c. Some time back he stated that he had completed and printed a new poetical tract, of twenty pages 12mo.; and more recently he states, that he had completed a revised translation of the Gospels of St. Matthew and St. John, the former of which was printed, the latter in the press. In preparing this revised and improved translation, Mr. S. avails himself of the aid of Dr. Carey's Oorea, and of Mr. Yates's new Bengalee version; and compares the whole with the original Greek, and with Dr. Campbell's and the Authorized English version. He had also begun upon the book of Genesis, and proposed next to take the Psalms and the Acts. A new and beautiful type had been prepared, with which the New Testament would be printed.

A collection of one hundred hymns has also been printed in this new type,

"At the Conference at Cuttack, it was resolved to print 30,000 tracts during the Year, viz.:—Essence of the Bible, 10,000; Evidences of Hindooism and Christianity contrasted, 10,000; Search after Salvation, 5,000; Ooriya Hymn Book, 3,000; a new Tract, 2,000. These tracts to be printed, half at Serampore and half at Calcutta, by brother Sutton; and that brother Sutton be requested to proceed with his translation of the Pilgrim's Progress, and that it be printed by Mr. Pearce, in Calcutta."

On the subject of tracts Mr. Sutton has sent the following information to the Religious Tract Society.

"Next to Bunyan's Pilgrim's Progress I am very desirous of putting Baxter's Call into the hands of our Native Christians, and others. From its sententious style, and amazing pathos, it seems admirably adapted to this purpose. I have seen no work yet that I thought appeared so well in a translation into these languages as Baxter's Call. I hope you will assist us in publishing this valuable book.

"I do not know that we have any special cases of the usefulness of tracts to mention: there is one case, however, which interested me. On my return I inquired respecting this and the other new convert; and of one the answer was,—he was led to Christ and to us by means of a tract called the True Refuge, which had been given away by our Native brethren, during a visit to a distant festival. I have several Hindoos waiting for baptism, and, if I am well enough, expect to baptize them very soon. Though not particularly indebted to tracts as a direct means of their conversion, they are all from the mass which was first agitated by means of a tract."

To give more efficiency to this important department of the Society's

operations, the Committee have determined that a printing press shall be established at Cuttack, and placed under the immediate superintendence of Mr. Sutton.

The Committee have accordingly determined that Mr. Sutton continue to reside at Cuttack, where, besides taking part in other departments of missionary labour, he will take the especial supervision of that to which reference has now been made; and it has also been arranged that Mr. Sutton and Mr. Lacey be joint pastors of the Church at Cuttack. This arrangement has been made with Mr. Lacey's cordial concurrence and approbation.

The Religious Tract Society has made its usual grant of paper for the printing of tracts. The grant is increased to ninety reams of paper, part of which the Missionaries are authorized to devote to the publication of Baxter's Call to the Unconverted.

The American Tract Society has announced to its supporters, that they considered it necessary for the year then passing on to appropriate the sum of one thousand dollars to the Orissa Mission, and to that of their Baptist friends in the same district of India.

### SCHOOLS.

In these institutions some changes have taken place. Mr. Sutton, on his return to Cuttack, found the subscription list of the English School reduced to four subscribers, and the Institution likely to be seriously burdensome to the funds of the Mission. Successful efforts, however, were made to obtain an increased number of subscribers; and, on Mr. Brown's removing from Cuttack, Mr. Noyes, one of the American brethren, was requested to take the management of the School, which he did for a few months. The following is the account of the new arrangements made when Mr. Sutton's efforts were successful in renovating the School.

"I found this institution in a very critical state. The subscription list was reduced to four subscribers, and measures going forward to establish an opposition school. Some of the gentlemen, at the head of whom was the collector, determined to get up a school with Government patronage to teach English to the natives and East Indians, from which religion should be wholly excluded. Brother Brooks and myself attended the first meeting, and put in our plea in behalf of the existing institution. The result was, that a statement in behalf of each school should be sent round together, soliciting the patronage of the station. This was done, the new school obtained less than half a dozen names, ours rose up to fifteen, and some enlarged subscriptions. The Government, however, have offered to supply masters for the new school if it be established. This, however, is now doubtful, the majority of the station being on our side. The minutes appended to our appeal made it necessary to call a general meeting of the subscribers, when the following rules and regulations, for the future management of the school, were adopted.

"At a meeting of the subscribers to the Cuttack English School, held in the school-house, the 15th of April, 1836,—

"IT WAS DECLARED:—

"1st—That the school was established in 1824, by the agents of the Baptist Missionary Society in England, assisted by private subscriptions, and that it belongs to the Society.

"2nd—That instruction in the Christian religion to Christians is a chief object of the Institution.

"3rd—That the appointment of the schoolmaster rests with the Missionary Society in England, or their Missionaries in Orissa, at their annual Conference, subject to the approval of the Society."

(Regulations follow referring to the management of the School.)

From the last account it appears that the funds of the Institution had materially improved, so as nearly or quite to meet its expenditure, but a suitable master was wanted.

#### NATIVE SCHOOLS.

In the first period of their exertions, Missionaries in India have found it requisite to employ heathen masters in the native schools; but it has been found that, though the Scriptures and religious books have been used in these schools, the masters have employed their efforts to counteract the instruction thus afforded. Hence, as soon as practicable, it is needful to establish schools of a different description, and gradually to relinquish all that have heathen masters. In the neighbourhood of Cuttack this has been nearly accomplished. Mrs. Sutton writes:—

“Perhaps you will be surprised to find that we have broken up nearly all the Schools for heathen children. As our native converts had quite a number of children, and that number was continually increasing, we thought that our time, and the money appropriated for Schools, had much better be employed for them. Accordingly, after much deliberation and anxiety to do what was right, we began to break up the Schools. It was hard work, but we thought duty required it. There is now but one left, and that is on brother Noyes’ compound, and about ten children from what used to be the Boxy Bazaar School attend as day scholars the Christian Boarding School in our compound. The latter was opened about the first of May with eleven children only. It now consists of seventeen—eleven boys and six girls, and others stand ready for admittance when the vacation closes. It will probably commence in about twenty days, and continue for a month. We want a little freedom to go into the country if possible. Although the School is designed principally for the benefit of the children of the native converts, it is open to all such as we can get entirely under our controul.

“The superintendence of the domestic concerns of the children, of course, falls almost entirely to my lot, and some part of their instruction also, especially that of the girls. A considerable portion of each day I have them immediately under my care. I find more work to do, that is of a direct Missionary character, than ever I had before in Orissa, and much satisfaction do I feel that it is so.”

The Committee have judged it desirable to establish a distinct fund, to support, educate, and clothe orphan children at the different stations, as soon as funds sufficient for the purpose will allow of such an extension of their plan of benevolence. In the first instance the orphan asylum at Cuttack will probably be connected with the Christian Boarding School. Mrs. Sutton furnishes the following affecting history of one object of her care.

“At the present we have only one but what are the children of the Christians, and that is a little girl whose history bears some resemblance to that of Mary. She was left by her mother on the banks of the Byturnee (river) in a half starved condition, and there found by our good old friend Ball, as he was working on the roads about two years ago. It seems that first the father of the child left her and her mother with little or nothing to eat, and that afterwards because the mother had no food for the little girl, she took her to the river’s side, and there left her without ever returning to see what became of her. In about fifteen days after being thus unnaturally abandoned, she was providentially taken up by the Serjeant, almost famished with hunger. There were a few shopkeepers and others living near the spot where she was found, who all agreed in stating that she was left as described above, that now and then a little rice was given her, which she contrived to parch by means of some sticks and leaves she gathered, and that this, together with some pompion seeds, was all she had to preserve life. On our opening the School, Serjeant B. gave her to us. Her name is Charree, which signifies left or forsaken.”

It is computed that about £2 annually is sufficient to support, clothe,

and educate an orphan child. These children will have the advantage of being altogether under Christian superintendence. They will not mix with the heathen population; but form a little band taken from the midst of the heathen, and snatched from misery and want, that, as far as human effort can go, they may be brought up for God.

Such is heathenism, and such the state of Orissa, that multitudes of helpless children are abandoned or sold by their parents. A gentleman resident in the country asserts, in a letter to your Committee, that thousands of children have been sold annually for less than a rupee. Mrs. Goadby has one destitute child placed under her care, which was sold by her mother to the person from whom Mrs. G. received her, for four pounds of rice, in value about five farthings.

*(To be continued.)*

### DESCRIPTION OF THE KHAUDS, OR KHAUDHAS, BY W. BROWN.

*(Continued from page 34.)*

THE hills, as far as I have discovered, are uninhabited by men; there the tiger and bear reign without controul. They, however, often invade the territories of their lowland neighbours, and, as some other Highlanders are said to have done, levy contribution on sheep and goats, and sometimes, though not very frequently, a tribute even on men's lives. In those fruitful, and sometimes even delightful valleys, are placed man's habitations. This part of the country is seen at present to disadvantage. The destructive ravages of war are still visible: towns destroyed—the inhabitants either dead or fled to the woods. This gives the whole a desolate appearance. But the terrible devastation of war extends only to those districts which took a decided part against the Government, which are those districts only which are situated immediately above the Ghats, the consequences of which they will long remember. Not only are the habitations destroyed, but the harvest of last year is destroyed also, and all the stores for the future have shared the same fate.

The method of building amongst the Khauds is different to any thing observed in the other parts of Hindoostan. As before observed, they build and cultivate between the hills, leaving those to the bears and tigers. A particular valley is taken by a number of families. It is not their custom to build a considerable village, but they prefer a number of small ones, at some small distance, but often within sight of each other. These, which form properly one community or district, are called here a Moata. Here they are inclosed from all the world; here, in the absence of all historical records, ages and ages pass away in silence; here they increase, decrease, war, and make peace, alike unknowing and unknown. What is beyond the neighbouring mountain they know not, nor usually desire to know. All the world to them is inclosed within the space surrounded by the adjacent hills, and, like the savage of the American desert, they appear to hold little intercourse with any but their own tribe. Why it is that they prefer building a number of small villages, instead of one considerable town, it is difficult to say; safety from attack would seem to dictate the latter; perhaps

custom alone is the reason that would be assigned. Forty or fifty seem to be the number of houses in each village, which bear a particular designation or name. One uniform plan for building is laid down, which all must observe. The village consists of one street only, either two straight lines, or two segments of a circle or crescents facing each other. The two ends are commonly closed by some kind of doors or gates peculiar to the country. Sometimes the whole place is surrounded by a bamboo fence or stockade, and thus the people sleep with that measure of security falling to the lot of savages. The houses of the Khauds are as uniform as their towns. One uniform plan prevails, like the cells of the bee-hive, the one is the fac-simile of the remainder. The patrician and plebeian, if any distinction of the kind exists, eat, drink, sleep, wake, and discharge all the duties of life in precisely the same sort of habitation. Even the ancient leveller might here feel satisfied; every man appears in similar apparel, eats the same food, sleeps on the same kind of bed, and pursues similar amusements. Every thing intimates the primitive state of Society. As each house constitutes a part of the side of the street, there is a front door leading into the midst of the village, and a back door leading to the outside of it; but in some few cases the back door is omitted, and there is only the one leading into the main street. This is the only variation I have observed in the manner of constructing houses amongst the Khauds. There is a room in which the family sit and eat, which, being pretty large, is frequently also occupied as a store, containing large baskets of grain and such sort of vegetables as the country affords. The other room, much smaller, is occupied as a sleeping room. This room is much more retired than the one first mentioned. The whole is built with wood, unlike to the houses of the people of the plains, who build with mud. These houses must be awfully hot during the hot season. It is not easy to conceive how human beings can, in such a country as this, and in such places as these, avoid suffocation. They might be tolerable in the cold season, but how they exist during the hot months is to us, though I suppose not so to them, the difficulty. Their houses are sufficiently large to admit many persons, and high enough for any man to stand in very comfortably.

Respecting their domestic habits little can be known at present, although perhaps as much as is really known of many other parts of this great country. Like other savage nations, they eat apart from the women, which custom is common in all this peninsula. The men perform the usual labours of the field, and the women the work of the house, as in most other parts. The dress of the Khaud is similar to the other people of this country, and well suited to the climate. The women wear nearly the same clothes as the men, somewhat differently put on; but they add a peculiar kind of necklace, made of wood, usually dyed red. The body is to a very great extent exposed, but the frequency of the sight takes off from the mind any very unpleasant effect. They are said to go with their necks uncovered till they have had children.

The people are usually about the same size as their neighbours of the low country. Some of the men are fine powerful looking persons, and some of the women are good looking, and would be decidedly so if

dressed in a different way. The men allow their hair to grow long; they then bind it up on the front or side of the head into a large knot, and fasten it to the head with a small comb, or iron hair pin.

The hair, also, in many cases appears to be dyed with a sort of black colour, which makes it shine like jet. The ornaments they wear, both of men and women, are of the simplest kind, made either of iron, the native of these mountains, or of some sort of bone exceedingly hard. Some also are made of wood, dyed by a simple preparation of their own. Gold and silver they have none in common use; they have no need of it in their simple transactions, nor would he be the best friend to them who introduced these things, giving them avarice for generosity, and luxury for simplicity of life.

The qualities which apply to most uncultivated nations strongly apply to these people, such as hospitality and faithfulness when a pledge is given, and in certain cases there is a degree of honesty in their transactions; but there is consummate cruelty in war, taking no prisoners, because sparing none in the hour of combat; they use consummate art and treachery in compassing the destruction of an intended victim; they are patient in fatigue; adding dissimulation and deceit, they pursue their object with silent perseverance, and usually succeed in destroying.

The escape of Dora Bisaye marks strongly the character of the people. Give up, say the English, Dora Bisaye and the other leaders, and your villages will cease to burn, and yourselves and helpless wives and children will cease to suffer. It is impossible to suppose that he could have escaped without the connivance of the suffering people. The leaders lately taken by surprise is a circumstance which marks strongly the horror the people have of a violation of hospitality, and it shows to what extremes they were driven before they would only connive at the delivering up of their chiefs.

The unfortunate chiefs lately taken and hanged were not exactly betrayed by the people who had given them refuge. On the approach of the detachment these men were left, the place itself being deserted, they were then enticed to go to another place where no pledge had been given, and by other people, they were pointed out to the military, and surrounded and taken. One of the leaders only appeared, when taken, with a straw in his mouth, which is a sign of deep supplication. The others showed no fear.

The country is capable of much improvement by the application of labour. The valleys are rich; the trees and the fruits springing spontaneously, are such as are found capable of sustaining life. The palm tree, as before intimated, supplies the people with an intoxicating liquor. The inside of this tree, growing wild, supplies a vegetable like a cabbage, and the bark of it, when properly pounded, supplies a sort of flour, from which is made a kind of bread eaten by the natives; the bark, when cut and dried, will keep for a year. I have preserved a cake made of this bark; it is not very unpleasant, but much inferior to the bread made from wheat or even rice. Rice grows here in abundance, and amongst the wild roots is the yam in great perfection. I have no doubt but most of the English plants would grow here; vegetables also would flourish, I should think. The soil is thought peculiarly adapted for potatoes. Nothing resembling potatoes, nearer than the yam, is found here.

The mountain torrents are pretty numerous, and might, by the application of machinery, be made to irrigate the ground. By forming tanks, and applying what the Ooriyas call Benjulás, simple machines for throwing up water into nullas made for the purpose, the water, which now uselessly traverses the desert, might, by a little industry, be made to fertilize these plains, and cause the wilderness to smile as the fruitful garden. Add to this, the moral cultivation of civilized man, and, above all, give to the people the enlightening influence of divine truth, and then how happy these lands, till now unknown, and opened now only by the operation of hostile armies, and the desolating hand of war, would become!

(To be continued.)

#### MR. BROWN'S JOURNAL.

Nov. 30th, 1836.—Left Berhampore early this morning, and arrived at Gopalpore, or the place of cow keepers; it is an insignificant village, situate on the shores of the bay of Bengal. I purposed a long time ago to see this place, but I have never till now found an opportunity. It is much the same to Berhampore as Pooree is to Cuttack, a sea station, where ladies usually spend the hot season, breathing the delightful breezes that are wafted from the ocean. Those who have not been in tropical climates can form no idea of the pleasurable sensations which one feels at beholding, with its cool exciting influence, "the broad sea's majestic plains." Contrasting the ocean with the arid sands by which it is girt, and feeling the soft salt wind rolling from the bosom of the deep, the European moves his attenuated limbs with unusual vigour, and almost imagines himself enjoying the delights of a summer's day in old England. In this distant lonely spot where I am writing I feel the force of the words attributed to *Selkirk*,—

"There's mercy in every place."

Even in this lonely nook of the Bay of Bengal, I feel that I am under the protection and doing the work of Him who is present in every place, and whose all-seeing eye is ever over us. I am sometimes cast down, but one glance of him who is eternal cheers the gloom, and bids darkness flee. In the town this evening. This is a wretched place. Never was a name surely so misapplied, Gopalpore, the town of cow-keepers; and yet this place is inhabited by none but fishermen. Scarcely any read, they understand little, and we had a poor opportunity. In this journey we visited

Durata, and had a good congregation and pretty attentive.

*Dec. 1st.*—At Rajapore; but found no men except one: this one person said the men had been pressed by the assistant collector to accompany the army to Goomsara, the seat of disturbance. We attempted to talk to this the only visible man about religion; but he plainly told us that we might find the Brahmins, but his work was lending money, and to this he confined his attention; and he absolutely refused to discourse except on this subject. How miserable such a state is!

*2nd.*—The towns visited to day were—Korapale and Rama-chindrapore. At both these places the people heard with much attention. I was much delighted with both these opportunities. What a refreshing portion is a happy time with these poor heathen! I spoke affectionately of the Supreme God as a father, and exhorted them to leave idols. I told them of heaven and hell, the way to avoid the one and gain the other. They appeared not to entertain any hostility towards us, and assented to the things we said as true. The only striking incident was—one man contended that a sight of Juggernath, at Pooree, gave deliverance from sin. I, of course, asked him if he had ever gone to see Juggernath at Pooree. He said he had. I asked him if he was free from sin. Are you holy and do you do nothing amiss? He would not answer. I then said, if you will not answer, I will call upon your neighbours faithfully to bear testimony as in a judge's presence concerning you. Turning to a man near I said, do you know that man? pointing to him. Yes, was the answer. Does he ever do bad? Yes: he cheats and he commits adultery. I turned to him and said, you hear this testimony: is it true? He



admitted it was. I then said, you tell lies, you are a sinner still, and deserving of hell. I am come to point out a Saviour, by whom you may be saved: repent of your sins, believe in Jesus Christ as a Saviour, forsake your sins, and do not deceive yourself. I returned to Berrampore to be here on the Sunday, and then I take another route. An enormous serpent was brought to me this morning, nearly dead. It was, when measured, three yards long, and proportionably thick—a detested monster. It was destroyed by two men. How they dare attack it, with only a stick, I know not. Chilling horror usually takes hold of man when he sees these awful and terrible beings.

4th.—Preached this morning from Rom., chap. v. verse 1, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Many Europeans were present this morning at worship. I was very happy in the preaching. One stranger, an officer come from the field of action, or the seat of war, was present. I administered the ordinance to eight communicants. This little Church has lately been lessened by departures for the Goomsara country. I hope soon to commence my cold season journey, and to scatter the seeds of truth to those around. Commenced my journey in a northern direction, and hope to find some work by the way.

8th.—I have been travelling with several hinderances, and I am now writing in the ancient but ruined and delapidated city of Ganjam. A few of the residences of Europeans are still at this place entire, in one of which I am writing. It is a substantial building, and may yet stand for many years. It stands in a beautiful situation, with the distant sound of the ocean breaking upon the ear. It was built by a Civilian in the golden days of India when fortunes were made. None, I believe, are made now in this country, excepting by a very few, and those holding lucrative situations under Government. I have been at two villages standing in the neighbourhood, and though the opportunities were not the best, I found some pleasure in the exercises; and I humbly trust some benefit may, through Divine grace, be experienced by those who have heard.

9th.—Arrived early this morning at Kumbker house, on the borders of the Chilka lake. A sublime prospect here opens to view. This magnificent piece of water is about sixty or seventy miles in length, separated from the sea by a

sand bank, which breaks in one place where the lake opens into the sea. The water is, of course, salt; and the scene is variegated by the distant mountains, and by numerous nameless islands rising from the surface of the water. This lake is deserving of a particular description. Stayed and distributed books at Alunda. A considerable number of people heard the word, several of whom knew me, having seen me at Pooree. This place stands I believe on an island formed by the Chilka waters.

10th.—I walked from Nursingpatna to Pooree this morning. By the manner in which the people regarded me, I imagine that they thought it a wonder for an Englishman to be walking amidst the sand and sun. Some years ago I would not have done it; but India is now so congenial a climate, that I do any thing. In passing the Chilka I slept at the bottom of the boat very soundly during the night, and though in a corner of the Bay of Bengal, with neither gun nor stick, I felt as secure as in the most peaceful village in England. Whilst passing through the territory of an independent Rajah, the authorities examined my baggage, to see if I carried a gun, or powder, or shot. I told them I carried nothing of the kind; I was not a merchant who carried money or goods, nor a soldier who carried weapons; they might kill me if they would; I could offer no resistance; I was a Padra, (Minister of religion), and came to them unprotected and alone, and offered them books and wisdom, even religious wisdom; if they heard my words, well; if not they must answer another day, to one Judge who would sit amidst light and glory, and give to all according to their deeds. They might, I observed, kill me: I could not shoot them, I had no gun; I could not beat them, I had no stick; I was the servant of the great Lord, and he would be angry with them, and judge them for killing me. They wished, as usual, to know whether the Company sent me about; whether I got my orders from the great Saheh, at Cuttack. I told them, no: I had nothing to do with the Company, nor the Company with me; mine was not this world's work, but that of a future; not the work of the body, but of the soul. They said they would not kill such a person, why should they do so? I might stay if I pleased, and I should be safe amongst them. I experienced no inconvenience whatever. Indeed, unless by mistake, no Hindoo, I

should think, would like to kill a religious teacher of any caste.

11th.—Had worship this day, (English) it being the Sabbath.

15th.—Little done amongst the natives the last few days. Several conversations on various subjects; but no regular opportunities of preaching have occurred, and nothing worth particular notice.

23rd.—I have been as far as Pooree, and have distributed tracts and preached the word in the villages, on the margin of the Chilka lake, on the inland side. These villages are usually inhabited by men who obtain their living by fishing, and conveying goods and passengers over the lake. They are usually ignorant of almost every thing excepting their calling, and oftentimes they display an indifference to every thing else. They seem to suppose that reading, religious, or the cultivation of the mind, belongs exclusively to the Brahmuns, or superior castes; hence the most chilling indifference to every thing belonging to the salvation of the soul. If, in some instances, they pay attention to our message, we ought to be thankful to the Lord, who puts it into their hearts. The weather has been beautiful, and inviting to the traveller. I want, however, a good tent; indeed it is not safe to travel without one where no bungalows are to be found, and these are only in particular places; but from the circumstance of the country carriages being all engaged by the military, the expense of carrying one about precludes the possibility of my doing so. The dews, during the cold season, are so heavy in the night, that a person is wet through almost immediately, and almost without perceiving it. These are most destructive to those exposed to them, ending often in fevers and other painful disorders, which undermine the constitution, and prepare the way for premature death. I lay at the bottom of the boat, having a mat over me, very comfortably; any thing, in short, which will break the dew will answer, but this it is not always easy to effect. I must remain at home for a little while, as Krupa Sindoo is ill, and Pooroosootum is not yet arrived, from his southern journey; and having been out two Lord's days, I feel anxious to be at home to preach on Sabbath day to our English congregation, whom I feel anxious to keep together.

25th. *Christmas Day.*—Several persons at worship this morning, but I was not in a state for preaching; my mind

seemed unprepared: I prayed for the Divine assistance and gracious presence, but the utmost of my wishes was not fulfilled; the work went off heavily, and all was dull and gloomy. Major Walter,\* of the 50th regiment, was at worship this morning, and also his family. Prevented going to the native preaching place, at which I was heartily sorry. These native opportunities are precious, and ought not to be lost but from necessity.

26th.—Two inquirers, but not of the most satisfactory kind. I, however, advised them to read some of our books, and return in a week, and I would talk to them on the subject of religion; whether they will approve of this slow and cautious mode of proceeding is much to be doubted. Hindoos are generally sanguine, and in a hurry. It is, however, necessary to wait, although sometimes here we are wrong, as it appears frequently to our short-sighted knowledge. May we find that we are guided by true wisdom in all our proceedings; for the divine glory may we ever act. O that I could feel more entire resignation to his will who guides the universe; this is what we want amidst the discouragements of the way, for they are many, and often severe to him who really loves the souls of men. Great news from the camp: several of the chiefs are said to be taken, and great expectations are entertained that the army will soon be able to retire from the field, which is what is much to be desired for the sake of all parties. The plan of warfare has been most barbarous. An order has just been issued to the army to destroy every thing before them—villages, stores, provisions of every description, and to leave the country a desert. Whilst a body of irregular horse, of their own accord, spear the poor, unarmed, and unoffending inhabitants. War is at all times dreadful: what must it be when carried on in this brutal and ferocious manner. Indiscriminate slaughter, burnings, and entire destruction, are the order of the day. The justification pleaded for these dreadful measures is, that they themselves destroy every enemy without mercy; that they must be conquered; and milder means having failed, recourse must be had to these severe measures. Visited the school this evening: found many scholars assembled: was upon the whole satisfied.

\* Since dead.

## ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

THE total amount of these receipts is larger than that of the preceding year, by nearly £135,000. This arises, in part, from the increased sales of books; which amount, in England and America, to about £50,000 more than in 1835-36. The excess is further explained, by the Gospel-Propagation Society having brought to account the whole proceeds (£34,850, 16s. 4d.) of the King's letter of 1835. Still, it will be found that there is a steady and gratifying increase in the funds of most of the principal Societies.

Year.			Income.			Year.			Income.		
ANTI-SLAVERY.			£	s.	d.				£	s.	d.
American	1836-7..	8227	16	0	French Protestant	1835-6..	1892	0	3		
British	1835-6..	1087	11	11	German Evangel.	1834-5..	4923	0	0		
BIBLE.						Gospel-Propaga.	1836-7..	78120	9	7	
American	1836-7..	20380	2	0	London	1836-7..	64372	16	5		
British & Foreign	1836-7	108740	19	11	Rhenish	1833-4..	4740	1	6		
Edinburgh	1835-6..	3508	13	1	Scottish	1836-7..	4711	11	0		
French Protestant	1835-6..	1038	5	0	Serampore	1833	4212	7	2		
French & Foreign	1836-7..	2500	0	0	United Brethren	1835	12961	19	10		
Hibernian	1835-6..	4636	5	0	Wesleyan	1836-7..	75526	11	1		
Merchant Sea-							SEAMEN'S.				
men's	1835-6..	545	15	2	Amer. Sea-Friend	1836-7..	2376	7	10		
Naval & Military	1836-7..	3009	15	9	Brit. & For. Sailors	1836-7..	2339	3	4		
Trinitarian	1836-7..	2979	5	6	Dest. Sai. Asylum	1836-7..	1097	0	0		
EDUCATION.						Dest. Sai. Home	1836-7..	757	0	0	
American	1836-7..	14754	6	0	TRACT AND BOOK.						
American Presby-							American Tract	1836-7..	29473	1	10
terian	1835-6..	10125	0	0	Amer. Bap. Tract	1836-7..	2074	8	10		
Amer. Sun. School	1836-7..	16491	5	10	Amer. Bos. Tract	1836-7..	6999	12	10		
Brit. & For. School	1836-7..	5144	5	7	Ch. of Eng. Tract	1836-7..	405	7	7		
Chinese & Indian							French Prot. Tract	1835-6..	833	6	8
Female Educ.	1836-7..	1654	16	4	Irish Tract & Book	1836	3881	9	8		
Home and Colon.							Prayer-Book and				
Infant School	1836-7..	383	0	10	Homily	1836-7..	2072	6	8		
Irish Sun. School	1836-7..	3862	6	5	Religious Tract	1836-7..	67301	4	10		
Ladies' Hibernian							MISCELLANEOUS.				
Female School	1836-7..	2229	5	8	Amer. Colonization	1835	11623	19	0		
Ladies' Negro Child.							British & Foreign				
Education	1836-7..	1049	4	1	Temperance	1836-7..	1181	3	1		
National	1835-6..	1370	14	6	Christ. Instruction	1836-7..	1212	10	5		
Newfoundland &							Christ. Knowledge	1836-7..	78078	19	1
British North-							Ch. Pastoral Aid	1836-7..	7363	11	0
American School	1836-7..	3046	2	7	Clerical Aid	1837	7566	10	0		
Sun. Sch. Union	1836-7..	9422	16	8	District Visiting	1836-7..	250	6	4		
JEWS.						European (late					
London	1836-7..	14887	14	8	Continental)	1836-7..	2122	3	3		
Philo-Judean	1836	231	17	0	Hibernian (Lon-						
MISSIONARY.						don)	1836-7..	10625	14	11	
American Board	1835-6..	39652	4	0	Irish Society of						
American Baptist	1835-6..	14226	1	6	Dublin	1836-7..	1641	7	5		
Amer. Episcopal	1836-7..	5852	13	0	Irish Society of						
Amer. Methodist	1835-6..	13800	16	0	London	1836-7..	2770	0	0		
American Western							Irish Scrip. Readers'	1836	1912	1	1
Foreign Mission	1836-7..	5287	6	4	Ladies' Hibernian						
Baptist	1836-7..	15045	18	8	Female School	1836-7..	2229	5	8		
Baptist (General)	1833-4..	1552	1	1	London City Miss.	1836-7..	3128	3	6		
Berlin	1834	1719	13	4	Lord's Day Obser.	1836-7..	478	15	6		
Church	1836-7..	71727	1	0	Peace	1836-7..	812	14	3		
Ch. of Scotland	1836-7..	5557	15	10	Reformation	1836-7..	3149	3	1		
						Total	£922,976	10	9		

ROUSING APPEAL FOR A GREAT  
INCREASE OF LIBERALITY  
AND OF LABOURERS.

*By the Rev. Dr. Duff, at the Fourth London Anniversary of the Church of Scotland Missions.*

The Motion in my hand referring to an increase of Liberty and of Labourers, I shall at once proceed to the subject, by asking, as in the sight of the Omnipotent God, can it be alleged or pretended that all Christians at present give what they really can? Or, that all have gone forth to the field of labour who are really qualified?

I pause for a reply. But, if things greatly change not from what they are, I may pause for ever. Look at men's acts, and not at their words; for I am wearied and disgusted into very loathing at "great swelling words," which boil and bubble into foam and froth, on the bosom of an impetuous torrent of oratory, and then burst into airy nothingness. Look at men's acts, and not at their great swelling words; and tell me, What language do they speak?

Is it in very deed a thing so mighty for one of your Merchant Princes to rise up on this platform, and proclaim his intense anxiety that contributions should be liberal; and then stimulate those around him by the noble example of embodying his irrepresible anxiety in the magnificent donation of £10, £20, or £50. When, at the very moment, without curtailing any of the real necessities of life—without even abridging any one of its fictitious comforts or luxuries; he might readily consecrate his hundreds or thousands, to be restored more than a hundred fold on the great day of final recompence? And call you this an act of such prodigious munificence, that it must elicit the shouts and the pæans of an entranced multitude? Call you this an act of such thrilling disinterestedness, that it must pierce into hearts otherwise hermetically sealed against the imploring cries of suffering humanity? Call you this an act of such self-sacrificing generosity, that it must be registered for a memorial in the Book of God's remembrance, with the same stamp of Divine approbation as that bestowed on the poor widow in the Gospel, who, though she gave but little, gave her ALL?

And is it in very deed a thing so mighty for a Christian pastor, whether bishop, priest, or deacon, or any minister of a Church, to abandon for a season

his routine of duty, and once in the year to come up, either to regale, or to be regaled, with the incense of human applause in this great metropolis—the emporium of the world's commerce—the seat of the world's mightiest empire—and the general rendezvous of men and things unparalleled in all the world besides?

Is it a thing so mighty for any one of these to stand up on this platform, and call on assembled thousands to rise to their true elevation, and acquit themselves like men in the cause of Him who rides on the whirlwind and directs the storm? And, dismissing all ordinary forms and figures of speech as tame and inadequate, is it an act so heroic to stand on this platform, and break forth into apostrophes, which ring with the din of arms and shout of battle? And is it an act so heroic, at the safe distance of ten thousand miles, courageously to summon the gates of Peking to lift up their heads, and its barricades and ramparts to rend asunder at the presence of the heralds of salvation! and, impersonifying the Celestial Empire herself, boldly invoke her to send up without delay her hundreds of millions to the house of the Lord, exalted above the hills, and place her imperial crown on the head of Him on whose head shall be all the crowns of the earth, and the diadem of the universe? Or is it an act of spiritual prowess so mighty, for one who never joined in the conflict, to stand up on this platform and rehearse the battles which have been fought in the Missionary Field, the victories which have been obtained, and the trophies which have been won! Is it an achievement of never-dying fame, to burst into rapture at the unrivalled honour of those brave veterans, who have already laid down their lives in storming the citadels of heathenism?

Hark! here are a few blasts from a trumpet, which has often pealed at our great Anniversaries—"The Missionary's life! Ah! an archangel would come down from the throne, if he might, and feel himself honoured to give up the felicities of heaven for a season for the toils of a Missionary's life!—The Missionary's work! Ah! the work of a Minister at home, as compared with that of a Missionary, is but as the lighting of a parish lamp, to the causing the sun to rise upon an empire that is yet in darkness—The Missionary's grave! Ah! the Missionary's grave is far more honourable than the Minister's pulpit."

After such outpourings of fervent zeal and burning admiration of valour, would you not expect that the limits of a kingdom were too circumscribed for the range of spirits so chivalrous? Would you not expect that intervening oceans and continents could oppose no barrier to their resistless career? Would you not expect that, as chieftains at the head of a noble army, numerous as the phalanxes which erewhile flew from tilt and tournament to glitter in the sunshine of the Holy Land, they should no more be heard of till they made known their presence by the terror of their power in shattering to atoms the towering walls of China, and hoisting in triumph the banners of the Cross over the captured mosques of Araby and prostrate pagodas of India?

Alas! alas! what shall we say, when the thunder of heroism, which reverberates so sublimely over our heads from year to year in Exeter Hall, is found in changeless succession to die away in fainter and yet fainter echoes among the luxurious mansions, the snug dwellings, and goodly parsonages of Old England? Listen to the high-sounding words of the mightiest of our anniversary thunderers on this platform, and would ye not vow that they were heroes with whom the post of honour was the post of danger? Look at the astounding contrast of their practice, and will not your cheeks redden with the crimson flush of shame, to find that they are cowards, with whom the post of honour is, after all, the post of safety! And is this the way to wake the long-slumbering spirit of devotedness throughout the land? Is this the kind of call, which will rouse the dormant energies of a sluggish Church? Is this the kind of summons which will cause a rush of champions into the field of danger and of death? Is this the kind of example, which will stimulate a thousand Gutzlaffs to brave the horrors of a barbarous shore, and incite thousands of Martyns, and of Careys, and of Morrisons, to arm themselves on the consecrated spots where these foremost warriors fell?

I know not what the sentiments of this great audience may be on a subject so momentous: but, as for myself, I cannot, at whatever risk of offence to friends and ribaldry from enemies—I cannot, without treason to my God and Saviour—I cannot but give vent to the overpowering emotions of my own heart, when, in the face of England, Scotland,

and Ireland, I exclaim, “Oh that my head were waters, and mine eyes were a fountain of tears, that I could weep over the fatal, the disastrous inconsistencies, of many of the most renowned of the leaders of the people!”

What, then, is to be done? When are the gigantic evils complained of to be efficiently remedied?—Never! never! till the leading members of our Churches be shamed out of their lavish extravagance, in conforming to the fashion of a world which is soon to pass away, and out of their close-fisted penuriousness as regards all claims which concern the eternal destinies of their fellows—Never! never! till the angels of our Churches, be shamed out of their sloth, their treachery, and their cowardice. For, rest assured that people will get weary of the sound of the demand “Give, give,” which is eternally reiterated in their ears, when those who make it so seldom give, or, what is the same thing, give in such scanty dribbles, that it seems a mockery of their own expostulations, and of the sound of the command—“Go, go,” when those who make it are themselves so seldom found willing to go!

How, then, is the remedy to be effected? Not, believe me, by periodical showers of words, however copious, which fall like snow-flakes in the river—a moment white, then gone for ever! No! but by thousands of deeds, which shall cause the very soffer to wonder, even if he should wonder and perish—deeds which shall kindle into a blaze the smouldering embers of Christian love—deeds which shall revive the days of primitive devotedness, when men valiant for the truth despised earthly riches, and conquered through sufferings, not counting their lives dear unto the death.

Show me your wealthy citizen, who makes a loud profession of the name of Christ coming forth, not with niggardly hand doling out a miserable paltry pittance from his superabounding storehouse; show me him ready to give proof of the sincerity of his profession, by casting down the half of his goods at the feet of Jesus for the poor and perishing; and, if there remain other claims uncancelled from former negligence, ready to requite the obligation fourfold. Show me him striving to emulate the Hebrew monarch, who burned with desire to build a temple to Jehovah, the God of Israel, and who, in the full ardour of his zeal and the rushing of the tide of gratitude, at once

proceeded from the desire to action : and he opened his ample treasury, and poured forth of its gold, and silver, and iron, and brass, and onyx-stones, and glittering stones, and all manner of precious stones, to be employed in erecting and adorning the goodly edifice : and, fired with the fourth-putting of his own generosity, and borne away with the glare of his own holy enthusiasm, he communicated the sacred impulse to the hosts of his people, when, with the confident boldness of one who had himself made ample sacrifices, he cried out in their hearing, "*And who then is willing to consecrate his service this day unto the Lord?*" And may I not now appeal to you, as men and as Christians, whether self-sacrificing examples of this description would not do a hundred times more to melt down the frozen hearts of an age of superficial, fashionable Evangelism, than a thousand sermons in our pulpits, and a thousand speeches from our platforms?

Again, show me the Christian men, who, unlike the archangels who cannot leave their thrones, may, if they will, relinquish in a single hour, all their stations of dignity, all their offices of state, and all their high temporal prerogatives. Show me the Christian men, the praises of whose condition resound through the annals of literature, ready to go forth, and on an errand of salvation, ready to bend their lofty intellects to the capacities of the poor and illiterate. Show me the men, the fame of whose sacred eloquence never fails to attract overwhelming crowds of eager listeners, ready to go forth and preach *the unsearchable riches of Christ*, though it might be in broken accents and a stammering tongue. Show me the men, the skill of whose statesmanship calls forth the plaudits of admiring senates, ready to go forth on the godlike embassy of causing the Indian, and the Negro, and the rude Barbarian, to know the divine and glorious conquest once achieved on Calvary. Show me the men whose brows are encircled with the mitre or the coronet, ready to cast both down at their Master's feet, and go forth into heathen lands, prepared to suffer and prepared to die, and in dying earn to themselves the nobler crown of martyrdom. Show me one and all of our loud-talking professors, from the peer of the realm down to the humblest pastor or member of a flock, not satisfied with reducing their services into the wretched inanity of an

occasional sermon, or a speech easily pronounced and calling for no sacrifice. Show me one and all of these, joyfully prepared to respond to their Master's summons. And when the loud cry is raised, "Who will march to the battlefield? Who will go up to the help of the Lord against the mighty?" Let us hear the prompt and eager reply from a thousand voices, "Lord, here am I! send me." And I appeal to you, as men and as Christians, whether examples like these of self-devotedness would not do a hundred times more to stir up the spirit of apostles and martyrs, which has been allowed to slumber for ages in their tombs, than thousands of sermons and thousands speeches, though delivered in higher strains than ever angel sung.

But I shall be told that I am now trespassing beyond the bounds of reason and sobriety; yea, that I am soaring on waxen wings into the regions of wildest utopianism. "What!"—it will be said, and that too by numbers who make flaming professions of the name of Christ,—"what! philosophers, and pulpit orators, and statesmen, and lords spiritual and temporal, who reckon it no small stretch of magnanimity and condescension to take Missionaries, who theoretically constitute the highest but practically the lowest and most despised caste of Christian pastors, under the ample shield of their patronage and protection! What! expect them to descend from the eminences of honour, and go forth themselves, content with the humble fare, and arrayed in the humble attire of self-denying Missionaries? Is not this the very climax of religious raving?"

And is it really so? Has it really come to this, among the thousands who bend the knee to the name of Jesus, that the very proposal that they should, one and all of them, be ready to imitate their Lord and Master, must be unceremoniously classed in the category of lunacy? And are we really bent on bringing heaven down to earth, instead of exalting earth to heaven? Are we in right earnest resolved to adjust the divine standard of what ought to be, by the human standard of what is? Do I now stand in an assembly of professing Christians? Well, *Who is this that cometh from Edom with dyed garments from Bozrah?* It is the Man, who is *Jehovah's Fellow!* It is Immanuel, God with us! But who can pourtray the

underived, the incomparable excellencies of Him, in *whom dwell all the fullness of the Godhead bodily?*

In this contemplation, we are at once lost in an unmeasurable ocean of overpowering glory. Imagination is bewildered—language fails. Go, take a survey of the earth on which we dwell; collect every object and every quality which has been pronounced fair, sweet, or lovely; combine these into one resplendent orb of beauty. Then leave the bounds of earth: wing your flight through the fields of immensity: in your progress collect what is fair and lovely in every world, what is bright and dazzling in every sun: combine these into other orbs of surpassing brightness, and thus continue to swell the number of magnificent aggregates, till the whole immense extent of creation is exhausted. And, after having united these myriads of bright orbs into one glorious constellation, combining in itself the concentrated beauty and loveliness of the whole created universe, go and compare an atom to a world—a drop to the ocean—the twinkling of a taper to the full blaze of the noon-tide sun; and then may you compare even this all-comprehending constellation of beauty and loveliness with the boundless, the ineffable beauty and excellence of Him, who is *the brightness of the Father's glory, who is God over all, blessed for ever.* And yet wonder, O heavens! and rejoice, O earth! this great, and mighty, and glorious Being did for our sakes condescend to veil His glory and appear on earth *a man of sorrows, whose visage was so marred more than any man's, and his form more than the sons of men.* Oh, is not this LOVE!—self-sacrificing love! love, that is *higher than the heights above, deeper than the depths beneath?* Oh, is not this condescension—self-sacrificing condescension—condescension without a parallel and without a name! *God manifest in the flesh!* God manifest in the flesh, for the redemption of a rebel race! Oh, is not this the wonder of a world? Is not this the astonishment of a universe? And in the view of love so ineffable, and condescension so unfathomable, tell me, oh, tell me, if it would seem aught so strange—I will not say in the eye of poor, dim, beclouded humanity—but in the eye of that celestial hierarchy which caused heaven's arches to ring with anthems of adoring wonder when they beheld the brightness of the Father's glory go forth eclipsed, myste-

riously to sojourn on earth and tread the wine press alone, red in his apparel, and his garments dyed in blood—tell me, oh, tell me, if in their cloudless vision it would seem aught so marvellous, so passing strange, did they behold the greatest and the mightiest of a guilty race, re-deemed themselves at so vast a price, cheerfully prepared to relinquish their highest honours and fairest possessions, their loveliest academic bowers and stateliest palaces; yea, did they behold royalty itself retire, and cast aside its robes of purple, its sceptre and its diadem, and issue forth in the footsteps of the Divine Redeemer into the waste howling wilderness of sin, to seek and to save them that are lost!

Ye grovelling sons of earth! call this fanaticism if you will. Brand it as wild enthusiasm. I care not for the verdict. From you I appeal to the glorious sons of light, and ask, “Was not this, in principle, the very enthusiasm of Patriarchs, who rejoiced to see the day of Christ afar off, and were glad? Was not this the enthusiasm of Prophets, whose harps, inspired by the mighty theme, were raised into strains of more than earthly grandeur! Was not this the enthusiasm of angels, who made the plains of Bethlehem ring with the jubilee of peace on earth and good-will to the children of men? Was not this the enthusiasm of apostles and martyrs, who gloried in the flames of the funeral pile as their most illustrious apparel? Was not this the enthusiasm (with reverence be it spoken) of the eternal Son of God himself, when he came forth travelling in the greatness of his strength to endure the agony of bloody sweat?”

And if this be enthusiasm, which is kindled by no earthly fire, and which, when once kindled, burns without being consumed, how must the hopes of the Church lie sleeping in the tomb, where it does not exist! Oh, until a larger measure of this divine enthusiasm be diffused through the churches of Christendom, never, never, need we expect to realize the reign of Millennial glory, when all nature shall once more be glorying in the first bloom of Eden—where one bond shall unite, and one feeling animate, all nations—where all kindreds, and tribes, and tongues, and people shall combine in one song, one universal shout of grateful *Hallelujah unto Him that sitteth upon the throne, and unto the lamb for ever and ever.*

## MISCELLANEOUS MISSIONARY INTELLIGENCE.

**MR. JOHN GOADBY.**—No intelligence whatever has reached us, respecting this missionary and his wife, since the letter announcing his intended embarkment at Calcutta, in August last, for England. He expected to arrive in England, by December or January last.

**THE BAPTIST AND SERAMPORE MISSIONS.**—We are very thankful that the differences which have existed since 1826, between the Serampore Mission, and the Baptist Missionary Society, have been adjusted; as the following extract from the Baptist Magazine for January, will show.—

“Painful meetings in the years 1826 and 1827, ended in the withdrawal of the Serampore missionaries, and of many valued friends at home, from the Baptist Missionary Society. At length, without any dereliction of principle on either side, a union has been effected among the friends of the Baptist Missions.

The arrangement originated with the central committee of the Society in aid of the Serampore missions. These gentlemen, with the concurrence of their friends, whom they had summoned for the purpose to a special meeting at Liverpool, proposed that a deputation from their number should confer with the committee of the Baptist Missionary Society. This overture having been accepted, a meeting was held at Pen court, on Thursday, Dec. 7th, at which a large number of the committee had the pleasure of receiving the Rev. G. Barclay, of Irvine, the Rev. B. Godwin, of Liverpool, H. Kelsale, Esq., of Rochdale, and J. L. Phillips, Esq., of Melksham. It had been determined previously that the first hour should be spent in devotional exercises; accordingly, fervent and appropriate prayers were offered by brethren Barclay, C. E. Birt, Godwin, and Cox. A free discussion of the subject which had convened the meeting ensued, and continued several hours; when an adjournment took place, and the deputation were requested to prepare for the committee a statement, which might define the nature and extent of their proposal, by furnishing a list of the stations and agents to be connected with the Society, and the amount of expense to be incurred. This having been done, when the committee resumed its sitting in the evening, and the gentlemen of the deputation had withdrawn, the committee spent some time in deliberation, at the close of which two resolutions were passed unanimously; one expressing the con-

viction of the committee, that whatever difficulties of a practical nature might surround the subject, there was no impediment arising from principle to hinder the proposed union; the other, appointing a sub-committee to meet the deputation on the following morning, and endeavour to arrange the details.

On Friday morning the sub-committee, viz., Messrs. Dyer, Beeby, Bickham, Groser, Hinton, Steane, Dr. Cox, and Dr. Hoby, met the deputation. It was then agreed, that whatever books and translations at Serampore are public property, should be transferred to the Society; and that the Lal Bazaar Chapel, Calcutta, having been originally intended for the use of all denominations, and erected by the aid of the Calcutta public, should be appropriated to some object congenial with its original design. Arrangements were made for announcing the union, and the time for its practical completion was fixed for the 30th of April; that day being convenient in a financial point of view, as it closes the Indian year. These proceedings were ratified on the following Monday by the Committee of the Baptist Missionary Society, and on the following Friday by the Committee of the Society in aid of the Serampore Missions, at Liverpool.

But “it is the hand of the Lord that hath done this!” Providential changes have prepared the way for that which the Spirit of Christ, acting in the hearts of his people, has consummated. Reverence and thankfulness become us, in reflecting on our present position. The arrangements now made will not only facilitate the progress of the Gospel in distant realms, their influence will be yet more important on the British churches. They remove an obstacle to union of heart and co-operation of labour, and afford an earnest of future prosperity. “This is the Lord’s doing, and it is marvellous in our eyes!”

**CHURCH MISSIONARY SOCIETY.**—Mr. Henry Taylor and Mrs. Taylor, having received the instructions of the Committee on the 28th of November, sailed from Gravesend on the 3rd of December, in the “Amity Hall,” Capt. Ford, for Jamaica.

**WESLEYAN MISSIONARY SOCIETY.**—Early in November, Mr. and Mrs. Freeman embarked for Cape Coast, Mr. Richard Sergeant and Mr. Lewis Lewis for Jamaica, Mr. and Mrs. Gee for Antigua, and Mr. Hunkin for Nevis.



THE  
GENERAL BAPTIST REPOSITORY,  
AND  
MISSIONARY OBSERVER.

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No. 51.]

MARCH, 1838.

[NEW SERIES.

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BRIEF MEMOIR OF MISS MARY HOE.

CHRISTIAN PIETY often flourishes most in retired and sequestered scenes. It shrinks from the bustle and glitter of the world, and, like the lowly violet, blooms most sweetly in obscurity and shade. As in some deep valley, hidden by surrounding mountains, the loveliest flowers would display their beauties, and diffuse their odours, unnoticed by all but the few inhabitants of that secluded spot—so true religion unfolds its charms, and sheds its fragrance, unobserved by the gay and great that compose the bustling world. Of even apostles it was said, "As unknown and yet well known;" and much more will the description apply to multitudes of the Saviour's disciples, far less known than they. But obscure as frequently is the Christian's path, it conducts to heaven; and little as it attracts of human admiration, it has the observation of angels and their God. Happy are they that tread that peaceful path; however unknown, still happy. They will shine as the sun, in the kingdom of their Father, when the honours of earthly conquerors shall be long forgotten, and the splendours and magnificence of crowns and thrones shall no more attract the gaze of one wandering eye than does a leaf that fell from its parent tree and perished a thousand years ago.

The young disciple of the Divine Saviour, to whose memory the following lines are consecrated, passed thus through a scene of comparative seclusion to her eternal home. Mary Hoe was the second daughter of the Rev. Thos. Hoe, for many years pastor of the Baptist Church at Leake and Wimeswold, and subsequently of a Church of the same denomination at Broughton and Hose, in Leicestershire. She was born on the 28th of July, 1809, at Wimeswold. Not many years before her death, when referring to the period of her birth, she remarked, that every day and hour of the intervening space

had been crowned with mercy and loving-kindness, and that she might truly say, Wimeswold was her birth-place, as she not only there first breathed the vital air, but, she trusted, "there experienced a true regeneration of heart.

Referring to her conversion, in the manuscript which contains the preceding sentiment, she states,—

"It pleased my wise and gracious Benefactor to favour me with pious parents, whose early instructions made powerful impressions upon my mind at as early a period of my life as I am able to call to my recollection. I remember at the age of six or seven years I was often very much concerned under a sense of my sinful state, and of my need of forgiveness of God; and I believe at that time I had some ideas of the atonement made by Christ, though imperfect. I recollect at times to have been so melted down before the Lord in prayer, and to have received such peace and satisfaction of mind, that I felt as though death would have been welcome. The reading of a few books upon serious subjects, adapted to the capacity of children, was a means of deepening these impressions. Among these were *The Young Cottager*, *Hymns for Infant Minds*, *Janeway's Token*, &c.

One day, it might be about my ninth or tenth year, the Lord was pleased to lead me to see the necessity of giving up all things for Christ through a conversation between my father and an old christian friend, respecting a visit my father had been paying to a young man in dying circumstances. He observed, that he warned him against trusting in any thing but Christ; that he was an able and willing Saviour; that nothing else would avail in the sight of a just and holy God. He went on in this strain until I was thoroughly convinced that this must be the foundation of my hope, though I do not know that at that time I rejoiced in him as my Saviour. Little did my dear father think that by that conversation he was made a means of teaching one of his children the way of salvation. I was led at times after this circumstance to take believing views of Christ, and at one time in particular, felt my soul so abundantly drawn out in love to him, that I almost fancied I saw him extended on the cross as a sacrifice for my sins. But notwithstanding the many gracious calls of my heavenly Father, I fear I lived too much under the influence of sin until I entered my thirteenth year."

Here the narrative of the young inquirer ends; and other materials for finishing this sketch are very scanty. It appears, however, that about this time she received considerable spiritual benefit through the instrumentality of another christian friend, to whom, many years afterwards, she subscribed one letter, "Your affectionate child in the Gospel," and another, "Your

affectionate friend and daughter." To this friend, on one occasion, she wrote, "I feel, and must ever feel myself bound, by ties of indissoluble affection, to one who has been made instrumental in leading me to the possession of that inestimable treasure which a hope in Christ furnishes to the believer."

This hope she obtained while yet a child, and soon desired to confess her Lord in the sacred ordinance of *Christian Baptism*. On account of her early years, and of her connexion with himself, her father, for a while, hesitated at complying with her wishes. The members of the Church, however, were so satisfied of the reality of her piety, that they wished her to be admitted to communion with them, and she was so. With many others, she was baptized at Wimeswold on the 18th of August, 1822, when she had just completed her *thirteenth year*.

Like herself, several other young disciples, baptized that day, have already finished their course, and it is trusted have joined the Church above. How important is youthful piety! Had these delayed to embrace the Gospel till the years of what is termed middle life arrived, where would they have been now? But they sought the Saviour young; and though their course was short below, it was, as to themselves, long enough, for in it they lived to Christ, and when it closed, went to live for ever with him.

After having thus devoted herself to her divine Saviour, Miss Hoe pursued a steady course of consistent piety. She adorned through all her following years the holy profession she had made. Religion was not with her a transient excitement, but an abiding principle of consecration to her God and Saviour. In her retired walk she displayed the mild graces of the Gospel; and had a heart warmly alive to the best interests of others. As time rolled on, she became a Sabbath-school teacher, and earnestly desired the spiritual welfare of her youthful charge. She felt deeply interested in the cause of Christian Missions, and was for several years an active missionary collector. At home she walked with God, displayed genuine piety, and by her kind and gentle disposition, cheered the family circle. Thus a few years passed away. She was then called to enter on a scene of trials which terminated only when she closed her eyes on all below. In January 1830, she was attacked by an inflammation of the chest. The disorder was soon checked, and her health again improved, but from that time it continued feeble. Other attacks of disease on the lungs followed. At times she seemed sinking into a consumption, and friends have parted from her not expecting to meet her again in this world; then her health would slightly improve again. Thus, in a state of frequent suffering and much feebleness, she spent several of the latter years of life. When her health began to fail, she

wrote to a beloved female friend, "I have been very poorly, I know not, my dear Sarah, what may be the consequence, but, however, I know that all will be well."

If this memoir were more extended, many interesting extracts might be selected from her letters during this period, illustrative of her spirit and character; brief as it is, a few short passages may show the interest that she felt in the happiness of her friends, the spirit of prayer she indulged in their behalf, and the concern she felt to live to God. When deprived by illness of an opportunity for communing at the Lord's-table, she wrote, "I felt disappointed, but far be it from me, to indulge one murmuring thought! I certainly should have felt a pleasure in uniting once more with my dear brethren and sisters, in commemorating the dying love of my blessed Redeemer; but for ever adored be the name of my heavenly Father for the privileges I do enjoy. I can in his presence give myself away afresh to him. O my friend, let us not be unmindful of the Lord's goodness to us, but let us devote all our powers afresh to him! How often I have given you into the hands of Him, who alone is able to keep us from falling, no one knows, but He to whom the hearts of all are open. Surely you have derived some benefit from my feeble breathings. I stand in need of every assistance, and of the prayers of all my dear Christian friends; I am sure I prize them very much." A little before this, she wrote to the same friend. "I am glad you wrote to Miss C., I think she seems to be a girl of tender feelings. Take encouragement my dearest Sarah, and let not Harriet be the only one of your friends, who may share in your affectionate expostulations. How are you going on in your Sunday-school? I feel more and more interested with respect to this subject; persevere in your labour of love, and Oh! may you have abundant cause for rejoicing, in seeing the dear young immortals committed to your care, rising up to fill the most important places in the Church of Christ here, through your instrumentality, and may you meet them in those blissful regions where all our employment will be love and praise. O blessed employment! when shall I drop this clod of earth, and rise to dwell in the presence of my blessed Redeemer, and all whom I hold dear on earth, never more to endure separation. But I hope, my Sarah, I am willing to stay here as long as my Lord may see best for me, and as long as I can be the instrument of promoting his glory. Do not forget to bear on mind, at a throne of grace, your unworthy Mary."

On the cheering power of religion in affliction, she remarks, to the same friend, "I am happy to hear that you enjoyed such blessed seasons in your affliction. How sickening and dull would afflictions and trials be, had we not a God to go to. We

have a throne of divine mercy, that we can approach in our severest afflictions; we can cast our care upon him, who careth for us. 'Tis this, my dearest Sarah, that causeth us to glory in tribulation."

On perseverance in prayer, she remarks, "Like yourself, some time since, I felt my mind a good deal beclouded, and dark, but I felt it my duty to go on praying and striving, and my Almighty Friend was pleased, in a short time, to restore me to my former peace of mind again. We never lose any thing by trusting in God. It certainly is our own fault when we do not live in the enjoyment of the light of his countenance. I have ever found my dear Lord more ready to hear my supplications, than I have been to offer them. Since I saw you, I have entered into my twenty-second year. Ah my S., I formed resolutions that should I be spared to see the beginning of another year, I would live more near to God, and that I would make his glory my daily, my constant aim, but O, this senseless, treacherous heart! how often it wanders from the God I love. Are you my dear S., advancing in the divine life, and growing in real piety? Believe me, it is my daily prayer, that this should be the case."

On the injurious effect of worldly society, she writes. "I have found it extremely difficult since I have been from home, in the midst of company whose hearts were fixed upon nothing but this poor dying world, to keep my mind constantly employed with heavenly things, and I must own, much as I dreaded it, that I have too much given way to indifference—O when will Christ and his love fill every thought."

The lively interest which Miss Hoe felt in the salvation of others, was not manifested merely by abounding in prayer for them, but by serious and affectionate letters, urging upon those she believed unconverted, attention to religion. In a confidential letter to a beloved friend, she refers to this subject. "You know not, my dear Sarah, how much I was pleased with your intelligence respecting Miss E. I felt pleased on her account, as she will be an infinite gainer; and on your account, I was very much pleased. You see, my dear S., your prayers have been answered, and your endeavours blessed far above what you expected. I am sure I felt very much encouraged when I read your letter, for I have been engaged lately in writing to several friends, who I fear are travelling the way which leadeth downward, or who are not decidedly pious. I feel certain, my Sarah will not impute what I say, to a boasting spirit. I am sure it has been my language, 'Search me O God, and know my heart;' though I know I am too prone to seek for self-applause, instead of making the honour of my dear Saviour's name, my constant and only aim. I have been writing a long letter to Miss C., and another to Miss P., who lives near to

Knipton, and another to my cousin, John S., of Wimeswould. I have also felt more interested for the salvation of our servants, lately, than I ever did before; my sister and I, have had repeated conversations with them. I hope you will persevere, and let not any of your dear friends lose any thing, for want of exertion on your part."

While intent on the spiritual welfare of others, she was not forgetful of the necessity of personal advancement in the divine life. Her breathings after holiness were ardent. To her confidential friend, Miss S., she thus writes in 1832, "It has been my earnest desire that this might be a year more fervently devoted to my Redeemer's service, than any former year of my life has been; and I think I may say, that, for the same period of time, my spiritual enjoyments have never continued so high and exalted. Through the past week I have experienced much of a humble and contrite spirit, and, O my dear Sarah, when these feelings are cherished in the breast, by the influence of the Holy Spirit dwelling in us, how sweet it is to apply afresh to Christ by faith, and taste the enjoyments of his forgiving love! Nothing in this world can afford such exquisite delights; and O what is this to heaven! where we shall be holy as God is holy. There is scarcely any thing which makes heaven so attractive in my view, as the assurance that there we shall be *perfectly free from sin*. There we shall be enabled to worship our glorious Redeemer in the beauty of holiness. There none of those inbred corruptions, those imperfections, and that proneness to wander from the best of Beings, will ever stain our services, or rob us of our bliss through everlasting ages. And O how transporting the thought! that there we shall meet those who are dearest to us in this world, freed from every thing that could possibly render us unhappy." Soon after this she remarked, "I do not wish to place any dependence upon earthly comforts or enjoyments for true happiness, for I am more than ever convinced of the unsatisfying nature of every thing here. O thou who hearest prayer, draw off my heart, and the heart of my dear friend, from every thing in this changing world, and fix them upon thyself the dear centre of bliss. Be assured my dear S., that you have not been forgotten by your still affectionate Mary, and no where have I thought of you with more tender regard, than at a throne of grace. Never have I ceased to remember you there, but particularly of late, since I knew that your mind was unhappy."

In 1834, Miss Hoe's complaint assumed a threatening appearance. Writing to Miss S., she thus refers to this subject: "I know not how soon I may be called to bid you a last adieu. Nothing has wrung my soul with anguish, in the prospect of death, equal to the thought of leaving behind me, in a world

of sin and temptation, those whose welfare is the subject of my daily concern. But, what could I do for them, if I continued with them, more than pray for their conversion and advancement in holiness? This I have done hundreds of times already. Perhaps my merciful Father will hear these my fervent breathings, and then it will be but a few short years at farthest before I shall welcome all, for whom I have cherished the feelings of love or friendship, to those blissful shores where neither pain, sin, nor separation, will call forth the tender sigh and responsive tear for ever. I have often thought, when I have been wearied with tossings to and fro, well, perhaps I shall soon have done with these sleepless nights, and be safe and happy with my Redeemer above; but I wish to feel willing to suffer all my Father's will, for I know he does not willingly afflict, but for our profit."

To another friend she wrote,—“O that I possessed a heart flowing with grateful love to that Being who provides me with so many valuable friends and comforts! I have often thought I should not enjoy so much peace and comfort were it not for the prayers of my beloved friends in my behalf; my own ungrateful heart so often wanders from the God I wish to love. I have no other portion: this I have proved again and again, yet still my treacherous heart wanders from the source of its highest enjoyment; but soon I hope to engage in the service of my God and Saviour in that world where sin can never enter. I received and read your affectionate letter with feelings which always possess my mind under similar circumstances, and never can I cease to feel myself bound, by the strongest ties of christian endearment, to one who has been instrumental in leading me to the possession of a hope, worth more to me than ten thousand worlds, and who has ever, since that time, manifested a kind and unwearied interest in my welfare. I feel more and more convinced of the emptiness and vanity of every joy compared with the love of God in Christ; and when this is enjoyed, it sweetens every bitter cup of life, and heightens every blessing in value.”

The time of Mary's perplexities and trials was now hastening to a close. Like another Mary, she had sat at Jesu's feet and learned of him, and had chosen that good part which could not be taken away from her. In December, 1836, she wrote her last letter to Miss S., the friend to whom she had so often unbosomed her feelings. She states that she had been on the borders of the grave; had been in such complete agony, that she thought every breath must be her last, and had thus passed through deep waters; but she adds, “Adored be my great Redeemer, I felt my foundation sure in the midst of them; and though I could not rejoice, I could trust, and felt perfectly

willing to go." At the time she wrote she seemed something better; she soon, however, again relapsed, and, after much suffering, fell asleep in Jesus on the morning of Saturday, January — 1837.

She had lived to the Saviour, and died supported by him. Many devout expressions dropped from her almost dying lips. She often uttered such expressions as the following:—"Pray that my patience may continue to the end." "O that my heavenly Father may be glorified in these sufferings." "I feel great oppression: what must I do?" "I lean upon the Saviour." "My precious, precious Saviour, come and receive me to thyself." "Come, my Saviour: come quickly!" On one occasion, after a violent paroxysm of suffering, she expressed great disappointment that she was again permitted to return to this world, but desired to be submissive to the Lord's will. At another time, when suffering greatly, she said, "I think I have as much upon me as I am able to bear, but not more; the Lord is still faithful." One night she said, "How shall I get through this night?" On being reminded that the Lord would either take her to himself, or sustain her, she replied, "Yes." In the night she remarked, "He supports me wonderfully. I am sure my friends pray for me, I feel so divinely supported. O pray that I may feel the sensible presence of Christ to the last. I little thought, when reading the experience of others, mine would be so similar on a dying bed—such a desire to depart and be with my Saviour. I feel I am a great sinner, but my sins are all forgiven." As her strength would allow, she frequently repeated such words as the following,—*"I shall be absent from the body, and present with the Lord."* As she felt a strong desire to depart, she desired her friends not to pray for her recovery. At times she was very happy. She said to her mother, "The Lord will support you:" to her sister, in a very impressive manner, "My dear sister, it will be but a short fleeting time before we meet again." She anticipated heaven as her home, and, referring to it, said, "I shall see many dear pious friends that are gone, (mentioning the names of several,) and I shall see my Saviour, and that is better than all."

At length her warfare was accomplished. The last words she uttered, while perfectly sensible, were, "*Come, come, come, my precious Saviour, come.*" Thus she departed in peace, and more than peace.

Her sister, in a letter to the writer of this sketch, observes, "I can give my testimony to her fervent piety. Years ago, when she could not sleep till towards morning, which was the case for years, she used frequently, when she thought I was asleep, to give herself and all her concerns into the hands of the Lord with fervency and ardour. She would weep on



account of sin, and pray that her afflictions might work for her good, and the good of others. She has told me she was very happy when she could thus refer all to the Lord's care, and feel that he cared for her."

She lived twenty-seven years and six months in this transitory world, and then went to live through eternal ages in the kingdom of her God.

Her mortal remains lie, till the resurrection of the just, in a secluded spot in the vale of Belvoir; and the stone, which tells her age and the day of her entrance on eternity, bears an inscription expressive of the feelings she indulged while a sojourner below:—

"Blame not the monumental stone we raise;  
'Tis to the Saviour's, not the creature's praise.  
Sin was the whole that she could call her own;  
Her goodness all derived from Him alone:  
To sin her conflicts, pains, and griefs she owed;  
Her conquering faith and patience He bestow'd.  
Reader, may'st thou obtain like precious faith,  
To smile in anguish, and rejoice in death."

A friend, referring to the place Miss Hoe had selected as her last earthly abode, remarks, "I have stood with her contemplating the spot, and heard her speak of the future with feelings I cannot describe." That spot is hallowed now by the sacred dust, which it must retain, beneath the great Redeemer's eye till the resurrection morning.

This brief memorial is not designed to extol her, who would now esteem the applause of a world as insignificant as the lisps of an infant, or as contemptible as the ravings of a maniac; it is designed to benefit the living; it is unnecessary, therefore, to offer further remarks upon her character. Let the reader observe the different ways in which her piety was evinced, and follow Him she strove to imitate. Let her holy consistency, her gentle demeanour, her prayerfulness, her anxiety to do good to others, her resignation and submission, and her earnestness for higher attainments in the divine life, all be noticed, and all be copied.

Let parents observe the importance of training up their children for God by early instructions and pious example. This now dear saint in light was a Christian before she was thirteen; and, years before that period, had begun to feel the salutary influence of heavenly truth.

Let the young observe the value and importance of early religion. This made Miss Hoe what she was, inspired her soul with the comforts she enjoyed, rendered the grave no longer gloomy, and early death a welcome, not a dreaded event. How different would have been her course had she slighted the

instructions addressed to her! How different now would have been the review of her life!—not a scene of piety, but of sin; not of wisdom, but of madness; not a short course of holiness and conflict, ending in eternal rapture and glory, but a brief career of vanity and sin, ending in all the horrors of eternal night, and in the wailings of eternal self-accusation, and utter despair! Young reader, are you pursuing the peaceful path she trod? Is her God yours? is her Saviour yours? is her choice yours? and are you possessed of the hopes which animated her? If so, follow your Lord, be faithful unto death, and he will give you the crown of life. Perhaps you are a stranger to all such blessings; O, then, pity your own soul! and if you would meet the Saviour's welcome hereafter, yield him now your youth, your heart, your all.

### THE FAITHFUL SERVANT, AND HONOURABLE APPRENTICE.

*(To be read at Family Worship.)*

As it is the duty of servants, when they enter a family to conform to its regulations, there is need for the exercise of a sound judgment in the choice of a situation. It is wrong for a female to enter a house, in which she will not be allowed to attend the public worship of God at least once on the Sabbath. Inquiries ought to be made expressly on the subject before an engagement be entered into; and even though there should be the temptation of higher wages or less work, a situation ought to be rejected which does not admit of an attention to the public means of grace. The gain of a pound or two in the year is a poor compensation for the injury sustained in sinning against God by violating his holy day, and losing the privileges of the sanctuary. But suppose due inquiries have been made, and the situation entered upon, it is the duty of a servant to conform to the standing arrangements of the family with which she has become connected, as it regards the hours of rising, rest, meals, family worship, and every other part of the domestic economy. The Apostle says, "Servants, obey in all things your masters according to the flesh." A master or mistress may have reasons for particular directions, of which servants have no idea: it is therefore the wisdom and the duty of the latter to do just as they are directed; and should any measure fail of success, they will not be too blame: they will have done as they have been told. There is only one exception to be made to this general rule, which is, when they are ordered to do what is morally wrong. In such cases, a previous and a higher obligation forbids their obedience, and requires them to say with the Apostles, "We ought to obey God rather than man."

The conscientious employment of time will appear in faithful servants. By the contract into which they enter with their employers, they sell their time, as it were, for a certain sum of money and other considerations; and hence, when they waste or misspend it, they are guilty of fraud. Idleness in them is robbery. Some, though diligent when under the eye of a master or mistress, are negligent and careless during their absence. But is not such conduct grossly criminal, deceptive, and dishonest? It is certainly contrary to the apostolic charge to be obedient, "not with eye-service, as men pleasers, but in singleness of heart, fearing God."

A strict adherence to truth is also required of persons in this situation. Every man has a claim upon us for truth. A liar is an enemy to society at

large, for veracity is the foundation of public confidence; and in proportion as lying is practised and encouraged, the bonds of society are weakened, and the foundations of business and social intercourse destroyed. But especially ought servants to cleave unto the truth. They have been taken into a confidential relation; but if they once show themselves capable of falsehood, they will be trusted no further than they can be overlooked. Simple straight-forward truth must be observed, not only in what is said to masters and mistresses, but in what is said of them, and in the impression which they aim to make concerning their characters on society. How awfully was Gehazi punished for telling a lie concerning Elisba, and for his covetous disposition. "Behold," said the indignant prophet, "the leprosy of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow." But if liars are sometimes dreadfully punished in this world, their present sufferings are lighter than a feather compared with those which await them in eternity; for "all liars shall have their part in the lake which burneth with fire and brimstone." Some persons, while they avoid the direct statement of an untruth, will, without scruple, indulge in equivocations, and give partial statements with a design to mislead: little reflecting, that as the essence of a falsehood consists in an intention to deceive, these deceptive speeches are the worst species of falsehoods. A good servant will be open and straight forward; and if he has been guilty of a fault, will scorn to conceal it by a lie.

A faithful servant will also be distinguished by strict honesty. Her principles will not only keep her from breaking open a chest, or from large depredations, they will also preserve her from petty acts of theft. The taking of the forbidden fruit by Eve has often been mentioned by infidels with scorn, as a trivial affair, and unworthy of the condemnation it received; but the reason is, that they have not understood the subject. They estimate the guilt of the transaction by the value of the thing taken; and not as they ought to do, by the authority of the law, the majesty of the lawgiver, and the various motives to obedience which were resisted. An enlightened Christian would incur more guilt by defrauding another of sixpence, than an untutored barbarian would by plundering an estate. The infidel looks only to the material, not to the principle of justice; but the Eternal Spirit stands on the boundary which separates right from wrong, and, without referring to the amount of gain, declares that the man who has passed it, though for a small apparent advantage, is wanting in right principle, and has as certainly broken loose from his allegiance to God as he who, like Cæsar, has transgressed it for the sake of grasping the reins of universal empire. That feature in the story of the fall at which the infidel jeers is precisely the one which imparts to it all its moral sublimity and its impressiveness. A faithful servant, acting from principle, will scorn either to appropriate to herself the smallest trifle which belongs to her employers, or to conceal the thefts of others. The tacit contracts which leads some domestics to conceal the faults of others is not an honourable one; it rather shows a disposition to connive at sin, and to confederate in the practise of it. The allusion to Eve may suggest to young servants another caution. Let them not indulge a prying curiosity. By opening drawers, and examining things which are not their own, they may be tempted to do evil. If Eve had not gazed on the forbidden fruit, she would not have been induced to take it; if Achan had not fixed his longing eyes on the Babylonish garnet, and the wedge of gold, he would not have been tempted to steal them; and if young servants could but be persuaded to repress an improper curiosity, and to turn off their eyes from beholding objects of temptation, how many sins they would avoid!

But servants often have children entrusted to their care; and the right employment of their influence over the rising generation is an important mark of a faithful servant. To injure the soul of a child is a crime of deeper dye,

and greater moral turpitude, than the destruction of property; and the attempt to bless its immortal spirit by consistency of conduct, and a holy conversation, is a service highly acceptable to God, and grateful to parents. A good servant will be eminently circumspect in her deportment before a child. She will never teach it to be sly, or induce it, either by bribes or threats, to conceal any thing from its parents: she will shudder at the enormous wickedness of frightening children. The least injury which they can receive from such treatment is, their becoming the subjects of low, gloomy, superstitious fears; while it is possible they may in their terror be seized with fits, and hurried to a premature grave.

A faithful servant will be distinguished by a respectful carriage and deportment. Her person will be cleanly; her feet will move quickly to execute orders; and the whole appearance of the house will prove her value. Her tongue will not be employed in pertness or rude replies; nor will she, on the other hand, remain silent, with a sullen determination still to persevere in a disobedient course. Knowing that we are all charged to render "honour to whom honour is due," she will act with submission and respect towards those whom providence has placed over her.

Once more, a faithful servant will evince a cordial interest in the welfare and prosperity of her employers. Instead of being absorbed in selfishness, ungrateful, discontented, and envious, she will be sympathetic in illness, pleased with little marks of favour, and ever ready to evince her gratitude. Instead of rambling about from place to place, in each of which she must be viewed as a stranger, having no special claims, she will be anxious to fix herself in a respectable family, and by showing for several years the various virtues which adorn her station, establish in their minds a thorough conviction of her worth, and produce in them a disposition to help her in the time of need.

Lastly, in those houses where apprentices are kept, it behoves servants to prevent their entering the kitchen as much as possible; and at all times, and in every part of their intercourse, to keep them at a respectful distance. At their age, they are disposed to assume more than is agreeable or proper to servants, and not unfrequently awful consequences have ensued from their too frequent admission into kitchens. It is true, indeed, that young men of suitable spirit and feeling will not require to be checked, for they will not think of entering too often, and remaining too long, in apartments appropriated only to domestics; but for this very reason, servants ought to be on their guard against those who *are* disposed to act in so unbecoming a manner.

Most of the features of character pointed out in the faithful servant, will shine forth in the honourable apprentice, only as his situation is often higher, his privileges more numerous, and as his education has been more liberal, there will be a proportionable superiority in his character and conduct. To allude, for instance, to his conformity to the directions of his master. As he has been put out on purpose to learn a business from one who is already thoroughly instructed in it, and as he has solemnly engaged, by a deed of induration, to be obedient, it must be both criminal and absurd not to do as he is directed. It is criminal because it is violating a covenant engagement, resisting the commands of parents, and the revealed will of God, who enjoins him to obey; and it is absurd, because if he knows better than his master how things should be done, why was he apprenticed? Even in matters apparently trivial, he ought to yield a strict obedience to commands; for what he may deem of small moment, may in business be of vast importance.

The above remarks concerning veracity, diligence in the employment of time, integrity, and a respectful deportment will, on the whole, apply to apprentices. It may be necessary to add, that every youth should be concerned to make his integrity fully apparent. He must not only be upright, but by promptly and punctually rendering an account of every pecuniary transaction, by accuracy in book-keeping, and in private memorandums, and by a trans-

parent openness of conduct, which will show that he has nothing to conceal, he must make others perceive his uprightness. It should be his prayer that the fear of God may rule in his heart. Ah! were young people to begin, continue, and end the day in communion with God in Christ, the idea of his omniscience would be most delightful to their hearts; and while it would restrain them from every secret sin, it would encourage them in every difficult exercise of virtue. But, adverting again to integrity, let young people pray that they may never be tempted to take a farthing which is not their own; and let them remember that they are guilty, downright guilty, of abominable dishonesty when they take it, *even though they intend to replace it at the time.*

We have not room to dwell on the motives supplied by Scripture for the manifestation of this character. We shall only add, that a good apprenticeship is a recommendation for life. It is a testimonial for every future situation; and the reputation procured by a virtuous, active, and clever apprentice is often the means of facilitating his advancement to stations of comfort, or to important spheres of business. W.

### ORIGINAL DISSENTERS.

“Most of them,” affirms the late Dr. Jno. Taylor of Norwich, “were judicious divines—pious, faithful, and laborious ministers—of great zeal for God and religion—undaunted and courageous in their master’s work—standing close to their people in the worst of times—diligent in their studies—solid, affectionate, powerful, and awakening preachers, aiming at the advancement of real, vital religion in the hearts of men, which, it cannot be denied, flourished greatly wherever they could influence. Particularly, they were men of great devotion and eminent abilities in prayer, uttering, as God enabled them, from the abundance of their hearts and affections; men of divine eloquence in pleading at a throne of grace, raising and melting the affections of their hearers, and being happily instrumental in transfusing into their souls the same spirit and heavenly gift.”

How solemn is the inquiry, whether ministers in the present day tread in their steps—whether Elishas’ have the double portion of Elijah’s spirit. There is no reason that dissenting eloquence should decline; and there are many reasons why their influence now should be greater than that of their predecessors. Is their personal piety as deep, their self-consecration as apparent? Their learning is perhaps as various, and their skill in sermonizing superior; but is their acquaintance with the “mind of the Spirit” as profound? And do they speak with the fervour and boldness, the faithfulness and affection, which distinguished the founders of the several denominations? O let us all pray for a revival of religion in the pulpit as well as in the pews of our places of worship!

### THE UNSATISFACTORY NATURE OF CERTAIN PHILOSOPHIC EXPLANATIONS.

(An Extract.)

“We take a single grain of corn, and place it where it may enjoy the sun-beams, the air, and moisture, and, by what is called the natural process, in a few months we find this single grain multiplied into a hundred more, each one possessing the same qualities, the same powers of growth, and self-multiplication which were possessed by the

original grain. This process may be repeated in an interminable series, under the given circumstances, and at the appointed seasons, without exhaustion or degeneration in the vital principle. This may be denominated *vegetable chemistry*, and the philosopher may impose on himself, by deeming that he has accounted for it by the use of such terms—but he has done absolutely nothing towards its explanation. He has but darkened counsel by words without knowledge—he has expressed the fact, not explained it. He can neither explain nor imitate it. It refuses to tell its secrets to his

philosophy. There is a mystery which he is unwilling to acknowledge, but which he is utterly unable to penetrate. He cannot even approximate one step towards the solution of the difficulty. But again, we take of the same grains of corn, we bruise them into powder, and we make them into bread, and place this substance under the action of the process of digestion. It is converted presently into nourishment, or, in other words, into human blood, from which is again produced flesh, and bone, and nerve, and skin. This, the philosopher tells us, is *animal chemistry*, and expects that we should be contented with his explanation—which again explains nothing, but literally obscures everything. How immeasurably does this animal and vegetable chemistry transcend the scientific chemistry! Yet the philosopher would insinuate that they are alike. Every place, every object, is full of mysterious inscrutable power. Out of the cold and frozen clods of winter, wrought upon, as we say, by the genial breath of spring, proceed the sweet flowers and fresh verdure; which again advance to the full promise and cheering luxuriance of summer, and so on to the ripe fruits and rich maturity of autumn; when, what we again call the powers of *nature*, terms however without meaning, or with a questionable one, seem to retire for rest or security against the approach of winter. All is in a state of perpetual change. There is nothing stationary. Every thing is found under a process, either of growth or decay; some are just commencing this inexplicable process, others are blooming, others are fading. That which appears now full of strength and life will soon droop and wither; and that which is fading will, ere long, dissolve, and restore back to the earth and air its component parts, which will again reappear in some other form. The matter will be taken up again and appropriated to the respective uses of vegetable and animal organization, which it will in fact become, and in becoming, serve to maintain and secure the particular life, by which it has been appropriated. Now in all this there is observable, besides the actual power working all in all, a certain fixed point to which the process shall, in each case, be conducted, and which being attained, the whole mechanism or organization stays its onward progress, as if conscious of an irresistible authority that said, 'stop.' There is such an authority in every case; it is clearly an authority

of will—of will in each, or a will universal and absolute over all. It determines the times and the seasons, and imparts efficiency to every process. It has previously fixed the pattern and the idea to which every separate production, animal or vegetable, shall be conformed; otherwise there could be no order, no certainty, no perfection in the execution of his work. Now what is this determining will—this infinitely diversified power of action. Philosophy again says, this is *nature*; or the *laws of nature* effect all this:—and again we reply, this, if it does not mean God, is language utterly without meaning. It is but resolving the effect into itself. It is logically to say the effect is the cause of the effect, which in reasoning is absurd. Philosophy deceives itself grossly by the abstraction involved in the terms *nature*, or the '*laws of nature*.' They are words which convey no idea when used to express the cause of any object or operation, unless, as we said before, they really are synonymous for the Divine Being—and to that import they must be traced back, or they mean nothing. It is God—God alone, that does what is too commonly, by the language of philosophy, ascribed to nature and her laws. Philosophers may be confidently challenged to assign any other cause. They but deceive themselves and mock their disciples by attempting to assign any other. They have never detected—they know that they cannot detect any cause adequate to explain the phenomena of animal and vegetable life, or, as they now choose to designate it, the animal and vegetable chemistry, but the almighty power and wisdom of an intelligent First Cause."

#### A TIME TO SPEAK.—No. 2.

A few weeks ago I attended a funeral, where I met with two Clergymen, two Attornies, three Medical men, and a few other persons. The conversation was such as I thought not becoming on so solemn an occasion. One of the medical men having spoken of the death of a certain individual, another asked, Did he die rich? Now, thought I, what a fine opportunity is this for the clergymen present to open their mouths, and turn the conversation to something of a more serious nature. But both remained silent, and my spirit was stirred within me, and I felt as though I must speak. I thought that if ministers of the Gospel

would not attend to their duty, that was no rule I should not attend to mine. I therefore ventured to address the company nearly as follows:—Gentlemen, I always conceive that when a man dies, the most important question we can ask respecting him, is whether he died rich for eternity, and not how much treasure he has laid up for himself. Whatever of earthly riches a man may be possessed of when he dies, they can render him no benefit in the eternal state. We had a striking sermon at the place where I worship last Sabbath evening, from the following words, "What is a man profited if he shall gain the whole world and lose his own soul?" I added, Dr. Young says, "Men may live fools, but fools they cannot die;" but I do not think that the sentiment is correct, for I believe they may both live fools and die fools. One of the attorneys present replied, "Well, well, I think Mr. Such-a-one, was a very good Christian; I have known him for forty years; he was a good neighbour; no man more respected, and a very good moral man."

"I am not," I replied, "sitting in judgment upon any man. I am only speaking of the importance of men being possessed of the true riches when they die." Now when ministers of the Gospel, or other professed followers of Christ, hear such erroneous statements of Christian principle, ought they to remain silent? Ought they not to bear testimony to the truth? I do not wish to speak invidiously of clergymen, but after hearing such expressions, ought not those who were present, to have cried aloud, and to have said, "My friends, I warn you that you be not deceived with the pernicious doctrine just uttered, as though supposed good works, not springing from faith in Christ, could save men's souls; for if the word of God be true, no works are acceptable which do not spring from evangelical motives. Besides, as we are all naturally corrupt and sinful, it is certain that by the deeds of the law no flesh can be justified. We are all by nature children of wrath, and under the curse of God, and none but Jesus Christ can deliver us from it; and unless we repent and believe the Gospel we must perish. A time is drawing near when the rich and the poor must lie down in the dust together, and when all distinctions must subside. How awful is the consideration, that every soul that is present is born for eternity—an eternity that will prove to each of us either

a state of the most complete happiness, or the most excruciating torture and despair; and there is not a single soul among us, to whom this most important truth does not belong. A little while, and all will be over. Oh, that you may think of it. If you are lost once you are lost for ever.

When ministers, or others, instead of giving proper warning, let such opportunities slip by—how can they justify their silence? Ought they not, in this case, to have noticed the words of Ezekiel, "If the watchmen blow not the trumpet, and the people be not warned, if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hands."

Now, let me ask again, should I have done well, in this case, to have remained silent? There may, and doubtless are, occasions when, as the essay to which I have previously referred observes, it is wise to be silent; but there are also many occasions on which Christianity requires us to speak.

Holy zeal for God, when prudently managed, on proper occasions, is highly becoming; and I conceive a more proper time for serious and solemn conversation cannot be chosen, than when we meet to follow our departed friends to the silent tomb; and a light and trifling behaviour at those times must be very painful to a serious mind. Oh that we may always press forward in the way of our duty notwithstanding foreseen difficulties attending it; and when we have done our utmost, the Lord can step in and clear the passage. Let ministers go forth as he goats before the flock; and though they should be more exposed than others, that Christ, whose name they bear in their ministrations, shall be their protection—for God will highly honour those that honour him.

Before I conclude I would humbly ask, would it not be well to consider the following rules?—

1st—I will endeavour to use my tongue for the glory of Christ.

2nd—I will endeavour to say something for my master, to all with whom I converse, unless I see plainly that it is my duty to remain silent.

3rd—I will endeavour to say something worth remembering, and something good for the soul, in every company.

4th—I will ask the grace of God, to prepare the way, to direct, and to bless in all these endeavours. J. D. C.

## CORRESPONDENCE.

## ON THE WISBECH ACADEMY.

To the Editors of the General Baptist  
Repository.

Gentlemen,

In the last number of the Repository, is what is called, a "Query on the Wisbech Academy," an Institution which, under the present afflictive dispensation of Divine Providence towards its respected tutor, claims the serious consideration of the Connexion. If any views are entertained for the improvement of it, the present seems not an unsuitable time respectfully to propose them for the consideration of the Committee and the Churches.

The alteration proposed by your former correspondent is very considerable; perhaps many of your readers will think that it is too great a step to take at once. "A certain degree of proficiency in the classics and mathematics," which it is proposed to require of candidates for the Institution, is a very general and indefinite expression; but if it is meant to include even fractional arithmetic and the lowest acquaintance with Latin, I believe the majority of those that have enjoyed the benefits of the Institution could not, when candidates for it, have answered such a demand; and I fear, if it be now adopted, it will exclude some that might, with great profit to the connexion, be admitted. Then can Amicus mean, that *after* the student shall have spent four or five years at the Academy, which is the term he proposes, he should be placed with some country minister for two years to acquire a recommendation for the London University? If this is not what is meant, the writer appears to have arranged his ideas unhappily; and, if it is what is meant, the country ministers, it is feared, in the present comparative poverty of our connexion, are not very numerous, with whom a young man could spend two years advantageously, as a student, after he has had so long an academical course, and this too after being previously acquainted with classics and mathematics. The contrary would be to suppose, that our ministers had made a proficiency in literature, from which the circumstances of most must have precluded them. Then, is not the time to be occupied by this whole course of study considerably

longer than the pecuniary and the religious wants of our connexion would justify? The shortest time proposed is six or seven years, a considerable advance on the present two or three years; and then, if any go to the University, that time must be an addition to the period now stated. However desirable such a course of study as that proposed may be deemed in some religious denominations, I apprehend it will not at present be thought expedient for ours.

After the above animadversions, may the writer be permitted, most respectfully to submit for the free consideration, and, if they think proper, the most unequivocal rejection of your readers, another plan for the education of young men for the ministry?

As the Lord is sometimes pleased to impart gifts and graces to young men in our Churches, who have not enjoyed anything like a good school education, would it not be well, in such cases, for the approved candidate to be supported under the instruction of his own minister, or some other, say for one year, to obtain a knowledge of English Grammar and Composition, and improvement in any other branches of common learning? In some instances, age, or taste, or inaptitude for the acquisition of languages, or other circumstances, might render it undesirable for the young student to attend to any language but his own: in that case, would it not be better for him to spend another year either with his present instructor, or at the Academy, in the study of some of our best historians and divines? At the end of two years so spent, under the guidance of a competent teacher, the young minister would perhaps come forth better prepared to exercise his ministry than after three or four years spent chiefly in acquiring Latin and Greek, to the neglect of English Literature.

After a year's instruction, as above proposed, in cases which, to the Committee, may appear desirable, let the young men go to the Academy, to enjoy whatever instruction may be there imparted for two years, and, in some instances that might seem to justify the extension, for three years. The only reason on which it is here proposed, in some instances, to spend the first year of study otherwise than at the Academy



is, that what is attained in that time, may be acquired at much less expense. If that cannot be done, I am unacquainted with any reason why the approved candidates should not at first go to the Institution.

After the Academical course is finished, in some singular cases of merit and promise, it might seem desirable for an opportunity to be afforded for the enjoyment of the superior literary advantages of the University.

If the above suggestions afford any assistance in the arrangements of the future instruction of young ministers, an object esteemed of great importance, the writer will rejoice. The present circumstances of the Institution are such as to call forth sincere sympathy with the afflicted tutor, and with the Committee, in the very important duty which devolves on them to arrange the future place and constitution of it. That the affliction may be abundantly sanctified, and wisdom be imparted profitable to direct, is the sincere prayer of

LITERATOR.

## QUERIES.

### ON THE USE OF THE LORD'S PRAYER.

Sir,—Being in the habit of attending a General Baptist chapel, and observing that the Lord's prayer is not used in public worship, and having in vain sought for a satisfactory reason for its omission, I shall be glad if some of your correspondents will assign a Scriptural one.

R. W. F.

### ON ORDINATION, &c.

If the ordination of ministers be Scriptural, why are so few of our ministers ordained? and is it unscriptural, for unordained ministers, or local preachers, to administer the Lord's supper?

W. R.

A SUBSCRIBER wishes to ask the Connexion the following question:—

Is it right for the funds raised to instruct our young ministers, to be used for any other purpose than that for which they were intended?

## REVIEW.

**A CONCISE HISTORY OF FOREIGN BAPTISTS**, taken from the *New Testament, the first fathers, early writers, and historians of all ages; chronologically arranged: exhibiting their distinct communities, with their orders in various kingdoms, under several discriminative appellations, from the establishment of Christianity to the present age. With correlative information, supporting the early and only practice of BELIEVER'S IMMERSION: also observations and notes on the abuse of the ordinance, and the rise of minor and infant baptism thereon.* By G. H. ORCHARD, of Stevenon, Bedfordshire. Wightman, London; Hull and Co., Leicester. 8vo. pp. 372.

This is a very valuable addition to the works published on the baptismal controversy. It is a work of great labour, and considerable research. The worthy author, prompted by the stinging, startling, but profoundly ignorant assertion, made by a senior Independent minister some fifteen years ago, while eulogizing Dr. Carey, "that he (Dr. C.) had raised the Baptists from obscurity, and that they had no existence previous to the Commonwealth," determined to direct his attention to the historical question. The volume before us is the result of his la-

bours, and it leads us to the conclusion, that "the Baptists may be considered as the only Christian community which has stood since the times of the apostles; and as a Christian Society, which has preserved pure the doctrines of the Gospel."

Though the work is, as it professes, a history of Foreign Baptists from the days of our Lord to modern times, it may also be considered as a brief history of the true church of God, from apostolic times. On account of its clearness and order, and continuous introduction of dates, it is an excellent manual of sacred historical reference. An idea of its value, and the amount of information which is here presented in one octavo volume, may be gathered from the author's plan. It is divided into two chapters. Chapter I, contains four sections. Section 1, refers to the formation of the first churches, the character and unity of their members, the early appearance of corruption, and the testimonies of Barnabas, Clemens, Hermes, and Ignatius, the first fathers, to baptism, and brings the history down to the end of the first century. Section 2, extends over the second century, and notices the causes of persecution, with the testimony of Justin Martyr, Irenæus, Clement, &c. Section 3, reaches from A. D. 200, to A. D. 300, during which

period the corruptions of christianity are pointed out, and the appearance of *dissidents* (dissenters) is noticed. Tertullian, Origen, Dionysius of Alexandria, and Arnobius, are here quoted on the subject of baptism, &c. Section 4, brings us to the end of the third century, and consists of a series of testimonies, from Hilary, Athanasius, Ephraim Syrus, Hierom, Basil, Chrysostom, Siricius, Cyril, Gregory of Nazianzen, Gregory of Nyssa, Ambrose, Epiphanius, and Augustin, of the council of Neocessarea, in A. D. 315; of Laodicea, in A. D. 365; of Constantinople, in A. D. 383; of Carthage, in A. D. 397, &c., &c. Chapter II. is divided into twelve sections. Section 1, is devoted to "Churches in Italy," from A. D. 249, to A. D. 575; here the Novationists, their character, extent, sufferings from the catholics, &c., pass before our review. Sections 2 and 3 notice the "African Churches," from A. D. 39, to A. D. 750; here the rise, sentiments, state, and persecutions of the Donatists are introduced. Sections 4 and 5, are employed on the "Oriental Churches," from A. D. 34, to A. D. 975; the Messalians, Montanists, Manicheans, Cathari, Paulianists, Paulicians, &c., are here noticed. Section 6, resumes the history, of "Churches in Italy," and extends from A. D. 330, to A. D. 1245; and sketches the paternines, puritans, &c. Sections 7, 8, and 9, trace the "churches in Gaul, or France," from A. D. 60 to A. D. 1260; the Waldenses, Albigenses, &c., are also mentioned. Section 10, describes the "Baptists in Bohemia," from A. D. 55 to A. D. 1520; and brings Huss, Jerome, the *Unitas Fratrum*, &c., under observation. Section 11, gives an account of "the Waldenses," from A. D. 162 to A. D. 1530, with an appendix on the doctrinal and denominational sentiments of the Waldensian Churches. Section 12 is devoted to "Dutch and German Baptists," from A. D. 200 to A. D. 1820.

From this analysis of the work, our readers will perceive the comprehensiveness of the author's purpose, and the value of such a work for the instruction of the young persons in our families and congregations. And to them, to the teachers in Sabbath-schools, and to the heads of families in the Baptist denomination, we do most earnestly recommend it, as a work which reflects great credit on the author's application and research, and which deserves a very extensive circulation. G.

THE SACRED GARLAND, or the Chris-

*tian's daily delight; comprising a text of Scripture, an anecdote or an illustration, and poetry, for every day in the year: together with a Scriptural calender for reading the Old Testament once, and the New Testament and Psalms twice during the year.* Hamilton, Adams, & Co., London; Nicholson & Wilson, Halifax; Hull & Co., Leicester. 12mo. pp. 360.

Among the various manuals for daily devotion or spiritual reading and meditation, which have fallen under our inspection, we candidly confess, we have met with none entirely equal to the pretty volume before us. "Buck's practical expositor," is very pleasing, and many of his anecdotes are striking, but the mind wearies with the continual and unrelieved introduction of anecdote; other manuals are liable to similar or more serious objections. In the Sacred Garland there is a happy mixture of exposition, illustration, and striking anecdote, ever accompanied by longer or shorter portions of well-selected poetry. We assure our readers, that this book will become a favourite. G.

THE DUTY OF CHRISTIANS TO MARRY  
"ONLY IN THE LORD:" enforced by  
an appeal to Scripture, and to facts.  
By the author of "*Persuasives to Early Piety, &c.*" Baynes & Dinnis, London.  
Wilkins & Son, Derby. Hull & Co.,  
Leicester. 16mo. pp. 72.

This serious and searching discourse, the substance of which was preached at the Midland Conference at Melbourne, in March 1837, is published at the earnest request of that meeting. The worthy author was appointed by the previous Conference, to deliver a discourse on the evil of Christians marrying with unbelievers. The manner in which he performed his task, the importance of the subject, and the fearful array of facts which were introduced in the course of the sermon, led the brethren who heard it, to request its publication in some cheap form, from the belief, that it was highly calculated to do good. We are glad that their request has been in every sense complied with. Every young christian, who is forming connexions for life, should read it, and seriously meditate upon its fearful statements. How many, if they listened to advice and admonition like that given in this pamphlet, would be preserved from misery and ruin in this world, and in that which is

to come! Better have no companion, than one whose constant influence tends to lead us astray from God!

The text chosen for the discourse is, 1 Cor. vii. 39, "She is at liberty to be married to whom she will, only in the Lord." After a brief exordium, the preacher remarks, first, that "it is, and as far as he can learn, ever has been the will of God, that believers should not marry with unbelievers." He defines unbelievers, to be, not merely more open sinners, but all who are not pious, and shews that God has forbidden intimacy with such characters, and enforced it by the weightiest motives, that all that forbids needless intimacy with such characters, applies with tenfold force to union with them in marriage; that all we know of the antediluvian world, of the patriarchal times, of the Israelites, and of the primitive Christians, with every intimation of the divine will to them, forbids the practice as most glaring rebellion against God. Secondly, he notices "some of the weighty obligations which the Christian lies under to obey the law of God, on the subject of marriage." Here it is observed, that the prohibition of unequal unions is sanctioned by all the weight of God's authority—that to break this law has all the guilt of rebellion—that the motives which lead to it, are always evil—that it is a mark of great ingratitude; of diaregarding the right God has in us; of the neglect to exercise self-denial, and of an indisposition to seek the divine glory; and that its mischievous effects amongst the antediluvians, Israelites, and modern professors, in leading many to apostasy, to misery, and despair, many fearful examples of which are given, demonstrate the evil of such a course. And Finally, it is shown, that the arguments which are sometimes used, to sustain a neglect of this law, are not worthy of the name, and only tend to delude, deceive, and destroy.

We most heartily wish, that this pamphlet may be more extensively circulated and read, than any of the deservedly popular and valuable works, which have issued from the author's prolific and useful pen. G.

**CELESTIAL SCENERY:** *or the wonders of the Planetary system displayed, illustrating the perfections of Deity, and a plurality of worlds,* By THOMAS DICK, L. L. D., "Author of the *Christian Philosopher*," "Philosophy of Re-

*ligion*," &c. Sold by Ward and Co., Paternoster Row.

This is the best work of the kind which has come under our notice. It does not consist of mere description: but it sets before the mind those stupendous facts on which the imagination may dwell with intense delight, and in language at once dignified, correct, and plain. Dr. Dick, though master of his subject, avoids the use of those technical terms, which, by mistifying the statements of astronomers, discourage people in general from studying their discourses. Those which he has been compelled to use he has explained. The simplicity of his manner, and the skill with which he gradually presents the several parts of the subject, just as the reader is prepared to understand, are well-fitted to inspire a taste for the study of astronomy, and to remove the objections of common minds to the conclusions to which it leads.

**THE CHRISTIAN WARFARE ILLUSTRATED.** By ROBERT VAUGHAN, D. D. Sold by *the Religious Tract Society, Paternoster Row.*

The name of Dr. Vaughan, will doubtless be a sufficient recommendation of this work. The three first chapters are on human depravity, justification, and spiritual influences; the twelve following illustrate the christian warfare as connected with believing, repentance, private devotion, public duty, persecution, religious declension, despondency, occupation, retirement, prosperity, adversity, and the fear of death; the last is on the claims of the christian warfare. We shall only observe that they evince the well-known acuteness and penetration of the writer.

**SELECT SERMONS.** By the RIGHT REVEREND WILLIAM BEVERIDGE, D. D., *Bishop of St Asaph.* Sold by Do.

**AN APPLICATION OF THE HUNDRED AND TENTH PSALM:** *wherein, the several heads of christian religion therein contained, are largely explained and applied.* By EDWARD REYNOLDS, D. D., *afterwards Bishop of Norwich.* Sold by Do.

Both these are reprints of valuable works, Good stuff, plainly dressed; sound divinity, condensation of thought, without the decorations and embellishments of the present age.

## OBITUARY.

**HEPHZIBAH HURLEY.**—To record the virtues of departed excellence, and to sketch, though but faintly, the principal features of moral beauty in the life of the sleeping saint, is required, perhaps equally as a tribute of affection to the dead, and as a copy for the imitation of the living.

The discharge of this sacred duty, may possibly, in some way, be connected with the attainment of the promise, that, "The righteous shall be in everlasting remembrance."

The name, however, of Hephzibah Hurley, whose holy life and peaceful death we here record, is too well known and too much loved to need the biographic pen to save it from an early oblivion: it is embalmed in the bosoms of many who admired and loved her, and will there be cherished by the fondest feelings of the heart. She was the youngest daughter of pious parents, and began to imitate their pious example in the morning of her life. In the sixteenth year of her age, she was baptized and received into the General Baptist Church, Longford, then under the pastoral care of the venerable Mr. Cramp, whose sterling worth she never ceased to admire. Soon after this time she became a Sabbath-school teacher, and very many have reason to bless God that ever they received her instructions. She continued an honourable member of this church until the commencement of the year 1835, when, in connexion with about thirty of her fellow members, she left the church, and ultimately became a member of the congregation meeting in the General Baptist Chapel, Union-place, Longford, where she soon became eminently useful as a teacher of the senior female Bible class. Here she found an employment congenial with her taste, accordant with her desires, for which, by her previous habits, she was well prepared, and wherein, she assured her friends, she was quite as happy as at any period of her life. Indeed, to her acquaintance it was, at this period, apparent that her growth in grace was unusually rapid; the conviction of which induced one of her female friends to express a fear, that her stay on earth would not be long. The result of her labours as a teacher was very soon apparent in the growing knowledge and increasing seriousness of her scholars. In this happy work she spent the last

Sabbath of her short but useful life. On that day she addressed her class in a more than usual strain of pious tenderness; the impression of which, it is hoped, they can never forget. Among other things fitted to arrest and move them, she informed them, it was her conviction, that she should never meet them as their teacher any more; and then, in the spirit of a soul-stirring appeal, she repeatedly asked them, "Where, my dear girls, shall I meet you again?" With these solemn words she finally closed her pious labours, apparently in perfect health, excepting a slight cold, from which, however, no danger was apprehended.

On the following Tuesday, she was seized with inflammation, which, in spite of medical aid, continued to rage till Friday evening, when she slept in Jesus. Though her pains were unremitting and most severe, she was not known to complain. To the enquiries of her minister she replied, she had no will but that of her heavenly father, and added, that she would not remove a straw, even if she could thereby alter his dealings or purposes towards her. Towards the close of the parting scene, she, with evident submission, expressed a wish to depart and be with Christ. Her short and heavy affliction did not allow much space for the utterance of pious sentiment: but a reference to her life will discover a more than usual share of faith in God and love to the Saviour, disclosing themselves in a train of holy activity.

Her mind was certainly of a high and interesting order. She had read many of the best authors in her own language, whose style and sentiments had very much improved her judgment and taste. She was also, and especially near the close of her life, a devout and constant reader of the Scriptures. Her heart, naturally excellent, was finely moulded by the spirit of grace, and her temper was sweet, cheerful, and engaging. It is affirmed by those who had the means of knowing it, that she excelled in the gifts and graces of social prayer; a proficiency, acquired by the practice of her meeting with other pious females for the purpose of devotion. Her zeal in the service of her Lord was not the mountain torrent, but the silent everflowing stream. Her dress, her conversation, and associates, informed us how little she wished to resemble the gay and giddy world; and how much she was concerned to possess

the beauties of holiness. Her kindness and care to her widowed and surviving mother, was a proof of her piety and filial affection. If she had enemies, they were among those who felt the censure of her enlightened and upright deportment; and that she had friends, was evident to an extent that none could have imagined till the time of her death. It was from the gathering crowds, the silent tears, the general gloom, the universal expressions of regret, and from the voluntary testimony of even the most worthless and profane, we had to learn the full extent

of her pious influence, the number of her friends, and the greatness of our loss. She died on the 2d day of February, 1838, in the twenty-eight year of her age, and was buried in the same grave with her father.

A funeral sermon from John, xi. 28, was preached by her minister, to an overflowing and deeply affected auditory, many indeed were compelled to return, being unable to enter the chapel. "The memory of the just is blessed."

J. D.

## VARIETIES.

### ANECDOTES OF THE LATE REV. ISAIAH BIRT.

He was born on the 6th, of September, 1758, at Coleford, in Gloucestershire, where his forefathers had dwelt for many generations, as free miners of the forest of Dean. His father, though residing at Coleford, was pastor of the Baptist Church at King Stanley, in the same county. Numerous as that denomination is now at Coleford, there was then no other Baptist family in that town or its neighbourhood; and the prejudice against them was so violent, that even the children suffered from it; so that Isaiah, who was the eldest son, suffered persecution even in his boyhood. The school which he attended was at Newland, two miles from Coleford; and his companions, having imbibed the notion that there was no law to protect those who were not christened, took the opportunity of their going and returning, to inflict upon him every annoyance which boyish wantonness and ingenuity could contrive. They even thought, that if they killed him there was no law to punish them; and this they had very nearly accomplished.

The school-house joined the church-yard, through which the school-boys had to pass; and one day, before young Isaiah had attained his seventh year, the sight of a fresh-made grave suggested to his tormentors the freak of burying him. He was thrown into the grave, and two of them knelt upon him till he grew black in the face, and was all but gone; when, providentially, a man passed by, and took him out of their hands. It may be mentioned here, that with one of those, thus prevented from murdering him, he subsequently formed an intimate and spiritual friendship, was constantly

with him during his last illness, and received his dying breath.

This outrage not only grieved, but naturally alarmed Isaiah's father, who immediately remonstrated with the parents of the boys to whose wanton cruelty his child had so nearly fallen a victim; but, as is usual in such cases, failed to convince the parents that their sons could possibly have been guilty of such an offence. Disheartened as the father was by this ill success, he cheered the weeping boy, whom he was leading by the hand, by saying, "Never mind, my child; I trust the Lord will spare me to take care of you, till you no longer need me." That evening, at family worship, the father, having concluded the usual devotions, and risen from his knees, felt constrained immediately to bend them again, and repeat his supplications; when he arose the second time, a similar impulse came upon him, and again a third time he besought the Lord for his family. At the usual hour, and in good health, he retired to rest; in the morning his wife awoke, and found him a corpse, and cold at her side. She was thus suddenly left a widow, with five young children, and in the near expectation of a sixth, which was born shortly after. At this breach, it might have been expected that the tide of persecution would have entered irresistibly and overwhelmingly; but, though the bulwark was gone, the prayers remained before God. There were not, indeed, wanting, those who sought to add pungency to the widow's grief, and to increase the burthen of the fatherless children; but God was with them, not only in his providence, but eminently by his grace. Isaiah became a minister of the Gospel, and all the others, honourable members of Baptist Churches.

From that time, the family endured but little personal persecution. As Isaiah became a stouter lad, he was remarked for courage and activity, and when it was found that he would not only take his own part, but protect his younger brother Paul, his companions were less ready to make practical attempts upon them. A few years, indeed, after his father's death, two boys, each much bigger than himself, seized him, with the avowed determination, that, as he had never been christened, they would administer that rite, by drenching him at a pump. He implored and struggled for a long time, until his passions became

so roused, that he resolved to extricate himself by fighting. After a severe conflict, he thoroughly thrashed them both; and from that time forward they ceased to meddle with him.

These early contests prepared him zealously to advocate his principles as a Baptist, when they became the principles of his understanding and his choice. They were endeared to him by his early sufferings for them; and as it is certain that he did most earnestly maintain them, so it must be confessed, that, though he ceased to employ carnal weapons, he continued occasionally to give hard knocks.

## INTELLIGENCE.

### IMPORTANT RESOLUTIONS OF THE GENERAL BAPTIST FOREIGN MISSION COMMITTEE.

At a recent meeting of this Committee, held at Nottingham, a painful statement was made of the conduct of the East India Government, in increasing rather than diminishing their patronage, support, and honour of Idolatry in the East.

It was resolved, To forward Petitions from the Committee to both Houses of Parliament, praying for the suppression of this evil.

It was also resolved, To recommend all our Churches to send congregational Petitions on this subject; and in order to facilitate this business, the Secretary, Mr. Pike, was requested to prepare a Petition, and to forward sheets containing it to the Churches for signature.

It was also suggested, That the whole Petitions should be forwarded to W. Evans, Esq., M. P. for North Derbyshire, for presentation in the Commons; and to Lord Brougham, if his Lordship will undertake to support the prayer of the Petition, in the House of Lords. The whole of the Petitions being forwarded at the same time, may be presented at

The medical and other testimonials relative to the return of Mr. John Goadby from the East having been read and considered, it was unanimously resolved, That the Committee sympathize with his and Mrs. G.'s afflictions, and approve of his return, and agree to provide for his support for the present.

### REORGANIZATION OF THE MIDLAND HOME MISSION.

In accordance with the direction of the last Conference, a meeting of the

Committee of the Midland Home Mission was held at Nottingham, on Wednesday, Feb. 21, 1838, when the following Resolutions were passed:—

Resolved, 1, That to supply an unfortunate omission of the last Conference, the Committee tenders its sincere thanks to Mr. Thos. Soar, of Castle Donington, for his long and valued services as Treasurer to this Institution; and that the thanks of the Committee, also be given to Mr. Thos. Stevenson, of Leicester, for his services as Secretary.

2. The Committee being appointed to divide the District into Circuits, &c., it was Resolved, 1st.—That the Midland District be divided into six Circuits for Home Missionary purposes, and that they be the following:—

1. *Leicester Circuit.*—To include the Leicester Churches, Northampton, Market Harborough, Fleckney and Smeeton, Rothley and Sileby, Syston and Queniborough, and Billisdon.

2. *Loughborough Circuit.*—To include the Churches at Loughborough, Quorn-don, Leake and Wimeswold, Broughton and Hose, and Knipton.

3. *Castle Donington and Melbourne Circuit.*—To include the Churches at those places, and Ashby, Packington and Measham, Kegworth, Sutton Bonington, and Long Whatton.

4. *Derby Circuit.*—To include the Derby Churches, Belper, Duffield, Wirksworth, Critch, Smalley, Burton, Cauldwell, Alfreton, and Rocester.

5. *Nottingham Circuit.*—To include the Nottingham Churches, Beeston, Basford, Ilkiston, Kirkby Woodhouse, Retford, Boughton, Sutton Ashfield and Mansfield, and Warsop.

6. *Barton and Hinckley Circuit.*—To

include the Churches at Barton, Hugglescote, Hinckley, Shilton, Thurlaston, Wolvey, Austrey, the Longford Churches, Birmingham, and Coventry.

2nd.—It was recommended that the Barton Circuit take the care of the Coventry Station until it can sustain itself.

3rd.—That the Leicester Circuit be requested to take charge of the Northampton Station.

4th.—That the Nottingham, Derby, Loughborough, and Melbourne Circuits be requested to select new and desirable Stations for themselves, for the furtherance of the Gospel.

5th.—That the attention of these Districts be solicited to Sheffield, the Potteries, Liverpool, and Leeds, as very suitable places for new Stations, and concerning each of which applications have been made to members of the Committee.

6th.—That the Nottingham, Derby, and Melbourne Circuits be requested to afford mutual aid to the Station of Belper.

7th.—That to facilitate the formation of Committees in the respective Circuits, the following brethren be now nominated as provisional Committees:—

For Leicester.—Revs. T. Stevenson, S. Wigg, and J. Goadby.

For Loughborough.—Revs. T. Stevenson and A. Smith, and Messrs. T. Chapman and R. Ball.

For Nottingham.—Revs. W. Pickering, H. Hunter, R. Ingham, and Messrs. Roberts, Baldwin, and Driver.

For Donington, &c.—Revs. J. Goadby, of Ashby; R. Stocks, of Castle Donington; T. Yates, of Melbourne, and Messrs. John Earp and — Keetly.

For Derby.—Revs. J. G. Pike, S. Ayrton, and Mr. R. Pegg.

For Barton, &c.—Revs. J. Derry and T. Orton; Messrs. J. Dean and J. Liggins.

8th.—That brethren J. Goadby, of Leicester, and J. G. Pike, of Derby, be requested to draw up a circular to the Churches, explanatory of the objects and plans of the General Committee, and forward them to the respective Districts.

9th.—That the General Committee in future consist of two delegates appointed by each Circuit Committee; all ministers who are subscribers, or whose Churches collect, to be members *ex officio*.

10th.—It is suggested also, that a good rule for the information of the

Circuit Committees would be, to appoint one Committee-man for every hundred members.

11th.—That as it is exceedingly desirable that the Committees be formed, and the Circuits come into operation speedily, immediate attention to this business be affectionately urged on the Churches; and the Circuit Committees are severally requested to appoint two Delegates to meet in General Committee at the Vestry of Brook Street Chapel, Derby, on Easter Tuesday, at ten o'clock, A. M., that the views, plans, &c. of the respective Circuits may, as far as possible, be reported.

N. B.—Brother R. Ingham was appointed Secretary for this meeting, as he does not see his way clear to accept of the General Secretaryship.

The above Report, therefore, is not official, but it is given for the information of the Churches. It is hoped that the energies of the Churches being left, in four out of six Circuits, almost unfettered, that the carrying out of the plans adopted at the last Conference, and slightly developed in this report, will tend much to the furtherance of the General Baptist interest. J. G.

#### YORKSHIRE CONFERENCE.

The Yorkshire Conference assembled at Heptonstall Slack, Dec. 25th, 1837. At half-past ten o'clock, A. M., Mr. Richard Ingham, from Bradford, opened the public service by reading and prayer, and, as Mr. W. Nicholson was confined to his house by indisposition, Mr. T. Smith, of Stalybridge, preached from Gal. vi. 14.

The Church meeting at Prospect Place Bradford, reported, that they had a good attendance of hearers, and that the preaching of the Gospel was attended with success. Their finances, according to their proposal, were all equitably adjusted. They had given Mr. R. Ingham, an unanimous invitation, to continue with them as their minister, and he had expressed his willingness to concede.

The Conference ratified the measure recommended by the committees for the support of the General Baptist cause at Bradford, in paying the interest on their chapel till Midsummer, on the conditions proposed by the Church.

An unanimous vote of thanks, was given to the gentlemen and ladies, members of the church and congregation at Heptonstall Slack, who had subscribed

so liberally to the Home Mission Fund, that the infant cause at Bradford might not suffer for want of financial aid. The Conference, in its grateful motion, especially included those ladies who had waited on their friends with their successful solicitations. It is hoped, that these efforts and benefactions will be often repeated.

The Church at Lineholm presented its grateful acknowledgements for ministerial supplies. Through the instrumentality of Mr. W. Crabtree, the General Baptist cause there is rising. The Conference intimated its design, to fulfil its engagements with the church at this place, at Midsummer.

As Mr. H. Astin had resigned his pastoral office over the church at Burnley, a supply was arranged for the church till next Conference.

The circular from Wisbech was read, and it was recommended to the churches to attend to this case at their earliest convenience.

The next meeting to be at Bradford, on Easter Monday, Mr. W. Butler, to preach. The Inn, the Bowling Green.

#### PREACHERS FOR THE NEXT ASSOCIATION.

It was unanimously agreed at our last Church Meeting, that we request brethren James Taylor, of Hinckley, and William Pickering, of Nottingham, to preach at the Association, Queenshead; and, in case of failure, brethren Pike, of Derby, and Goadby, of Ashby. Timely notice will be given respecting other matters belonging to the Association for the guidance and comfort of the friends

who may visit us; but we judge it necessary to give early information respecting the ministers wished to preach, that they may have time to prepare for the duties devolving upon them.

This notice, it is hoped, will be deemed sufficient. J. H. HUDSON.

Queenshead, Jan. 26th, 1838.

#### BAPTISM AT BEESTON.

On the 24th of December, 1837, the ordinance of baptism was again administered to seven candidates, twelve males and five females, in the General Baptist Chapel, Beeston. We are quite aware that intelligence of this description is the natural result of a faithful ministry, and cannot therefore expect its general insertion; but the former languishing and depressed state of this Church, when compared with its present prosperity and harmony, appears to invite this notice. The declaration, that "there shall be one of a city, and two of a family," has been more than accomplished in the baptism of father, mother, and only child, the former of whom is an eminent instance of the all-subduing power of divine grace. The Great Head of the Church is signally acknowledging the instrumentality of our pastor, brother Smith, who, on this occasion, faithfully and conclusively inculcated the necessity of believers' baptism, from John xiii. 17, "If ye know these things, happy are ye if ye do them;" and demonstrated the indispensable necessity of *knowledge*, the superlative duty of obedience, and the *happiness* resulting from the union of both. J. T. H.

#### POETRY.

##### SONNET ON SLAVERY.

O thou, Great God, who from thy lofty throne,  
Compassionately look'st on all below,  
Canst thou reject the silent tear of woe,  
Or hear, regardless, the poor captive's moan,  
As from his hedious dungeon, dark and lone,  
He lifts his bleeding heart in prayer to thee,  
And sighs for heaven's first blessing—liberty?  
Shall bloody tyrants still, whose hearts of stone  
Might by comparison with demon's stand  
Abash'd,—steal, murder, scourge, and sell what thou  
Hast hallowed with thy breath—formed with thine hand—  
Bought with thy precious blood, and heaven as now  
Rest unavenged? Arise, triumphant God;  
Earth sickens, surcharged with their guiltless blood!

Leicester.

W. H.



# MISSIONARY OBSERVER.



## REPORT OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

(Concluded from page 69.)

### DOMESTIC PROCEEDINGS.

BESIDES those proceedings of a domestic nature, which have been mentioned in connection with the foreign efforts, to which they refer, there are others, to which allusion should be made.

A former report announced that two of the native Evangelists had been required, by an intolerant European magistrate, to enter into bonds not to instruct or baptize any Hindoo woman, without her husband's consent. Such a flagrant attempt to interfere with the dearest rights of conscience could not be suffered to pass unnoticed. The Committee have accordingly sent instructions to the Missionaries, as to the proceedings they should adopt to have these iniquitous restraints removed; or if unsuccessful to bring the subject before the authorities of Britain.

Soon after the last annual meetings, it was determined that Mr. Lacey be recommended not to renew his engagement with the Church at Leake and Wimeswold. He has, therefore, since last September, had no regular ministerial engagements, but has been chiefly occupied in labours to promote the interests of the Mission. To this department he has devoted himself with much ardour and perseverance. He is now, with Mrs. Lacey, and a part of his family, expecting shortly to return to the important scene of his labours in India; whither he will doubtless be followed by the prayers of his many friends. His estimable colleague writes, "we shall be glad to welcome you to India, and four or five others with you. I was never better satisfied with Missionary work." A farewell service is expected to take place at Leicester previously to our friends leaving once more their native land. It is a subject of deep regret that Mr. Sutton's ardent wish to welcome other Missionaries to India, in company with Mr. Lacey, will not, it is feared, be gratified.

The Committee received in August last, an application from Miss Kirkman, a young lady who is anxious to consecrate herself to the promotion of the spiritual welfare of the female population of India. The peculiar departments of exertion, to which, it is conceived, she may devote her efforts, are female education; and the instruction of Hindoo women. The Committee *unanimously, and with much pleasure*, accepted Miss K's. offer of herself. Her estimable parents, in a spirit of consecration to the cause of Christ, like that of their beloved daughter, much as they feel the sacrifice, cheerfully resign her; and with a similar devotedness to the Redeemer's glory, engage to allow her annually such a sum as will be sufficient for her support. Surely the friends of the Mission will pray, that His favour, whose presence fills the heart with

nobler joy, than even the society of the most affectionate and pious child, may rest abundantly upon them; and that they may rejoice in the confidence, that whether in this uncertain world they meet again or not, the interval, at the longest, will be but short before they meet in heaven; and there feel that every sacrifice they could ever make, was infinitely more than merited by Him who bought them with his blood. May they part in the spirit of that eminent Christian, who leaving, for a scene of danger and death, the beloved wife of his bosom, calmly said, "We have an eternity to spend together."

The Committee have had the pleasure of receiving applications from four young men of respectable character and piety, who are anxious to devote themselves to Missionary work. One of these applications is still before the Committee. With respect to the other three, the Committee have been necessitated to adopt the painful resolution, that though they are pleased to find so much zeal and anxiety on the part of the applicants, and though they recommend them to persevere in their intentions to promote the Redeemer's kingdom, they regret to inform them, that at present we have no vacancies for Missionaries. How long will this state of things continue? It need not continue another day, if the members of our churches generally, would manifest anything like a spirit of compassion for perishing millions of immortal beings; or anything like a spirit of gratitude to God for the blessings themselves enjoy. Let any reasonable individual take a survey of the number of members in this union, and of the funds raised for this Mission, and the conviction must force itself upon his mind, that not half is raised which might with ease be raised.

• On this subject the Committee especially beg to direct the attention of the friends of India, to a letter of Mr. Sutton's on raising increased funds, which was published in the Repository, for June, 1837.

In former reports, reference has been made to the sufferings, which, in many cases, converted Hindoos have to undergo for the sake of the Gospel. This subject has necessarily, and in a painful manner, forced itself upon the attention of the Society's Missionaries, when they have seen those who had become their brethren in Christ, deprived of every earthly possession, and even of the means of obtaining necessary support. To furnish a refuge for some, thus deprived, by the persecuting spirit of heathenism, of every means of sustenance, the Missionaries at Cuttack hired, on lease, some acres of land, which have been let in small portions to Christian converts. The rent paid by them has been sufficient to indemnify the Missionaries from loss; and on the land thus procured for them, by their own industry in cultivating their little portions, they obtain a livelihood. To enable the Missionaries to pursue this method of assisting Hindoo converts still more effectually, it has been resolved by your Committee, that a distinct subscription be commenced for the purchase of forty acres of land. This quantity may be purchased for a sum not exceeding £400, and so few are a Hindoo's wants, and so simple their style of living, that it would be sufficient to find the means of support for a number of families. It is proposed that land thus purchased shall be conveyed to Trustees, *as the property of the Society*. Its management will be vested in such of the Missionaries as the Committee may appoint. They will be expected to receive from

the Christian tenants an equitable rent. This rental will be preserved as a distinct fund, and as the operations of the Mission widen, will, from time to time, be applied to the purchase of more land, to be let in the same way, to other converts, in other fields of Christian effort. Hence it will be seen that every benefactor to this fund, is, in fact, contributing aid, whose benefits will be accumulating and increasing as time rolls on. The Committee do not invite annual subscriptions to this fund, but merely such donations as may raise the proposed sum and bring the plan into operation. They have the pleasure of stating that, besides smaller subscriptions for this purpose, the Rev. J. Bissill has promised a donation of £10 for this object; Mr. Jebbutt has contributed £9, which it is computed will purchase a single acre; and Miss Redmile has also given £9.

Notwithstanding the depression of trade and commerce the receipts of your Society, in many places, have not diminished during the past year, though in most cases it cannot be reasonably doubted that more zeal, assiduity, and activity would produce a great increase. Your Treasurer has received the following sums:—

*Arrears for the year ending June 30, 1836.*

	£.	s.	d.		£.	s.	d.
Leake and Wimeswold, ...	24	17	10	Spalding, .....	25	0	0
Melbourne, .....	22	11	4				

*Contributions for the present year.*

Alford, .....	5	2	6	Gosberton, .....	6	1	1½
Allerton, .....	1	8	11½	Halifax, .....	5	2	6
Ashby, Measham, and Pack- ington, .....	41	18	0	Market Harborough, .....	9	10	0
Ditto for orphans, .....	2	10	0	Heptonstall Slack, .....	12	10	11½
Austrey, &c. ....	12	0	3½	Ditto for Orphans, .....	2	0	0
Barton and Barlestoue, .....	39	15	5½	Hinckley, .....	10	0	0
Ditto for Schools, .....	6	8	3	Hugglescote, .....	17	16	10
Beeston, .....	14	7	7	Ditto for Schools, .....	2	9	5
Berkhamstead, .....	27	6	7½	Ibstock, .....	3	8	6
Billesdon, .....	11	6	5	Ilkiston, .....	18	12	10½
Birchcliff, .....	6	0	11	Isleham, .....	17	4	0
Birmingham, .....	53	11	8½	Kegworth, .....	4	10	0
Boston, .....	25	0	0	Kirton, .....	10	7	6
Ditto for orphans, .....	2	0	0	Knipton, .....	4	12	3½
Bourne, .....	30	11	4	Leicester, Archdeacon-lane, .....	30	3	1
Ditto for orphans, .....	2	3	0	Carley-street, ....	2	10	8½
Ditto for land, .....	9	0	0	Dover-street, ....	28	16	4
Broughton and Hose, .....	10	12	8½	Do. Association Col. ....	9	14	2
Burnley, .....	1	14	7	Friar-lane, .....	39	18	7½
Castle Donington, .....	23	5	2	Lincoln, .....	3	5	0
Sawley, .....	8	13	0	Lineholm, .....	1	15	0
Chatteris, .....	1	18	0	London, Suffolk-street, .....	21	3	0
Chesham, .....	37	8	5	Commercial-road, .....	8	5	0
Clayton, .....	6	6	0	Ditto for Orphans, .....	4	0	0
Coningsby, .....	6	16	6½	London, Aenou Chapel, .....	13	4	0
Derby, Brook-street, .....	74	4	6	Longford, .....	11	2	10
Sacheverel-street, ...	9	12	2	A few friends at ditto, ...	5	8	6
Edmonton, .....	8	19	7	Long Whatton and Belton, .....	3	10	0
Fleet, .....	34	8	5½	Loughborough, .....	49	16	1½
Ditto for Schools, .....	5	0	0	Louth, .....	54	4	1½
Gedney Hill, .....	4	13	7	Ditto for Schools, .....	14	10	0
				Mansfield, .....	10	10	10

	£.	s.	d.		£.	s.	d.
March, .....	19	3	2	Sutterton, .....	4	11	6
Melbourne, .....	23	3	6	Ditto for orphans, .....	2	0	0
Ditto for Orphans, .....	2	5	0	Sutton Bonington, .....	5	1	8
Netherton and Cradely, .....	1	12	6	Tarporley, .....	14	12	0
Nottingham, Broad-street, ...	51	10	6½	Thurlaston, .....	2	4	6
Stoney-street, ...	72	11	9	Ticknall, .....	14	13	10½
Ditto for Land, .....	9	0	0	Tydd, St. Giles, &c. ....	6	11	0
Peterborough, .....	2	16	7	Weudover, .....	0	5	0
Queenshead, .....	16	7	10½	Wheelock, .....	12	2	0
Quorndon, .....	9	4	0	Whittlesea, .....	6	3	10½
Retford, .....	17	4	8½	Wirksworth and Shottle, ...	20	4	6
Rothley, &c. ....	2	13	8	Wisbech, .....	41	3	9
Shilton, .....	2	2	6	Ditto for Orphans, .....	4	10	0
Shore, .....	2	0	0	Wolvey, .....	8	13	4
Smalley, .....	7	7	6	Sundries, .....	3	14	0
Smarden, .....	7	1	5	Miss Barues and			
Stamford, .....	4	1	4	Mrs. Joseph Beetles, .....	10.	0	0
Stowe Bridge, .....	4	5	8½				

Besides the regular contributions to the Society, the Committee have the satisfaction of announcing the receipt of the legacy of the late Mr. Radford, for nearly fifty years an estimable member of the church in Broad-street, Nottingham. That Gospel, which he loved, cheered his dying hours; he was, during life, a regular contributor to this Society, and when he died bequeathed to it four hundred pounds. Let other followers of Jesus, when disposing of the property they cannot take from this world with them, remember that whoever may have claims on them, there is no friend who has such claims as their divine Redeemer, and that what is done for his cause he condescends to accept as done to himself.

#### AUXILIARY PROCEEDINGS.

It is known to many of the members of this Society, that Mr. Sutton was instrumental in establishing a Foreign Missionary Society, among a numerous body of American Baptists, that, from their views of the general provision which is made by the Saviour's death for human salvation, were denominated by their enemies, Free-will Baptists, a name by which they are generally designated. They are a body of Baptists with which you may cheerfully co-operate, for they are the enemies of the system that renders America, in a great degree, a land of tyrants and of slaves. They have no triennial convention at which those who hold not slaves themselves trim to those who hold them; and treat as dear brethren in Christ men who live violating the most golden precepts of the Saviour, and robbing injured Africans of their dearest rights. They are not a community partly made up of men-stealers and men-sellers, and partly of those who tolerate and palliate the oppressing and thieving propensity of others who are very good Christians, except that they are thieves; and thieves, not merely of a little cash, but of the daily labours and of every civil right their injured victims might possess. Your American brethren are not Baptists of this description. Their regular and accredited organ, the Morning Star, is a decidedly abolition paper. It pleads the cause of the negro, and exposes the cruelty, and the murder, and the lewdness of the system, which allows

no marriage tie, which sells young women for prostitution, which rears human beings for sale, as in your land of real liberty cattle are reared; and which tortures and works to death multitudes of men and women, far more estimable than their iron-hearted, and, in many instances, canting and hypocritical oppressors. For those persons can be nothing else who boast of liberty and cling to slavery; who talk of religion while they trample underfoot the grandest and most equitable precepts given by the God of love. So well known are your American friends to be abolitionists, that the State Legislature of New Hampshire recently rejected a bill for the incorporation, according to American usage, of their Home Missionary Society, because there were so many abolitionists among them. As Mr. S. was instrumental in establishing a Missionary Society among them, they have now become your fellow labourers in India. Their first two Missionaries, Messrs. Noyes and Phillips, with their wives, proceeded to India with Mr. Sutton. Mr. Phillips for a time resided with Mr. Goadby, at Balasore, and proposed to commence a new station at Jellasore, about thirty miles from the former town. Mr. Noyes, for a few months, acted as master of the English School at Cuttack. Mr. Sutton, referring to these Missionaries, remarks,—“Our friends, the Noyes’s, are promising labourers—We have spent a very happy twelvemonth with them, and part with great regret. Phillips’s have been but a little time with us; we hope, however, they will be very useful.” From a recent number of the Morning Star, we learn, that in October a meeting was held at Cuttack, to consider the propriety of the American brethren entering upon a new field of labour. At this meeting Mr. Sutton presided, and it is stated that, “the most perfect harmony and unanimity of views and feelings prevailed among the Missionaries. The place selected for the field of their labours is Sumbulpore, far in the midst of a great population entirely heathen, there being only one European settler within a hundred miles of their location.” Sumbulpore is described as a very interesting and important station. Some of the tracts issued by your Missionaries, a few years ago, reached that neighbourhood, and appeared to excite, in some minds, considerable alteration. The executive Committee of the American Society have found it necessary to appoint an agent to travel among their churches, to raise subscriptions, form associations, establish monthly concerts for prayer, &c. A brother named Mack has been appointed as their first travelling agent.

Having taken this review of the proceedings of the Society through another year of its existence, your Committee now call upon its friends, to indulge the most solemn sense of the necessity and wisdom of increased exertions. Orissa proper, which includes but a small part of the district your Missionaries are endeavouring to occupy, is computed by an officer of Government to contain about three millions of inhabitants; the hill country is stated on the same authority, to have an immense population. Your field of exertion already extends far north and south, beyond the limits of the district which three millions inhabit, so that were this part of India supplied with Missionaries on the same scale as the West Indies, not less than seven hundred would be employed, instead of the few now labouring there; and, while darkness and superstition, the most dense and horrible, train those millions for perdi-

tion, and only for perdition, what is health, or the pursuit of property, or life, compared with proclaiming to these millions of dying men, the unsearchable riches of Christ. Brethren and sisters, extensive liberality and zealous effort is, as to yourselves, real wisdom. What, a hundred years hence, will be to any of you the property you may heap up, the houses or the lands you may buy? Will the recollection of having once possessed these things then yield the smallest possible satisfaction? Not the very least imaginable. But what, a hundred years hence, will be to you the property that love to Christ has consecrated to this great cause? Will it not be a source of joy in that world where the conversion of one sinner excites delight, to hear that the land you now strive to benefit is bestudded every where with Christian churches? and that the cause of Jesus is going on from conquering to conquer? Will it not be a source of rich delight then, to behold in heaven many that shall have passed from the field of your exertions to the kingdom of your God? Every Hindoo, that has already entered heaven, through a knowledge of Jesus, conveyed by this Society, every one that hereafter may enter there, would form an ample recompence for ten thousand times as much effort and expense as this Society has ever yet employed. Be not then, Christian Friends, backward in liberality and zeal, where the object is so great, and the reward bestowed by grace so invaluable. When you think of what you possess, think what your views will be of the best way of employing that property a hundred, a thousand, or ten thousand years hence; and employ every talent now, as you will then wish each to have been employed. Act as for Eternity. Act as in the light of Eternity. Act as not your own but bought with a price. Abound always in the work of the Lord, and in due season you shall reap if you faint not.

### DESCRIPTION OF THE KHAUDS, OR KHAUDHAS, BY W. BROWN.

(Continued from page 72.)

WAR is a trade which these people engage in as well as others. I have before noticed, that a number of villages, situated in the same valley, are connected with regard to their political and social relations: these are sometimes brought into a hostile relation with another glen or *Moata*. The seeds of contention are as numerous here as in any other country; but what have principally presented themselves as matters of angry disputes, are questions of boundary. These *Moatas* are distinguished by name, and the people under their own leaders are thus distinct from other tribes, and are expected, at least, not to encroach on the limits of their neighbours. A misunderstanding on these subjects sometimes leads to terrible results, and a sad loss of life. The collector has been enabled to settle some questions of this nature, and his decisions, if adhered to, will be productive of good. Seven or ten years have sometimes been wasted in these disputes, and a reference to the fatal war hatchet has often been the sad arbiter of these boundary quarrels. Their instruments of war may be noticed. They are the small hatchet, the bow and arrow, sometimes it is said poisoned; fire-arms are, I believe, very unfrequent if at all used amongst them. They

are, as we have seen, pretty sure marksmen, and do terrible execution in the moment of excitement, and at close quarters. There are no details, however, of battles fought, and of fields won or lost. The laurels have faded on the brow as soon as won, for here is no minstrel, or grave historian, or eloquent orator, to perpetuate, beyond the passing moment, the bravery of the soldier, the glory of victory, or the disgrace of defeat. Science is hardly to be expected here; like the battles of the ancients, these frays, not battles, are perhaps like the feats of Homer's heroes, a multitude of single combats, in which they butcher each other without mercy. An affray of this kind lately took place about a boundary: ten or twelve were destroyed; and when we consider that this affair was local, and the number proportionably small, the slain exceeded perhaps in the ratio even our Leipsics and our Waterloos.

I have made a few inquiries respecting the Government of this singular people: it appears to be exceedingly simple, but adapted to the wants and circumstances of these mountaineers. It has been observed, that several villages are situated near each other, and are politically connected: each of these villages has a man chosen, as it would seem, from amongst the rest, to bear a certain kind of rule, as head of his village community. There is a person styled Molika, who bears sway over, and connects in one social relation, all the villages of the same valley or Moata. These gentlemen are not always the most respectable for sobriety at least. Ram Molika, mentioned above, is an instance. I mention this rather noted individual because he is personally known to many of the Madras army, and is said to have rendered some little service, doubtless from the purest motives. The Rajah of Goomsara was nominally, at least, acknowledged as the Superior Lord of this part of Khaudistan, who had a representative not always the most obedient, whose title was Dora Bisaye. If report does not belie them, these wild people of the mountains used to treat their liege lord very unceremoniously; they used oftentimes to rob the Rajah's train of such shining baubles as they could purloin. They seldom paid him tribute, I believe; never in any regular way. An occasional present would sometimes be given; but this was usually given when a quarrel existed amongst themselves, rather to propitiate him, and to make him a party, than as any thing else. The Rajah was in the habit, like most eastern princes, of "visiting his people:" he usually made a yearly visit to the hills, and it was at this time the Khauds used to show their attachment and loyalty by robbing his train.

It will be perceived that the Government of this people is very primitive, something like the system adopted by our Alfred in our naive country. But the defect appears to be, that those who hold the reins, want either the power or inclination, or both, to enforce the sanctions or penalties of any law. There are, no doubt, some common laws and usages which operate as law, for it is impossible to conceive of any society being kept together without; yet it is possible that physical power, or the strongest arm, was very often the arbiter of right and wrong. Our acquaintance with these people is so recent, and the medium of intercourse so imperfect, that much is yet in uncertainty. The statesman, the naturalist, or missionary, will find hereafter many

sources of information not yet opened, and much to correct of the opinions already formed.

Polygamy appears to be practised to some extent amongst the Khauds. A man seeks his intended wife by a present at the hands of her parents, or the parents on each side settle the business. Something like a valuable consideration is given, as a cow, or some other valuable article; but in some cases nothing is given to the parents, but the presents are simply gifts given by the bridegroom to the bride. The form of marriage is represented as exceedingly simple. After matters are finally settled, and the ceremony is to be performed, a person is selected, who, in the presence of the young woman's mother as a witness, places a string or thread round the necks of the young people, and pronounces them lawfully united. I have been told since leaving the hills, that an hereditary order of priests exists amongst the Khauds, and that they are very shy of the Sahibs, and, if they exist at all, with good reason, as they no doubt are the principal supporters of the horrible human sacrifices before described. The general impression is, that there are no priests, excepting persons temporarily chosen for the performance of ceremonies for a particular occasion.

Adultery is said not to be known, and if a case occurred, it would be instantly punished with death, inflicted either by the injured party, or the people of the town to whom the guilty party belong. It is remarkable, that no temple is found in the country; in the plan of building, there is no thought of dedicating any house to the worship of any deity; and this country has been described as a land without *temples* or *priests*: whatever ceremonies take place, they appear to be performed in the open air, amongst the assembled multitudes. The character of the people has been differently described; some representing them as remarkably honest, and others as great thieves. Perhaps these reports, as applying to different persons, may all be true. I should think them not remarkably honest, if their behaviour to the Goomsara Rajah, above stated, be true. Robin Hood's maxim amongst such a people is likely to prevail,—

“The good old rule, the simple plan,  
That he should take who has the power,  
And he should keep who can.”

The law of theft, as explained to me, is summary enough. If any man finds another in his house stealing, he may, if in the act, kill him. After the things are really stolen, and the thief is discovered, the crime only involves the necessity of restitution, which is done, if necessary, by selling or otherwise disposing of the offender's property. This business is adjusted by a council of the village, at which the elders preside. This sort of primitive assembly appears to be the only court of judicature known in this country.

The custom of burning the dead prevails here to a great extent; few are buried unless young children. They are very tenacious of taking away the dead. Whilst engaged with our troops in the late disturbance they always, if possible, carried off their dead companions.

• (To be continued.)



## MR. BROWN'S JOURNAL.

28th.—Several visits to different members of our congregation, English and native; and several conversations on various subjects, but nothing particularly interesting to notice. Several of our poor countrymen are here on account of sickness, and one I have just visited. His mind seems affected, and he speaks feelingly of his condition; but I fear he does not fully know the plague of sin, and the depths of the deceitfulness of the human heart. May his mind be fully enlightened, and his hopes placed on Christ alone. At Durnapore I had to encounter a Brahmin, who appeared determined to have every thing his own way. He appeared intimately acquainted with his own shastras, and of course bigoted; but he heard, nevertheless, my account of the sufferings of Christ and his resurrection. He seemed particularly struck with the account of his rising from the dead. He did not seem to question the account of the resurrection; but appeared greatly surprised—he had never heard of Jesus and the resurrection, and the words of eternal life were strange to him. I trust the words will be continued in his mind. He seems an ingenuous and thoughtful man. An inquirer this morning—he says he will be a Christian, but he must, he says, “go and bury his father.” The manner in which he spoke this put me in mind of the man in the Gospel, and the circumstance suggested another meaning than that I usually attached to the passage. It did not appear that his father was ill, but only old, and might probably, from the course of nature, soon die, and he wished to perform, according to his country's custom, the funeral rites for his father, which being a Christian he could not do. I told him I could have nothing to do with this—he must make up his mind to be on the Lord's side or not, the responsibility was his own.

January 1st.—Preached this morning being New-year's day, from Matt. xxv. 14, 15, on the use of talents: we had a good congregation, and the time was a pleasant opportunity. The Lord smiles frequently, then our hearts rejoice in the Lord; this, however, is not our rest, and often are we cast down through manifold temptations and trials, a firmer reliance on providence, and a deeper sense of his abiding faithfulness and goodness is much wanting. In the even-

ing, we met at the Lord's table, and the opportunity was more than ordinarily blessed, a deep impression seemed to have been made upon one of the spectators present. That passage was deeply felt, “Many shall come from the east, and west, and north, and south, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of God, and ye yourselves shall be cast out.” To see Hindoos sitting down at the table of the Lord, and reputed Christians, at least those born and educated in a Christian country, remain as spectators, seemed to have deeply affected one of the English present, so as to determine him to seek a closer union with us. I pray that the Spirit may deepen these convictions, and finally establish him in the truth.

6th.—Engaged with an inquirer this week, whom I particularly wish to bring forward in the way. His mind seems docile and his heart open to conviction; but the young inquirer is often self-deceived, and thus, if from no other cause, sometimes a deceiver. One of whom I thought well of, has gone away: I fear back again to the heathen world. These circumstances are painful, and make us often weep. No very interesting opportunities in the town this week; and thus nothing to record. Pooroosootum is returned, and has thus again joined our Mission—he is a useful helper in the Lord.

7th.—I was at the Saturday market, a great multitude of people from the country were there; Pooroosootum preached to them a long time, and appears to have been heard with much attention. I went myself but was not able to speak; I therefore returned home, and spent an agreeable evening with a Christian friend at my house, whom I accidentally met with by the way. It is sweet in this heathen land, sweet indeed, to find a pious man, a lover of the Redeemer, and free from the confusion of the world. It is delightful to enjoy christian fellowship, the flow of soul, the interchange of kindred thoughts, aspirations and wishes, and to mingle mutual prayers and common thanksgivings to the same common Lord, is a great blessing; he was an Englishman and a member of the Independent denomination; but in India, rari-boni, (a pious man,) is a treasure, to whatever country or denomination he belongs. This is a sad place, and nominal Christians are as bad as the heathen if not worse.

8th.—Preached twice to-day in English, and Pooroosootum in the native language, the congregations were small all three times, and the day was altogether dull; but these seasons have their uses and may be sanctified.

9th.—We went to Gasona, but had but little encouragement: one old man seemed determined to dispute the point thoroughly, and we could do little beside answering his objections; and after a rather stormy time, we went home. There is a young man staying with me, an inquirer, a brahmin, who was formerly at Madras, and there first heard the word: for several years the seed lay in his mind without producing any visible effects; he knew nothing of missionaries after leaving Madras, until by accident speaking after the manner of men, and meeting with Pooroosootum in his wanderings, the young brahmin addressed him, and opened his mind to him. It appears that light and darkness had long struggled for ascendancy, long had he desired some one to lead him and explain to him, more perfectly, the way of truth. Pooroosootum was the man who could enter into his feelings, and having been in similar circumstances himself, he was able to anticipate his spiritual wants, and from his long experience, was well qualified to be his instructor. He is now, with his wife, staying with Pooroosootum, on my compound; he has already renounced caste, and though not yet baptized, he is numbered with professed Christians. I trust his baptism may take place ere long, but we all think that a little delay will be desirable; he has past the rubicon, and can never more be received into Hindoo society, and, consequently, can have little temptation to join in its follies and idolatries. May He who has (we trust) begun a good work in him, carry it on unto the day of full redemption. What a happiness it will be to meet these converted Hindoos in the kingdom of our father, to unite in the same song around the throne, in praising redeeming love for ever. Amen.

#### APPEAL FOR MORE HELP.

BY MR. SUTTON.

*Cuttack, May 8th, 1837.*

Dear brother Goadby,

We have just had our Annual Conference, and one part of our business was, as you will probably, ere this

reaches you, learn, to decide on the propriety of your brother John returning to England, if, after a little further trial in India, his health does not improve. This, in connexion with my own feeble health, has given rise to many anxious thoughts and feelings with respect to our Mission, and induces me to address once more our connexion and subscribers, through you, on this important subject.

Several years ago, I described the extent and character of our field of labour, and pointed out the number of stations absolutely necessary to be occupied in order to convey, with any thing like a reasonable prospect of success, the knowledge of the Gospel to the Oriyas. The field is, however, widening before us, and it may not be amiss again to advert to this subject. By a reference to the map of Orissa, given on the first page of the forty-second Quarterly Paper, it will be seen that our mission field is of a triangular form, lying between 18° and 22° North Lat., and 84° to 88° East Long. The extent of country requires at least the following stations and missionaries:—1st station, Midnapore, one missionary; 2nd, Jellasore, one; 3rd, Balasore, one; 4th, Bhuddruck, one; 5th, Jagapoor, one; 6th, Cuttack, two; 7th, Pipplee and Juggernaut, one; 8th, Berhampore, and either Ganjam or Echapoor, two. Hill Districts—9th, Goomsur, one; 10th, Kontiloo, one; 11th, Boad, one; 12th, Sonepoor, one; 13th, Sumbhulpoor, one; 14th, Singhboom, one.

The six last named stations we will leave for the present, under the hope that our American brethren may occupy them. The remainder cry aloud to us for help, and I know not how to acquit our connexion of the guilt of the blood of souls if all these stations are not speedily supplied.

According to the above plan, there would be nine stations, with a district of about forty miles long, the whole breadth of the province, and requiring ten missionaries: there ought to be twelve. That is, allowing two missionaries for Midnapore, Cuttack, and Berhampore; but I have only allowed two for Cuttack, as being absolutely necessary.

Towards these ten men, reckoning brother Goadby, we have just five on the ground, and the consequence is, that we can do nothing efficiently. We are stationed so far from each other,

that we cannot co-operate in our labours, are prevented from rendering mutual aid in difficulties and distresses, can seldom enjoy the advantage of personal converse and counsel, and if, from any cause, a brother's labours are suspended, we can afford no assistance towards supplying his lack of service. Were we stationed as near to each other as I have described, we should still be a long way apart, but able, on any particular emergency, to communicate with each other. I have no doubt that such an arrangement would impart to our missionary operations a tone and vigour which would produce the best results: it would be affording good ground of encouragement to persons inquiring about Christianity, that they should not, if baptized, be abandoned as sheep having no shepherd; and above all, it would approximate much nearer to what our Lord and Saviour doubtless expects of us in relation to the evangelization of Orissa. This province is given into our hands. God has long said to us, by his providence, Take it and cultivate it for me. The christian world have tacitly yielded to us this field of labour, and consequently, if we do not feel for it, pray for it, labour for it, and give for it, its wretched multitudes will go into eternity unblessed with the Gospel, and we must, at the Judgement seat of Christ, answer for our conduct in relation to them.

Do I hear any one say, You ask more than we can afford; our connexion is doing its utmost for the Foreign Mission! Probably some really think so; well, first look at what is really done for it. The Minutes for 1835 give 12,225 members, and our missionary income for that year was only £1076, averaging the enormous sum of 1s. 9d. a year, or 7 farthings a month for each member, supposing the whole sum were raised by the members; but the fact is, that not half is raised by them, so that it is very possible they contributed that year nearly three farthings a month each! I understand that the income has improved since, but the latest reports and minutes I have are for 1835.

For my proposed enlarged plan, we should need about £3000 a year for foreign expenses, distinct from the home ditto, viz.,—

Ten Missionary Families for salary, Pundit's wages, travelling expenses on missionary journeys, and postage, £200 each.....£2000

Allow for Schools to each Missionary £20 .....	200
Native Preachers .....	200
Printing expenses not provided for by other Societies .....	100
For Mission Schools at Cuttack, extra .....	100
Return or invalid Missionaries, extra expenses .....	400

Total, £3000

To raise this sum, I would propose the dividing the connexion into districts according to Conference, and suggest that each Conference raise its proportion of the amount. I suppose the connexion is by this time 13000. I would take 12000, leaving the other 1000 for home expenses,\* and reckon at five shillings per year for each member, which gives the exact amount of £3000. Five shillings a year, or five pence a month, to send the Gospel to the heathen! Is this too much? Can any man say so to himself, even without his cheeks being tinged with the deepest blush of shame? Will this sum suffice to send the Gospel to so many dying heathen, and shall it be withheld? Who cannot give five shillings a year without missing it, or at least by abstaining from expending it in some useless way? or if there be a few in the Churches so poor, are there not enough who can easily pay for a dozen such defaulters? Brethren, when I look at your Missionaries dying through the cares and anxieties pressing upon them; when I look at the wretchedness and wickedness around me; and then think of the command of Christ, and your ability to do so much more than you do, I am filled with grief, and surprise, and pity, and dismay. I shall probably live but a little while longer to beseech you to do more: this is perhaps my last appeal to you, and I make it under the impression, that if it be not regarded, there is no subject will so overwhelm you with regret and shame in the eternal world as your sinful apathy, as a body, to the spreading of the Gospel among the heathen.

Yours,  
Faithfully and affectionately,  
A. SUTTON.

\* N. B.—If the expenses of outfit and passage cannot be met in any other way, there is the whole christian world to appeal unto, while the last named £500 are contingent.

## MR. JOHN GOADBY'S ARRIVAL.

WE are extremely thankful to announce, that letters have been received from this missionary, dated Feb. 6, announcing his arrival off the British shores. The vessel was then "off Falmouth" in Cornwall. Of course the ship had still to make her way up the channel, and it is possible our brother may not land for a week or two after the date of his letter. Though the voyage had been rough, and the ship's company had been obliged to cast their guns and some of their heavier cargo overboard, it gives us pleasure to state, that Mr. and Mrs. Goadby are in "much better health" than when they embarked.

Since the above was in type, our brother and sister have safely arrived, leaving the ship wind-bound at Portsmouth.

THE LAST LETTER OF MISS  
KIRKMAN.

We cheerfully comply with the wishes of the relatives of our estimable young friend, in inserting this letter, though, instead of being on the shores of England, we would hope, she, and brother and sister Lacey, are by this time, on the shores of India. The spirit of holy devotedness to the welfare of the heathen, and of satisfaction with the course she has chosen, is very pleasing.

*"On board the Royal Saxon,  
Sep. 14th, 1837.*

"My very dear parents,

As we do not expect to call at the Cape, and it is not certain that we shall be able to send letters before we reach India, I cannot allow the present opportunity to pass without writing to you. We have now been on board ten days, and have arranged our furniture, had our couches, boxes, &c., made secure, and have also commenced our employments. I read Orah twice, and Bengalee once, in the day. At present they take some time preparing, but I suppose the difficulty will be lessening every week, and then I shall have more time for sewing, reading English, &c. I can assure you I have taken exercise every day, when the weather would permit. My dear father's last charge, dictated, as I well knew, by the strongest affection, will operate, I trust, as a more powerful check, than a thousand long lectures on the subject from other sources.

It often happens that vessels are a considerable time in getting from Gravesend to Portsmouth, and from there in clearing the channel. This has been the case with us. The wind has blown from the West, (or nearly so) recently,

which is just contrary in our present position. This delay has not been entirely without advantage. Yesterday the Captain allowed us to go on shore, (but Mrs. L., was unable to accompany us on account of the children.) We stepped on shore at Ryde, a beautiful town in the Isle of Wight, and from thence in a Steam Packet to Portsmouth, a distance of about five miles. In Portsea, which joins Portsmouth, we found Mr. and Mrs. Burton; Mr. B., had a few minutes before received a letter, informing him we were on our way to India; he was regretting that he should not see Mr. Lacey, and when he met us at his study door, he seemed overwhelmed with surprise, and at the same moment assured us it was a pleasing one. Mrs. B., soon made her appearance, and the few hours we spent beneath their hospitable roof, will not soon be forgotten. The same evening Mr. Lacey preached for Mr. B. We were pleased to see so good an attendance, although, owing to various circumstances, it was not so good as usual. The people appear to be much attached to their minister, which is always a good sign, providing he is worthy of their regard. We were gratified on standing once more on dear England's shores. It renewed many tender associations, and recalled many absent friends, and we seemed almost to forget that we were 180 miles from you. I had almost forgotten to say, that we returned to the Royal Saxon this evening. I have heard that there were four Independent missionaries and their wives sailed in the Broxburgberry Castle; on some accounts it would have been exceedingly pleasant to have gone by this ship, (in which you will remember, our passage was taken;) but there are two circumstances which induce me to feel perfectly satisfied with

the arrangement ; one is, I have a small cabin to myself, instead of half a large one, which I very much prefer, unless I could ensure a very agreeable companion. The other is, our services were not at all needed in the ship just referred to, while in this, I am not aware, that there is a single person decidedly pious, except our own party. I would especially solicit your prayers, that Mr. Lacey's preaching and all other efforts we may make, be much blessed, and that some deathless souls may have to praise God throughout eternity, that we were disappointed in going by the Broxburgherry Castle. We have, including twelve or thirteen passengers, forty persons on board. A Surgeon ; an Officer, going to Bengal ; a young Frenchman ; Mrs. Renuie, the Captain's wife ; and Miss Quinton, who has lost her parents, and is going to reside with her brother in India ; and two servants, who are returning to India, are the passengers, none of them oppose preaching, and Mrs. R., expressed herself as being pleased with the sermon last Sunday. I often think of, and talk of you, and a number of other friends, and sometimes I dream of you. I knew that friends in England were dear, but I did not know, until I left her shores, how precious they were ; still I feel perfectly satisfied as to the steps I have taken.

As the presence of God can alone make us truly happy, I may, if blessed with that, be happy both here and in India.

Sept. 15th, the wind bids fair for an alteration, and we are now thinking of moving onwards. Mr. and Mrs. L., unite in kind regards. They are well.

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#### MARTYRDOM IN MADAGASCAR.

We feel that it would be superfluous for us to offer any remarks on the following article, extracted from the publication of the Directors of the London Missionary Society. Surely now in Madagascar, as well as formerly in Asia and in Europe, "the blood of the martyrs" will be "the seed of the Church."

Our latest intelligence respecting Madagascar, contains so much that is deeply affecting, that we feel it due to the members of the Society, to the Christian public, and especially to the suffering, but faithful little band in that extensive island, to present a statement of the claims of the Native Christians

there, to the devout attention and affectionate sympathy of the British Churches.

Never since the existence of the London Missionary Society has a more intense feeling been created at the Board of its Directors, than was produced on Monday evening, the 8th ult., when communications were made and letters read, detailing the rigorous proceedings of the Government of Madagascar against the disciples of the Redeemer in that country. Suspending all other business, and acting under deep emotions, that will not soon be forgotten, it was felt to be a solemn duty, to bow in prostrate humiliation before God, and to pour out supplications at the throne of Grace on behalf of that hallowed cause, which the enemy is attempting to crush, and of the persecuted flock now "resisting even unto blood." Yet, mingled with tears of sympathy, and earnest prayers, that God would speedily interpose and rescue his flock from the cruel purposes of men who "would swallow them up," were tears of chastened joy and triumph, that, by the grace of God, the first fatal persecution in Madagascar, has revived the spirit of the primitive Church, and produced, in the undaunted steadfastness of its first victim, a fresh demonstration of the efficacy and truth of the Gospel. RAFARAVAVY, an early convert, an honoured female saint, has, like Antipas, *proved faithful unto death*, and has received the crown of life. Many of the native Christians have been called to suffer imprisonment, loss of liberty, and confiscation of property. As yet the history of this persecution is unstained by the record of a single instance of apostacy. God has upheld the faith and patience of his servants in the hour of trial ; and, sustained by the consolations of the everlasting Gospel, they have looked at terrors without dismay, and emulated the examples of the confessors and martyrs of primitive ages, who from beneath the altars still cry, "How long, Lord !"

"It is now three years since the flame of direct persecution burst forth with violence against Christianity in Madagascar, by the publication of an edict suppressing all Christian instruction in the country. Sincerely as we lamented this, we could not despond as to the issue. Our hope was sustained, not only by a review of the past history of the Church, and by the remembrance of the animating assurance of its divine Founder, that the very "gates of hell shall not prevail against it," but by our acquaintance

with facts of a most cheering and satisfactory character, which we did not feel at liberty to publish.\*

All public worship being forbidden by the edict of 1835, those who had professed faith in the Saviour were reduced to the alternative of meeting death by direct opposition to the mandates of the Sovereign, or maintaining, in private, the use of the few means of religious improvement remaining among them, or created by their own zeal and affection. Thus, neither provoking the threatened displeasure of the Queen, nor timidly shrinking into entire concealment, a few were in the habit of meeting on the Sabbath, on a mountain at some distance from the Capital, for the purpose of reading the Scriptures, singing, and prayer. These have lately been detected; and the circumstance has led to further search. A box of Christian books, found near the residence of the eminent Christian woman already mentioned, led to her apprehension and imprisonment; her house and property were immediately given up to plunder; and she herself, after several days of suffering inflicted with the view of extorting from her a confession of the names of her companions, was sentenced to an ignominious death, by the hands of the common executioner. Fifteen others had been apprehended, and condemned to the utter and final loss of liberty, never to be redeemed by their friends; and with the further stipulation, that, if transferred to other masters, it shall be on the condition of their being compelled to labour from morning to night, to the utmost limits of their strength. Their property has been also confiscated.† Of those who were married, their wives and children, whether professing Christianity or not, were also reduced to slavery, but with the mitigat-

ing circumstance of permission to be redeemed. The total number thus affected is said to amount to nearly one hundred.

Strong, however, as are the claims of these suffering survivors, if, indeed, they yet survive, the strongest interest seems to concentrate around the closing days of the honoured proto-martyr of Madagascar, Rafaravavy. Placed by the unrighteous deed of "them that can kill the body only," beyond the reach of further vengeance, we feel at liberty to give a more detailed account of her previous history and conduct.

From the time of her having embraced the truth as it is in Jesus, which was about seven years ago, she gave the most satisfactory evidence of the power of the Gospel in its transforming influence, and in her whole deportment honourably exemplified the Christian character. Mild and open in disposition, yet energetic and persevering, and endowed with highly respectable natural abilities, she presented one of the happiest illustrations of native character the Missionaries had met with, and, under the influence of religion, one of the most satisfactory examples they could desire of success in their ministry; all who saw her beheld a heathen who had been brought from darkness to light, and was filled with the fruits of the Spirit. Her prayerful efforts in the behalf of others, sustained by her own consistency of deportment, could not be and were not without effect. Should prudential reasons continue to restrain us from saying more at present, yet the day that will reveal the secrets of all hearts will disclose her labours of love, and the blessing with which they were honoured of God.

In the summer of 1836, her faith and patience were put to a severe test, endured the trial, and were found more precious than gold though tried with fire. An accusation was laid against her before the Government by some of her slaves, of her having observed the Sabbath, retained and read a copy of the Scriptures, and conversed with some of her companions on religious subjects. These were the crimes laid to her charge. She denied not, but confessed the truth of the accusation, and neither the grey hairs of a parent, a zealous idolater, could persuade, nor the frowning threats of the Sovereign, could terrify her into an abandonment of her profession. In daily prospect of death, she then remarked to a beloved friend, to whom she was

\* The reason of this silence may be found in our being aware of the frequency of communication between this country and Mauritius, and between that colony and the Island referred to. It may suffice to allude to this as the reason for abstaining, even now, from details we else should feel it most suitable and gratifying to communicate.

† According to the custom of Madagascar, when the property of a criminal is confiscated, a certain portion—one tenth—is distributed among the civil officers. It is a circumstance of considerable interest, that in the present instance, when the legal portion of the confiscated property was offered to the parties above referred to, few could be induced to accept it,—only some of the most profligate would touch what appeared to have something sacred about it.

accustomed, amidst mutual tears, to pour out the feelings of her heart, that as to her life she felt indifferent; that if her blood were to be shed on the land, she trusted it might be the means of kindling such a feeling of interest in Madagascar as should never be extinguished. "Did not the Saviour forewarn us," said she, "that we should incur the hatred of all men for his sake? The Son of God has died in our stead, and that will shortly redeem us from all our sufferings. I know in whom I have believed; and though my blood be shed,\* the word of God must prosper in this country." She added, with great feeling, "Pray for me, that if it be the Lord's will I should suffer now, that he would take my soul to himself; but that, if I am spared, I may live more than ever to his glory." Nothing grieved her, she remarked, so much as the spiritual state of those around her; and that the immediate prospect of martyrdom itself was less painful to her than seeing all her connexions living in wickedness.

The Queen did not, at that time, think fit to inflict on her the punishment of death. She was condemned to be "very ilana," that is, a pecuniary fine was imposed, equivalent to half the amount of her estimated value if sold into slavery, and she was severely threatened, and warned, that "Though her life was spared, she should be taught a lesson not to trifle with the edict of the Queen."

Scarcely could a more striking example of Christian forgiveness and meekness be found in all the records of the Church, than she displayed on this trying occasion. While many of the members of her family, indignant with her accusers, as slaves who ill requited former kindness, threatened punishment, she assured them, on her liberation, that she cherished no resentment, but freely and fully forgave them. She sought divine mercy on their behalf, earnestly admonished them, affectionately prayed with them, endeavoured to lead them to repentance, and to direct them to the Saviour. Her exemplary Christian spirit towards her accusers, besides forming a further proof of the reality and the elevation of her piety, has also left satis-

factory evidence that her holy labours were not in vain.

After this sketch of her career, it will not create surprise to hear that the continued persecution, which has now burst forth with increased violence, should have found her among its earliest victims. Rafaravavy has the honour of being the first martyr of Madagascar. It was near her residence that the prohibited books—the Scriptures, with other publications issued from the Missionary press—were found. On her the vengeance of the Sovereign has been inflicted, and she has fallen under the spear of the public executioner; but her spirit has joined the company of the redeemed in glory, who have come out of great tribulation. Her last moments are thus described in a letter from Mr. Johns:—

"On the books being found near her house, her entire property was given up to plunder, her person secured, and her hands and feet loaded with heavy iron rings. She was menaced in vain during a period of from eight to ten days, to induce her to impeach her companions. She remained firm and perfectly composed; and was put to death by spearing, on the 14th of August, 1837. She had said repeatedly by letter to her friend, Mrs. Johns, 'Do not fear on my account. I am ready and prepared to die for Jesus, if such be the will of God.' She was most wonderfully supported to the last moment of her life. Her age at the time of her death was thirty-eight years. Many even of the old people remarked they had never seen any one so 'stubborn' as Rafaravavy, for although the Queen forbade her to pray, she did pray even when in irons, and continued to preach Christ to the officers and to the crowd that followed her for nearly three quarters of a mile, from the place of public condemnation to the place of common execution. Here she continued to pray and to exhort all around her to believe in Jesus Christ, even till the executioner's spear, thrust through her body, deprived her of the power of utterance."

In relation to her death, Mr. Baker justly remarks:—"Never did a Christian martyr in the annals of the Church, suffer from motives more pure, simple, and unmixed with earthly alloy. She had never heard of any after-glory of martyrdom on earth. No external splendour had been cast around the subject in her mind, by reading any lives of

\* In speaking of her death, she employed a term which also contained allusion to the fact of her body being left at the place of execution to be devoured by the dogs that swarm in the neighbourhood.

martyrs. All was to her obloquy and contempt. Her own father and relatives to the very last accused her of *stubbornness*. The people generally regarded her as *stubborn*, and worthy of punishment even on that account. She had no earthly friends to support and cheer her. She was not poor in outward circumstances, and by recantation and by humbling herself to beg pardon of the Queen, she might very probably have saved her life. But her whole heart, as her letters testify, was filled with the love of Jesus. She endured as seeing Him who is invisible. Her letters are composed principally of passages from the gospels and epistles, and these, doubtless, under the influence of the Holy Spirit, where the entire support of her mind in the last hour of trial. If 'the blood of the martyrs is the seed of the Church,' we may trust that Rafaravavy will not have died in vain. She died directly and exclusively in defence of the Gospel."

The events of deep and solemn interest which have occasioned our present communication will not be regarded as

affecting the members of the London Missionary Society only, but will, we are persuaded, appeal with equal force to the disciples of Christ in every section of the Church in our own beloved country (once the scene of similar cruelty and suffering for His name's sake)—the churches of Europe, America, and the entire fellowship of believers throughout the world will also devoutly respond to the reiterated plea of their brethren in bonds. All true Christians are members of but one body, and the unity and oneness of that body, so beautifully and strikingly illustrated by the Apostle in the declaration, that "whether one member suffer all the members suffer with it," will, we feel assured, be exemplified on this occasion; and throughout that body the most tender and hallowed sympathies will be felt, and fervent and united prayer will arise until the Lord shall come forth out of his place, make bare his holy arm, and effect deliverance for those who are now drawn out unto death, and ready to be slain.

## MISCELLANEOUS MISSIONARY INTELLIGENCE.

AMONGST THE CHINESE AT MALACCA the Gospel is making pleasing progress. A half-yearly communication to the London Missionary Society, from Messrs. Evans and Dyer, reports a good attendance at worship—the issuing of 9,928 vols. of parts of the Holy Scriptures—the baptism of twenty Chinese converts—the attendance of 495 scholars, and various other indications of success.

THE SUBSCRIPTIONS FOR A MISSION SHIP, to be employed by the London Missionary Society in the great Pacific, in exploring its islands—visiting the various Missionary stations, &c., and which will cost £3000, is progressing well. Earl Fitz-William has given £100 towards it. Several handsome donations have been received, for its purchase and cargo.

EMBARKATION OF REV. DR. PHILLIP AND FRIENDS FOR SOUTH AFRICA.—Since the embarkation of the Rev. Charles Mead, and the brethren and sisters by whom he was accompanied on his return to India, as intimated in the Magazine for December, another company of the missionary brethren who received the parting salutations of the friends of

the Society, at Exeter Hall, in October last, have taken their departure from this country. On the 25th of Nov., the Rev. Dr. Phillip, Rev. James Read, Rev. G. Schreiner and Mrs. Schreiner, with the Chief Tzatzoe, embarked in the *David Scott*, Spence, for the Cape of Good Hope, followed by the prayers, solicitudes, and affections of many of the friends of the Redeemer in this country. To His unflinching care they have been committed in passing over the great deep; and it is earnestly hoped they will be preserved in safety to that land where the Lord has fixed the bounds of their habitation, and become in his hands the honoured instruments of far more extensive good than has yet been realized on behalf of the numerous tribes of Africa.

THE FOLLOWING MISSIONARIES from the London Missionary Society, have recently embarked for stations in Jamaica and the West Indies. Revs. B. Franklin, J. Morris, W. Okell, T. Henderson, and the wives of the three latter.

MR. KALPHEZER, a Lutheran missionary, was baptized at Monghyr, in Bengal, in July last, by Mr. Leslie, the Baptist missionary.



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THOUGHTS ON THE PROGRESS OF CHRISTIANITY.

No. II.

THE impediments to the final triumphs of Christianity, which we promised to notice in this paper, form an immense subject of painful meditation. It will scarcely be possible, within the compass of three or four pages, to present even a sketch of it.

1. The dishonour done to Christ by the immorality of those who are called Christians, is doubtless a sort of national obstacle. "The name of God is blasphemed among the heathen" through nations which profess to belong to Christ. The records of history, and the facts of observation, prove that professedly christian nations can engage in horrid and bloody wars; that in asserting a national pre-eminence, revenging an insult, or extending national power, they can, no less than untaught pagans, carry fire and sword through extensive provinces, filling the air with the cries of widows, and the execrations of the oppressed; and that though they "may abhor idols," they can, as the British Government in India now does, patronize idolatry, superintend its worship, and accumulate enormous wealth from the taxation of its miserable pilgrims. These facts are as notorious as the sun in the heavens; and when missionaries go forth to proclaim the name of Christ, it is not to be wondered that Mahometans should set in opposition to his claims the pretensions of the false prophet, or that even the heathen should bring their imagined divinities into competition. O, inhabitants of Britain, when will you learn that he is not a Christian who is one outwardly; neither is that baptism which is alone, separate in the subject of it from internal grace, and only outward on the flesh; but he is a Christian who is one inwardly, and baptism is that of the heart,

in the spirit, and not in the letter, whose praise is not of men but of God.

2. The union of Church and State, as it gives a false idea of the nature of Christianity, is a great obstruction to its progress. It is owing to this alliance that the whole nation is considered to be christian, and that the acts performed by ambitious and avaricious statesmen, in total defiance of the principles of the Gospel, are viewed by the heathen as deeds sanctioned by the christian religion. We refer not, particularly, to the proceedings of British Senators, but to the well-known fact, that in every age deeds of rapine and blood have been perpetrated by nations calling themselves Christians; and we maintain, that if Church and State had not been united, there would have been no ground for even imagining that Christianity allows of such crimes. Look at Ireland. The oppressions which the Catholics have endured cause them to hate the very term protestantism; nor can it be doubted, that in many parts of the world, the oppressions which people have experienced from professedly christian states have caused them to hate the name of Christ. The principle of the union is bad. In those cases in which the religion is false, it operates as a barrier to the introduction of the true faith. Witness its effect on the Government of Madagascar, which it is even now inducing to persecute unto death the best of characters in defence of idolatry, the religion of the State. The incorporation of the true religion with civil Governments is almost equally pernicious: it generally occasions persecution. It is attempting to bring together things which can no more coalesce than fire and water; and the effect is to introduce corruptions both into Christianity and civil polity, and to form a most tremendous and appalling obstruction to the progress of revealed truth. It hinders the cause of Christ not only by giving a false impression of the nature of his religion, and fomenting strifes, but by subjecting the ministry to the controul of ambitious statesmen, and by preventing the exercise of scriptural discipline. Seven-tenths of the livings belonging to the Established Church of England, for instance, are at the disposal of officers of the crown, and are distributed, not with a view to promote the interests of piety, but to augment the influence of the party in power. The qualifications which determine the choice of the patron are the political opinions and family connexions of the clergyman, and not his learning, piety, and zeal. The consequence is, that though many of the evangelical clergy are examples of pastoral fidelity, the majority of their brethren in office are a reproach to the christian name; and instead of being stars in the right hand of Jesus, they are mere satellites, which borrow all their lustre from earthly governments, and move around them

in servile subjection to their will. It must be apparent, that a system of patronage which prevents, in so many instances, the exercise of christian liberty in the choice of a pious and efficient ministry, is an awful obstruction to the progress of Christianity; nor does it operate less banefully in preventing the exercise of church discipline. But our immediate object does not require us to dwell on the evils of a religious establishment: only we maintain, that something ought to be done to separate the name of Christ from the odium it obtains by being associated with every base and horrible character in the community; and that this separation can never be effected so long as the union of Church and State, and the practice of infant aspersion, as performed in the Establishment, encourages every one to call himself "a Christian, a member of Christ, a child of God, and an inheritor of the kingdom of heaven." It may, perhaps, be deviating from strict argumentation to add,

3, That the encouragements given to intemperance and Sabbath-profanation, are in our country terrible hinderances to the progress of divine truth, and that they call on Christians to discourage these practices as much as possible. The astounding fact mentioned in our last number, that these vices in our British seamen are every where found to be the worst counteractives of missionary operations, ought to produce a deep impression, and lead us to ask whether the Christian Church has done its duty to that part of the community. The effect of these sins at home is equally pernicious. Intemperance goes forth like a contagious disease, destroying public health, producing insanity, and disqualifying men for the practice of every social virtue; while in most of our large towns, Sabbath desecration, swelling like a mighty flood, threatens to overwhelm all the institutions of piety. Every one confesses the prevalence of drunkenness; but many object to joining Institutions for the suppression of it on account of the pledge required. Might not those who feel this objection (the writer is not one of them) still aid the good cause by calling temperance meetings, delivering solemn addresses, stating affecting facts, circulating temperance tracts, and, without requiring any specific pledge, taking the names of those who agree to help in the suppression of the sin. Let the existing Societies continue; and may heaven bless their honest, zealous exertions; but might not those who object to the pledges, partly because they are of the nature of an oath, partly because they are so often disregarded, and partly because they fear they should at times be made to feel painful scruples even in taking what is needful for health, still aid us by their talents and influence in the ways specified? Again, magistrates might aid in removing these obstructions to the progress of religion. Were they to exert their authority as

they ought to do, they could, by suppressing many of the gross and indecent exhibitions of sin, diminish the power of temptation. We are not recommending the principle of persecution. There are effects of intemperance which are polluting to the eyes and ears of our sons and daughters as they pass along the streets; and surely the civil power may remove these evils. Ought it not to protect the virtue of the community? Ought it not to *prevent*, as well as to punish crime? The question, how far it ought to interfere in enforcing the observance of the Sabbath is a very delicate one; but if, as all admit, it ought to protect people in the enjoyment of their religious privileges, it ought to take care that the poor man is not compelled to work on the Lord's-day. When persons voluntarily employ the hours of the Sabbath in the pursuit of gain, the sin is their own; but when masters, by suspending the continuance of employment on the condition of Sunday labour, constrain their servants or workmen to desecrate its sacred hours, they act the part of cruel persecutors. The Creator, who commands the poor to work six days, has given them the seventh as a day of holy rest; and to force them to labour on this day also for a bare maintenance, is, in the sight of God, not only to persecute, but to rob them of his precious gift. If there be no law to punish such masters, magistrates cannot interfere; but let Christians declaim against the sin, and let them encourage magistrates to punish those acts of intemperance, sensuality, and Sabbath-profanation, which do come within the cognizance of the law. "Vice," says Job Orton, "is a mean and sneaking thing; and a resolute Christian, who is zealous for the Lord of hosts, will be had in reputation by those whom he is even the instrument of punishing. I heartily wish we had more christian courage and self-denial, that we may bring to punishment those who contemn God, and may 'rise up against those who rise up against him.'"

4. The prevalence in the Christian Church of certain sins by which the Holy Spirit is grieved, may form hinderances to the Gospel. There is reason to fear that we grieve Him by the coldness of our prayers. We know we can accomplish nothing without his influence, and that he has suspended the promise of a copious supply of it on our united and importunate supplications; but instead of coming together to pray with one accord as the Apostles did previous to the day of Pentecost, we suffer the low state of religion to continue, hear the cry of souls dropping into hell, and see the abounding of iniquity with comparative indifference of mind. O where is the wrestling spirit of prayer? How cold are our desires compared with those of Daniel, Ezra, and Nehemiah, previous to the revival of religion in their days! The great desideratum of the

Church is the copious communication of divine influence to dissolve the frost of our selfishness, to enlarge our affections, purify conscience, enlighten the understanding, increase our energy, and send us forth as instruments of great good to the world; and it is certain that were we to pray with more fervour, and to be more conscientious in conforming to the light we have, the blessing would not be withheld. To those that have would be given, and they would have abundance. But the truth is, that many members of Churches are not particularly desirous to rise to eminence of christian character, or to be extensively useful. The utmost scope of their ambition is just to sustain a decent profession, and possess a little power in the Church to which they belong. They are not anxious to do all their work on the Saturday, so as to be prepared for the Lord's-day, and enabled to enjoy all its precious privileges with a mind free from distraction and worldly care. They are not careful to train up their children in the fear of God; and when they pray for them, it is not with the wrestling importunity of vehement desire for their conversion. When they put them out as apprentices, they scruple not to place them with ungodly masters, and in circumstances of great temptation. Anxious only about their worldly intererets, they consider not that they are thrusting them into the mouth of "the roaring lion." There are also many members of Churches who are so wedded to old plans, and so much afraid of innovation, that they will neither tax their own invention, nor encourage the ingenuity of others, in devising schemes for the revival of religion. Now all this must be grieving to the Holy Spirit, who calls upon us to exert ourselves in the good cause. It is indeed true that purity and blessedness are the results of emanations from the Supreme Mind; but it is accordant with universal analogy to assert that they proceed in conjunction with human agency. There are two sorts of means to be employed: first, the Church of God, regarding the world as a moral wilderness, must proceed to the work of spiritual cultivation with redoubled diligence by preaching the word, disseminating truth in every possible way, and exerting the whole power of its moral influence on the wide-spread desolation around it, entreating, at the same time, the dew and the rain of divine grace; and second, as we have to deal with deathless, active spirits, who are personally responsible, we must urge them to use means for themselves, and to entreat the aid of the Holy Spirit. The indolence that keeps us from employing human agency is equally culpable with the presumption that induces us to restrain prayer. "As omnipotence," says one, "could, if it would, convert all men, my exertions are not necessary." What an egregious fallacy! On this principle, you may say,

as the same power could, if it would, exalt barbarious nations to civilization and intelligence, all attempts to spread the Gospel, or diffuse the light of knowledge, are unnecessary; and as it could, if it would, convert the barren parts of the earth into scenes of fertility and beauty, the hand of cultivation is not needful. We lose ourselves in abstractions instead of inquiring what is the established mode of divine procedure; and though we know that the use of means, in order to an end, is the great law of the universe, we none of us employ our talents as diligently as we ought to do; and though the Scripture teaches that divine influences are dispensed in answer to prayer, we do not seek them with unwearied importunity. Many other obstructions might be mentioned, but our space is occupied.

Reader, permit us, before we conclude, to make a personal application of the preceding observations. Are you hindering the progress of truth by your own inconsistency of character? Remember nothing does more harm to religion than the sinful conduct of its professors. So convinced was the Apostle Paul of this fact, that though he braved every storm of persecution with noble heroism and intrepidity, he cried like a child when he thought of the wickedness of professed Christians. Are you diminishing the effect of your personal influence on society by voluntary association with the wicked? In the transaction of business, there must be intercourse with persons of every character; but it is not necessary to identify ourselves in principle and spirit with the ungodly. Recollect, that in proportion as Christians are separate from the world, their power over it is increased. As the union of Church and State corrupts both, so the union of believers with unbelievers is an injury to both. The former it carnalizes, and the latter it prepares to think lightly of religious principle. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty." Are you trying to induce some persons, rich or poor, to give up Sabbath-breaking, and turn from habits of intemperance? Is there no poor man or woman whom you could persuade to begin to attend a place of worship, and who, if he or she were reclaimed, might be the means of reclaiming a partner in life or children? Is there no boy or girl whom you could take by the hand and introduce into a Sabbath-school? Say not that you can do nothing. Act on Cecil's maxim, "Trust and try;" put forth effort in dependance on divine grace, and you will find every difficulty give way. But if you refuse, you will yourself be one of the obstacles to the progress of Christianity; for he that gathereth not with Christ, scattereth abroad.

W.

## THE MISSIONARY HINDERED IN HIS WORK.

THERE is now exhibited at Leicester Square, London, a panoramic view of the Bay of Islands, in New Zealand, which displays the effects of christianity in multiplying the temporal comforts of man. On one side we behold a wild uncultivated tract of country, where the natives, half naked, are engaged in a frantic dance; their eyes fierce and wild, their countenances ferocious, their skin tattooed, and the weapons of savage warfare lying around them. While on the other, we perceive a missionary settlement where the soil is cultivated, and laid out in enclosures; the houses, and a church of European construction, stand in order, and the people with gentle manners are pursuing their peaceful avocations. On an intervening spot, is a missionary with a bible in his hand, proclaiming those truths, which through the energy of the Eternal Spirit, have effected so glorious and benign a change, both in the habits of the people, and the state of the country. While gazing on this delightful contrast, our attention was directed by a stranger, to the murders, miseries, and contaminations, which the aborigines were doomed to suffer from their intercourse with the crews of our whaling vessels, with our runaway sailors, and runaway convicts. The following narrative will illustrate the truth of this observation; and while it evinces the deep depravity of human nature, will shew how hard is the battle which the church has to fight in order to secure the universal triumphs of the cross.

“In December, 1830, a Captain Stewart, of the brig ‘Elizabeth,’ a British vessel, on promise of ten tons of flax, took above 100 New Zealanders, concealed in his vessel, down from Kappetee Entry Island, on the Middle Island, to a tribe with which they were at war. He then invited and enticed on board the Chief Takow, with his brother and two daughters. When they came on board, the captain took hold of the chief’s hand in a friendly manner, and conducted him and his two daughters into the cabin; showed him the muskets, how they were arranged round the sides of the cabin. When all was prepared for securing the chief, the cabin door was locked, and the chief laid hold on, and his hands were tied fast; at the same time a hook, with a cord to it, was struck through the skin of his throat, under the side of his jaw, and the line fastened to some part of the cabin: in this state of torture he was kept for some days, until the vessel arrived at Kappetee. One of his children clung fast to her father, and cried aloud. The sailors dragged her from her father, and threw her from him; her head struck against some hard substance, which killed her on the spot. The brother, or nephew, Ahu, (one of the narrators) who had been ordered to the fore-castle, came as far as the capstan, and peeped through into the cabin, and saw the chief in the state above mentioned! They also got the chief’s wife and two sisters on board, with 100 baskets of flax. All the men and women who came in the chief’s canoe, were killed. Several other canoes came off also with flax, and the people were killed by the natives of Kappetee, who had been concealed on board for the purpose, and by the sailors who were on deck, and who fired upon them with their muskets. The natives of Kappetee were then sent on shore with some sailors, with orders to kill all the inhabitants they could find; and it was reported, that those parties who went on shore, murdered many

of the natives; none escaped but those who fled into the woods. The chief, his wife, and two sisters were killed, when the vessel arrived at Kappete; and other circumstances, *yet more revolting*, are added.

Governor Darling, forwarded to Lord Goderich, the account of this dreadful affair, together, with the depositions of two seamen of the brig 'Elizabeth,' and those of J. B. Montefiore, Esq., and A. Rennie, Esq., merchants of Sydney, who had embarked on board the 'Elizabeth,' on its return to Entry Island, and had there learned the particulars of the case, and seen the captive chief sent on shore, and had been informed that he was sacrificed. Their depositions tally, in all important points, with the story of the New Zealanders."

Alas! how great are the obstructions raised to the progress of the gospel! How little does England understand the extent of her responsibility! Not only is it true that the sun never sets upon her dominions, but her influence is commensurate with the bounds of the habitable globe. When will she understand that this mighty power is given her not for the purpose of self-aggrandizement or self-indulgence, but for the good of mankind at large. The fact above narrated, is only one out of a multitude of a similar description; and were the British government to employ its soldiers in restraining the fierce and lawless passions of our seamen and of British settlers, both in our numerous colonies, and in islands visited for purposes of trade, it would be serving our species more effectually, than it is by employing that force to keep the poor West India slaves in subjection to their cruel tyrants. W.

### STRIKING PROGRESS OF THE BIBLE SOCIETY.

THREE hundred years ago, Henry the VIII, placed six copies of the Scriptures in St. Paul's Cathedral, in order, as he said, that the inhabitants of London might have an opportunity of reading the Word of God for themselves. So liberal a supply as six copies for the whole Metropolis, had not been previously made. In the year 1838, there are issued from Earl Street, the grand depôt of the British and Foreign Bible Society, not less, on an average, than three copies every two minutes in the year, ninety every hour, and 2160 every day, with the exception of Sundays. A constant stream of the water of life to that extent is thus constantly, day and night, pouring forth from that one fountain, upon this perishing world. Considerable pains by men of eminent talent have been taken to compute, as near to accuracy as possible, the number of copies of the Scriptures which were in existence thirty-four years ago. The result of their calculation is, that there were about four millions of them: but at present, the Bible Society itself has issued not less than sixteen millions of copies. At the beginning of this century there was no Bible Society in existence; but now, on surveying all parts of the world, we find not less than six thousand two hundred of these institutions, including associations and auxiliaries. At the period just mentioned, the bible had not been translated into more than forty-nine languages and dialects; but at the present time, it has been rendered into not less than one hundred and fifty human languages. Observe this fact; one hundred and fifty of the nations and tribes of the earth, may in their own tongues read the wonderful works of God! What hath God wrought!



## THE STRENGTH OF FILIAL AND PARENTAL AFFECTION.

IT has been from remote ages the care of the Chinese to inspire the minds of their children with deep sentiments of filial affection. The reports of missionaries assure us, that filial love is in China, what patriotism was in Lacedemon and Rome; an all-absorbing principle, from the influence of which the most daring deeds of courage are performed, and the utmost fortitude under suffering exemplified. The following are remarkable illustrations of the power of this affection.

A little village, inhabited by Fau-Toun, was in danger of being taken by storm by an approaching enemy. He prevailed on his aged father to fly, in order to save himself. The good old man being exceedingly feeble, and almost unable to walk, he took him up and carried him along, but unfortunately took the way by which the enemy was advancing. The father on perceiving this, said to Fau-Toun, "My son, we are lost, and have now no means to escape; as thou art young, leave me while there is yet time to save thyself." The son was unable to take the resolution of abandoning his father; so seating him on the grass, he placed himself before him, and prostrated himself before the soldiers as they advanced, and cried out, "It is not my life I ask, but that of my aged father." The father in his turn threw himself on his knees, and with sobbing cried, "My son is young, and could have saved himself but for me. I have no regret of life—take that if you will—but spare my son."

One of the soldiers lifted up his sabre to aim a blow at the head of the father; Fau-Toun shielded him with his body, and thus warding off the blow, it fell partly on his own face and head. Another soldier immediately came up, and placed himself between them, saying, "It was horrible to attempt the life of so generous a son, and that such enormities could not fail to draw down the vengeance of heaven." Thus did Fau-Toun save the life of his father and his own; and the village has ever since borne the surname of Tchin-Hiao—that is, perfect *filial piety*.

The father of Hi-Fen was slandered, seized, and condemned to death. Hi-Fen remained day and night at the door of the prison weeping and lamenting in such a manner as to move the most insensible heart. "O my father, my father," cried he, "who will obtain for me the privilege of dying in your place." The emperor being informed of this by a censor of the court, caused the proceedings secretly to be recommenced, not believing it possible that a father having so virtuous a son, could be guilty of the crimes laid to his charge. The calumny was repeated, but the father's innocence discovered; and in order that the virtues of the son should be made known through the empire, a public pageant was ordered, and Hi-Fen conducted into the presence of the emperor. "Rash young man," said the prince, looking with a terrible countenance upon him, "art thou aware of the rigour of the punishment in requesting to suffer for thy father? Consider well before devoting thyself to such a frightful death. There is no alternative, shouldest thou accept it." "I am too young, sire," replied Hi-Fen, "to be acquainted with the rigour of punishments, yet there is none I should not prefer to that of seeing

my father die, who ever loved me with so much tenderness." "Then let it be so," returned the emperor, "I consent thereto: go, and release him from prison, and take his place. Hi-Fen obeyed with a joy which showed the sincerity of his sentiments, but kept his father ignorant of the conditions by which he was released. Scarcely, however, had he been placed in chains, than an order from the emperor was received to set him at liberty, announcing to him the justification of his father, and the reward and benefits his majesty intended for the son, for his great proof of filial piety.

The sacred records present us with most touching exhibitions of filial submission and affection, ennobled also by their connection with exalted sentiments of piety towards God. Behold that amiable youth. In obedience to his father's will, and in compliance with the command of God, he consents to be bound, to be laid as a lamb for sacrifice on the altar, and to be slain by his father's hand. Not a murmur escapes his lips, not a reproach against his venerable parent, not a rebellious word against his God. Abraham is willing to deprive his own old age of every earthly solace, and to go down to the grave enveloped in the thickest darkness of woe, if it be the will of God; and Isaac, from the same principle of obedience, and from regard to his father, is ready to die in the greenness and vigour of his youth. Such a degree of filial obedience is not now required. It can only be legitimate when there has been a special command from God: but it stands on the sacred record, an instructive exhibition of dutiful submission, and a type of that obedience to the Divine Father which in the fulness of time was manifested by the Saviour of the world. The anxiety of Esau to obtain his father's blessing, and his indignation at Jacob for defrauding him of it, prove the high veneration which this comparatively profane man cherished for his aged parent. Even the ruthless bloody sons of Jacob stood in awe of him. They durst not tell him what they had done to Joseph; and when they could not prevail on him to part with Benjamin, Reuben offered to give his two sons as hostages for his safe return, and Judah, with every mark of reverence and affection, engaged to bear for ever the whole blame, if he did not bring him back. He who can read Judah's address to Joseph without emotion, must never pretend to sensibility of heart. His melting allusions to his father, an old man, to the child of his old age, to the dead brother, to the increased love for the surviving child, to their former statements of this excessive fondness, to his father's long-protracted reluctance to part with the lad, and to his certain death if they should go without him, rouse all our tender sympathies. "Now, therefore," said he, "I pray thee let thy servant abide instead of the lad, a bondman to my lord; and let the lad go up with his brethren: for how shall I go up to my father, and the lad be not with me? lest, peradventure, I see the evil that shall come on my father. Then Joseph could not refrain himself. He wept aloud; and the Egyptians, and the house of Pharaoh heard. And Joseph said to his brethren, "I am Joseph: doth my father yet live?" Nor can any one read the account of his interview with Jacob, his introduction of the patriarch to Pharaoh, his anxiety to obtain his father's blessing on his children, and his tears at the death of the aged saint, without perceiving the strength of his filial affection. The care of David for his aged parents is also a beautiful instance of

this virtue. The rage of Saul having begun to vent itself on all who might be supposed to favour the cause of David, the latter immediately thought of his father and mother, and "he went thence to Mozpeh of Moab; and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me. And he brought them before the king of Moab." We might allude to the Rechabites and others; but we shall only add, that filial piety receives its highest sanction from the example of the Saviour. Jesus loved his mother, and was subject to her in early life. As a man, he ever treated her with respect; and when amid the agonies of the cross, his undying affection for her was evinced in his committal of her to the care of his disciple John. "When Jesus saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother."

With such examples before us, why should not young people in this country excel the Chinese in filial love. Revelation supplies us with more powerful means of kindling the feelings of filial obligation, with brighter examples, and with stronger inducements arising from divine promises, to those who excel in this duty. But the fact is, that the Chinese, though eminently vain and superstitious, have yet wisdom enough to be very intent on the cultivation of this virtue, as necessary to produce submission to all legitimate authority, and as the means of securing order in their extensive empire. Poets, orators, senators, and princes, concur in recommending it to public regard.

The following interesting poem, translated by a missionary, and which rehearses, we are informed, an actual fact, will shew the strength of maternal affection.

"The stork had not yet quitted the blooming borders of Kiang for the rivers of Tartary; already the fertile plains of Chun were adorned with all the beauties of spring; the harvest-fields, which had just began to show their spiky heads, were full of labourers lightly clothed, and the young girls who gathered the leaves of the mulberry, joined their voices to the tender warbling of the birds. As the vivid lightning and clap of thunder which rends the clouds, resounding in frightful murmurs along the valleys, so seemed in the distance an enormous tiger which the hunters had wounded. His eyes sparkling, his tongue bloody, his speed rapid, threatened around carnage and death. The united voices of thousands were as one continued shout, which terror and dismay repeated, and by which the murderous animal was irritated, and advanced with greater fury; all fled and hid themselves: the eye could hardly follow the rapidity of his flight—the hedge—the ditch—nothing could stay him, he is already at the entrance of the little village of Lou. The dogs barking and howling, flocked together to oppose a passage to the ferocious animal; feeble defence! his roaring alone scared them, and he tore to pieces those that resisted him, as the famished vulture tears the dove he has clutched in the open air. An infant of six years, amusing itself with a sparrow at the threshold of the door, was darted upon by the tiger, and was just ready to be devoured, as the mother hearing the noise, stooped to snatch it from danger! What could she do to save her child? Alone—without means of defence, and congealed with fear, she had only her affection and a moment—O miracle of maternal love!

This intrepid mother threw herself on the tiger as the wolf on the lamb, fettered his head in her robe, and held him extended on the ground in spite of his claws, by which she was torn and streaming with blood. The child encouraged by the danger of her mother, snatched her hair-pin, and plunging it several times into the side of the animal, pierced his heart. Assistance came, but the tiger was already despatched. The poor mother hardly believing what she saw, and forgetting her wounds, took up her infant in her arms. The child overcome with tenderness, was almost cemented to her cheeks by its kisses. All eyes were bathed in tears, every mouth open with ravishment and joy. Lieon-song, Lieon-song! the glory of thy sex and the honour of our age; thy beauty had its rivals, thy virtue its emulators; but thy maternal love and courage leave thee alone, without an equal. Thy great heart will not contradict me. The plaudits which shall reach the ears of thy father, are those which shall flatter thee the most. May this child to whom thou hast been a mother, doubly return thy virtues in the days of thy old age, leaving thee grand-children worthy of thee! What valley in all the empire resounds not with the name of Lieon-song! What echo has not repeated it? The meadows produce not flowers sufficient to ornament the portals of thy door. The poor became rich to make thee presents. The whole province made holiday for thee, and the inscription written by the emperor himself, will instruct future ages how much thou hast illustrated our own."

Tigers come not into our cities, towus, or villages; never can mothers in this country signalize their affection like Lieon-song. But is there no danger of our children becoming the victims of vices still more formidable than those sanguinary animals? O parents! give knowledge to your sons and daughters, and cultivate their minds that they may not become the prey of shrewd and designing knaves, who will seek to rob them of their property. Teach them the fear of the Lord, that they may not be carried away by their own passions to scenes more dangerous than the haunts of wild beasts; scenes of riot and gaiety, where temptations abound, and connexions are formed, which issue in the destruction of innocence, and a life of shame and woe. O mothers! set your daughters on their guard against the seductive arts of men; and teach them to repel the harpy touch of the voluptuary, to respect themselves, and to value above life itself, the unstained purity of virtue. W.

#### REFLECTIONS ON THE DEATH OF A BELOVED FATHER.

"When by a good man's grave I muse alone,  
Methinks an angel sits upon the stone:  
Like those of old, on that thrice hallow'd night,  
Who sat and watch'd in raiment heavenly bright,  
And with a voice inspiring joy, not fear,  
Says, pointing upwards, 'That he is not here—  
That he is risen.'"

How true, and yet how awful, is this solemn sentence,—“In the midst of life we are in death!” I have frequently repeated it, and have been powerfully impressed with its justness and propriety. But now I feel the sentiment in such a way as I never felt before: my own family has verified its truth, for a beloved parent has been numbered with the dead: taken from the

world when appearances indicated a protracted life; laid prostrate in the grave amidst the sighs and tears of beloved friends, who had anticipated the pleasure of his society for days and years to come. How melancholy are the associations connected with such a scene as this! Busy memory recounts the pleasures of departed years, and truth, with a voice stern and unyielding, says, "You shall see his face no more." Full well do I remember the form which once delighted me, the voice that hushed my fears to rest, the hand that led me to the house of God, and laboured for my daily bread. But, alas! that form is now a putrid mass, that voice is sealed in silence, and that hand is motionless in death. Time has been when I had a mother, a name associated with all that is tender, affectionate, and kind; but I saw her sicken, and I saw her die! Unspeakable was my loss, and acute my feelings, when she breathed her last, and was conveyed in solemn silence to the house appointed for all living. But in all my sorrows, and great my sorrows were on this occasion, I was consoled by the cheering recollection, I have yet a *father*. Ah! well do I remember how he strove to tranquilize my troubled breast, to divert my youthful mind, and to convince me all was well.

Early was the period when I was taken from my paternal home, and abundant were the tears I shed when my fond parent grasped my hand and said, "The Lord be with you." But still this was my consolation, I have yet a *father*. Many were the counsels he conveyed to me—many the admonitions to remember my Creator in my best, my early days—to devote my youthful energies to the Saviour's cause; and when I had professed my love to Jesus, how he warned me against temptation, and exhorted me to persevere, to be faithful unto death. With interest intense I perused these welcome documents, every line of which seemed to say, "You have yet a *father*." Since then, we have both passed through many changing scenes: bitters have been mingled with our sweets; joy and sorrow have attended us through life. Our interviews were not frequent, but always pleasant; sweet was our communion, and agreeable our mutual anticipations; and always have I left him rejoicing in thought—I have yet a *father*. But now he is taken from me, and from all his friends: taken in a moment, when none were apprehending death. Alas! I never saw him but in health and dead: so frail is human life. "The voice said cry; and he said, What shall I cry? All flesh is grass, and all the goodliness thereof as the flower of the field: the grass withereth the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people are grass." Ah! how delusive are appearances, and how vain our fondest hopes; they are based on a shadow that eludes our grasp—on a vapour dispersed by Jehovah's breath—on a flower which blooms to sicken, and expands to die.

Mysterious is this sad event, and nature would inquire, why did he die so soon, or why was he so suddenly called away? But heaven says, "Be still, and know that I am God." "Clouds and darkness are round about me, but justice and judgment are the habitation of my throne." Then let me stand in awe of him; and though I cannot trace, still let me trust; though I cannot explain, yet let me adore, for "it is the glory of God to conceal a thing." But amidst all that is perplexing in providence, and all that is distressing in the death of beloved friends, the declarations of the Bible come in to my relief: "All things work together for good to them that love God." Then why should I complain, since God has done it? He cannot err, or be unkind, for he is excellent in counsel, and wonderful in working: it must be right. The Holy Spirit takes me to the promises, and unfolds their beauty; faith tells me they shall all be accomplished; hope points me to a better world; and thus sustained and animated, I am enabled to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

A better world! yes, there is a better world, where sin and death can never come; a world where pain is never felt—where every tear is wiped away: here kindred meet to separate no more; an unbounded prospect of bliss

ineffable animates every heart, and inspires every tongue. This is the good man's home—the dwelling place of Jesus—the residence of God. But may I hope my father is there? The Bible says, “you may.” Then I'll repine no more. Hail, blessed Revelation, my light, my guide, my comforter, my rule of life, my treasure: in this do I rejoice as one that findeth great spoil. This throws a ray of light around the gloom of death, sets life and immortality before me, and tells me. “All is well.” Then ought I to complain? Both reason and religion answer, No! It is true the pious die, but they die to live for ever: they are taken from a scene of toil and suffering, to one of immortal blessedness and joy. “And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.” In a few short fleeting years at most, and the hand that inscribes these lines must become motionless and stiff. Brief is the period that must elapse between my father's death and mine. He is gone the way of all the earth, and probably ere long my children may surround my corpse, and with eyes suffused with tears, exclaim, “Our father is dead.” O that I may walk in wisdom's ways until my course is ended, and my eyes are closed in death. Let me improve this solemn visitation to my own advantage, and the honour of my Saviour; and while I am thus admonished of the uncertainty of human life, and the near approach of death, may I discharge aright the high and holy duties which heaven has enjoined; that my life may be useful, and my death tranquil and serene. May all my relatives become the friends of Jesus, and the heirs of glory; regenerated by grace divine, may they live to be useful, and die to be happy; and then, amidst the stupendous scenes of the general conflagration, “the wreck of matter, and the crush of worlds,” may we be found with my honoured father at God's right hand; and with bodies incorruptible and immortal, united to souls purified from all stain, and expanded in all their powers, so as to be capable of the highest joy and the deepest research, we will perambulate together the green fields of unfading bliss, inhale the sweets of heavenly flowers, and lose ourselves amidst the splendours of unclouded day. W. B.

## CORRESPONDENCE.

### HISTORICAL NOTICES OF THE GENERAL BAPTIST ACADEMI- CAL INSTITUTION.

It is, in the present day, almost universally acknowledged that a well-educated ministry is most suitable to strengthen and establish believers, and most likely to bring sinners to the obedience of faith. As pastors and teachers are appointed for the *perfecting* of the saints, they can scarcely be considered as qualified for the work, unless they are trained to habits of diligence and research, and are taught to listen to the oracles of truth in their original languages. The respectability of our denomination requires some knowledge of literature and science; but what is of far more importance, the safety of our people demands, at least in a considerable part of our ministers, sound biblical and theological learning.

If we turn our attention to the seven-

teenth century, we shall find that sentiments like these were entertained by the General Baptist Ministers, some few of whom had received a learned education in the Universities; and among those who had not, were several men of learning and diligent application. For proof of this we point to Grantham, Dr. Du Veil, Dr. W. Russell, and Dr. Gale (whose learned work on Baptism has just been reprinted at the University Press at Oxford), with numbers of others.

The venerable Dan Taylor had the honour to be the founder of the second institution among the Baptists in this country, for the improvement of the Christian Ministry. The most judicious and zealous supporters of the New Connexion entered heartily into his views of the subject. The Association at Boston in 1796, called the attention of the churches generally, to adopt some plan to the accomplishment of their object. The annual meeting at Kegworth, the

following year, raised £176, as the commencement of the necessary funds, and chose a committee to manage the concerns of the institution.

In January 1798, the Academy was opened under the tutorship of Dan Taylor, and his nephew, now the aged and respected pastor of the church at Hinckley, was his first pupil. D. Taylor resigned in 1812. Thus, for fourteen years, did this veteran in the cause of religion turn his attention, his studies, and his labours, to form others for the work in which he himself had spent his days. And the institution is honoured by the remembrance that D. Taylor was its first tutor, whether we consider him as a Christian minister or a theological writer.

The Association at Birmingham, in 1813, appointed the Rev. Joseph Jarrom to preside over their Academical Institution. Accordingly it was removed from London to Wisbech; and here a succession of valuable ministers have been provided for our churches, who have ably supported the General Baptist interest, and successfully laboured to enlarge the boundaries and increase the subjects of the Redeemer's kingdom at home and abroad. If the friends and promoters of this institution, cannot point to a Bentley or a Porson in classical literature, as a reward for their efforts; they can remember, with devout thankfulness, that the second tutor of the institution, besides several ministers and missionaries, labouring in the best of causes, were trained up and qualified for their sacred employment.

The writer would suggest, on the present occasion, the propriety and importance of our body having a building devoted for the special purposes of the Academy, and for general purposes. We have no building set apart for our use, while every section of the Christian church have some place to transact their business. The Particular Baptists have a very valuable Library and Museum at Bristol, and important premises at Stepney. The Wesleyans have extensive rooms, &c., appropriated to their sole use, and to the advancement of their common interest, in the City Road. The Independents have large premises in Finsbury, for a Library and for meetings; and even the small society founded by the Countess of Huntingdon, have the house in Spa fields devoted to their use.

Would not such a building be impor-

tant for a sure deposit and the safe custody of trust-deeds of chapels and institutions? and might not a collection of books be made, that would be exceedingly useful for reference, and for historical inquirers? J. R.

#### REPLY TO A QUERY ON THE LORD'S PRAYER.

SIRS,

In your last I observed an inquiry to the following effect:—"Being in the habit of attending a General Baptist chapel, and observing that the Lord's Prayer is not used in public worship, and having in vain sought for a satisfactory reason for its omission, I shall be glad if some of your correspondents will assign a scriptural one." The following observations are at your service, should nothing more appropriate be offered from any other source.

1. It is *no where enjoined on the disciples of Christ to use this form in public worship.* In the sermon on the Mount, Matt. vi., where it is first introduced to our notice, our Lord is not speaking of public worship, but of private devotion. He cautions his disciples against an open or ostentatious mode of performing it, as that would be an indication of *hypocrisy.* He moreover cautions them against the use of "vain repetitions," as that would be *heathenish*; and would indicate that, like Baal's worshippers, they thought the reluctance and inertness of their deity might be overcome by mere clamour; a sentiment very unworthy of the true God, who "knoweth what things ye have need of before ye ask them," and who is more willing to give than we are to pray. On another occasion (Luke xi.) when the disciples came and said, "Lord, teach us to pray, as John taught his disciples," our Lord in the giving of this form, and in the exhortations that follow, refers, most clearly, to private and not to public worship. If the use of this form in public worship is not enjoined, that, I conceive, is a scriptural reason why it may be with propriety omitted.

2. *I do not apprehend even that the use of it, as a form of prayer, is enjoined on Christians at all.* Our Lord's words are, "after this manner pray ye;" "our father," &c. What manner? This simple, clear, comprehensive, and intelligent, and humble manner, in opposition to the "vain," senseless, and un-

meaning "repetitions" used by "the heathen." Our Lord, I conceive, gives this prayer not as a *form* to be repeated memoriter, but as a *model*, on which to construct our prayers as to their simplicity and spirit. On this principle, too, I would suggest the passage in Luke xi. should be interpreted. For,

3. *There is not the slightest evidence that either the apostles or the early Christians used it as a set form.* We have several examples of their prayers. (See Acts iv. 23. Ephes. i. 6—8. iii. 14—19. Phil. i. 3, 9—11, &c.) The Apostles frequently inculcated prayer in their epistles, as "Pray without ceasing, in every thing give thanks," &c.; "praying with all prayer," &c., (1 Thes. v. 17, 18. Eph. vi. 18.); indeed it is not needful to mention their very numerous exhortations to prayer; but they never enjoin the use of the Lord's Prayer, nor give the slightest intimation that they had understood our Lord, in giving it, as prescribing a form to be servilely repeated on all occasions. Had they put that sense on our Lord's words that some others have done, they would surely, either by word or deed, have made it apparent. Neither is there any evidence that this prayer was used as a set form in the ages that immediately succeeded that of the Apostles. Nor,

4. On the supposition that our Lord prescribed this as a *form*, and did not offer it as a *model*, can it be shown that there is any propriety in using any other. If this is the *form* given to be used, let it be remembered it is the only one, and that that interpretation of our Lord's words which requires the use of this, seems to proscribe the use of any other. All the Apostles then were wrong, and the solicitations for the Spirit of Grace and supplication is wrong, as a petition to that effect is not contained in this form, nor will his gracious agency be needed if this is the only prescribed form. If this is general, comprehensive, and appointed, why offer, in addition, extempore or prepared prayers of our own? And,

5. The use of it in public worship, as far as I have observed, is a MERE FORM. In those communities where extempore prayer is used, after the minister has offered the general prayer, and sought every blessing in providence and grace, he repeats the Lord's Prayer; and when it has been my lot to hear it, simply from the monotonous formality which has ever appeared connected with this part

of their service, I have been led to question whether this could be the use of it intended by our Lord. It is generally a repetition of some of the supplications previously offered, and thus clashes with the caution of our Lord respecting "vain repetitions." And if this is the case in dissenting communities, how much more in the established churches, where, in a full service on the Lord's Day, I believe this very form of prayer itself, is repeated six times!

Indeed the mere repetition of this prayer as an essential part of public worship, may be traced to popery, and while the episcopal sect in this land symbolize with popery in their use of it, I cannot avoid thinking that some dissenting teachers offer a kind of incense to the establishment by their imitations.

6. The last reason I will offer, may perhaps startle R. W. P., but I regard it as having considerable force;—*the prayer itself is not suited to the full glory of the Christian Dispensation.* This is peculiarly the dispensation of the Spirit. There is no reference to the work of the Spirit in this prayer. There is, moreover, no allusion to the intercessory work of the Lord Jesus. We are taught to ask in his name. "Hitherto ye have asked nothing in my name;" "ask and ye shall receive," &c. And again, our Lord speaks prospectively, "In that day ye shall ask in my name." (See John xvi. 23, 24, 26.) A form of prayer, then, that contains no allusion to the work of the Spirit, nor to the intercessory work of Christ, is unsuitable to be used when the glories of these works are fully set before us.

Perhaps the querist may yet ask, "For what then was this form given?" It was given, I conceive, as a model, to teach us to use simplicity, charity, comprehensiveness, humility, and a zeal for the honour of God, and the extension of his kingdom, in our prayers. In this sense it is highly important, and serves to rebuke the heathenish profanity which rings changes on the name of Deity; the selfishness which prays only about our own welfare; the monstrosity of seeking for mercy from God, while we refuse to show it to our brethren. It practically inculcates the propriety of cultivating an humble and dependent spirit, and of offering unto God, the source of all intelligence and purity, "a reasonable" and holy "service."

Yours,

J. G.



## REVIEW.

AN ESSAY ON THE REMISSION OF SINS.  
By A. CAMPBELL.

The writer of this pamphlet is, we believe, the founder of a new sect of Baptists in America; and the exposition of the subject given in its title is intended to set forth and sustain the peculiar sentiments which distinguish him and his followers from other Baptists, both in England and America. Like most persons who have some peculiar views of their own, he appears to entertain a high sense of their value, and to be very zealous in their promulgation, as well as to display a portion at least of that uncharitableness towards others who differ from his opinions and sentiments, which ever marks a zealot.

At the request of an esteemed friend, we have perused the pamphlet, and confess that Mr. C. has, in our judgment, entirely failed to make out his case.

The leading proposition which he seeks to establish is, "*that it is not faith, but an act resulting from faith,*" which secures the remission of sins. This act, gentle reader, is *baptism*. While we are not disposed to yield either to Mr. C. or any others, in our conviction of the Scripturalness and propriety of the immersion of believers, we should certainly hesitate to receive a proposition like this without the most irrefragable evidence. And what evidence does Mr. C. adduce? He brings forward a number of criticisms on different passages of Holy Scriptures, which, by what appears to us a forced sense, are made to convey that idea. The strongest is Acts ii. 38. "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here he tells us that it is the act of baptism that "changes their state;" or, in other words, secures their pardon. From this exposition we entirely dissent. Their condition was changed by the change in their views of the Lord Jesus, and regard to him; and their baptism was a profession of that change, and a recognition of the blessings received through Christ. The attempt that is made to change the phrases, in other passages, "be converted," into "be immersed," "regeneration," into "washing," &c., is the trifling of an opinionist, which hardly deserves a serious notice.

That baptism is the Scriptural mode of entering the visible Church of Christ,

we most firmly believe; but while "all are not Israel that are of Israel," many multitudes, that have never submitted to that ordinance in the Scriptural mode, have given as clear indications of a change of heart, and have enjoyed as sweet evidences of their acceptance with God, both in life and in death, as it is possible for Christians to expect on this side heaven. True, in the question of baptism, we believe they were mistaken; but are we on that account to consider them as in a state of condemnation? Besides, the very notion of Mr. C.'s is the true origin of the corruption of the ordinance itself. This may be learned from the Fathers whom he has quoted, and who, many of them speak, of baptism as essential to salvation. What then was more natural than to seek that this rite, in itself simple, solemn, and significant, but which the opinions of men gradually magnified into that which would wash away and cleanse from outward, and actual, and even original sin, should be administered as early as possible? Hence the baptism of minors—then of infants; hence the wonderful legends we read of miracles performed at baptisms; hence the incorporation of the doctrine of baptismal regeneration in the creeds of the various State Churches, and others that practice infant baptism. The early existence of a class of persons, called sometimes *hemero*, or *every-day-Baptists*, who were immersed daily for the remission of sins, may be traced to this view of the saving efficacy of this ordinance.

The ordinances of Christ, baptism and the Lord's-supper, are simple and significant, and when they are observed as appointed by our Lord, they beautifully subserve, amongst his believing people, the purposes for which they were instituted. In the one we profess our faith in the Lord Jesus, and the surrender of ourselves to him; and in the other we commune together in the remembrance of his death and passion, and feed on him by faith as the bread of life. The corruption of the latter ordinance, by the additions of fallible men, is as great as that of the former. Having but recently read a very ingenious defence and exposition of transubstantiation, written by a talented Catholic priest, we feel warranted to express a decided conviction, that there is as great a show of fairness displayed in the appeal to Scripture, and as much satis-

factory evidence advanced in support of that peculiar dogma of popery, as there is in Mr. C.'s pamphlet for baptismal remission. Both rest on the same foundation, and have been supported by the same sophistical appeals to isolated passages of Scripture, by the testimony of the Fathers, the decrees of councils, and the fulminations of the powers ecclesiastic and civil. Mr. Campbell's notions are but the revival of an error, against which, we did hope, all Baptists would have been impregnable. But America has been called, "the hot-bed of fanaticism." G.

LECTURES ILLUSTRATING THE CONTRAST BETWEEN TRUE CHRISTIANITY AND VARIOUS OTHER SYSTEMS. By W. B. SPRAGUE, D. D. *Author of Letters to a Daughter. &c., &c. Sold by James Dinnis, 62, Paternoster Row, London.*

This is, on the whole, a valuable series of lectures. The plan of the work evinces sound judgement; and the attempt to place christianity in advantageous comparison with every other system of religion, is well fitted to display its beauties, and advance its progress. In several of these discourses we meet with passages of glowing eloquence, and in all of them discrimination of thought, correctness of taste, and neatness of composition. In lecture I., which contrasts christianity with atheism, there is, perhaps, more pathos and energy than in any of the others. The aim of the writer is to pursue a similar argument to that of the late Robert Hall, in his celebrated discourse on infidelity; and though he has not equalled this extraordinary writer, either in originality and splendour of conception, or in majestic dignity, harmony, or force of style, his lecture is entitled to the praise of a superior production. The following extract is a happy specimen of the author's manner.

"The great jubilee of atheism you know, was the French Revolution. Then her volcanic fires, which had been silently accumulating while the world was asleep, broke forth with the fury of a long imprisoned element, and converted a whole country, for a time, into one burning field of desolation. It was just when France decreed that she was without a God, and that she would have none, when she inscribed upon her tomb-stones, and upon the gates of her sepulchres, "Death, an eternal sleep;" when she caused atheism to ride in triumph in all

her high places, and hunted christianity into the caves and dens of the earth; it was just then that her blood flowed like a river, and the guillotine rested not from its work day nor night. I need not tell you how suspicion took the place of confidence; how every thing that is kindly and generous in the human heart withered away, and every thing that is selfish, and base, and cruel, grew rank and flourishing; how the tenderest relations of life lost all their sacredness, and the heart's blood was often let out by the hand which was pledged to offices of friendship; how suicide multiplied its victims by thousands, as if it were on a race with the guillotine; how the last vestige of domestic happiness was blotted out, and law, and order, and civilization were entombed, and every man trembled at the touch of his fellow man, lest the next moment a dagger should be plunged into his bosom. It was as if the heavens were pouring down torrents of blood; as if the earth were heaving forth surges of fire; as if the atmosphere were impregnated with the elements of death; while the reign of atheism lasted. Other nations saw the stroke of the torment as it ascended up, and trembled lest upon them also the day of vengeance was about to open."

The contrast of christianity with paganism in lecture II., does not produce so deep an impression. Missionary communications have made us so familiar with the awful scenes exhibited in heathen lands, that we feel while perusing an abstract discussion, that we are already in possession of stronger proofs and more thrilling statements to shew at once the debasing nature of paganism and the peerless glory of the Gospel. Lecture III., on the contrast of christianity with deism, is judicious, and does justice to the argument. The subject of lecture IV., is christianity contrasted with mohammedanism; a beautiful discourse, but it would in our opinion have been more effective, had it contained a number of actual quotations from the Koran. The accuracy of the author's statements we do not question; but for the want of the adduction of facts, and quotations, they carry too much the air of special pleading or mere statement. Lecture V., is protestant christianity contrasted with romanism. VI. Evangelical christianity contrasted with unitarianism. VII. Practical christianity contrasted with antinomianism. VIII. Experimental christianity contrasted with formalism, senti-

mentalism, and fanaticism. Instead of noticing each lecture, we shall conclude with one general observation. While acknowledging that this work contains many just remarks and beautiful sentiments, we think it would have been still more satisfactory, and more useful, had it contained more direct references to scripture, and to the writings which contain the systems it opposes. The comparison of complex ideas is always a difficult task, and unless a writer analyzes such complex conceptions as protestantism and romanism, and exhibits some unity in the points of contrast, it is hardly possible for him to show fairly which system has the highest claims on our regard. Protestantism and romanism exist in so many forms, and sometimes appear to be so much alike, that one hardly knows how to contrast them. With this one hint, offered without any intention to depreciate this valuable series of Lectures, we cordially recommend it to the notice of our readers.

A SUCCINCT STATEMENT OF THE CAFFRE'S CASE, *comprising facts illustrative of the causes of the late war, and of the influence of Christian Missions. In a letter to T. Fowell Buxton, Esq., M.P., Chairman of the Aborigine's Committee, &c., &c., supported by references to evidence, adduced before that Committee, preparatory to some legislative enactment, protective of the Aborigines bordering upon the British Colonies.* By STEPHEN KAY, late Missionary, author of "Travels and Researches in Caffraria." Royal 8vo., pp. 94.

This well-written pamphlet, amongst other things, proves the benefit which Christian Missionaries in our Colonies will be the means of conferring on the family of man, in exposing the evils inflicted by our countrymen on those amongst whom they have colonized. The deceit, perfidy, and wanton outrage, and revolting cruelty with which the Caffres in South Africa have been treated by the British at the Cape, are set before us in a very humiliating manner, in this letter. We have not space to enter into detail, but would refer our readers to the book itself, which is well worthy of their attentive perusal.

A NARRATIVE OF THE MISSION TO ORISSA, (*the site of the temple of Juggernath,*) supported by the New Connexion of General Baptists in England. By AMOS SUTTON. Boston :

*Published by David Marks, for the Free-Will Baptist Connexion; Hull and Co., Leicester.*

This Narrative, to a Scottish Edition of which an extended notice was given in the General Baptist Repository for October and November 1835, deserves a place in every library in our denomination. The interesting relation we sustain to the Mission, the desirableness that our children should all become acquainted with its rise and progress, as well as our attachment to the devoted and excellent Missionary from whose pen it emanated, combine to recommend it to our attention. The volume before us is one of the Edition published in America, under the superintendance of Mr. Sutton. It is embellished with an excellent portrait of the author, and an engraving of the procession of Juggernath's festival.

As there are more than two hundred copies on hand, it has been determined to offer them at a considerably reduced price, as our readers will perceive by the advertisement on the cover. Let every Sabbath-school and every congregational library take care to secure a copy for the information of the rising and the future race.

THE HYMN BOOK OF THE NEW CONNEXION OF GENERAL BAPTISTS; to which are added Supplementary Hymns for Sabbath-schools. Hull and Co., Leicester.

This edition of the Hymn Book now in general use was prepared for the use of Sabbath-schools; and while it is in itself very cheap, it avoids the inconvenience and expense of furnishing Sabbath scholars with two Hymn Books, one for the Sabbath-school, and another for the purposes of public worship. The supplementary hymns exceed forty, and consist of appropriate original compositions and choice selections.

THE BIBLICAL STUDENTS POCKET BOOK; in which the chapters are alphabetically arranged, and classified under the different heads of Attributes, Doctrines, Duties, Precepts, Promises and Prophecies. By the REV. CHARLES CHURCHILL. Sold by Hamilton, Adams, & Co., Paternoster Row, and W. Dearden, Nottingham.

The Biblical Student will find this little work a considerable assistant. It contains a reference to a vast variety of Scripture passages upon one hundred

subjects. So that suppose he is thinking on any topic, he may turn immediately to the chapter in consequence of the alphabetical arrangement; and since the first lines of the verses referred to are given, he may easily select such as are suited to the special views he may be taking of his subject.

**LIFE OF CHRISTIAN GOTTFRIED ASSMAN:** *successively pastor of Dolbzig, Garz, and Hagen. Written by himself. From the German. With a preface by REV. CHARLES B. TAYLOR, M. A. Sold by the Religious Tract Society, London.*

This is a simple interesting narrative, which in several instances strikingly illustrates the power of prayer, and the watchful care of divine providence over the followers of Christ. Living, as Mr.

G. Assman did, at a time when Germany was the scene of the late war, and exposed to the incursions of the Cossacks, he has related several affecting accounts of his own escapes from their brutality, and of the sufferings which others endured from them. The memoir was written for the edification of a little boy.

**THE NATURE, POWER, DECEIT, AND PREVALENCY OF INDWELLING SIN IN BELIEVERS:** *together, with the ways of its working, and means of its prevention, &c. By JOHN OWEN, D. D. Sold by Do.*

**EXPOSITORY LECTURES ON THE GENERAL EPISTLE OF JAMES.** *By the REV. BERNARD JACOBI, of Petershagen, near Minden, in Prussia. From the German. Sold by Do.*

## OBITUARY.

**JOSEPH RUTLER.**—On Wednesday, Dec. 27, 1837, Mr. Joseph Butler, of Undercliff, near Bradford, departed this life, aged fifty-eight years. He was baptized by the Rev. T. Stevenson, of Loughborough, more than twenty years ago, and became a member of the church under his care. For his Christian friends in this place he cherished, through life, an ardent affection, and to the ministry of his pastor he was very warmly attached. In the year 1830, he removed with his family to Bradford, in Yorkshire, identified himself with our infant cause there, and had been, for some time before his death, united with the church in christian fellowship. The scenes through which our departed friend had to pass, were chequered and diversified; he was a man of untiring industry and strict integrity, but his cup was embittered by long and heavy domestic affliction. He was the father of a numerous family, had followed two wives and several children to the grave, and has left five sons and two daughters to deplore his death. The deceased was a man of considerable strength of mind, had a taste for reading and general information, was a decided Dissenter, and was firmly attached to the denomination with which he had been connected for many years. He was a kind husband, and an indulgent father, and was very highly respected by his fellow workmen and employers. He had been blest with a remarkably healthy constitution, having scarcely suffered a day's sickness in

his life; he was the picture of health, and his friends fondly hoped, that his life would be spared for *many years to come*. But, alas! how short-sighted is man; how deceptive are present appearances; how uncertain is human life.

About a fortnight before his departure, he attended a church-meeting, and took a severe cold, but was still able to pursue his regular employment. He was at chapel on the Sabbath preceding his death, and was considered as well as usual. On the following Tuesday he had several of the friends at his house, and appeared in good spirits. The next morning he rose rather earlier than usual, but was very unwell; he suffered acutely during the day, but still no danger was apprehended. In the afternoon medical assistance was obtained, and the relatives of the deceased were assured that there was no cause whatever for alarm—that he would be better in a few days. But, alas! this was a delusive hope. Of this the sufferer was fully convinced, who felt a persuasion that he should not soon be restored. He expressed a great desire to see his eldest son, the present minister of Heptonstall Slack, who deeply deplores the circumstance of not being able to see his beloved parent in his affliction. He continued to complain until about seven o'clock in the evening, when he walked across the house, sat down in his chair, and instantly expired.

His removal was so sudden and unexpected, that nothing can be said of his

dying experience; this is a source of unfeigned regret to his surviving friends; still they are consoled by the thought that he was a sincere believer in Christ, and a useful member of the church. "He that believed and is baptized shall be saved." The Rev. W. Scott, president of Airdale College, visited the deceased for the purpose of imparting to him those spiritual consolations, which his peculiar circumstances required; but before he arrived the deathless spirit had fled, a mortal paleness had overspread the countenance, and the eyes were closed on all terrestrial scenes. The fatherless and the widow will not

forget their obligations to that excellent minister for his kind counsels and fervent prayers on this mournful occasion. The funeral of our friend took place on the 31st of December, and his remains were accompanied to the grave by a large assembly of friends and neighbours, who manifested much sympathy for the surviving relatives, and much respect for the memory of him, whose death these lines record. This solemn event was improved by Mr. R. Ingham, jun., on the following Sabbath. The congregation was very large; may the good impressions produced be permanent!

W. BUTLER.

## VARIETIES.

### A NEW COMMANDMENT.

The last sayings, closing admonitions, and final requests of an endeared friend about to pass into the invisible world, have a halo of deep interest around them, and press upon the mind with overwhelming obligation: what then should be the effect of the injunction given by the Holy Redeemer to his disciples, in John xiii. 34, 35. "A new command. I give unto you, That ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." The divine testator foresaw how needful this tender and affectionate mandate would be, in all ages of the church; and, therefore, gives it in his farewell address, just before he offers himself as a sacrifice for the guilt of a ruined world. How affecting are the circumstances! Judas had just left the little circle to betray his Lord; and in the zealous and devoted Peter, he beheld one who would deny him, and all would forsake him and flee in the season of approaching trial: but the harmony and affection of his followers, one to another, was the theme for the closing request of the Son of God. *God is love.* Reflect, ye professed disciples of the Holy Redeemer, and "see that ye fall not out by the way," as ye journey to those mansions which he hath prepared for those who love and serve him.

Love one another; it will be the evidence that ye have passed from death unto life. What shall be the measure of your affection for each other? "*As I have loved you,*" yes, as the Lord Jesus who left the glories of heaven, and the adorations of angels, to suffer and die

for you. By retrospective faith, visit the garden of Gethsemane, and behold your Saviour exclaiming in that season of the agonies of Deity, "if it be possible, let this cup pass from me;" and, "my God, my God, why hast thou forsaken me?" All are to know the disciples of the Lord Jesus Christ, by the affection they have for each other; alas! how must some humble at this text, and what cause for deep humility in those who possess most of this hallowed emotion of spirit. O that every thing like unsanctified rivalry, and jealous suspicion, may be extirpated from the churches of the lowly and loving Redeemer, and those who wish to be chief, may they show it by their strict regard to the last command of their risen and exalted Saviour. In every day of life, far more is conceded to those who evince a willingness to regard the opinions and inclinations of others, than to those who tenaciously respect their own views and wishes; so it is in every collective body, not excepting the members of Christian Churches. Arouse yourselves, ye professed followers of the Lord Jesus Christ, to a sense of the dignity of your character, let all have to exclaim, "See how these Christians love one another!" Theu will Church meetings indeed be meetings of love, all evincing a tender solicitude for the spiritual prosperity of every individual member, and the advancement of the kingdom of the Prince of Peace. O think of his dying bequest, "Peace I leave with you, my peace I give unto you," and consider whether any thing like strife becomes his followers? Let every member go to the Church meeting in a spirit of humble prayer, holy watchfulness, and tender affection;

then, though discussion may be necessary, and varied opinions entertained, all will resemble the consultations of a beloved family, and hail with pleasure every addition to the sacred circle. Every heart will be prepared for the sacramental feast of love, one chord will vibrate through every soul, and all enjoy a foretaste of the pure and hallowed intercourse which is known in our Father's house above.

Where faith is sweetly lost in sight,  
And hope in full supreme delight,  
And everlasting love.

JANE ELIZABETH.

#### ANECDOTES OF THE LATE REV. ISAIAH BIRT.

(Continued from page 162.)

His incipient popularity as a preacher, led to an incident which, though mortifying for the moment, he remembered with thankfulness during the whole of his subsequent life. His pastor, who was as proud of his young friend, as his young friend was in danger of becoming proud of himself, determined to show off the abilities of his protégé, by procuring for him an appointment to preach at a large meeting of ministers. Flattered by this appointment, he got his intended sermon into his head with peculiar care; and arranging the chairs in his sitting room, he preached it to them over and over, and much to his own satisfaction. Thus prepared, he ascended the pulpit, with the determination of distinguishing himself before a large auditory, among whom were many preachers;—and so he did, but not as he anticipated; for, having delivered and repeated his text, all that he had so diligently collected fled

from him, and he was unable to utter another word. Filled with shame, and covered with confusion, he slunk down the pulpit stairs, and fled from the place, with a burning resolution never to attempt to preach again. From this resolution he was happily dissuaded; and about the year 1779 entered the Baptist academy at Bristol, then under the charge of the eminent Dr. Caleb Evans. Here he was associated with Hall, and Dore, and Langdon, and others, who became pillars and ornaments of the denomination, and blessings to the Churches.

By Dr. Evans he was at once received into the most brotherly fellowship, and was granted some indulgences which were withheld from his companions; yet in one instance he found that the doctor, though not always sufficiently concealing from the students his preferences of individuals among them, could, on occasion, be impartial too. It was a rule of the house that no inmate should remain out at night, after a certain hour, under a fine of one shilling. Mr. Birt, who was often invited, and was found, as the custom of those days was, of staying supper with his friends, prevailed on a fellow-student to admit him after the prescribed hour; and, for some time, this was unsuspected. On one occasion, however, when he had given the appointed signal, and the door was opened as usual, and he had stepped in with his wonted glee, exclaiming, "Well, Isaiah has nicked Caleb again," the voice he least expected, and, then, least of all wished to hear, replied, "No Sir, Caleb has nicked Isaiah to night; down with your shilling, young man."

#### TINDALE'S TESTAMENT.

Sir,—I have a Testament translated by "Willyam Tyndale,"

**"Printed in the yere of oure Lorde God,  
M. D. and XXXIII."**

Three hundred and two years old is the Book, with brass clasps. There is an Address by W. T. to the Reader, which concludes with the following "prayer to be sayd dayly."

**God be in my heed, And in myn understandynge.  
God be in myn eyne, And in my lokynge.  
God be in my mouth, And in my spekyng.  
God be in my harte, And in my thynkyng.  
God be at my ende, And my departynge.**

"William Tindale was a Welchman; he became sensible of the errors

of popery, and to shew their opposition to the Word of God, he formed the design of translating the New Testament into English. While pursuing his work he fell under the suspicion of heresy, which obliged him to flee to Antwerp, where he published his first edition, in 1526; but, he says, he found many "fautes" in it, so he set about correcting it; but the Papists were so enraged that they condemned the whole as heretical, and burnt, publicly, all the books they could find. In 1534 he was imprisoned in the castle at Antwerp, where he remained till 1536, when he was strangled and burnt: the year this book was printed."

*Macknight's General Preface to his Harmony.*

Yours &c. J. S.

## INTELLIGENCE.

### RELIGIOUS PERSECUTION IN HOLLAND, &c.

IN July, 1836, the King of Holland issued a decree for the discountenance and suppression of dissenters, or such as separated from the state church in his kingdom. Ever since that period, the dissenting churches in his small territory, amounting to upwards of two hundred, have been subject to a series of persecutions, which demand the attention and claim the sympathy of all those who love our Lord Jesus Christ in sincerity. The mode adopted to bring these conscientious Christians into the bosom of the state church, is by fines and imprisonments; by encouraging the rude populace to abuse and insult them, and by quartering twenty, thirty, or fifty soldiers on those who are accustomed to hold religious meetings in their houses, or assist at them. We will give a few examples:—For permitting dissenting worship to be held in his house, Mr. Smith, of Osterlode, had quartered upon him, for four days, thirty-one soldiers, viz., one officer, four inferior officers, and twenty-six privates. In Friesland, 13,000 francs have been extorted from the dissenters. Those of South Halland and Low Guelderland, have payed, in fines and law-suits, 12,597. Mr. G. Pellikaan was seized by gendarmes, and conducted bound to Woudricken, in Northern Brabant. Two days after, March 28th, Mr. J. Van Ryswyk, was treated in like manner. Chained like criminals, they were taken to the prison at Boies le Duc. The latter was released on payment of a heavy fine, the former detained. One had read a sermon and prayed at a religious meeting held in the other's house! The house of Mr. A. de Weert, in April last, was set on fire by the mob, while a few

Christians were met to worship, at Kesteru; in another place the mob broke open the door, and abused the inmates, but the police never interfered!

At Herroynen, May 21st, a policeman entered a house on the Sabbath, ordered the congregation to disperse, then brought in soldiers, who, with horrid imprecations, beat the people out of the house with their swords, and spent the day in the house in debauchery and excess. As many as twenty people are an unlawful assembly; but the law here gives no security when the number of Christians assembling comes within the prohibition. In Amsterdam, May 28th, eighteen persons met at the house of Mr. Hiddes; a mob attacked the house and broke the windows; the police came, counted the number of people at worship, and told the people that the assembly did not exceed the legal number, but such was the violence of the mob, that the house had to be protected all night by the military! No redress for insults and injuries has transpired. Mr. Schoole visited the church at Oudloosdrecht, on Friday, June 9th. Two soldiers were sent to follow him night and day. He and his friends took a boat on the Sabbath morning, that they might worship on the water. They were followed by soldiers with guns loaded, as long as the land permitted. Afterwards, however, the soldiers could not get the boat, in which they were to have embarked, off the shore, and a number of boats, containing Christians, followed, and thus a Sabbath and worship was enjoyed afloat.

At Zwolle, in May, three members of the dissenting church have been imprisoned because the fines to which they were sentenced for holding religious meetings, have not been paid. At Hoorn, in June last, Mr. H. de Cock

and Mr. Smith, were condemned for having ordained elders and deacons in the Island of Urk in the previous year! They had to pay 200 francs each, the elders and deacons 50 each, and the widow, at whose house the meeting was held, 100. They were afterwards pelted with mud, stones, &c., by the mob, and were unprotected by the police!

These outrages continue to be enacted by the authorities, in defence of the Dutch Reformed Religion! In September last, a dissenter in Amsterdam, was fined a sum equal to £25, for a religious meeting held at his house, and the Pastor, Van Velzen, about £4, because more than twenty people were present! In October, their fines amounted to £150 and upwards; while all the petitions they offer for relief are disregarded by both church and state.

The Protestant Pastors, 173 in number, in the Canton of Vaud, in Switzerland, have sent a petition to the King of Holland on their behalf, and also a letter to the clergy of Holland, intreating their interference. The little king, of course, has not responded; but "The General Synod of the Reformed Church in the Kingdom of Holland," have replied, and though their reply is cautiously and courteously written, it contains a refusal even to make this matter "the subject of deliberation!" With much of professions of grace and love, and so forth, and a solicitousness about unity and pure religion, this canting crocodile crew, have published their cruel, and crooked, and persecuting policy to the world.

Attention to it is given in other quarters; if the present professedly liberal government of this country do not remonstrate with the pigmy king of the house of Nassau, they will not sustain their pretensions to freedom.

We have much pleasure in appending to this brief sketch, the following resolutions, passed in London, and forwarded for insertion:—

"At a Special Meeting of the General Body of the Protestant Dissenting Ministers of the Three Denominations, held at the Congregational Library, Blomfield-street, Finsbury, on the 18th of January, 1838, to consider the persecution inflicted upon certain Christian Brethren, in Holland, and in other parts of the continent of Europe for conscience sake:—The Rev. J. Berry in the chair.

"It was resolved—1st. That the mem-

bers of this body entertain the deepest conviction, that the forming of religious sentiments by free inquiry, the making of an open profession of them, and the teaching and disseminating of them by argument and exhortation, by speaking, writing, and the ordinances of religious worship, or by any other peaceable and rational method, is a right of mankind inherent and imprescriptible, conferred by the Creator, essential to moral accountability, and which can never be infringed without injury and insult to the sufferers, and deep criminality on the part of those who are guilty of the infraction.

"2nd.—That it is proved, by the evident reason of the case, and the universal experience of mankind, that there is no greater obstacle to the improvement of the human race in knowledge and happiness, to the solid interests of national economy, to the elucidation of religious truth, to the satisfactory termination of religious controversies, and to the eventual and universal triumph of the genuine Gospel of Christ, than persecution for the sake of conscience and religious profession.

"3rd.—That whether such persecution wear its more barbarous form of direct punishment for religious opinions, or be exercised in the way of refusing protection, denying justice, or any deprivation whatever of civil rights, it is in principle the same—a high crime against God, and deserving the reprobation of all good men, according to the memorable declaration of the Emperor Maximilian II.—'That he would never arrogate dominion over men's consciences, which is the prerogative of God alone; that in his judgment, no sin is more heinous than for any man to wish to exercise such dominion; and that those potentates who have attempted it, as they invade the sovereignty of heaven, so they not unfrequently lose their own power on earth, and their names go down to posterity with infamy and reproach.'

"4th.—That the members of this body cannot, therefore, refrain from expressing their deep concern that the government of Holland, a country once so greatly distinguished as the asylum of our persecuted fathers, has exposed a large number of its own subjects to the operation of a penal law, directly at variance with the principles of religious freedom; that they affectionately present their fraternal sympathy to their persecuted Christian brethren, assuring



them of the lively sense they entertain of the wrongs they suffer, and of the indignity thus put upon our common Christianity; and that they earnestly desire and pray that the day may speedily arrive when, neither in Holland nor elsewhere on the continent of Europe, the sacred rights of conscience shall be invaded, by the assumption, on the part of the civil power, of that jurisdiction which belongs only to God.

(Signed) JOSEPH BERRY,  
Chairman.

By order of the Meeting,—  
GEORGE CLAYTON,  
Secretary to the Body.

#### SWITZERLAND.

In the canton of Appenzell, a joiner having refused to have his child baptized, the grand council carried the child away by force, baptized it, and afterwards placed it in the asylum for orphans at the expense of the father. Truly there are countries in Switzerland where they forget that we no longer live in the fifteenth century.

#### TYROL, AUSTRIA.

In 1829, a religious awakening took place among the inhabitants of the valley of Ziller, and more than four hundred of them refused to take part in the worship of the Roman Catholic Church; but the Government prohibited these Christians from rendering to God outward service in conformity to their own faith. They were, on the contrary, especially since the death of the emperor Francis, the subjects of vexation and oppression of every kind, by which it was hoped to weary them, and bring them under their former yoke. All these efforts were in vain; but at length the Christians of Zillertal, having no means of obliging the Government to grant them the free and public exercise of their worship, invoked the aid and intervention of the King of Prussia. The King of Prussia sent one of his chaplains in ordinary to Vienna, to treat of this affair with the Austrian Government. The latter consented to the emigration of the Protestant families from Zillertal, and the King of Prussia has assigned the village of Erdmannsdorf, in Upper Silesia, for their residence. The Prussian Government will defray the expenses of the journey, furnish them with land and the necessary implements of husbandry, and will

provide them with food till their fields have produced the first crop.

We are happy to learn that their estates are advantageously sold.

#### PRUSSIA.

The Prussian Government persists in its persecutions against the Lutherans who refuse to submit to the liturgy they would impose. On the 21st of March last, the pastor Grabeau was arrested at Erfurt, and transported to the prisons of Heiligenstadt.

#### PIEDMONT.

Nearly five and twenty persons have been arrested and imprisoned at Nice, in Piedmont, because copies of the holy writings and other religious books were found in their houses. One man, in particular, they tore from his bed very early in the morning, and threw him into a deep dungeon, without even allowing him time to dress. His wife was so overcome by this cruel treatment, that she has fallen into a state of delirium. The police are especially severe towards this man, because he declares with great boldness his new faith. When Mr. Buscarlet was undergoing an examination before the Governor, the Bible of the pious prisoner lay on the table. There were numerous pencil marks, which showed the care with which he had read it. "Do you consider this man a Catholic or a Protestant?" demanded the Governor. "That is a question which I am not obliged to answer," replied the minister; "at the same time, to judge by the love which he manifests towards his Saviour and the word of God, I should think he is very little of a Catholic." Let us pray for the persecuted, that their faith may be purified by the fiery trial; and let us also pray for the persecutors, that their eyes may be opened, and that they may cease to fight against God.

#### OPENING OF A WESLEYAN CHAPEL IN PARIS.

On Lord's day, Feb. 25th, a new English Wesleyan Chapel was opened in Paris by Dr. Bunting. The place was crowded at both services, and the collections amounted to 1100 francs.

A well-situated building is also occupied for a French Wesleyan service, which will accommodate three or four hundred persons.

### COLONIAL CONGREGATIONAL UNION.

A Congregational Union was formed at Launceston, in Van Dieman's Land, on the 7th of September last. On the previous day, and on the following Sabbath, an Independent Chapel was opened in this place, which cost £1040. The collections at the opening services amounted to £320.

### WIDOWS FUND.

*Established 1733.*

THE 105th anniversary meeting of the Society for the relief of the widows and children of Protestant Dissenting Ministers will be held on Thursday evening, the 5th of April next, when a sermon will be preached by the Rev. John Howard Hinton, A. M., at the Meeting-house, Devonshire Square, Bishopgate Street; service to begin at seven o'clock precisely. This Benevolent Society relieves annually upwards of 200 widows.

### LONDON CONFERENCE.

The next London Conference will be held at Sevenoaks, on the Tuesday of Easter week. Business transacted in the morning and afternoon, and a Missionary Meeting in the evening, at which brother Pike, of Derby, or brother John Goadby, is expected to be present. Conference sermon on the previous Monday evening.

### SUNDAY SCHOOL GOVERNMENT.

THIS important subject has been recently brought under the special attention of Sunday school teachers in the metropolis, in a series of lectures delivered in different school-rooms, by Mr. Henry Althans, of the Sunday School Union. It has been frequently remarked by strangers who have visited Sunday schools, that they do not, in general, present the fairest patterns of order; that, although the teachers have evinced great assiduity in their endeavours to impart knowledge to the scholars, yet they manifest deficiency in cultivating good discipline and subordination. Mr. Dunn, in his *Normal School Manual*, refers to this drawback upon Sunday schools, and intimates the necessity for some improvement. This has led the lecturer to a serious consideration of the entire sub-

ject, with a view to a practical remedy; and the result has enabled him to offer a system of school-government for the adoption, in whole or in part, of his associates in the good work of Sunday school instruction. He stated at the outset, that he was quite weary of hearing Sunday school teachers admonished to try special remedies for the existing defect—such as the necessity of punctuality of attendance, rewarding the scholars, and other minor expedients. What he considered requisite was, a thorough organic change, by the adoption of a general system of government, through moral means alone. Many teachers seemed to hold that their sole province was “to teach;” but he asserted, “to rule” was also their legitimate duty; and that “they who would teach must rule.” In school-government he stated that three modes courted their attention:—1. By corporeal force. 2. By natural affection. 3. By moral influence. Wholly rejecting the first of these modes, he conceived that by a union of the two latter, a system of school-government might be framed which would enable “mind to govern mind,” and thus be best suited to sentient and rational beings under course of early religious pupilage. Mr. Althans illustrated his positions by various anecdotes derived from his lengthened experience, and suggested the propriety of having his plan fully discussed at social meetings of teachers. Mr. Althans has lectured to most attentive assemblages of Sunday school teachers, at the following places in succession:—Stepney Meeting Sunday school (Dr. Fletcher's), Poultry Chapel Sunday school (Rev. J. Clayton's), Great Suffolk-street Chapel, Southwark (Rev. J. Stevenson's), Little Chapel-street Meeting, Soho (Rev. J. Robinson's), and at the Auction Mart, Hackney.—*From the Patriot.*

### ABOLITION OF NEGRO APPRENTICESHIP MEETING.

One of the greatest meetings ever held on the question of slavery, assembled at Exeter Hall, on Wednesday and Thursday, March 14 and 15, for the purpose of petitioning Parliament for the *Abolition of Negro Apprenticeship*. Lord Brougham in the Chair. His Lordship had great difficulty, from the intensely thronged state of the Hall, and the vast numbers who were seeking to gain admittance, to make his way to the plat-

form. He was received with loud and enthusiastic applause.

The following gentlemen were the principal speakers:—the noble and learned Chairman—Mr. O'Connell, M. P. Sir Charles Styles, M. P., Joseph Pease, Esq., M. P.,—Captain Harwood—Andrew White, Esq., M. P.—R. Allen, Esq.—Revds. W. Bunting, Dr. Cox, J. Burnet, M. Beaumont, Dr. King, of Glasgow, Mr. Scales, Mr. Brown, Dr. Heugh, &c.,—and Messrs. Sturge, George Thompson, M. A. Oppenheim, &c.

To give even an outline of the speeches delivered on this occasion, or to depict the intense enthusiasm which characterized both speakers and hearers, is out of our power. We simply record the meeting, and express our earnest wish for the accomplishment of their desires.

#### PETITION OF BAPTIST MISSIONARIES IN JAMAICA.

The following document, emanating, as it does, from eye-witnesses of the evils of the apprenticeship system, is worthy the attention of every friend of humanity. We make no apology for preserving it in our pages.

*To the Honourable the House of Commons of Great Britain, in Parliament assembled:*

*The humble petition of the undersigned Baptist Missionaries, resident in the western part of the island of Jamaica,*

“SHOWETH,

“That your petitioners humbly approach your Honourable House, for the purpose of laying before it the state of the apprentice population of this island, and of imploring that your Honourable House will at once devise such measures, as you in your wisdom may see fit, to effect the termination of the apprenticeship system in August, one thousand eight hundred and thirty-eight, and thus relieve the prædial apprentices from the grievous and oppressive bondage in which they are now held.

“That your petitioners feel a deep and lively interest in the prosperity of the island in which Providence has fixed their abode, and are firmly convinced that the present state of the apprentices is inimical to the welfare of all parties therein, and that the Abolition Act has totally failed in producing the object for which it was framed by the Imperial Parliament; that it has been made the engine of gross and continued oppression,

and created disgust in the minds of the labouring classes to the cultivation of the soil, which feeling, your petitioners are firmly persuaded, is daily increasing, and which, your petitioners fear, will lead to the total abandonment of many properties, should perfect freedom be withheld from the prædial apprentices after the non-prædials are fully emancipated, in the year one thousand eight hundred and thirty-eight.

“That your petitioners most humbly record their unqualified opinion, that the prædial apprentices, on whose behalf they implore the boon from your Honourable House, are fully prepared for that freedom which is the birthright of every man; that their conduct, under accumulated wrongs, and bitterly disappointed hopes, has been uniformly such as to entitle them to the favourable consideration of your Honourable House; and that granting the prayer of your petitioners, while it would be performing an act of justice to those who look to your Honourable House for protection, would avert the ruin of the island, promote the temporal and spiritual welfare of its inhabitants, and raise a discontented people to a cheerful and happy peasantry.

“Your petitioners would further urge upon your Honourable House, the prayer of this petition from the peculiar circumstances in which the female apprentice is placed, who endures increased hardships from the want of protection in the Abolition Act, in the rearing of her offspring, who are thus unavoidably neglected, and in compelling those mothers to labour in the field, who, having six children, were in the time of slavery exempted from such employment.

“That your petitioners, in presenting this their humble petition to your Honourable House, disclaim any desire to engage in political discussions; they beg to assure your Honourable House, that they are impelled by a sense of imperative duty to themselves, to the people among whom they exercise their ministry, and to the British Crown, under whose auspices they have been protected in the enjoyment of their religious rights, thus to employ the only means in their power of bringing before your Honourable House the state of a people to whose best interests they have devoted their lives; and having thus discharged their consciences, they will not cease to pray that, by the watchful care of that Providence to whom they

confide the cause of this people, such prompt measures may be adopted by your Honourable House as shall disappoint all our fears, and enable us to pursue our course of mercy without being retarded by the remains of a system which is hateful to God, disgraceful to the British nation, and utterly subversive of every principle of right.

"Your petitioners, having observed with pain the efforts which have been made by ill-disposed persons, at every past anniversary of the abolition of negro slavery, to mislead the apprentices, and induce acts of insubordination, and fearing the success of the efforts of such persons at a period when the non-prædial apprentices shall be fully and perfectly emancipated, and being anxious to avoid a repetition of the awful scenes of the year 1832, which they greatly fear may be the consequence of delay, most earnestly implore your Honourable House to take this their petition into its earliest and most favourable consideration

"And your petitioners, as in duty bound, will ever pray, &c."

## BAPTISM.

On Lord's-day morning, March 4th, 1838, the ordinance of believers' baptism was administered to twelve persons in the General Baptist Chapel, Sacheverel Street, Derby, when the Rev. S. Ayrton, pastor of the Church, delivered a truly valuable and impressive discourse from Deut. xii. 32, "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." This was a time of refreshing from the presence of the Lord; and in the evening our beloved pastor improved the death of a young female, from Ecclesiastes xii. 1, "Remember now thy Creator in the days of thy youth." She was to have been baptized in the morning, but now she is in heaven. The candidates were then received into the Church, and the ordinance of the Lord's-supper was administered in the presence of a large number of spectators. May the little one become a thousand!

R. POTTS.

## POETRY.

## STANZAS.

(To Rev. T. Y—.)

Oh had I "classic Sheffield's" lyre,  
Or harp of Gabriel's loftier choir,  
To aid my feeble song!  
I'd pour upon thine ear a strain,  
Which memory's tablet should retain,  
And heaven itself prolong.

Believe me, 'tis not my intent,  
To flatter or to compliment,  
Nor yet to prophecy;  
I only wish; O could I make,  
My warmest wishes all partake,  
Of tangibility!

I wish then, as an earthly boon,  
That an unsetting honey-moon  
May shine on all thy path—  
That kindness, gentleness, and peace,  
Within thy dwelling may increase,  
And ne'er give place to wrath.

O may thy new associate  
Assist thee in thy Pastorate,  
And be thy help indeed;  
A pattern of each tender tie—  
Refined connubial sympathy,  
Which pastors so much need.

May backwardness to take offence,  
An unsuspecting confidence,  
Devotedness unbent;

Order, domestic discipline,  
Prudence and piety combine,  
Compassion and content.

Affection, affability,  
Unite with prideless dignity,  
Her favouritism unseen—  
Discourager of slanderous prate,  
Invective, censure, or debate—  
Wise, humble, calm, serene.

Friend of the friendless, may she be  
The almoner of charity,  
To every child of woe;  
And prove her love to God sincere,  
By being mercy's pioneer,  
And misery's overthrow.

Be thou the delegate of God,  
To lead us from sin's drear abode,  
And point us to the skies;  
Unfurl the Gospel banner here,  
Draw forth the contrite sinner's tears,  
And hush the mourner's sighs.

And when the will of God is done,  
In this your earthly union,  
And finish'd your campaign;  
May each exchange faith's panoply,  
For palms and crowns of victory,  
With God for ever reign!

W. T. P.

Melbourne, March 10, 1838.

# MISSIONARY OBSERVER.



## DESCRIPTION OF THE KHUNDS, OR KHUNDHAS,\* BY W. BROWN.

(Concluded from page 112.)

THE language of these Khunds is different to any of the surrounding dialects. It is not possible to say much about it, it is not Oriya or Hindostani, or Taalaagn. It is *entirely unwritten*; not a character used to represent sound is amongst them. Every thing therefore is trusted necessarily to the vague and uncertain repositos of memory. The proclamations of Government during the late insurrection, were written in the Oriya character, and in the Khund language, which, when read to them, they appeared to understand in some measure.

A circumstance occurred during my stay, which illustrated the primitive notions of this people. Mr. Stevenson very kindly took me to see a part of the country where the ravages of war had not desolated the place. I here saw the people in their natural state, unsuspecting of the Europeans, for they had continued quiet during the disturbance. Whilst continuing there, we heard a considerable altercation amongst the people; and on inquiring into the cause of the dispute, we found it was respecting presenting a goat to the Collector. They said, "It was a shame for the Rajah of the country (meaning the Collector) to pay them a visit, and not to offer him a goat." That a goat ought to be presented they all agreed, but who was to furnish the goat was not so easily settled. After leaving the town, the people came running after us, and on looking back, we perceived the matter had been adjusted, the goat brought and presented, and laid at the great man's feet: the offering once refused, was again brought in the evening to the tent; but what was the fate of the poor animal after all I do not know. There was no thought of offering silver or gold, but simply the fruit of their flocks.

The birds in these hills are similar to those in the plains. There is a parrot which appears to be smaller than any I have usually seen. The peacock is found here rather large. Tigers, panthers, leopards, and bears are numerous in the hills, as noticed before. One instance of the boldness of these creatures may be mentioned: two goats were sleeping within the limits of one of the camps—it was not later than seven o'clock in the evening; they were both taken away, although there must have been several persons near the spot at the time.

They have several kinds of musical instruments amongst them. There is an instrument made of reed or bamboo, and something in shape like the harp, upon which the natives play, it is said, with considerable effect. I heard an attempt made upon one of them, but the noise was not pleasant. There is also the native drum or tom-tom, which is a kind of martial musick with them as the drum is with us. A gong was used by the leaders of the insurrection to call the people together on any sudden emergency. The leaders of the insurrection

\* By a misreading of Mr. Brown's caligraphy, these words have been previously misspelt, an error we are desirous to correct. Ed.

are now nearly all dead; some have fallen by the sword, but several have expiated their offences under the hand of the executioner.

Dora Bisaye, as mentioned above, is still at large. Báhúbalindra, corrupted by the Europeans into Babelunder and Bobalunder, was a man who obtained distinction by murder and treachery. A person being obnoxious to the Goomsara Rajah, he was asked whether he could not take him off. Hearing this, Báhúbalindra left the low country, and going into the hills in search of his victim, he joined himself to him, and served him for six months, still, like a true savage, covering his design; at length, being alone with him in the jungle, he struck off his head, and carried it streaming with blood to the Rajah, who rewarded him with the sounding title above named, signifying *king of great strength*. Baliyasingh, the man who headed the party which killed the two young officers, Bromley and Gibbon, was a native of Gullery, a town below the hills, and was executed there. These, with a few more persons from the Goomsara people, induced this miserable race of savages to take up arms against the Company. Nothing but the most shameless falsehood and misrepresentation could ever have induced the Khunds to try so dangerous, and, as it turned out, so fatal an experiment.

The commencement of hostilities between the Khunds and the Company was the unprovoked attack upon the party conveying the Rajah's family. They had always been treated as a friendly or neutral people. It is remarkable, that the principal leaders before mentioned, and who excited the Khunds to insurrection, were not themselves Khunds but Oriyas. The aggression, however, was evidently their own, but they have paid awfully dear for their interference in the Goomsara affair; but the severe chastisement they have received will not soon be forgotten, and this generation, I should think, must pass away ere we see another Khund war, or before the British forces will have again to ascend the Ghats to quell insurrection.

#### EXTRACTS FROM A LETTER FROM MR. BROOKS.

*Midnapore, May 23rd, 1837.*

My very dear father and mother,

"We received your letter three days ago, and lose no time in replying to it. I feel that I deserve all your complaints for not writing oftener, and I can scarcely forgive myself for allowing ten months to pass away without your receiving a single line from me. I will try to do better in future. I bless God that you are all well, and pray to him to keep you so.

You express surprise at me coming to Midnapore alone. The fact was, there was no missionary to accompany me, and I felt very anxious to extend our borders, as well as to be doing something myself, there being several native preachers and two missionaries at Cuttack. But I have not been alone here, nor shall I be alone; Rama Chundra has been living with me for several months, and at last conference it was agreed he should remain here twelve months longer. With him I have attended bazaar almost every day, and feel increasing pleasure in doing so, especially when the people hear attentively. I shall send his journal

by Mr. Goadby, translated by myself, which in some respects may be interesting. You say there has been no missionary information from me for a long time. More than twelve months ago, I sent a very long account of a trip on the river, filling five or six large pages, of which I have seen no account yet in the Repository, or heard any thing from Mr. Pike. I am afraid several letters sent last year by either myself or dear wife have been lost, as there have been most distressing accounts reached Calcutta of ships having been wrecked, and burned, and several lost, in the river Ganges, which had sailed from India. One very large vessel was wrecked off the Cape of Good Hope, containing several hundreds of persons, passengers, crew, &c., not one of whom was saved, at least it was reported so; this is not a solitary instance, great many have been lost, and with them, of course, all letters &c. Before you receive this, you will have received a parcel of letters sent in January, by a gentleman leaving Midnapore for England, who kindly offered to take charge of any thing we wished to send. My dear wife and daughter are both pretty well, especially the latter. Selina suffers more from the excessive heat this season than she did the two preceding. She is however looking very well indeed, and I feel that I cannot be sufficiently thankful for the multiplied favours of an ever gracious Providence. In the evening when it is too hot in the house, we sit in the open air to catch the faintly coming breeze. This is the hottest time of the year; about a fortnight since, the thermometer stood at  $96^{\circ}$ , at eight o'clock in the evening, and when I have been going to the bazaar, the air was like the heat of a furnace; once, especially, I thought it would be impossible to proceed, but I hurried on, and got under the shade of some houses which beat off the sun: we can scarcely endure so much as a sheet over us during the night, and sometimes are awake with a feeling almost like suffocation. This will however soon be over, and the periodical rains will commence, and continue for four months, during which time the weather will be pleasant. I must just say, lest you should think it otherwise, that I am quite well, never better. Sometimes a touch of head-ache, but not so violent as at home; for this blessing I feel very thankful, and hope by care and constant regularity, to preserve my health for the service of God, not without his blessing. As this is quite a new station, I can say but little about my prospects of ultimate success. The people attend well, hear well, and so far it is well; whether their hearts are touched by what they hear or not, I cannot tell. It shall be mine, in dependance on God's promise, to "sow the seed of the kingdom," and humbly look to him for a blessing. The difficulties are great, the hearts of the people exceedingly gross, they seem to have no such thing as conscience, superstition blocks out every thing good and holy, but all these obstacles are trifles to the Great Head of the Church, and when he says overturn, overturn; what shall resist his mandate? It is, however, discouraging to hear the people deliberately say, that they cannot live without sinning, they should get no food, no work, every body would prey upon them, and that if sin will at last send them to hell, there is no help for it, they are willing to go, rather than give up their wickedness. This is what they often say, when exhorted to pray to God to make them holy and lead them to the Saviour of sinners.

Brother Sutton is at Cuttack, not very well. Brother Stubbins is

living with him, they are getting on as well as can be expected, have had several baptized, The European residents here are very kind and attentive. I continue to preach in English on Sunday evenings. There are several very pious people living here, which makes it very pleasant.

JOHN BROOKS.

### MISSIONARY SERVICES IN LEICESTER, &c.

SERMONS were preached on behalf of the General Baptist Foreign Mission, at the General Baptist chapels in this town, on Lord's Day, February 25th, by brethren Pike, of Derby, Secretary; J. Buckley, of Harborough; and Stevenson and Goadby, of Leicester.

On the following evening an animated public meeting was held in the Dover-street chapel. The interest of this meeting was greatly increased by the presence of Mr. John Goadby, Missionary from Orissa, who had arrived in this country about a fortnight previous, and now, for the first time after his return, engaged in pleading the cause of Missions amongst his own people. His statements were varied and impressive. The description which he gave of two or three of the native preachers, their zeal and devotedness, was peculiarly gratifying. The large audience was also addressed by the Secretary, Messrs. Buckley, Simmons (P.B.), Stevenson, Mursell (P.B.), Goadby, Wigg, and Finn. Collections and subscriptions for the year upwards of £120.

MARKET HARBOROUGH.—On the above Sabbath, Mr. Wigg, of Leicester, preached a sermon on behalf of the Society at this place. A public meeting, which was numerous and respectably attended, was held on the Wednesday evening. Two Independent Ministers and a Wesleyan, from the neighbourhood, with brethren Buckley, John Goadby, J. Goadby, of Leicester, and Mr. Pike, of Derby, advocated the Missionary cause. Collections £10.

### MISSIONARY MEETING AT BIRMINGHAM.

On Lord's-day, March 18th, Mr. John Goadby preached morning and evening; and Mr. Winks in the afternoon.

At the public meeting on Monday evening, the Rev. T. Morgan of Bond street, presided, and the resolutions were moved or seconded, by Messrs. Richards, (Independent) Hooper, Dr. Hoby, Swan, (Particular Baptists) Winks, Pike, Goadby, and Cheate. This was a crowded and good meeting. Collections at the anniversary amounted to £20, making the income for the year, £55, 2s. 11½d. G. C.

### LONDON MISSIONARY SOCIETY.

#### DEATH OF THE REV. S. WOLFE, OF SINGAPORE.

THE Rev. E. Davies, of Pinang, writes:—"From previous communications you will be, in some measure, prepared to learn that Samuel Wolfe is no more among us, but among the saints in light—in a better place—where, though we know not how, he answers unquestionably the designs of grace and providence far more effectually than he could do on earth—for God has taken him, and He does all things well."



“On the 27th of April, sixteen hours previous to the closing scene, he inquired of me how long he should probably live; and when I replied that his end was near, and in a day or two probably all would be over, he appeared to receive my words as if he believed them, and without solicitude or sinking of heart. His weakness at this time prevented conversation with him in relation to his religious feelings and prospects; and this weakness, together with partial derangement of mind, cut off all opportunity for such conversation afterwards. Passages of Scripture, and parts of hymns, such as were deemed appropriate, were repeated to him not unfrequently during the day, to which occasionally he seemed to listen with interest. During two or three hours in the morning his sufferings were severe. After this he was more easy, but his mind was either wandering or insensible most of the time.

“At the close of the day, as I was sitting near him, I observed a change in his breathing. I looked—the eyes were rolling, but there was no indication of pain. There was a catching for breath—the heaving of the breast subsided—the eye was fixed—the spirit was gone, and the bitterness of death was passed. It was just as the sun was setting.

“His remains were the next day deposited in the earth, in a grove of cocoa-nut trees, not far from an old cross, half decayed, the place having been formerly a Catholic burial ground. The funeral was attended by the officers and crew of the *Argos*, an English whale ship then in port, and by most of the Spanish gentlemen and officers, together with a company of marines. Many of the natives also were present. It was gratifying to witness the interest and sympathy manifested on the part of all. While the present generation of the inhabitants of Samboangan are living, there will, doubtless, be persons found who can point out the stranger's grave. The gentlemen of Samboangan, though Catholics, treated us like brothers, and I shall long remember with gratitude their kindness.

“Mr. Wolfe was a man of more than ordinary promise. He had studied the Chinese language with sufficient success to make it probable that, had he lived, he would have been a superior Chinese scholar. His mind was rapid in its movements, discriminating, and independent. His opinions consequently were not received upon trust from others, but resulted from the free action of his own thoughts. In his principles he was decided and uncompromising, yet he was liberal to those who differed from him, and knew well how to distinguish between essential points and trifles. Upon his mind and character there was the impress of manliness.

“To his friends in England it will be gratifying to know, that Mr. Wolfe enjoyed the respect and confidence of those who knew him in this part of the world.

“May his early death be sanctified to us all, and may we be prepared to follow him to the mansions which are made ready for all who love our Lord Jesus Christ.”

So Samuel Wolfe died—a name endeared to many in England, and by the memory of whom the Ultra-Gangetic Mission will be endeared also. The friends of Christ in this part of the world speak with interest of Lyman and Munson, of Stevens and Wolfe, as having fallen in the field as soon nearly as they had fairly entered on their labours.

### HOSTILITY OF THE NATIVE PRESS TO MISSIONARIES.

*From a letter of Rev. A. F. Lacroix, London Missionary in Calcutta.*

The general aspect of things at Calcutta and its neighbourhood, on the whole, is not unfavourable. There is much inquiry, much apparent attention to the subject of Christianity, observable among the natives; although I fear little of it is as yet of a genuine and saving nature. A new feature, which I think to be a token for good, is becoming more and more perceptible. I allude to the open hostility to Christianity now displayed by numbers of Hindoos, whose apathy in religious matters, so long complained of, seems at last to be yielding. It has ever been remarked, that it is when Satan finds his kingdom tottering, and his power about to be curtailed, that he excites his adherents to opposition. It is, therefore, a cause for rejoicing rather than for lamenting, that we see this beginning to be the case in this part of Bengal.

As a specimen of this spirit of hostility to the Gospel, and also of the progress which, in the opinion of its very enemies, Christianity has made, I beg to subjoin a literal translation of two articles, which appeared lately in two of the native newspapers, devoted to the support of Hindoo orthodoxy. The first of these extracts, you will observe, has reference to the efforts of missionaries by means of schools; and the second to those by means of preaching:—

*Extract from the Bengalee Newspaper, Sumachar-Chundrika, of February, 1837.*—“It may be in the recollection of our readers, that we had inserted in the ‘Chundrika,’ of the 18th Magh (30th January) last, an advertisement by Kesobram Bose, of Copil Parra, regarding his son, Dwarkanath Bose, who, being placed under the tuition of missionaries, has relinquished Hindooism, and has in consequence been excommunicated, and lost all claim upon the said Kesobram as a father. Look at the strange behaviour of the missionaries! They, with a view to delude boys to ruin, have spread the net of schools in which many have already been entangled, and their welfare in this world as well as in the next, lost. Consider, what happiness can boys derive who are deprived of parental care and the benefit of their wealth, wandering like homeless vagrants? Should the

missionaries, on the occasion of a person embracing Christianity, let him have a house, a wife, and the wherewithal to subsist upon for life, the loss on the part of the convert would not be very great.

“Consider, again, whether the missionaries are not the most cruel people in the world. It is true that dacoits (highway-men) will rob you of your money, but they will not deprive you of your life, except in case of your not giving it up. How big dacoits the missionaries are is not unknown to men possessed of sense! How dear children are to parents is impossible to describe in writing, and they are in the habit of snatching such dear objects from parents! And what is the consequence? The children thus taken away, though their parents may be rolling in riches, are reduced to great poverty, and their wives are obliged to live like widows in the life time of their husbands. Indeed, before life is extinct, they are dead to their relatives. That God Almighty has created a more cruel set of beings than the missionaries, we do not see. Although the English are not warm in their affection to their offspring, and indifferent as to the return of kindness with which they are loaded; yet would any missionary like to be bereft of his child by a Mogul, for the purpose of making a mussulman or slave of him, and say, ‘that he chose a straight path, and I am not at all sorry for it,’ and treat the matter with indifference!”

*Extract from the Bengalee Newspaper, Shumbad Prubhakar, of the 13th February, 1837.*—“We would strongly advise that all these honey-mouthed, but world-destroying missionaries, should have a mark put upon their white faces, and that they be driven out of this city; for until of late years, the inhabitants used, without meeting any opposition, to acquire religious merit by observing the precepts and ceremonies of the Vedas. Moreover, the Hindoos never find fault with, nor attack the religion of others; but these white-faced, crafty missionaries, whose sole aim it is to destroy the religion of other people, have erected in different places tiled or thatched houses, (chapels,) where they stand with fear-inspiring looks, and, agreeably to the command of their own foreign shastre, called the Bible, proclaim the acts and praises of the Son of Lady Mary, lifting up both hands, and moving backward and forward as if they were dancing; and, by every kind of wily contrivance, are

destroying the religion and the caste of the Hindoos. We repeat, therefore, our opinion, that the measure alluded to above (viz., putting a mark on their faces and expelling them from the city) should by all means be resorted to.

"But is it not a matter of astonishment, that the rulers of the country are honouring the very men who are seeking to injure others; whilst those of their subjects (meaning the Hindoos) who are spending a great part of their lives in religious exercises and holy acts, are neglected by them? Be this as it may, a great deal of injustice is now being committed. If it be decreed that Hindooism shall cease to exist, there is no one to prevent this calamity! We could write much on this matter, and bring forward many arguments; but what is the use of it if the public authorities pay no attention to the subject?"

These extracts, Mr. Lacroix continues, will speak for themselves. Although they display much animosity against missionaries and Christianity in general, it nevertheless cannot but be gratifying to observe the very opponents of the truth giving their testimony that the efforts of missionaries in Calcutta have not been altogether in vain.

#### REPORT OF SCHOOLS IN JAMAICA.

*Report from C. J. Latrobe, Esq., to the Right Hon. Lord Glenelg, on Negro Education.*

In February, 1837, the Secretary of State for the Colonial Department, Lord Glenelg, commissioned Mr. Latrobe to proceed to the West Indies, in order to inspect the schools on account of which any share of the parliamentary grants for Negro Education of 1835 and 1836, had been applied, and to furnish a report upon the state of education in those colonies at the present time, especially with reference to the negro population. Mr. Latrobe sailed from England for Jamaica, on the 3rd of March, and arrived in that island on the 15th of April. According to his instructions, he was to furnish a statement, not only of the condition of schools connected with the parliamentary grants, but also of the proportion which the existing means of instruction in the colonies bore to the call for it, and of the actual number of negro children in attendance upon schools of any description. He traversed, therefore the whole island; determined, if

possible, to make himself acquainted with the actual state of every school in existence, by personal inspection. Having performed this task, he addressed to Lord Glenelg, on the 19th of October, an elaborate Report, highly deserving the attention of all the friends of the negro population. The following extracts contain some portions peculiarly adapted to interest our readers.

"In noticing the proceedings of the distinct missionary bodies, in as far as they may be supposed to influence the success of the measures adopted by her Majesty's government, it may be my duty to state, with regard to the *Society for the Propagation of the Gospel*, that though the general and comprehensive plan formed by his Lordship, the Bishop of Jamaica, for the formation of schools in this island in connexion with the Society and the Established Church, which I have attempted to explain under the proper head in the enclosure to Schedule (A) may, it is true, be productive of a less rapid establishment of schools than might appear desirable on some considerations, as, by that plan, the concurrence and co-operation of parties, whose attention is as yet hardly sufficiently awake to the necessity of the measure is made absolutely necessary; yet there is every reason to believe that what is done will be efficiently done, and that these schools will be a permanent blessing to the country.

"Doubtless a greater number of schools might have been set on foot under another and more independent mode of proceeding, but it may be questioned whether such would ever become of equal importance to the island, or be equally permanent in their character.

"The strongest and best guarantee for the future efficiency and success of these schools will be that constant personal inspection on the part of the clergy of the land, which is to form a part of the system, and of the good fruits of which the schools in the city of Kingston furnish a striking example; it is there evidently an inspection equally observant of the progress and daily course of the scholars, and of the conduct and capacity of those who are entrusted with their education; and thus cognizance of the actual state of these institutions does not depend on the mere official report, handed in at given periods, or on the observations made at stated visits of inspection, on neither of which, common experience shows, that reliance can be placed.

"The *Church Missionary Society* possesses in the colony able and excellent missionaries, whose character and attainments guarantee the careful and conscientious discharge of the duty they undertake.

"The Society has nevertheless had from circumstances peculiar difficulties to struggle with, and it is greatly to be regretted that their executive in the island is not more efficient, and that duties, foreign to those of a missionary, properly speaking, and which none, however active and willing, can discharge competently, in addition to clerical duty, are not vested, by the directors of the Society in England, in distinct and fitting hands. To this cause simply much of the delay in the progress of their proposed buildings is to be attributed.

"The stations of the Society are widely dispersed over the island, and they number more, in the highest and most neglected part of the country, than any other missionary body.

"The causes of delay in the case of the *Wesleyan Missionary Society* have been alluded to in the enclosure of schedule (A). Though the zeal of its missionaries has long been acknowledged in this island, the attention of the Society has not hitherto been particularly directed to the subject of education.

"The wise measures adopted by the directors at home, to send a resident inspector of schools to the island, has unfortunately, at the outset, been rendered a less efficient one than might have been hoped, from the peculiar circumstances in which the Society has been placed. Perhaps the desire of completing the new school-house, and forming the model school at Kingston, before further proceedings were undertaken, retarded the advance of the schools in other places.

"But under the systematic plan adopted, it is expected that all the school-houses to be built in the parishes will now be erected simultaneously, and become occupied in the course of 1836.

"The stations of the *Wesleyan Missionary Society* are pretty widely dispersed over the island.

"Those of the *Moravian Missionary Society* are all to be found, with the sole exception of Irvin Hill, St. James', within the limits of St. Elizabeth, and the adjoining districts of Manchester and Westmoreland, where some of the number have been now maintained for

many years. The Society has had certain advantages from the favourable eye with which its missionaries have in general been regarded by many of the resident proprietors of this portion of the island, and has not had to struggle with the difficulty of obtaining land experienced by many others.

"The delay in the erection of their school-houses is perhaps rather to be attributed to the necessary absence of the presiding missionary of their body in Europe, during the major part of the past year, than to any other cause.

"In many instances, it will be seen, that the schools under their charge owe their maintenance to the friendly aid of the *Ladies' Negro Education Society*, which, by unostentatiously providing teachers with small annual salaries, has done much good in this part of the country.

"The necessity of securing the services of a higher class of masters and mistresses for the future, with the means of giving suitably increased salaries, is however becoming daily more evident, as well as that of employing more energy in the whole system of education than has been done hitherto.

"The principal sphere of exertion on the part of the missionaries, in connexion with the *Baptist Missionary Society*, for the education of the apprentice and coloured population, lies in the parishes of St. James', Trelawney, and St. Catherine.

"The *Baptist Missionary Society* is understood to entertain the opinion, that funds raised by it for missionary purposes, or specifically for the preaching of the Gospel among the heathen, cannot be consistently devoted to the purposes of education, and consequently the individual missionaries have been thrown almost wholly upon their resources for the prosecution of their schemes for the education of the coloured classes. The energy, perseverance, and devotion of time, means, and strength, by which these extensive plans have been brought to bear, are well calculated, in each instance, to excite respect and admiration.

"It may be but just, however, to other missionary bodies to remark, with regard to the comparison which might be drawn between the advanced state of the school-houses of the *Baptist* missionaries, that the latter have arisen under very different circumstances.

"As the *Baptist Missionary Society* was unable to furnish the funds for the

purpose mentioned, it seems also to decline to take the responsibility of the undertakings of its missionaries, as far as education is concerned, or to exercise any controul over the schools, which are, in fact, to be considered as under the superintendence of the individual projector solely, and dependent upon him for maintenance.

"Thus, while the government and regulations of the majority of the other Missionary Societies bound down the individual missionary to await the decision of his directing-board in Europe, and intelligence that the government aid was actually pledged for the purpose of assisting in the erection of a school-house in any station, the zeal and energy of the missionaries of the Baptist Missionary Society were stimulated by the knowledge that their Directors could not assist, and therefore would not controul their projects. Personal exertion of no ordinary character was the result, and most, if not all, of their school-houses were advancing towards completion before arrangements were made for securing assistance to them in defraying a portion of the expense through the government grants.

"Nothing but the want of funds is now urged by the same individuals, and by others of their colleagues, for not daring to extend the field of their labours.

"The missionaries of the *London Missionary Society* have shown their devotion to the cause of Negro Education by the willingness with which they have come forward to supply in their own persons, in addition to their ministerial duties, or in that of their families, the places of teachers in the schools till such could be provided from Europe, at the same time that the charge of superintending the erection of the school-houses rested entirely upon them.

"The greater number of their stations are to be found in the parishes of Clarendon, Manchester, Trelawney, and St. Ann.

"The *Scottish Missionary Society* seems, in every instance, with the exception of that of Hampden, to have met with great difficulty thus far in obtaining the legal transfer of the land chosen for the sites of its school-houses. The field of its labour is chiefly to be found within the parishes of St. Mary, Hanover, St. James', and Trelawney.

"There is no doubt, from the personal character and qualifications of the individuals forming the missionary body in connexion with this Society in this

island, that wherever they are enabled to set on foot permanent schools, they will be well conducted, and will exercise a salutary influence over the population.

"As may be gathered from schedule (A) a considerable degree of caution has characterized the proceedings of the trustees of the *Mico Charity* hitherto, in forming what may be called permanent establishments, or school stations, in Jamaica. I am not aware that this has originated in any doubt of the ultimate popularity, or the success of schools, conducted upon the liberal principle by which they are guided, or of the peculiar system of instruction pursued in them, but would rather suppose, that being free to act with greater circumspection than the Missionary Societies, they were willing, in the present undecided state of things in the colony, to confine themselves to promptly furnishing instruction at every suitable point where they might be an urgent call for it, or a favourable opening, without, for the present, pledging themselves further to maintain schools, and to occupy permanently the post in question. The order and system with which their operations are conducted in the island leaves nothing to be desired on that head. Their stations are to be found distributed over the whole island.

"It will be seen, from a glance at the general schedule (B), that by far the greater majority of schools of every description existing at this time in the island, as well as the most important, generally speaking, are conducted and supported by the Charitable and Missionary Societies, and individuals just named.

"Of the parochial schools, unconnected with the Bishop, whether endowed or not, the general remark must be, that, with few exceptions, they are all lamentably inefficient for the purposes of education, whether we regard the extent of their means, the principles upon which they are conducted, or the attainments and character of the individuals employed in giving tuition.

"Nevertheless, since 1834 the attention of the vestries has become gradually more alive to the state of the parochial establishments; and in many parishes measures are in agitation, if not actually in force, either in conjunction with the Bishop, or otherwise, to remedy this evil.

"Of the two other classes of schools in the island, unconnected with the Established Church or missionary bodies, namely, private schools and estate schools

for the children of apprentices, set on foot and superintended by the proprietor or his representative, but little can be said at present. Of the first-named there are few, except in the city of Kingston, or in a few of the larger towns, that rise to the humble rank of dame schools, in England, the character of the instruction being of the most limited description. The want of private schools of superior order, in which the higher classes of the island could meet with liberal education, or perhaps yet more of a college or other public institution sanctioned by the legislature, is severely felt throughout the island, particularly at the present time, when restricted means, and the doubt with regard to the future, which it is to be expected may exist in the minds of many of the proprietors, in speculating upon the ultimate effect of the measure of emancipation upon their fortunes, render the great expense of a home education for their children hard to be borne.

"The estate schools of the description mentioned are also at present few in number; nevertheless, the subject begins to engage the attention of many influential men in the colony, and probably any future report may record the institution of many of this class. There exists a great diversity of opinion in the island as to the probable success that may attend them, considering the peculiar position which the two principal classes of the community hold to each other. Time alone can prove the justice of either view of the subject."

*Despatch from the Right Hon. Lord Glenelg to the Governor of Jamaica.*

*"Downing Street, 15th Jan., 1838.*

"Sir,

"I have the honour to transmit to you herewith a copy of a Report which I have received from Mr. Latrobe on Negro Education in Jamaica. I have derived much gratification from the testimony borne by Mr. Latrobe to the facilities which you afforded him in the prosecution of his inquiries, and to the reception and assistance which he experienced from the Bishop, and from the various missionaries to whom he was recommended, as well as from all classes of the population with whom his duties brought him into contact.

"The Report itself is highly valuable, and does credit to the talents and industry of its author. An attentive perusal of it has convinced me that the measures

adopted for the promotion of Negro Education in Jamaica have already contributed largely to the advancement of this most important object. There is every reason to anticipate that the experience and information which have now been acquired will lead to most beneficial results in removing some of those difficulties which have hitherto retarded the progress of useful education.

"The delays in commencing or completing school-buildings, which the respective Societies have undertaken to erect with aid from the Parliamentary fund, appear, indeed, at first sight, to be more numerous than might have been expected. But they are, on the whole, satisfactorily accounted for by the impediments and hinderances which have surrounded these undertakings, many of which no forethought could avert, nor any exertion immediately overcome.

"The greatest and most general cause of delay in the execution of the proposed buildings seems to have been the difficulty of purchasing or acquiring sites of land with satisfactory titles. I directed your attention some time since to this subject; and I should be very glad to learn that the colonial legislature had at your suggestion been able to devise any means of giving increased facilities in this respect. I hope also that some arrangement may be made with the several Societies which may in great measure tend to obviate this impediment for the future. The scarcity of carpenters and masons, and the want of competent persons to contract for the buildings, are inconveniences which must always more or less affect the simultaneous commencement of a general undertaking of this nature; but this evil may be expected gradually to disappear as the urgent demand for such services becomes more known, and as the successive completion of school-houses may enable workmen or contractors to transfer their industry to other quarters.

"But although the completion of the school-buildings, towards which parliamentary aid has been appropriated, has been so frequently retarded by the causes above alluded to, it is gratifying to perceive that the main object of their erection has nevertheless been, in a great measure, fulfilled by means immediately provided; and that where the school-houses have not been actually finished and occupied, schools have been established, and are in operation at or near the sites of most of the proposed

buildings. I advert, with much satisfaction, to the assurance of Mr. Latrobe, that although considering "how very recently the great majority of the schools now reported have been instituted, and also the difficulty and uncertainty that attend all first efforts under the circumstances of the colony, he cannot be expected to give any decided opinion as to the actual efficiency of the greater number, the promise held out by all, more or less, is sufficiently encouraging." I feel bound, in justice to the exertions of the various religious Societies, of the Trustees of the Mico Charity, and of others who are engaged in this important work, to express my conviction that a powerful impulse has been given to Negro Education by the aid voted by Parliament, and applied through their agency; and that, from a continuance of such zealous co-operation, the happiest results may be anticipated.

"It is peculiarly gratifying to observe the testimony which the Report bears to the improved state of feeling in the colony on the subject of education, to the rapid decline of former prejudices, and to the total disappearance of all active opposition to the various plans set on foot for the moral and religious improvement of the apprentices and their children.

"At the date of this Report, the legislature of Jamaica has not adopted any general measure for the promotion of the education of the labouring classes. But I trust that they will not have failed, during their present session, to give that attention to the subject which its important bearing on the interests and welfare of the great body of the inhabitants of Jamaica so justly demands; and that the expectation adverted to by Mr. Latrobe, in reference to their proceedings for this end, will have been fully realized: I shall await, with some anxiety, the information which I trust it will be in your power shortly to transmit to me on this subject.

"I shall, without delay, communicate this Report to the Trustees of the Mico Charity, and to the various Societies whom it concerns, with a view to the adoption of such further regulations in the appropriation of any future Parliamentary grant as, on consideration of the suggestions made by Mr. Latrobe, may be found practicable. I am, &c.,

(Signed) GLENELG."

Lieut. Gen. Sir Lionel Smith,  
&c., &c., &c.

## BAPTIST MISSIONARY SOCIETY.

## LAKHYANTIPUR.

The village stations of Lakhyántipur and Khári, to the south of Calcutta, are under the superintendence of Mr. Pearce, assisted by Mr. De Monte and several native teachers. In February, Mr. Yates accompanied Mr. P. to the former station, and express himself much gratified by his visit. "We had," he says, "the same congregation of one hundred and eighty (native Christians) both services. I preached to them in the morning, and Mr. P. in the afternoon. In the middle of the day a church meeting was held, at which we heard the experience of one candidate for baptism, who was received."

The gradual progress of the Gospel in these villages will be seen by the following letter from Mr. G. Pearce, written in May last. It is extracted from the last report of the Calcutta Baptist Missionary Society—an institution auxiliary to the Parent Society in this country, formed by its missionaries in the year 1817, and which for twenty years has yielded to their efforts constant and liberal aid.

*Lakhyantipur.*—"I am thankful to say that we have enjoyed a pleasing degree of prosperity at this station throughout the year. The people have been at peace among themselves, and at peace with their neighbours. The ordinances of religion have been administered without interruption. My respected coadjutor, Mr. De Monte, has spent a considerable portion of his time at the station, and has laboured with great diligence. The native catechists, too, deserve to have honourable mention made of their zeal and uprightness. The pulpit at Lakhyantipur, with two exceptions, has been occupied every Lord's day, either by Mr. De Monte or myself. A system of instruction on week days, from village to village where our people reside, has been constantly in operation, and it has been attended with the happiest effects. Scriptural knowledge has thereby greatly increased, and the supervision of all been closely maintained. Numerous additions from the heathen have been made to the Christian community—in all, I believe, about twenty families. The congregation on the Lord's day, has averaged from 120 to 150 persons. To meet the increased attendance on public worship, a large and substantial chapel has been erected, and commodiously fitted up. The erection of this place has tended to

give confidence to the people in the permanence of our efforts for their welfare, and has had, I have no doubt, a favourable influence in bringing some that were hesitating, to a decision.

"In January last, I had the pleasure of baptizing five persons, and of receiving them to the fellowship of the church. They had previously been on probation about six months. One other has since been accepted, and will, if the Lord permit, be shortly baptized. It is pleasing to add, that at this station we have not had occasion to exclude a single member from the church, nor have lost any by death; so that our additions this year are all clear gain. On the whole I may say, that the people generally are improving fast in Scriptural knowledge, and in purity of conduct; and there are not wanting instances of some delightful exemplifications of Christian character: but I fear to enlarge.

"Several deaths have occurred of persons not in the church. Respecting one of these, a widow, Mr. De Monte writes, 'Though she was not in the church, yet I think I may safely say, she died in the Lord. I often visited her in her sickness, and though the rod of affliction was heavy upon her, she seemed cheerful and devout. She often sent for me, and requested me to pray for her, and

would say, 'I am glad to depart and be with Christ.'"

*Khari.*—"A somewhat better spirit has recently appeared, and the attendance on public worship has improved. The people seem sensible of their error, and to desire a better state of things. I would hope, from the arrangements which have recently been made, that, by the blessing of God, a real improvement has taken place. Still we cannot expect, with our present limited means, that the people here can be equally in advance with those at the nearer stations. The station is so distant and so unhealthy, that the care of it necessarily devolves almost entirely on our native assistants.

"Within the year several persons have come in from the heathen who have relinquished caste and idolatry, particularly three families at the village of Madhpur, who, I hope, will be the means of strengthening our hands."

It is gratifying to add, that the whole number of families in these southern villages, at present under Christian instruction, is *one hundred and seventy five*, containing about *four hundred and fifty* individuals. Eight years ago these were all in idolatry, and the name of Christ was scarcely known in these parts. May we not say, "What hath God wrought!"

## POETRY.

### LINES

*Addressed to Miss Kirkman, on leaving  
her native land.*

My dear young friend, and wilt thou go,  
To India's distant land?  
Does thy young heart with ardour glow,  
To obey thy Lord's command?

Thy mother weeps—to her thou'rt nigh;  
Behold the flowing tear:  
For thee her heart heaves many a sigh,  
Breathes many a fervent prayer.

Who can thy father's anguish tell?  
Thou art his first born child:—  
I hear thee answer "All is well,  
We only part awhile."

My own heart mourns; when thou art  
Across you mighty sea, [gone  
Relations! I, alas! have none  
Can act like thee to me.

I know who governs sea and land,  
He's faithful, just, and true;  
Has every good at his command,  
And every pleasure too.

And since thy youthful heart is fraught  
With burning love to God; [thought,  
We'll strive to check each murmuring  
Thy ransom price was blood.

Ye flowing waves! then safely take  
Your precious charge to shore;  
Though we the sacrifice may make,  
To see her face no more.

Ye friends of India! kind and true;  
Unworthy of her here,  
We give our much loved friend to you,  
We leave her in your care.

Almighty God! thy matchless power,  
Doth winds and waves control;  
Heaven's choicest blessings on her shine,  
In safety keep her soul.

Be thou her joy, her chief delight,  
Be near her at all times;  
Her constant guard by day and night,  
In seas and sultry climes.

And when that sacred morn arrives,  
That all before thee stand,  
May crowds through her adorn the skies,  
All saved at thy right hand!

E. F. C.



THE  
GENERAL BAPTIST REPOSITORY,  
AND  
MISSIONARY OBSERVER.

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ON THE SYMPATHY OF JESUS AND OF  
CHRISTIANS.

THE sympathy of Jesus was intense. Scenes of corporeal misery awoke his tender emotions, and prompted him to the exertion of his power for the removal of disease, or the supply of temporal necessities. The sick, the blind, the lame, the hungry starving poor, ever found in him a friend, able and willing to mitigate their sorrows, and give them occasion to rejoice. The miserable leper, whom every one shunned, was permitted to approach him; and was not only healed, but treated with that delicate tenderness which the wretched and the despised alone know how to appreciate. Even the possessed of devils were not driven from his presence. Their maladies and their violent conduct were referred by the Saviour to the right cause, and their souls, precious in his sight, were delivered from the cruel powers which tormented them, and were blessed with dispositions of peace and order. The sympathy of Jesus was, however, discriminating and just. It never led him to connive at sin, or hesitate in rebuking it. While it induced him to pour forth his tears over the wicked inhabitants of Jerusalem, it excited him to denounce their crimes with all the power and emphasis of language; and while it engaged him to commiserate the state of the penitent heart, whatever might have been its previous pollution, it never led him to spare the obdurate and hypocritical sinner. His sympathy was also directed by enlightened conceptions of usefulness. He had no tears to shed over fictitious scenes of woe; his commiseration was not mere sentimentalism; it was ever regulated by a wise regard to the dictates of piety, virtue, and universal philanthropy. The conversion of publicans and harlots, was a matter of joy to him; while the self-complacent Pharisee was unable to take pleasure even in the eternal salvation of these outcasts of society, the

Saviour rejoiced in their regeneration as the noblest trophy of divine grace, the strongest proof of the power of his Gospel, the clearest evidence of substantial benefit having been conferred on the world. The sympathetic feelings of Jesus expanded, as from a centre, into a commiseration for all mankind. With what generosity they embraced his townsmen. At the commencement of his ministry he selected one of the richest portions of Sacred Writ, and speaking from it in their synagogue, charmed the whole audience with his divine eloquence; but when he came to apply to them searching truths, their wretched passions arose, and impelled them to attempt his life. His divine compassion, however, was not restrained. Unaffected, in the smallest degree, by party prejudices and national animosities, he entered into the sorrows of the Samaritan, defended his character, and healed his diseases; and when certain Greeks came to enquire of him, and visit him, his holy soul exulted in the prospect of the universal diffusion of his truth. One of the most touching exhibitions of his sympathy was given on the cross. The agonies and pains of death, which usually cause attention to be absorbed upon self, and which often render even mothers indifferent about their children, could not withhold from the dying thief the tender compassion of Jesus. His cries for mercy, his penitential confessions, were noticed, and words of consolation were uttered to him by the Redeemer, which assured him of an ascension that very day from the ignominy and pain of public execution to the glory and bliss of Paradise.

Our conception of the present sympathy of Jesus is aided by a regard to his two-fold nature. "Both he who sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren; saying, 'I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.'" Sympathy, in all its exercises, is a sort of substitution, in which we put ourselves in the place of another man, and are affected, in many respects, as he is affected. The loving wife, entering deeply into the state of her afflicted husband, feels as if her own body was actually affected by the local disease under which he suffers, and gladly would she share with him the painful malady. Nor is it contrary to what we perceive to be the tendency of love, that the Saviour should take our nature, and place himself in our situation. It is indeed wonderful that our worthlessness, in point of character, did not prevent his interposition, and even draw down the vengeance of heaven; but as in the Divine Mind, mercy towards insignificant sinful man triumphed over judgment, the act of substitution, the assumption of our nature, was, we maintain, accordant with what we feel and know to be the tendency of

vehement affection. Let us not, however, pass along without pausing to admire the height and depth, the length and breadth of that love which stooped so low to rescue us from endless ruin: "for as much as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil, and deliver those who, through fear of death, were all their lifetime subject to bondage. For verily he took not on him the nature of angels, but he took on him the seed of Abraham." But what wonderful love was this! Daughters weeping around your aged parents, and willing to bear a portion of their afflictions; husbands and wives, yearning over your partners, and anxious to relieve by dividing their pains, all your sympathy is as nothing compared with that of Jesus, who, to rescue sinful man, put himself in the power of death, and in conflict with the forces of hell. The incarnation of Christ, though a subject enveloped in mystery, attracts our attention and warms our hearts, by giving us a view of the deep sympathies of the Divine Mind with human woe. By recollecting the humanity of Christ, and his acquaintance with our infirmities and sorrows, we are encouraged to cast ourselves on his infinite mercy, and to trust him as an Almighty Protector, and a sympathizing Friend; for "in that he himself has suffered, being tempted, he is able also to succour them that are tempted." It is not reasoning on the divine perfections that draws out our confidence in God, but it is when we meditate on his merciful dealings with us, and especially when we look at Jesus, who is bone of our bone and flesh of our flesh, who has trod the rugged path before us, and been assailed by the storms which now beat on us; and when we consider that the sympathy thus acquired is diffused by his divine perfections into a commiseration with every spiritual mourner, every afflicted saint, every struggling believer, it is assuredly *then* that we are encouraged to cast all our care upon him who careth for us.

The theory of doctrine which, on the ground of the infinite knowledge of God, and the impossibility of adding to it by the incarnation, gives no prominence to the fact of Jesus Christ's possession of our nature, or to his personal acquaintance with sinless infirmity and Satanic temptation, though it may appear to shine with the clear light of reason, is not based in sound principles of philosophy, or a just view of human nature. The confiding tendencies of the heart are not governed by arguments founded on abstract principles, but by exhibitions of conduct and character which at once assure us, without cold reasoning, that the object of confidence can enter into our feelings, and identify himself with our state. Now the declaration of Christ's mediatorial work produces exactly this effect. It inspires that

trust in God which is the principle of all religion, and it touches a chord in the human heart which nothing else can cause to vibrate. The Almighty Saviour, in seeking the confidence of his tried and tempted people, has presented himself before us in our identical nature, and surrounded by the very causes of our distress. "Seeing, therefore, that we have a great High priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession; for we have not a High priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin."

As to human sympathy, it may be remarked, that it is an original part of our constitution. It is not the effect of civilization or education—but belongs to man as man. Even little children give evidence of possessing it in a considerable degree. The philosophy which traces all our passions to self-love, is as unsupported by the facts of observation as it is cold and chilling in its tendency. The ambition which depopulates cities in the pursuit of power and distinction, and the avarice which accumulates gold at the expense of justice and charity, may truly be ascribed to selfishness; but sympathy is a sort of antagonist principle, an element which was intended to operate as a check to the rapacity of selfishness, and to be the parent of many social affections. Its exercise may be prevented by bad passions. Envy may cause us to feel uneasy when others enjoy prosperity; or secret malice may tempt us to rejoice in their adversity; but when these hateful feelings do not prevail, a strong degree of sympathy, accompanied with a sense of justice, constitutes what the world calls an amiable character.

But sympathy, to be an evidence of regeneration, must resemble that of Jesus while he was on earth. It must be directed to the things of the Lord, to the ordinances of his house, the spread of his truth, and the spiritual solitudes of penitent or pious souls. Spirituality of mind will make us zealous for the Lord of Hosts; it will cause us to mourn when his church declines, and to rejoice when it appears in its glory; it will urge us to weep with those who sorrow after a godly sort, and to congratulate with those who are filled with holy joy. If we have no sympathy for Zion, or for the workings of the heart under the influence of the divine word, we may be amiable as men of the world, but we are not Christians. The Saviour was eaten up by the zeal of God's house, and it was his meat and drink to instruct the ignorant, comfort the mourner, and guide the inquirer into the ways of truth.

Ungoverned sympathy is sometimes associated with considerable weakness of character. By producing an indisposition to give pain, it prevents the giving of reproof where it ought to be

administered, or causes it to be accompanied with those palliations of guilt, which destroy its efficiency. They who are conscious of its having operated in this way ought to pray for grace to be faithful. Let them remember that true love will not allow us to suffer sin in a brother; that Christ, who died for sinners, always opposed their sin with decision; and that fidelity to God, not less than genuine compassion for men, requires us to be steadfast in the defence of truth, and the resistance of evil.

Finally—As sympathy is connected with the perceptions of the mind it is of great importance to cultivate sound judgment and discretion. Though some are indeed naturally more susceptible and more sympathetic than others; yet even their emotions are dependent partly on their intellectual views. The sight of a man of known virtue in distress, will excite feelings different from those of which they are conscious when they see an idle worthless fellow in the same circumstances; and they are much more affected with the spectacle of fallen greatness, than of mere degradation unassociated with thoughts of previous grandeur. By cultivating the intellect, by growing in grace, and by making ourselves acquainted with the varying claims of different objects, we shall be aided in the direction of our sympathetic emotions. While they will be preserved from excess, and from manifestations disproportionate to the occasion which calls them forth, they will be ardent, powerful, and universally diffusive. The blessed Saviour's sympathy was ever employed to encourage piety and virtue; it never burst out in an unseemly manner on small occasions, nor was it expanded on the narrow circle of his immediate connections. He loved the whole human race, and though his labours were more directly calculated to benefit Judea, it was his constant intention to render them, in the end, a blessing to all mankind. The increase of scriptural knowledge, and the discipline of wisdom, and especially the personal experience of trial, accompanied with prayer for divine grace, may render us, in some degree, like our great High priest; and while causing us to have compassion on the ignorant, and on them who are entirely out of the way, keeps us from discouraging the weakest efforts of virtue, from breaking even the bruised reed, or quenching the smoking flax. O let us ever remember that the bare look of sympathy often operates as a cordial balm to the mind, and may sometimes cause the tired and dispirited soldier of the cross "to thank God and take courage."

W.

## ON THE UNITY OF THE HUMAN SPECIES.

THE varieties of the human race are as follows. Some are denominated *Leucæthiopes*, or white Ethiopians: in them the iris of the eye is of a bright red hue, the organ of sight remarkably sensible of light, the hair exceedingly soft in its texture, and the skin either uncommonly fair, or of a dull whiteness, giving the appearance of disease. In a second variety, to which the original Germans belonged, the iris is of a light hue, and the skin fair but ruddy. Another, found on the Mediterranean coast, has dark or black hair, with the iris of a corresponding hue, and the complexion white. A complexion of a yellowish tint, passing into an olive, and stiff long black hair, are the characteristics of the Mongoles, Maudshurs, Tungusians, Samoiedes, and other nations. The native Americans have a copper-coloured skin, with black hair. The Negroes, with their woolly hair, black skin, and flat noses, are well known as constituting another variety. Sometimes, however, they have spots of white on their skin, and portions of hair white; on which account they are called *pie-bald* Negroes. There are also diversities of form among men. The head of the European is almost round; that of the Mongoles is almost square, with the cheek-bones projecting outwards; and that of the Negro narrow, and compressed at the sides. Other minor variations in the structure of bones, and in the length of arms and fingers, might be mentioned.

On surveying these diversities, it immediately occurs to us to inquire whether there are several races of men, or only one. Infidels have boldly maintained the former of these propositions; and the writer well remembers with what dismay he once listened to boastful appeals to these varieties as amply sufficient to disprove the Mosaic account of the origin of the human race. His fears arose from an apprehension that Christianity might be proved to have no foundation in fact, and that all his hopes of immortality might be proved to be delusive. As other youthful minds may be in a similar state, it may be of importance to observe,

1. That these variations are no greater than inferior animals, which confessedly belong to the same species, have a tendency to assume. When we see oxen without horns, with long or short ones, of different colours, sizes, and proportions in their several parts, it never occurs to us that they belong to different species. Dogs, cats, rabbits, mice, and many other animals, present the same diversities of the eye, the hair, the form, as those which have been noticed in man; and if these phenomena in inferior animals are to be viewed as nothing more than natural variations in the same species, why are they not to be thus estimated in man? Observe further,

2. That the power of communicating contagions is almost always restricted to the species in whom the contagious disease is found: that is, were a number of oxen to be seized with an infectious disease during their passage to New Holland, though the animals first affected might communicate it to each of their own species, they would not be able to injure the horses which the same vessel might contain. The reverse is the fact with regard to the varieties of the human family: contagions are communicable from any one of them to the whole genus. Remark again,

3. That though the peculiarities stated may be said to distinguish the several varieties of our species, yet many individuals in each of them approximate in conformity to the others. While many Europeans have convex foreheads, projecting cheek-bones, and wide nostrils, similar to those of the Negro, the latter has occasionally a head very much resembling that of the admired European; a fact which, as it shows the tendency of all to approximate to a common standard, favours the scriptural theory of a unity of species. A stronger argument still might be derived from the propagation of the species, and from adverting to the unprolific nature of almost all hybrid animals; but as this might not be agreeable to some of our readers, we would just add,

4. That as it is a well-known fact, that variations in the form and appearance of the human race may be produced by diversities of climate, of diet, of modes of living, and of moral and intellectual culture, it is not irrational to refer the phenomena under consideration to the operation of these causes. The natural history of animals, and the records of antiquity, with respect to the ancient colour and form of nations which are now ranked among the polished whites, are, perhaps, in favour of this hypothesis; but if any persons object to it as unsatisfactory, it is not unreasonable to ask, whether they can prove that the first man and woman were not of different colours. This original difference of hue being admitted, nearly the whole difficulty, if difficulty it may be called, is at once removed; for numerous facts may be immediately brought to prove, that though generally speaking the children which proceed from the marriage of blacks with whites are mulattoes, they are not always of this intermediate complexion, but sometimes of the colour of one parent, sometimes of that of the other, and sometimes party-coloured. Adam was made of the dust or mould of the earth; but of what colour? Was he red, as the Hebrew word would almost denote? or was he dark as virgin mould? Eve was made from a portion abstracted from his side; but of what colour she was none can say. Since, however, the admission of a difference in the colour, and probably construction of the first pair, will greatly account for the diversities we now witness in the species, the allusion to the possibility of it is not unworthy of consideration.

Whatever theory for accounting for these variations the reader may adopt, he cannot, in the writer's view, be a cordial believer in divine revelation without admitting the unity of the human species. The Scriptures most clearly teach us that the whole population of the globe is but the multiplication of one man and one woman—a number of branches from the same root—a widely diffused stream of existence from one fountain. The copper-coloured Indian, the swarthy Negro, and the yellow, bald-headed Mongole, whose colours are so distasteful to the American and European, are brethren by creation, and by descent, from a common earthly father. They stand with us in the same relation to Deity, occupy the same position in the scale of being, and are candidates for the same immortality. It is nothing but selfishness, pride, and vanity, which induces some of the whites to deny to the African an identity of nature with themselves; it is a lie, dictated by the father of lies, that he may calm their consciences while he

hurries them along in a course of murderous cruelty. Some of the brightest ornaments of the church in all ages have been of African descent. There are at this moment, both in America and the West Indies, men of colour, whose moral and intellectual endowments are incomparably superior to those of many of their scornful oppressors. Why then is the common crown of humanity to be plucked from their heads? Why are they not to be owned and treated as brethren? Why does not the whole nation rise up in indignation against the proud and ruthless tyrants who, in the West Indies, are determined to pursue a course of robbery, spoliation, and blood, against our relations and theirs? If the sons and daughters of Africa are our brethren and sisters, they have every possible claim on our sympathy, and on our most zealous exertions for their protection and defence. Why is there not a more determined effort to effect their emancipation, and to visit their oppressors with the punishment which their crimes deserve? If the sympathies of any are restrained or diminished by a lurking suspicion that perhaps the Negro is not of the same nature with the European, we urge him to reflect that this notion is a disgrace to his reason, a reproach on human nature, and totally inconsistent with revealed truth. By implying that creatures inferior to man may possess reason, intelligence, moral excellence, and religion, it degrades humanity, and robs it of all its high prerogatives. If the Negro did not descend from the first father of the European, from whom did he descend? If the universality of death is not to be traced to the universality of the taint of original corruption, to what is it, on christian principles, to be ascribed? The idea of several distinct species, descended from distinct original progenitors, is utterly opposed to Bible truth, which speaks of all nations being made of one blood, of one primary cause of apostacy, one Lord, one faith, one baptism, one heaven, one hell, one God and Father of all; and which represents the inhabitants of heaven as gathered from every nation, and country, and people, and tribe, and tongue. But it is waste of time to pursue the argument. Our apology for even alluding to it is, that the monstrous wrongs inflicted on our Negro brethren have often compelled us to think, that let their oppressors possess what they may, they do not in reality regard the Negro as a fellow-creature; and we shall only add, that were he no better than an exalted kind of brute—vile, infamous, and dreadfully cruel, as is the libel against heaven and earth which places him in that position—yet the treatment he receives calls for the condign punishment of those who hold him in bondage.

W.

### THE POWER OF FAITH.

“I WAS occupied as usual,” says the Rev. C. G. Assman, “at the chapel one Sunday afternoon, in catechizing the young of both sexes, when one of Ziettens regiment of body-guards came strolling up the aisle. At first he listened, but he soon began to make a mock of our service, and sought by all means in his power to provoke to laughter the young labourers who stood before me at the altar. I could not overlook such disorderly conduct; so, making a dead pause, I turned towards the man, and looking at him seriously, said, “If thou fearest not man, dost



thou not fear the Lord God? If thou art come to this house only to disturb the worshippers of God, it would be better for thee to keep without."

This reproof he took so ill, that he left the church furiously, though without uttering a word. When he had passed the gates, the storm burst out, and with many oaths he swore he would be avenged on the priest, as he termed me. He went to his quarters, and buckling on his sabre, he returned quickly to watch for me at the chapel door. Weary of waiting there for me, he withdrew into a public house, which was not far from that door of the chapel through which I had to pass. Here he sat down, boasting aloud that he would cleave my head asunder; and drinking brandy to strengthen his purpose.

Having catechized the young, I dismissed my little flock, and followed them from the chapel. As I came out of the door, I saw him advancing towards me with a firm step. I judged his purpose to be evil, for his countenance was so; my way lay to the left, and I took it without looking directly at him. He now came striding after me. His boots being iron-bound, I could distinctly hear his footsteps, and perceived that he was rapidly gaining on me. From long and sweet experience, my trust in the protecting love of my heavenly Father was so firm, that I was not in the least fearful. I would not even turn my head to watch his movements, but in sheer contempt of his impotent though devilish hatred, kept my back towards him. In an instant he was with me, and putting his left hand to his side, he struck me rudely with his elbow as he passed, after the manner of those who seek a quarrel. I looked calmly at him, and pointing with my forefinger to heaven, said, "My son, how fearfully wilt thou have to answer for thy sin against God!"

He stood still, trembling with rage, but spoke not a word. Seeing this, I continued, "O repent, and bring forth fruit meet for repentance!" and then I slowly pursued my course. Some of his comrades, who, aware of his purpose, had come to witness the scene, began now to taunt and jeer him, for his mighty words and little deeds. He excused himself, saying, "The cursed priest is an enchanter; he looked so peacefully at me that I was awe-stricken, and could not utter a syllable, much less grasp my sabre." But what was the end of all this.

A few days afterwards, I went as usual to visit my little flock in that village. They were in prayer, and when I opened the door, I saw, to my great surprize, a man in the hussar uniform kneeling meekly among the people of God. Is Saul also among the prophets? I said within myself; and looking more closely, I recognized the bold bad man who but a little while before had been bent on murdering me. It gave me no little satisfaction to see him bowed low at God's footstool under a sense of sin. After his meeting with me, he had gone to his room, and confessed on his knees his sinfulness towards God. He was made strongly to possess the iniquities of his youth, and peace fled from his heart. Shortly afterwards, the godly disposed of this people were assembled in the house of a pious gardener, named Zepernick, when they were most unexpectedly interrupted by this man. He had come, however, not to scoff but to pray. Confessing that he had long resisted the Holy Spirit, he declared that he could bear the reproaches of his conscience no longer. He was resolved to return from his evil ways to the

Lord, and besought the assistance and comfort of their prayers. The tears flowed freely down his cheek while he spake, and they had no reason to doubt the sincerity of his repentance and his purpose. They were greatly astonished. Some wept for joy, to see how God can soften the hardest hearts; and all of them praised God, knelt down with the humbled sinner, and prayed with him and for him."

### ON GUARDING AGAINST RELAPSES INTO SIN.

THE great means of security is to hold no parley with temptation; to hesitate is to consent; to listen is to be convinced; to pause is to yield. The soul of a penitent man should be as firm against future relapses as it is sorrowful for past iniquity;—the only chance for doing well is to be stubborn in new righteousness; to bear nothing but on one side, and to be indebted for safety to prudence, rather than to impartiality. It may be that your easily besetting sin is irritability, and that the cause of irritation is often in operation. As you love your peace, and would not have your passions become stormy; as you would not be tempted to utter rash and cruel speeches, equally contrary to truth, and injurious to those around you, do not brood over the causes of exasperation. Imagination will magnify them, and the feelings of charity be utterly extinguished by such cogitations. Fly to the throne of mercy, and having there reinvigorated the feelings of piety and brotherly love, be determined to think of some other subject, or to be employed in some important business. Is sensuality your besetting sin? Escape from the scene of temptation. Say not I am master of my own actions, and can refuse solicitation when I please. No greater error can you fall into. Your safety depends upon immediate flight. While you are in the scene of temptation, neither reason, judgment, nor conscience will operate with power, and the objects around you will gradually subdue every virtuous purpose, and draw you off from the Saviour. Do you feel old habits of Sabbath-profanation seeking to regain their ascendancy? Hesitate not for a moment to reject the temptation. A Sabbath-breaker is an infidel in spirit, and either a voluptuary or a slave to the world. Meet the temptation which would induce you to desecrate the sacred hours of the Sabbath with blind eyes, deaf ears, and with a heart which no more balances whether it will be devoted to God, and follow Christ, than whether it shall send the blood of life through all the extremities and channels of the bodily frame. Is intemperance thy easily besetting sin? Total-abstinence is thy only remedy. Thy appetite being depraved, that which would not operate as a temptation to others, may lead thee to excesses destructive at once of thy virtue, credit, and religion. "Touch not, taste not, handle not," is the soundest advice that can be given you, and is not less sanctioned by Scripture than by reason. Let us every one study our besetting sins, and having ascertained it, let us not seek to conquer it by degrees, but at once "lay it aside" if we would "run with patience the race that is set before us;" as we shall sometimes feel faint and exhausted in our course, let us be "constantly looking to Jesus, the author and finisher of our faith."

B.

## AN IMPORTANT INQUIRY.

"WHERE shall I meet you again?" so said a pious female on the last Sabbath of her short but useful life.\* Little was it then thought by the individuals to whom the inquiry was addressed, that they must never meet again; that the form on which they gazed would soon be motionless and stiff; that the voice to which they then listened would be shortly silent in the grave. Yet so it proved, and verified the justness of her own conviction, and the frailty of our common nature. Yes, she is numbered with the dead in the bloom of life: short was her pilgrimage, but her end was peace, and "being dead, she yet speaketh." Let us attend to the instruction which her own inquiry suggests.

We shall meet our friends again. Tender are the ties that unite us to our friends; flesh of our flesh, and bone of our bone, parts of ourselves; our joys and griefs are one. Called by divine grace, redeemed by Jesu's blood, sanctified by the same spirit, and heirs of the same bliss: we feel a mutual pleasure and a mutual pain. Sweet are the interviews we spend together in prayer and in praise, time glides away with a rapidity that annoys us, for we enjoy a heaven upon earth. But alas! these bonds whose sacred fibres intertwine themselves about our hearts, must be severed by the stroke of death. Beloved friends are often torn asunder, when youth, when health, when usefulness gave promise of a union more permanent and lasting. "When such friends part, 'tis the survivor dies." But we shall meet again—delightful thought, thrice welcome recollection, it soothes our sorrows and mitigates our grief! We are commanded not to sorrow as those without hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him, and we shall be ever with the Lord." Thus when this world shall have passed away, and all its pleasures are forgotten, when mortal puts on immortality and faith is lost in sight, we shall meet again, for revelation tells us so.—

But *where* shall we meet again? To the believer the question is both interesting and pleasing. We shall meet again, not on earth, but in heaven; not around the domestic altar, but around the throne of God; not in an earthly temple, but in a temple not made with hands. Here we meet to pray, but there we meet to praise; here we meet to tell our sorrows and to mingle our tears together, but there we meet to tell our pleasures, and every tear is wiped away. Here we meet to part, but there we meet to part no more. Cheering is the contrast between earth and heaven: here all our pleasures are imperfect, our honey's mixed with gall, our flowers bloom in the midst of thorns, and a worm is at the core of all our sweets. But in the meeting-place of the saints above, all is perfection and joy. No sin to distress us, no pain to diminish our strength, or to impair our beauty, no death to separate beloved friends. There every thing will be beauty to the eye, harmony to the ear, and pleasant to the taste. The flowers of paradise shall bloom amidst unfading verdure, while the sweetest incense breathes in every gale, "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

We shall soon meet again, for "time is short, and life is but a vapour that vanishes away." The rapid flight of time, is a theme with which we are all familiar, with which we are not sufficiently affected. Were we but suitably affected with this important subject, it would invigorate the efforts that we put forth for the divine glory, would strengthen our faith in approaching realities, and give fervour to our prayers. This, also, would tend to mitigate our sorrow when we gaze on the spot where we have deposited a beloved friend. Between us and death there is but a step; and to be absent from the body is to be present with the Lord, and present too, with those we loved on earth; and even in

\* See Obituary of Hepzibah Hurley, in the March No.

the present state, imperfect as it is, we and our departed friends often meet at the mercy seat of heaven. We are all attracted to one common centre, we all gaze on one delightful object, we by faith, and they in open vision, face to face. We are on the threshold of glory; they have just stepped over it. All that is between them and us, is the narrow space of a few short fleeting days. Soon, very soon, shall we step out of time into eternity; soon shall we close our eyes on all terrestrial scenes, to gaze on the splendours of the heavenly world. Kind angels will soon welcome us to the port of peace, and Christ himself shall say, "Well done." And then amidst the transports of the saints in light, and the sublimities of the beatific vision, in robes of white, with palms of victory and crowns of glory, we shall reciprocate the smiles of much loved friends; the pain of parting will be forgotten in the joy of meeting, for then we meet to separate no more for ever, for God himself declares it.

Let these thoughts reconcile us to the loss of our pious friends. To be thus bereaved is a calamity common to all, for "who has not lost a friend?" Nor is it wrong to mourn on such melancholy occasions. Religion does not destroy natural affection, nor exclude the sensibilities of our nature, for Christ himself has taught us to weep at the sepulchre of friends; but still we are taught to moderate our grief and to mingle thanksgivings with our tears. True piety points us to a place beyond the grave, where sorrow never enters, where death can never come, and tells us we shall see our friends again. Let us take the cup then which our heavenly Father puts into our hand, and though it may be forbidding to the eye and bitter to the taste, yet let us take it cheerfully and say, "What, shall we receive good at the hand of the Lord, and shall we not receive evil? The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

"Where shall I meet you again?" A most important question truly! Oh my readers, let it dwell upon our minds with all its weight, and induce us to think seriously, to examine ourselves impartially, and to pray fervently. To many, the last meeting will be awful in the extreme; some will meet to torment each other in the regions of darkness and deep despair; could they never meet, it would be some mitigation of their sorrow. Some will meet their friends at the judgment seat of Christ, and then be separated for ever; affecting thought! How necessary that our faith be right, our conscience clear, and our title to immortal bliss unclouded! While we are contemplating the departure of those who are gone before, and deploring the circumstances connected with their removal, O let us pay a full and immediate regard to the mandate of the skies, "Prepare to meet thy God; for in such an hour as ye think not, the Son of man cometh."

"Where shall I meet you again?" is an inquiry that should often be proposed, for alas! when friends separate, they know not that they shall meet again on this side the eternal world. We often bid our friends adieu, with a fixed persuasion that we shall soon see them again, but we have been frequently disappointed, for a few days have seen them in health and in eternity, and with a sigh, we have been led to exclaim, "How little did I think I must never see them again!" If our departed friend's inquiry was but duly considered in our social interviews, with what interest should we regard each other, what solemnity would it give to the countenance, and what a tone to our conversation: how much that is trifling would be avoided, and how much that is valuable would be elicited. Let *parents* often propose this solemn question to their children, that it may induce them to love the Saviour, to think about a better world, and prepare them for a happy meeting above. Let the teachers of our Sabbath-schools often propose it to their youthful charge, that they may be impressed with the necessity and importance of that piety which purifies the heart, and prepares for unceasing bliss. And O that the removal of our beloved sister, who was led to reiterate this solemn inquiry, may be sanctified to the good of a widowed mother, and the benefit of all her relatives and friends. May the

children who were thus interrogated, lay the subject seriously to heart, and devote their best energies to their divine Redeemer; and may all be everlastingly united in that happy, happy world, "where bodies part no more!"

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

"Beyond the flight of time,  
Beyond this vale of death,  
There surely is some blessed clime,  
Where life is not a breath;  
Nor life's affections transient fire,  
Whose sparks fly upward to expire.

"There is a world above,  
Where parting is unknown,  
A whole eternity of love,  
Formed for the good alone;  
And faith beholds the dying here,  
Translated to that happier sphere.

"Thus star by star declines,  
Till all are passed away,  
As morning high and higher shines,  
To pure and perfect day;  
Nor sink those stars in empty night,  
They hide themselves in heaven's own  
light." W. B.

## ON THE LORD'S PRAYER.

(*In answer to a Query in the No. for March, p. 97.*)

PERMISSION and encouragement to pray to God, is one of the greatest privileges that man can enjoy. To engage in this holy exercise with any degree of publicity, is indeed, to many, difficult and burdensome; but every disciple of Christ is a praying person, and, at times, finds it a great privilege to pour out his heart before God. It is sometimes a relief to the mind in anxiety and trouble, to tell our sorrows to an earthly friend, who can only sympathize and pity; but how much more when, in the exercise of faith, we can realize the presence of God, to cast our care upon him, who can most effectually help us every time of need.

A privilege so great, common to all Christians, and in some measure appreciated by them, may well excite solicitude for its due and proper exercise. Perhaps it was under the influence of this feeling, that the disciples of the Lord Jesus said to him, immediately after he had been praying, "Lord, teach us to pray, as John also taught his disciples." Luke xi. 1. In reply to this request, the Saviour gave them what is now generally called the Lord's Prayer.

But whether this was intended by our Lord to be strictly a form of prayer, the very words of which should be used, or only as a general outline, or model of prayer, has long been the subject of question. This question has repeatedly been asked and answered in the periodicals of our connexion. One essay on this subject may be found in the *General Baptist Magazine*, vol. iii. p. 357; and another in the earlier series of the *Repository*, vol. viii. p. 130. As the latest of these was published about twenty years ago, there may be many attendants on the ministry among us now, who are not aware that this question has ever been discussed in the *Repository*. Your correspondent, R. W. F., who again proposes the query in your number for March, is perhaps of this class. He has observed that the Lord's Prayer is not used in our public worship, and asks for a scriptural reason for its omission.

That it is not generally or frequently repeated as a form, as it is among some other Christians, is no doubt correct, but the writer has some times heard it thus used in our public worship.

The inquirer seems to assume that it ought to be used as a form, and asks for a scriptural reason for its omission. On our part, it may be fairly replied, the burden of proving lies on the person that affirms, not on him that denies. If you think it is right for us to use the Lord's Prayer as a form, tell us why you think so—produce your proof. Perhaps it will be replied, our Lord says,

(Luke xi. 2.) "*When ye pray, say, Our Father,*" &c. To this it is answered, by J. T., in the Magazine before referred to;—1. "If it were to be used *always* in prayer, then there could be nothing else in prayer. For if a person be employed in the sacred work at one time for half an hour, or more or less time, the beginning, the middle, and conclusion, and the whole is prayer; if, therefore, this be used *always*, must it not be the whole of prayer? Now, I ask, can any man imagine that the blessed Jesus intended the minister should say these six sentences and nothing else? 2. It will be replied, No, the Lord Jesus does not intend those words to be used every time we pray, and to be the whole of every prayer." From this obligation therefore we are relieved by this answer; but then, if the Lord Jesus intended to enjoin the saying of these words *at all*, will not our difficulties be increased by the answer? because we have still the adverb when, which determines the time, that is, when ye pray, say, Our Father, &c. 3. Others will say, It is not probable the Lord Jesus intended that these sentences should be used in every prayer. But then if he enjoined the using of them at all, *who shall determine when?* Are we not in danger of usurping authority that belongs to the Lord of glory? He says, *When ye pray. Who will say, Sometimes when ye pray?*

In this way, but at much greater length, that sensible and pious writer points out the difficulties which must press upon those that consider the Lord's Prayer to have been intended and enjoined by him as a form of prayer, and he comes to the conclusion, which is concisely yet ably advocated by Epenetus, in the Repository before referred to. That is, that it is not a verbal form, but a model of prayer, intended to guide and direct this devotional exercise, and is discretionary with Christians, whether they adopt any of the expressions of it or not. In favour of this view, it may be remarked,

1. There is no evidence that it was used as a form by the Apostles and first Christians. In several instances, we read of their praying, and in some cases the words of their prayers are left on record; but, neither in the Acts of the Apostles, nor in any of their epistles, have we any intimation that they used this prayer. We are aware that it may be objected, that this is a mere negative argument and cannot be conclusive, because both our Lord and his Apostles did many things which are not recorded. Still, if it is supposed that our Lord required of his disciples *when they pray* to use this form, it may reasonably be supposed that there would be some intimation that, at least at the conclusion, or in some other part of their prayers, it was introduced by the Apostles. And in the absence of such intimation, it may be presumed that they did not understand that it was enjoined as a form.

2. Let it be considered that the only two Evangelists by whom this prayer is recorded, seem careful to give only the spirit and substance of it, without preserving a verbal accordance. (Compare Matt. vi. 9—13, with Luke xi. 2—14.) This we consider *positive* evidence, that it was not given to be used as a form, because here are two forms, and who shall determine which of them shall be used?

3. Preeminently excellent as this prayer is for comprehensive simplicity, it appears to have been adapted especially to the infancy of the Christian Dispensation. Hence it preserves a total silence on the subject of Christ's mediation, and of prayer being offered in his name; which the consideration of time and circumstances would easily suggest; but which omissions could not easily be justified after the ascension of the Lord Jesus. (See John xvi. 13, 14, 23—27.)

4. To make this a standing and invariable form of prayer, would be to endanger a perversion of it to the encouragement of vain repetitions, which it was especially given to prevent.

These are reasons for the omission of the Lord's Prayer, as a form, which have considerable weight in the apprehension of many persons; if they be not satisfactory to the inquirer, perhaps he will favour us with his views. It is here supposed that, in the prayer under consideration, our Lord teaches his

disciples in what "*manner*" they ought to pray, and gives them a brief outline for that purpose; not to be verbally repeated, but to serve as a general directory. This outline teaches, "That our language in prayer should be simple, pathetic, and concise, free from oratorical affectation and wearisome repetitions. That we are not to approach God in a servile manner, but with filial affection, as our Father in heaven:—that our prayers should be deeply reverential and devout, free from all unhallowed familiarity, and mingled with an awful sense of his holy name:—that our first and principal concern should be for the promotion of his glory, the spread of his Gospel, and the coming of his kingdom:—that we depend on him for temporal as well as for spiritual blessings; but that we are to seek the former in subordination to the latter:—that in imploring the forgiveness of our sins, we must exercise a forgiving spirit towards others, or it will be in vain to hope for mercy: that we seek deliverance from temptation as well as from the curse; for that pardon without purity cannot avail:—that these things are not to be sought occasionally, but constantly, '*day by day*':—that what we desire for ourselves we should also desire for others; and that brotherly affection, and a spirit of genuine benevolence, must breathe in all our devotions:—that, in all the blessings we ask at the hands of our heavenly Father, we are to aim at his glory and depend on his all-sufficiency; for his '*is the kingdom, and the power, and the glory, for ever. Amen.*"

J. M.\*

### ON STRICT COMMUNION.

WHEN I first saw the necessity of baptism, I held all strict communionists to be bigotted and uncharitable. If I had only applied the same test to this subject, which I had been led to do in reference to baptism, I might have discovered what I imagine I now clearly perceive, that the importance and dignity of baptism are virtually nullified by free communion. It is now about four years since I resolved to take nothing upon trust in matters of religion, but to labour diligently in search of the truth, and wherever I found it, however it might be maligned by the the profane, or religionists, to buy it and to sell it not. I am sure we must turn our backs upon creeds and catechisms, bodies of divinity, and upon all human theories of religion, if we wish to have the truth as it is in Jesus. I believe to unlearn what has been taught us in the schools of human theology, is exceedingly difficult, and one of the greatest impediments to the spread of the truth of Christianity. I speak from experience. Yet this must be done—the hay and stubble of man's invention must be removed, before we can come to the Rock of Ages, the immovable basis of the truth of God. I deny that expediency is ever to supplant the commands and authority of Jesus. I deny that all the Doctors of Divinity that ever lived, have a right to be preferred to John, Paul, and Peter, through whom, as earthen vessels, the celestial truths of Christianity were given to our world. I hold Jesus only to be the Head of the Church. No other Rabbi will I confess, whether under the name of bishop, president, or moderator. Christ's will is only to be found in his word, those who know more than is revealed here, are certainly wise above what is written. Hard or soft names do not amount to a single straw, in any matter of controversy. The truth is the golden treasure, and however, and wherever, or from whomsoever it is obtained, it will enrich and bless the possessor.

I rejoice that the General Baptists have been jealous as to terms of communion, as they have been zealous for those great and glorious principles

\* The brother who answered this query in the former number did not know that this had come to hand. As the subject is deemed of importance by many, our readers will not be displeased at our inserting also the reply of our esteemed brother J. M.

which declare Christ's redemption to embrace the whole world, and which offers the Gospel of his kingdom to every creature.

These remarks I would now bring to bear upon the principles of communion. I notice then,

I. *That baptism did originally precede communion.* This, I presume, will not be disputed. The case of the first Christian Church is palpably manifest, (See Acts ii. 41, &c.) and there is not, in the whole of the New Testament, a single passage which supposes that this rule was deviated from in a single instance. It is obvious the Gospel was first preached—those who had been called to exercise faith in Christ, on their profession of this faith, were baptized, and then, as disciples, they communed with Christ's church, and were taught all things which he had commanded.

I think it is clear,

II. *That baptism should always precede communion.* Is the church a family? Then we must be visible members of it before we have a right to the privileges of its table. Now, there is only one way by which we become visible believers, and that is by putting on Christ by baptism. Is the church a kingdom? Then we must be subjects of it before we are entitled to its immunities and privileges. And how do we enter that kingdom? By baptism. We must be born into it, both of water and the spirit. To receive unbaptized persons to the Lord's table, is to receive those as Christ's friends who have not obeyed what he has plainly commanded. Surely profession of Christ must be made before we expect to be recognized as Christ's disciples. But a scriptural profession only is made in baptism. If baptism may be dispensed with as unnecessary to communion, so then also may faith and repentance, for neither are more clearly commanded than baptism. The authority therefore that can dispense with any of these, can dispense with the whole. But it may be said, that this is begging the question, that those who apply for communion believe that they have been baptized. Well, this may be sufficient to satisfy their consciences, but how this can satisfy the conscience of a Baptist I know not. The Baptist knows that Pædo-baptism is not baptism, that it is a mere human device—neither the subject or the mode agree with New Testament baptism. Will a Baptist then allow of an interchange between the current coin of inspired truth, and the spurious counterfeits of human invention? A Baptist, therefore, in receiving such to the Lord's table, receives those whom he believes to be unbaptized, and as such he gives up the principle that baptism ought invariably to precede communion. As I have hinted the Pædo-baptist may be conscientious in sitting down at the Lord's table, believing that baptism has been regarded in his case. But the Baptist desires the validity of his reasoning, does not acknowledge him as baptized, and therefore cannot consistently view him as in a state to sit down at the table of the Lord.

All the inconsistency of free communion rests upon the Baptist. He argues for the divinity of baptism, he appeals to the authority of Christ, to his example, to the numerous cases of scriptural precedency, he rejects all other (so named) baptisms. Yet, by one act, he compromises the truth, and admits that a human ceremony, viz., infant sprinkling can give individuals a right to the privileges of Christ's table. Monstrous inconsistency! Is the ordinance of baptism of such little moment as this? Is an ordinance whose character and importance have been written as with a sun-beam, to be frittered away because of the prejudices which keep people from opening their eyes to see the truth? Surely not. Why, if truth is to be given up, because some persons cannot see it, the whole super-structure of Christianity must be broken up. The Socinian cannot see the Divinity of Jesus, or the doctrine of atonement; must these doctrines therefore be considered as of secondary moment? If not, what General Baptist will take upon him to say that the ordinance of baptism is less clearly revealed than they. The precepts and ordinances of the New Testament are exceedingly plain, so much so, that our Missionaries find



no difficulty in causing the converted heathen to understand the importance of baptism, and to obey it. And if under superior light, persons will not, or cannot, on account of what they have learned in other schools, see the true nature of baptism, the fault is theirs, unless men are not accountable for their belief. The great reply which ever awaits the strict communionist is, you are uncharitable, you are bigotted, &c., &c. If adhering to Christ's word is uncharitable, then we plead guilty; if following in the order of the Apostles is bigotry, then is the charge true. That is indeed a spurious charity which becomes so at the price of the abandonment of principle, and the sacrifice of truth. It might be very charitable for a person to concoct a scheme, which should unite all who call themselves by the name of Christian, including Roman Catholic, Socinians, Swedenborgians, and Antinomians. And having formed such an assemblage, its friends might be eloquent in its praise, but the discriminating Christian, has not so learned Christ, he is a disciple of the truth, and he cannot barter it away to please those who revel in visions of fancy about charity, unity, and the like. A single grain of truth is too precious to be lost, too valuable to be trodden under foot. That is not the peace of God, nor the resemblance of heavenly harmony, which is obtained at the sacrifice of the obvious principles of divine revelation. Truth must be the basis of all genuine happiness and prosperity. Worldly appearances, external prosperity, or the acquisition of riches and honours, to Christ's cause, are matters of a very different import. I feel no hesitation in affirming that baptized Free Communionists are the truest friends of Pædo-baptism and Quakerism. And that if the ordinance of baptism were more frequently enforced, and ever held up in the dignified position it possesses in the kingdom of Jesus; and if all compromising with its opponents were to cease, then the interests of Baptist churches would assume a more powerful and flourishing appearance, and, as on the American continent, they would be second to none of the sections of Christianity. I would suspect no man's piety—I would offer no opinion as to any professed believer's final salvation—I would oppress no man's conscience—but I would say, to the law and to the testimony in all things, and to all who walk by this rule, peace be upon them. Amen.

*Mary-le-bone, March 10, 1838.*

J. BURNS.

## REVIEW.

UNION; OR, THE DIVIDED CHURCH MADE ONE. *By the REV. JOHN HARRIS, Author of "Mammon,"—"The Great Teacher," &c.*

While the Church of Christ is agitated by factions, which carry on mutual warfare with virulence; while epithets, the most condemnatory and contemptuous, are employed against rival sects; while one party is deemed to be in possession of ill-gotten property, and another is viewed as meditating plunder; while the flames of discord burn throughout the united kingdoms, and threaten still to spread, and acquire intensity of heat—a book on the Union of the Church, if well written, if breathing a catholic spirit, and inculcating exalted principles of action, might almost be viewed as a messenger from heaven, sent to hush to silence the storm of passion, and to

teach men to think where their true interest and honour lie. Such a work is the one before us. The composition is beautiful. It shows the same daring and masterly genius as the Great Teacher, but more chastened in the style of his expression, and more judicious in the direction of his energy. After a brief introduction, the writer states the Scripture doctrine of the unity of the Church with many delightful illustrations; and having shown that the union of his people was the great object sought by Jesus Christ in his incarnation, instructions, prayers, death, and ordinances, he enters into an extended analysis to prove that the determination of the Apostles to pursue the same object, has imparted an entire character to some of their epistles, and in some degree modified every one of them. The nature of christian unity is then defined, and

schism stated to be the breach of that union. Christian unity consists, as he thinks, in the maintenance of the great doctrine of justification by faith, and in the exercise of brotherly love; and the sin of schism is committed by all who maintain an exclusive, factious, and uncharitable spirit. The causes of schism, and the means by which divisions are perpetuated, are then enumerated, and some tests applied by which the schismatical spirit may be detected in individuals and in Churches. We have next a noble chapter on the guilt and evils of schism, from which the following is an extract.

"As the design of God is to erect a spiritual temple from the ruins of the fall, so the object of the demon Schism is to mar that work in every step of its progress, and to reduce it again to its original chaos. Taking possession of the individual Christian, it so incorporates with his system, and transforms him into its own nature, that he is no longer himself; his judgments are so impaired, that however rational on other subjects, the divine image itself, unless seen in one particular light, is shunned as if it resembled the likeness of an enemy; the strongest ties of christian and natural relationship are burst asunder like the bands of the demoniac among the tombs; communion with his party is mistaken for communion with the Deity; and even the Great God himself is circumscribed within narrow limits, and worshipped only as the God of faction. Impatient to commence its work of ruin, the spirit of schism waited not for the gradual process of worldliness to sap the piety of the Church, but bursting into the temple while yet the Apostles were conducting the worship, it broke in pieces the tables of the law of love as impediments to all its subsequent designs, and threw down the cross in favour of an outward and superannuated rite. Calling to its aid "variance, wrath, strifes, seditions, heresies," it divided the assembled worshippers into angry factions, gave to each a party standard, and an inflammatory watch-word, and changed the peaceful Church into an hostile camp. Forcing its way even to the table of the Lord, it laid unhallowed hands on the sacred feast, turned the cup of blessing into a curse, and planted a symbol of strife in the very place of the cross. Clothed in the garb of a pretended zeal for the truth, and filling its hands with manacles and chains, it

entered the thrice holy place where God and conscience alone should meet, dared to ascend the throne where God alone should sit, and summoning into its presence all who denied, or even doubted its authority, loaded them with fetters in the name of the God of liberty and love. In vain did its victims protest and plead, and appeal in bitterness of soul from earth to heaven: the demon heard not their cries, saw not their tears, and if it had, what were weak consciences to it? wounded consciences, or wounded souls to it?—a thousand-fold more terrible than Moloch, or the fabled Minotaur, it found music in groans, and, feasting on blood, ravenously devoured him 'with its meat for whom Christ died.'

"If, in the present day, the spirit of schism is less conversant than formerly with the grosser forms of persecution, it is not owing to any change in its nature; its operations are as active, extensive, and fearful in their effects as ever. Though perpetually convicted of error, it cannot think of speaking in less than a tone of infallibility, or of requiring less than implicit deference to its oracular strains. As if penal measures had invariably succeeded instead of invariably failed, it is as sanguine as ever that they would secure submission to its will. In its service, slander prepares the most subtle poison—breathes a suspicion on acts over which all heaven is rejoicing—makes it a virtue to hate men whom it should be a happiness to love—and, by perverse misapplications of Scripture, converts even the sword of the Spirit into an assassin's dagger. As if it were a sworn agent of the powers of darkness, and were actually experimenting on the infinite divisibility of the Church, it continues absorbed in punctilios, and insisting on comparative trifles; heedless, meantime, of the cries of the souls it is ruining, of the laugh of the world it is amusing, of the remonstrances of the heaven it is offending; regardless, that among the more obvious consequences of its conduct are, the grieved Spirit of God, retiring from it to the greatest possible distance compatible with the continued existence of the Church—the infliction of fresh wounds on the body of Christ—the prolongation of the reign of Antichrist—and the postponement of millennial triumphs."

In chapter the eighth, the pleas and disguises of schism are considered. The real aim of the writer here is to defend

free communion; and though he employs no harsh or contumelious epithets, his readers will be induced to view the advocates of strict communion as schismatics. He does not apply the term to them, but his remarks tend to exhibit them in that light. It never seems to occur to the defenders of mixed communion, that their opponents insist on baptism as a pre-requisite for the eucharist from *conscientious* motives. Even Mr. Harris himself represents the departure from scriptural purity and simplicity as one of the chief causes of schism, and proofs of corruption; and since the strict communionists regard the practice of their opponents as such a departure, it seems improper to fix on them the charge of schism. To denounce them as schismatics for following the dictates of their own conscience, and acting in accordance with their own views of truth, is to persecute them, and excite their resentment. Mr. Harris would attempt no union which is not founded on the authority of divine revelation, and on the inalienable right of private judgment; and the strain of his observations is of the most loving, generous, and catholic character; but still, as his exposure of the disguises and pleas of schism is throughout a defence of free communion in opposition to strict communion, it can hardly escape notice, that he views the advocates of the latter practice in the light of schismatics. This implication we repel on the ground of their acting from a regard to the revealed will of God; and as no man ought to be required to alter his plans before he is convinced of his duty to do so, we beg to add, that the only way to induce strict communionists to change their practice is at once to give them credit for sincerity, integrity, piety, and christian love, and to show them, if possible, that their views of duty are wrong. Their late eloquent opponent was too harsh, and almost contemptuous.

Mr. H. concludes his work by stating the nature of the union he would attempt, and the arguments for promoting it. We desire to give it the most cordial recommendation as a production which evinces a bright intellect, a pious disposition, and a catholic and loving spirit.

*Hamilton and Adams; Dearden, Nottingham.*

This is a reprint of a small old work, which has throughout all the pith and all the quaintness of its title. We cannot say that we relish the continual alliteration, the far-fetched comparisons, and the whimsical turns of expression which characterize the composition of this writer. But he wrote after the fashion of his age. Some there are, we are aware, who admire it. To them, especially if they are fond of high seasoned doctrines, this book will be a little treasure. It will repay every one for reading who is able to overlook the peculiarities we have mentioned.

As a specimen of the style of the author, take the following short extracts selected almost at random. "It is much the mode to be in the optative mood. The most of men are for wishing and wouling. He that hath nothing but desires, shall have nothing he desires; but he that addoth good cudeavours unto his good desires, can desire nothing that is good, if for his good, but he may have it." "There is no plant in God's vineyard but he will have glory from it by its bearing, or glory upon it by its burning." "As the paper from the press receiveth letter for letter—or as the wax from the seal receiveth print for print—or as the glass from the image receiveth face for face—so Christians from Christ receive grace for grace." "Though Christ be in heaven, he can hear thee in a wood, or in a wilderness; in a Church, or in a closet; in the city, or in the country; upon a common, or in a cottage." "Pardon of sin is a singular mercy of the plural number to a convinced and converted soul—to a desponding and despairing soul—to a distressed and deserted soul." "For Christ to speak in the futuro tense to a graceless soul is not so amazing as for Christ to speak in the present tense." "Delay is almost as bad as denial. There is a word which is the Lord's adverb, and the devil's verb: Early, says God; Stay, says the devil." Once more, "When time goes into eternity, then the convert's soul shall go into glory. To-day. Thou art upon earth to-day, and thou shalt be in heaven to-day. Thy body is upon a piece of timber this morning, but thy soul shall be in a place of triumph before night. To-day. To be in paradise is much, but to-day to be there is more." G.

THE DEATH OF CHRIST, THE DEATH OF DEATH. By R. MAYHEW, Minister of the Gospel, 1679. London :

THE DEITY OF JESUS CHRIST ESSENTIAL TO THE CHRISTIAN RELIGION: *a Treatise on the Divinity of our Lord Jesus Christ. Written originally in French, by JAMES ABBADIE, D. D., Dean of Killaloe, in Ireland. Revised, corrected, and, in a few places, abridged, by ABRAHAM BOOTH. Sold by the Religious Tract Society.*

We cannot more properly introduce this work to the notice of our readers than by the following quotations from A. Booth's preface. "The great principle which the author aims to establish in the following work is, that the Deity of Christ is *essential* to the christian religion. In pursuance of this design, he shows, If Jesus, the Son of God, be not of the same essence with the Father, that the Mohammedan religion is preferable to Christianity, and Christ inferior to Mohammed—that the Sanhedrim did an act of justice in causing Jesus to be put to death for blasphemy—that he and his Apostles have led us into a complicated and pernicious error—that there is no agreement between the Old and the New Testament—and that neither the ancient Jewish, nor the Christian religion, is attended with sufficient criteria to distinguish it from imposture." Dr. Abbadie does not content himself, however, with exposing the evil consequences of the opposing theories, he seizes the arguments of the adversary, and in a masterly manner proves their feebleness, and their utter inconsistency with the sacred record.

THE NEW TESTAMENT, translated from the original Greek, by DR. GEORGE CAMPBELL, JAMES MACKNIGHT, and PHILIP DODDRIDGE, with prefaces, various amendments, and an appendix by ALEXANDER CAMPBELL, of Bethany, U. S. From the fourth American Edition. London: Wightman, Paternoster Row; Hull and Co., Leicester.

We had occasion, last month, to offer a few strictures on the peculiar tenets of Mr. A Campbell, and were rather afraid, when we took up this volume, that Mr. C. had made use of this revised translation of the New Testament for the purpose of supporting his new doctrines. After examining several passages, in which such a purpose might be expected to be developed, we feel ourselves bound to state, that we have not discovered any

thing which gives the least countenance to such an idea. His appendix is valuable, and his prefaces contain much useful matter. The translations of Drs. Campbell, Macknight, and Doddridge, are too well known to require any remark from us.

We should be glad if the present edition meets with an extensive circulation. To every biblical student it will be of considerable utility. G.

HINTS TO PROFESSING CHRISTIANS ON CONSISTENCY. By A VILLAGE PASTOR. London: G. Wightman, Paternoster Row. 1838.

This little book contains many useful hints on various and important subjects. Amongst other topics which are touched are family worship, the union of Christians with unbelievers, discipline of children, reverence for the Sabbath, punctual attendance on the means of grace, the prayer meeting, christian exertion. It is written in an easy and familiar manner, and is adapted to be useful.

THE HAPPY TRANSFORMATION; or, the history of a London apprentice: an authentic narrative, communicated in a series of Letters, with a Preface by W. H. PEARCE, Missionary from Calcutta, to whom the letters were addressed. (The profits to be devoted to the cause of Missions.) Wightman, London; Hull and Co., Leicester.

Perhaps the best notice that we can offer of this small publication, intended chiefly for the benefit of the young, will be by giving a brief extract from the preface.

"At the suggestion of the worthy author of the following narrative, who anticipated that statements entirely anonymous might be regarded with suspicion, I beg to assure the reader, that he may rely upon those in this volume as in every particular strictly correct. From a knowledge of the writer's character, acquired by an intimate friendship of many years, I may also record my decided testimony, that as to both his principles and conduct, 'old things are passed away, and all things are become new.' Like some among the Corinthians, who before their conversion had indulged in gross transgressions, he is now 'washed,' he is 'sanctified,' he is 'justified in the name of the Lord Jesus, and by the spirit of our God.' Manifesting

a cordial hatred of the sins in which he once delighted, and an ever burning desire for the glory of that God whose commandments he formerly so grievously transgressed, he has, in a distant clime, for many years prosecuted with exemplary diligence the work of bringing souls to Christ. A change, so blessed as regards himself, and so important to the welfare of others, may well be designated a 'Happy Transformation.'

EARLY RELIGION, enforced by anecdotes and narratives, representing its importance and excellence. By J. G. PIKE, author of "Persuasives to Early Piety," &c. Simpkin and Marshall, London; Richardson, Derby; Hull and Co., Leicester.

All who are acquainted with the character and tendency of the works of the author of "Persuasives to Early Piety," will feel a pleasure in his continued labours, and will be sensible that no recommendation of ours will be needful to induce them to avail themselves of the advantages resulting from

them. The present work is divided into seven chapters, the subjects of which are illustrated and enforced by a series of anecdotes and reflections. Chapter I. gives illustrations of man's danger and ruin; chapter II. offers illustrations of the nature of Religion, and of the Saviour's love; chapter III. notices the dreadful consequences of delay, and the advantages of decision in religion; chapter IV., decision in Religion; chapter V., cautions against delusive hopes; chapter VI., the advantages of religion, and the evils and miseries of irreligion; chapter VII., the comforts of religion, and the terrors of irreligion, in the day of death.

PRACTICAL OBSERVATIONS ON THE ASPHALTIC MASTIC, or Cement of Seyssel, now extensively used on the Continent for pavements, roofing, and flooring, for Hydraulic works, &c., &c., explaining its nature and manipulation, &c. By F. W. SIMMS, Civil Engineer and Surveyor. London: John Weale, Architectural Library, 59, High Holborn.

## VARIETIES.

### INSTANCE OF CHRISTIAN LIBERALITY.

A FRIEND lately lent me "Pike on Liberty," on reading which I was deeply impressed with the inconsistency of professing christians in the disposal of property. I was convinced that in this respect I had never manifested the conduct of a christian; and resolved, by God's help, that I would henceforth devote a proportion of my profit in trade to religious and benevolent purposes. I examined the Scriptures upon this subject, particularly as to what the Jews were commanded to consecrate to those purposes. I considered the superior light, joy, and liberty of the christian to the Jewish dispensation; freed as we are from the burdens of the ceremonial law, and favoured with "the spirit bearing witness with our spirit that we are the children of God;" as well as a bright hope of a glorious and happy immortality. And being also convinced that in no age of the world were there so many Institutions deserving christian support as at present, such as Infant and Sabbath Schools—Tract, Bible, and Missionary Societies, I came to the determination to

apply the same proportion of the profits of trade to those purposes as Pike states the Jews were commanded to devote. Having been in business about — years, I examined the amount of this proportion of the profits I had realized, from which I deducted the amount which I had laid out for God; and then opened an account in my ledger, to which I carried the balance. This was a matter of no difficulty, as I have always been accustomed to keep a minute account of my expenditure for every purpose. I am thus enabled to hand to those Institutions which are nearest my heart as follows; and should I be favoured with an ordinary degree of prosperity, I hope to continue the same annually. It is your duty, as a minister, to urge upon your people the duty of acting as faithful stewards, and it may be cheering for you to know the effect which this circumstance has had upon my mind. Previously, when solicited for contributions, so strong were my natural selfishness, and the suggestions of the enemy, that I could very seldom so act as afterwards to feel that I had given as the case demanded, and the extent to which God had prospered me

required. Thus this branch of christian duty rarely afforded me the pleasure which other duties did. Now the case is different. Having a correct knowledge of the sum I have to expend, after having acquainted myself with the merits of the applicant, I find no difficulty in determining what I ought to give; and I have since felt much satisfaction in discharging these duties; not that I trust or glory in them: "*God forbid that I should glory save in the cross of our Lord Jesus Christ.*"

I scarcely ever experienced such powerful temptations as I had to struggle with in forming this resolution. I called upon Him whose grace is sufficient, and thus, by the Spirit's assistance, self and satan were dethroned, and Christ and reason exalted in their stead.

The manner in which this book came in my way deserves notice. Last year, a young man in Manchester having read "*Pike on Liberality*," was induced to hand to one of our preachers £25 for the use of the Missionary Society, and three copies of the work for distribution. (See Mis. Report 1837, p. 73, Manchester and Bolton District accounts.) It was one of these copies which I read. May we not praise Him, who by his Spirit induced Dr. Conquest to offer this prize, which drew forth this and other similar works? I am,

Yours affectionately.

(*From the Methodist Magazine.*)

#### AN OFFER TO RENOUNCE LIFE TO SAVE OTHERS.

Edward the Third, king of England, after the battle of Cressy, laid siege to Calais. The city was long defended under its governor, count Vienne; but, at length, in a sally against the besiegers, he was taken prisoner. The command then devolved upon the mayor of the city, Eustace Saint Pierre. He soon found it needful to capitulate, and offered to deliver to Edward the city, with all the possessions and wealth of the inhabitants, provided he permitted them to depart with life and liberty. He replied by Sir Walter Mauny, that they all deserved capital punishment, as obstinate traitors to him, their true and notable sovereign; that, however, in his wonted clemency, he consented to pardon the bulk of the plebeians, provided they would deliver up to him six of their principal citizens, with halters about their necks, as victims of due atonement

for that spirit of rebellion with which they had inflamed the common people. The inhabitants of the city were convened together, and St. Pierre announced to them the conditions proposed; but declared, that justice and humanity forbade their delivering up their preservers to death. He then added, "There is, my friends, there is one expedient left—a gracious, an excellent, a godlike expedient! Is there any here to whom virtue is dearer than life? Let him offer himself an oblation for the safety of his people! He shall not fail of a blessed approbation from that Power who offered up his only Son for the salvation of mankind."

Universal silence ensued. No one offered himself to die for the rest of the people. St. Pierre proceeded; expressed his persuasion that there were others ready to die, and offered himself as the first of the six victims. He said, "The station to which the captivity of count Vienne has unhappily raised me, imports a right to be the first in giving my life for your sakes. I give it freely, I give it cheerfully: who comes next?"—"Your son!" exclaimed a youth not yet come to maturity. "Ah, my child," cried St. Pierre, "I am then twice sacrificed. But, no—I have rather begotten thee a second time. Thy years are few, but full, my son: the victim of virtue has reached the utmost purpose and goal of mortality. Who next, my friends? This is the hour of heroes." "Your kinsman!" cried John de Aire. "Your kinsman!" repeated James Wissant. "Your kinsman!" cried Peter Wissant. "Ah!" exclaimed Sir Walter Mauny, bursting into tears, "why was not I a citizen of Calais!"

The sixth victim was still wanting, but was quickly supplied by lot, from numbers who were now emulous of so ennobling an example.

The keys of the city were then delivered to Sir Walter. He took the six prisoners into his custody. He ordered the gates to be opened, and gave charge to his attendants, to conduct the remaining citizens, with their families, through the camp of the English.

Before they departed, however, they desired permission to take their last adieu of their deliverers. What a parting! what a scene! They crowded, with their wives and children, about St. Pierre and his fellow prisoners—they fell embraced—they clung around—they fell prostrate before them! They groaned

—they wept aloud—and the joint clamour of their mourning passed the gates of the city, and was heard throughout the camp!

At length St. Pierre and his fellow victims appeared, under the conduct of Sir Walter and his guard. All the tents of the English were instantly emptied. The soldiers poured from all parts, and arranged themselves on each side, to behold, to contemplate, to admire this little band of *patriots* as they passed. They murmured their applause of that virtue which they could not but revere even in enemies; and they regarded those ropes which they had voluntarily assumed about their necks, as ensigns of greater dignity than that of the British garter.

As soon as they had reached the royal presence, "Mauny," said the king, "are these the principal inhabitants of Calais?"—"They are," answered that officer: "they are not only the principal men of Calais, they are the principal men of France, my lord, if virtue has any share in the act of ennobling."—"Were they delivered peaceably?" inquired Edward. "Was there no resistance, no commotion among the people?"—"Not in the least, my lord: they are self-delivered, self-devoted, and come to offer up their inestimable heads as an ample equivalent for the ransom of thousands."

The king ordered them to be led away to execution, but the queen interceded for them, and they were spared and honoured.

This was an action which then procured, and which through succeeding ages has excited admiration. It was ho-

nourable and generous in a high degree; but how many admire this action, who look with utter indifference on an infinitely nobler display of self-consecration—the sacrifice of the Son of God. The Father pitied the undone, rebellious, and miserable world. But divine justice and holiness required a ransom for sinners, if that pity were to be displayed in their pardon and salvation; and heavenly love appointed the ransom—"God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." Rom. v. 7. And while the Father gave his only-begotten Son to be the sinner's ransom, the Son came as a willing victim; and, having died, "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii. 13. O reader! had you been one of the assembly at Calais that witnessed the scene just described, would you not have felt deeply the generous offer of St. Pierre and his companions? And had you been saved from the sword of the conqueror by their offer, how lasting would have been your remembrance of the noble deed, and your gratitude for the life thus preserved! O! consider you are, as a sinner against God, undone; but for you a more costly offering has been presented! No common deliverer has come to wrest you "from the grasp of no common foe." He has offered a ransom "by the sweat of no vulgar agony, by the blood of no earthly sacrifice;" but by his own blood has he "obtained eternal redemption for us." Heb. ix. 12. And will you not trust him with the soul he would deliver, and surrender to him the heart he claims?

*From Pike's "Early Religion."*

## OBITUARY.

SARAH MARSH was born at Keworth, in Notts., 1779. Mr. and Mrs. Denis, her parents, were pious Independents, and endeavoured to bring up this, their only child, "in the nurture and admonition of the Lord," and though the father was called from this pleasing duty to his heavenly rest, when his daughter was only nine years old; the Almighty so watched over and watered the seed thus early sown, that the widowed mother, had the happiness to see her child devoted to God in her youth.

At the early age of fifteen, she publicly professed her attachment to Jesus in the ordinance of baptism, and joined the General Baptist Church of Leake and

Wimeswold. She had a short period before, entered upon the duties and cares of life in the capacity of a servant; this comparatively humble station, she filled with honour to herself and pleasure to her employers, for the lengthened term of twenty-seven years, twenty-five of which were passed among friends of her own denomination. In the family of the late Mr. Jarvis Miller, she continued eighteen years, this very unusual circumstance fully proves the high respect in which she was held, nor was she forgotten, when she left them to become the wife of her now bereaved husband; from that period to her death, she was ever remembered with affection and

grateful respect, even by the distant branches of the family.

Our dear friend lived in happiness, peace, and domestic felicity, sixteen years with her beloved partner, fulfilling the duties of her widened sphere with industry and cheerfulness. It was her constant practice to subscribe liberally to wards supporting the cause in her own Church, she also subscribed regularly to the Foreign Mission collector; when any extra exertion was required in the Church to which she belonged, self-denial was strictly practiced in some specified thing, in order that she might have the pleasure to subscribe her mite. Her deportment was serious and spiritual. She always seemed to come in amongst us as from reading the Scriptures and meditation. The beginning, middle, and ending of her communications were tinged, yea, more than tinged, with religion, cheerful religion, and yet there was no display. She often reminded me of those of whom it is recorded in the Scriptures, "They had been with Jesus" and had learned of him. Her habitual exercise in prayer, meditation, and self-examination, renewed her heart day by day, and caused that approximation in character to the Great Head of the Church, which was perceived and appreciated even by those who are still far from God.

As a neighbour, our friend was very valuable, she was the first to whom to apply by those around her in case of emergency or trouble, for advice and assistance, either of which she was ever ready to impart. There was a kindness too in her tone and manner which was felt by all those who had any communication with her, and which endeared her to the sick and afflicted. Her last illness was the brain fever, which attacked her in the latter end of October last. It was a source of sincere gratification to her friends and attendants, to find that even when reason could hold no control over her mind, she still continued to talk on religious subjects. This severe affliction continued but ten days, when she expired, Nov. 2nd, aged 58. Her remains were interred by our much esteemed pastor, in the General Baptist burying ground, Loughborough, at which place she had resided during the greatest half of her life.

Unvell thy bosom faithful tomb,  
Take this new treasure to thy trust,  
And give these sacred relics room,  
To seek a slumber in the dust.

Break from thy throne illustrious morn,  
Attend O earth his sovereign word,  
Restore thy trust a glorious form,  
She must ascend to meet her Lord.  
*Loughborough.*

MRS. ANN BLOUNT was born at Ripley, Derbyshire, of industrious, pious parents, who manifested a solicitude to train her up in the nurture and admonition of the Lord. She was very early admitted a scholar in the Methodist Sabbath-school Ripley; in this institution she received her first serious impressions. At the age of fourteen, she left the parental roof to reside with Mr. Samuel Skidmore, of Retford, where, by the ministry of the word, her religious impressions became more deep and lasting. Feeling a sense of her guilt and danger, she fled to Christ for refuge, as the only hope set before her in the Gospel, and was enabled to place her entire confidence in him, for life and salvation; and she was baptized Oct. 3rd, 1824, by Mr. Stocks. Whilst she continued amongst the friends there, her walk and conversation were consistent with her Christian profession, and she was much beloved and respected. She subsequently engaged as servant in several respectable families, all which situations she filled in such a manner as to secure the confidence and esteem of those in whose service she was employed. The last situation she occupied as servant, was Mr. Thos. Ward's, Ripley, here she enjoyed many religious advantages, and was much respected. Whilst residing in this family, the General Baptist cause was introduced into Ripley, through the instrumentality of her master, in conjunction with others; with this cause she identified herself, and felt a deep interest in its prosperity. She was warmly attached to the friends in general, and her pastor cannot refrain from acknowledging the very kind and affectionate treatment he invariably met with from her. She married in Sep. 1835, and as her union was founded on the basis of pure affection, and in accordance with the precepts of the Gospel, it was a happy one. Often has the writer been delighted in witnessing the harmony, and love, and Christian feeling, which reigned in their peaceful abode, and often has he been led involuntarily to inquire, Is there not a worm at the root of all this happiness? Yes: this dwelling in which was heard the voice of thanksgiving and the song of praise, was destined soon to



become the scene of affliction and of sorrow; and that form so engaging to the partner of her joys, was likewise destined soon to become a lump of lifeless clay. Ah! how uncertain is the possession of all earthly blessings!

Symptoms of consumption appeared, which baffled the skill of her medical attendant, and blasted the hopes of her fondest friends relative to her recovery. She gradually sunk under the power of her complaint. Her lovely babe having imbibed her disorder, was removed from this state of suffering seven weeks previous to its mother's dissolution, on which occasion she said, "it is but a short separation, we shall soon meet again in heaven." In the course of her affliction, the writer had frequent opportunities of conversing with her, and although he did not witness that lively rapturous state of feeling which some experience, he was happy in discovering in her, a sense of her unworthiness, a total abandonment of self, and an humble dependance on the blood of atonement. On one occasion, seeing her husband weeping, she said, "My dear, do not weep, but look

to the rock that is higher than thyself. He that inflicts the stroke, will enable thee to bear up under it; look to the Lord for strength, make him the man of thy counsel, the guide of thy youth; keep close to the bleeding side of thy Saviour, and he will support thee." On another occasion, being asked by her husband how she felt in her mind, she replied, "very low, pray for me, that my faith fail not, I am a poor unworthy creature, but the Lord has mercy on me, he does not always chide, I feel his mercy is extended toward me." A short time before she died, she was again asked how she felt in her mind, she answered, "Christ is precious, I feel him so." Thus humbly resting on the Rock of Ages, she fell asleep in Jesus, August 26th, 1837, aged 29. May we be followers of them who through faith and patience are now inheriting the promises. Her earthly remains were deposited in the Baptist burying-ground, Swanwick. Her death was improved by her minister, the following Lord's day, from 1 Thessalonians, iv. 13, 14. J. B.

## INTELLIGENCE.

### LINCOLNSHIRE CONFERENCE.

This Conference met at Chatteris, on Thursday, March 8th. In the morning a prayer-meeting was held, at which several brethren were engaged. The Conference business was attended to in the afternoon.

1. A letter in reference to the chapels at Norwich and Smallborough, near that city, was laid before the Conference, and the business was to be resumed at the next meeting.

2. It was agreed, that the propriety of having a sermon on the evening previously to the Conference be left to the Church where it is held, and that the time for the Conference sermon be left for the consideration of the brethren.

3. In reference to the suggestion to hold the Conference in more central places, we think that the advantages in point of numbers would be far outbalanced by the disadvantages that Churches would sustain by being excluded.

The next Conference is to be held at Sutterton, on Thursday, June 7, 1838, brother Taylor, of Tydd, to preach in the morning. As this will be the time

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when the Home Missionary accounts are settled for the year, the Churches of the district are requested to send the amount of their Home Mission collection. It may be interesting to state, that Mr. Hardy has commenced his labours at Stamford: it hoped his health will improve.

In the evening Mr. Jones, of March, preached from Prov. xi. 25, "*The liberal soul shall be made fat; and he that watereth shall be watered himself.*"

J. P.

### MIDLAND CONFERENCE.

The Midland Conference met at Derby, Brook street, April 17, 1838. Mr. A. Smith opened the meeting with prayer, and Mr. Pike presided.

The reports from the different churches, were on the whole of a pleasing character. It appeared that about ninety persons had been baptized during the last quarter, and the candidates reported were about 130.

The new plan for conducting the Home Mission was explained, and several interesting addresses were delivered, urging the claims of that important institution.

A report was given, concerning the steps which had been taken at Smeeton in accordance with the request of the last Conference, when it was resolved:—

That the thanks of this Conference be presented to the trustees and ministers in Leicester, for the pains they have taken in this case, and for the very serious and effective manner in which they have executed their appointment.

Resolved, That we recommend the general committee of the Home Mission to admit, that churches consisting of 100 members and under, send two deputies to their meetings.

Resolved, That the trustees of Syston chapel be requested to attend to the recommendation of the last Conference respecting this place.

Mr. Goadby, of Leicester, closed the meeting with prayer; Mr. Hunter preached in the morning from Matt. v. 16, "Let your light so shine before men," &c., and Mr. Underwood in the evening.

The next Conference to be at Barton, on Whit-Tuesday, Mr. A. Smith to preach in the morning, "On the obligation of Christians to spread the Gospel in their native land."

A. SMITH, *Secretary*.

#### LONDON CONFERENCE.

The London Conference was held at Sevenoaks, Kent, April 17, 1838.

Mr. Wileman entreated the presence and blessing of the Most High, and Mr. Felkin, the minister of the place, presided. Reports from ten of the churches in this district were then read, and most of them were of a very encouraging nature. Eighty-six were reported to have been baptized since the last Conference, and several more were waiting for admission. The business of this meeting was attended to in a very pleasing, harmonious, and interesting manner.

1st.—Having received a report from the Edward-street church, Mary-le-bone, resolved, cordially to receive them into this Conference.

2nd.—The friends at Smarden were requested to furnish the General Baptist Repository with the substance of their report for insertion.

3rd.—That we receive, with satisfaction and pleasure, the report of our Chesham friends, which informs us of their exertions in trying to revive the cause at Tring, and shall be happy to

receive further reports of their zeal and success in this cause.

4th.—With great pleasure the Conference informs the friends at Aylesbury, that at their earnest request, brother S. Palmer, a respected member of the church assembling in Ænon Chapel, Mary-le-bone, has agreed to supply them on probation, and that the Conference will render them all the assistance they possibly can.

5th.—That the thanks of this meeting be presented to brother Wallis, for his past services as Secretary to Conference. Brother E. Stevenson, of Chesham, was appointed to that office for the future.

6th.—That the claims of Aylesbury, Sevenoaks, and Wendover on the Home Mission fund be discharged.

7th.—That the cases from Sevenoaks and Wendover, now presented, for further assistance, and any other case, will meet with that support the Conference can give.

8th.—That brother Channer's bill remain over till next Conference.

9th.—Brother Wileman, the treasurer for the Home Mission, read his report; there was a balance due to him of something more than three pounds.

10th.—That the next Conference be held in Ænon Chapel, New Church-street, Mary-le-bone, on the third Tuesday in September, business to commence at ten o'clock in the morning.

11th.—That all motions, in future, be presented in writing.

12th.—That in the absence of the late secretary, the chairman be requested to prepare and forward the minutes of this meeting, for insertion in the General Baptist Repository.

J. FELKIN.

#### STATE OF THE CHURCH AT CRADELY HEATH.

At the time of the erection of our chapel at Cradely Heath, our prospects were of the most cheering nature; but the circumstances in which we were placed, viz., the want of a pastor, soon rendered those prospects gloomy and distressing; for although we, as labourers in the Lord's vineyard, used our efforts to the uttermost for the promotion of the good cause, yet we soon proved the truth of our Lord's words, that "A prophet is not without honour save in his own country, and among his own kindred." For some time the cause

continued to decline, till we were brought to the very eve of extinction. At this trying crisis, we providentially met with our present minister, the Rev. G. Cosens, and we have cause for unfeigned thankfulness to God that he ever came amongst us. Since his arrival, the congregation has gradually increased, till now our chapel is completely crowded. Much good has been done. We have had one baptism of six persons, and we anticipate another of eight more in three week's time. There are others of whom we entertain cheering hopes. Our Sabbath congregations are very large, our prayer-meetings well attended, and at our week-night lectures from 100 to 150 hearers. Our Sabbath-school has increased from about thirty to nearly one hundred scholars. When we take a view of the past, and contrast it with our present state, we are compelled to exclaim, "The Lord hath done great things for us, whereof we are glad."

We offer our sincere thanks to those Churches in the Association who assisted us in our emergency, and we would request those who have promised us aid to fulfil those promises. We would also request the assistance of the connexion at the present period. Such is the heavy debt remaining on our chapel, and such the depression of trade in this part of the country, that notwithstanding our affection for our minister, and our willingness to retain him, we fear we shall not be able to do so without assistance from other sources. We hope this our fervent appeal will meet with a response. Subjoined is a statement of the sums already received:—

	£.	s.	d.
Ashby-de-la-Zouch .....	0	15	0
Birmingham .....	8	14	6
Bartou .....	0	7	0
Berkhamstead .....	1	1	6
Castle Donington .....	0	17	0
Chesham .....	2	0	0
Derby .....	1	13	0
Leicester .....	4	18	0
London .....	1	18	0
Loughborough .....	0	17	6
Melbourne .....	3	0	0
Nottingham .....	4	2	6
Ticknall .....	0	10	7
Tring .....	0	8	0
Wolverhampton .....	1	8	2
<b>Total,</b>	<b>£32</b>	<b>10</b>	<b>9</b>

*Cradely Heath.*

J. BILLINGHAM.

### OPENING OF THE NEW GENERAL BAPTIST CHAPEL, ALFRETON.

The above chapel was opened for divine worship on Tuesday, Feb. 27th, 1838, when the Rev. Hugh Hunter, of Nottingham, preached a truly encouraging discourse in the afternoon from Rev. xiv. 6, "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." In the evening the Rev. Jas. Edwards, (P. B.,) of Nottingham, preached an eloquent and impressive discourse from Heb. ii. 9, "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour."

On the following Lord's day, the services were resumed, when the Rev. J. G. Pike preached with his usual pathos, in the morning from 2 Chron. xxvi. 5, "And as long as he sought the Lord, God made him to prosper;" and in the afternoon from Matt. xvi. 26, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" The concluding service in the evening was conducted by the Rev. W. Underwood, of Wirksworth, who preached a very lucid and animating discourse from Jeremiah xxiii. 29, "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

Owing to the very unfavourable weather, (being wet and snowy both days,) the congregation, and consequently the collections, were not so good as had been anticipated. The amount collected was £22, 2s. 5½d., which, considering the weather, was liberal. The chapel is a very neat building—will seat 200 persons; the sittings in the pews (nearly fifty in number) are most of them let, and the congregations since the opening are most encouraging, it being regularly filled with serious and attentive worshippers, many of whom are inquiring the way to Zion in good earnest. A Sabbath-school is established, with already sixty scholars, of whom it is hoped will be a seed to serve the Lord when those who have been instrumental in the establishment of this new interest shall have passed to their reward. The Lord help us constantly to pray for the prosperity of Zion, and may it soon

he said, in reference to the above, that  
"the little one is become a thousand."

T. W.

#### OPENING OF A CHAPEL AT ROCESTER.

A small new General Baptist Chapel was opened at Rocester, in Staffordshire, on Friday, April 13, 1838, by the Rev. J. G. Pike, of Derby, and on the Lord's-day following by the Rev. R. Ingham, of Nottingham. The congregations were good, and the collections amounted to the liberal sum of £34, 6s. May the Lord send prosperity!

#### BEESTON.

A very pleasing change has been effected in the aspect of the General Baptist Church here, under the blessing of God, through the instrumentality of the present minister, Mr. Smith, whom they have unanimously invited perma-

nently to settle with them. The chapel is crowded—the additions are numerous—and the whole neighboured appears to be excited to inquire after the best things. This revival in religion, happily, is not confined to the General Baptist Church, but the other congregations in Beeston partake of its spirit and its fruits.

#### BELPER.

The Church in this place has invited the Rev. R. Ingham, who has resigned his charge of the Church in Broad St., Nottingham, to become their pastor.

#### WISBECH.

The General Baptist Church in this place, since the resignation of its venerable pastor, the Rev. J. Jarrom, has been occasionally supplied by Rev. Carey Pike, and who has recently accepted an invitation to labour among them as their minister.

### POETRY.

#### THE JOYS OF HOME.

THE joys of home, to me how sweet!  
How it rejoiced my heart to meet  
With those I loved, in that dear place,  
And view with joy their smiling face.

When home I went, with cheerful fest,  
Those smiles did e'er my presence greet;  
With joy they hail'd me to my cot,  
Where my day's labour I forgot.

There, with clean hearth and glowing fire,  
Love shone in all its gay attire;  
And freed from noise, and toil, and care,  
I came with joy its charms to share.

There I could join in converse sweet;  
There could approach the mercy seat;  
And there unbosom all my care,  
And prove the power and worth of prayer.

There did our mingled prayers ascend  
To God, our Father and our Friend;  
At home, in that sweet peaceful place,  
There we received his promised grace.

O happy home! O peaceful cot!  
Never by me to be forgot;  
Those happy hours I spent in thee,  
Are ever fresh to memory.

But in that blissful home above,  
There I shall sing redeeming love;

And all my noblest powers employ  
In heaven, that world of endless joy.  
*Ripley.* W. B.

#### PRAYER.

(*From the Salem Landmark.*)

There is an hour of sacred peace,  
Unmarked by cankering care;  
Picture of heaven in embryo;—  
It is the hour of prayer.

Oh! sweet the thoughts which on their  
breath,

Bear tales of other years;  
And sweet the memory of those,  
Embalmed in Friendship's tears:—

Yet sweeter far than buried thoughts,  
Or fond affection's tear,  
The meek humility which clothes  
The good man's prayer sincere!

Prayer! the lone beacon streaming wide  
O'er life's tumultuous sea;  
Gilding with hope the expiring rays  
Of pale mortality.

Prayer! 'twas the theme which hung upon  
The Saviour's faintest breath;  
"Forgive them, Father!"—mercy's plea—  
Triumphant, e'en in death.

M.

# MISSIONARY OBSERVER.



## GENERAL BAPTIST MISSIONARY SOCIETY.

LETTER FROM THE AMERICAN MISSIONARIES IN ORISSA.

*Sumbhulpore, Aug. 18, 1837.*

Beloved Brother Peggs,

WITH much pleasure I received yours by the hand of brother Stubbins, and should have replied long ago, had not my time been completely taken up with building. Probably you are aware brother P. and myself have taken up our residence at this place, and we think it, in many respects, a promising field for Missionary exertions. But there is one advantage we had fondly anticipated we are extremely sorry to say we have not realized. We thought, at such a distance from Juggernaut, the people would, in a great measure, be unacquainted with the manner in which the government supported idolatry; but alas, even in this dark corner we have it thrown in our teeth. This vice is twin brother to American slavery; and it is hard to tell which is the worst—the manner in which the English Government betrays its unwary subjects into the hands of the cruel pundas, or the manner in which America holds her 2,700,000 subjects in the most abject and cruel bondage.

But, dear Sir, as enlightened as our countries are, they are the kingdoms of this world. The policy of our rulers is entirely averse to that of him whose kingdom is not of this world, and, like our divine Redeemer, we must testify that their works are evil. Let us, therefore, while we mourn over the present sad state of things, fix our eye on the day-star of prophecy, till the Sun of Righteousness shall arise, when it shall be lost in his resplendent blaze. Then shall Christ reign king of nations. We must now pray and labour, for this is not to be accomplished all at once.

I bid your books God speed; may the truths therein prove effectual to the conversion of Christendom from idolatry.

Your will wish to hear a word of our prospects:—In company with Doitaree we daily visit the bazaar, and the people usually hear with attention, and often come to our house to converse and to get books. I am sensible many are already convinced as to the genuineness of our religion, and were it not for their strong worldly attachments would become Christians. As we have had much fine weather this rainy season, we have made several short excursions into the country, and at such times our hearts have been peculiarly refreshed, from the good attention which the villages paid to the word.

We intend to commence boarding-schools immediately. We have already four children which we have adopted as our own, and expect to take more. Brother P. has the same number. Our interest is the same with your Missionaries; our sentiments are one; our cause is one, and we are one. O may nothing ever take place to disturb our union.

Remember me to all my Christian brethren in your society. Tell

your friends to write to me, and I will be punctual in replying, though my epistles may sometimes be short. When you can make it convenient please send us your pamphlets and papers. Yours, &c.

E. NOYES.

### MISSIONARY MEETINGS.

**CASTLE DONINGTON.**—The following particulars have been forwarded relative to meetings held at Castle Donington, March 4th, 1838, for the promotion of the cause of religion at home, and missions abroad. The services of the day were as follow. Prayer-meeting at seven o'clock in the morning, when seven brethren engaged in devoutly supplicating a divine blessing on the services of the day. The forenoon service was opened at ten o'clock, suitable portions of Scripture were read by our esteemed minister, the Rev. R. Stocks; Mr. Ball of Loughborough prayed, and the Rev. T. Stevenson of Loughborough, preached a most animated, impressive, and useful sermon, from Philippians i. 27, "Striving together for the faith of the Gospel," in which he clearly showed it to be the duty of all the members of a Christian Church, to employ their abilities and influence in the cause of Christ, by striving together for the purity and diffusion of the Gospel. The afternoon service commenced at two o'clock, when forcible and impressive addresses were delivered by the Revds. R. Stocks, H. Hunter, John Goadby, J. G. Pike, and Mr. Ball, intermingled with devotional exercises; Mr. Wright, Rev. T. Stevenson, and Mr. Chamberlain, prayed during this service; the congregations at the various opportunities were numerous, serious, and attentive. The services were found to be seasons of refreshing from the presence of the Lord, and it is hoped the impressions made, will prove permanent and beneficial. At six o'clock in the evening, our annual Missionary Meeting was held, the chapel was crowded to excess; the Rev. R. Stocks presided; the audience was appropriately addressed, by the Revds. R. Stocks, H. Hunter, T. Stevenson, John Goadby, and Mr. Bamford; select portions of hymns were sung between the addresses, which produced a pleasing effect, and the Rev. T. Yates, concluded this deeply interesting meeting with prayer. On the following evening, the annual Missionary Meeting was held at Sawley, service commenced with singing and prayer, the Rev. R. Stocks presided, and with the Revds. H. Hunter, W. Wilders, J. G. Pike, and J. Goadby, addressed the meeting. The sermons were preached the preceding Sabbath, by the Rev. J. Goadby, missionary from India. Collections at Castle Donington amounted to upwards of £13. At Sawley, to near £5, which were very good, when the stagnation of trade, and severity of the past winter are considered. The writer takes the liberty of suggesting to our Churches, that it would be advantageous to have all our Missionary Meetings preceded by meetings to promote the cause of religion at home.

*Castle Donington, April 16th, 1838.*

G. MOORE.

**TICKNALL.**—On Sunday evening, March 11, 1838, a sermon was preached by the Rev. T. Yates, of Melbourne, in the Baptist chapel, and on Wednesday, 14th, a Missionary Meeting was held in the Methodist chapel (which was kindly lent for the occasion.) Mr. Yates presided; Mr. Pike (the Secretary), Mr. Dawes (Methodist), and Mr.

Goadby, (late missionary in Orissa) pleaded the cause of missions, the meeting was well attended, and the sum of £6, 4s. collected. At Hartsborn, Mr. Yates preached on Sunday afternoon, and on Thursday evening a Missionary Meeting was held in the Methodist Chapel, the following was the order of the meeting. Mr. John Brooks presided; Mr. W. Shaw, and Mr. Archer (Methodist), of Hartshorn; Mr. H. Winks, of Ashby; Mr. Yates, of Melbourne; and Mr. Goadby, Missionary, addressed the audience. This we considered a very good meeting, and was well attended. The sum of £4, 10s. 6½d. was collected.

J. B.

SEVENOAKS.—On Lord's-day the 15th of April, three sermons were preached in behalf of the Foreign Mission, by Mr. John Felkin, who was desirous of obtaining the valuable services of the Secretary, brother John Goadby, or one of the London ministers, but being disappointed by all, and not wishing the important cause to suffer, preached and made collections, when the sum of four pounds was collected. The London Conference being held here on the Tuesday following, we embraced the favourable opportunity of holding a Missionary Meeting, which was truly an interesting and profitable one. The following ministers kindly and eloquently assisted in pleading the advantages and importance of Christian missions, both to our own souls, and the souls of those who inhabit the dark places of the earth which are full of the habitations of cruelty. The Revds. John Stevenson, M. A., London; E. Stevenson, Chesham; Roffe, of Smarden; Shirley, (P.B.) of Sevenoaks; Payne, (P.B.) of Bessells Green; Lewis, (Wesleyan) of Sevenoaks; and Mr. Webb, (Wesleyan) kindly took the chair. Collections and Subscriptions, £11, 3s. making in all, £15, 3s.

#### MEMOIR OF LOCKSHMEEBIE, BY RAMA CHUNDRA.

HER father's name was Dhundojee-jugot-tap, and her mother's name was Toolseebie. Her parents were natives of Nagpoor; they were Mahrattas, and of good caste. They first came into Orissa in the service of the government of Nagpoor, and took up their residence in Cuttack. They had also a residence in the larger Chanchua, in which village they had sons and daughters born unto them. Hogebutra-jachuk, the father of Ram Chundra, about this time lost his command in Orissa, and taking his wife and children with him from Cuttack, fixed his residence at the village of Bhogrepoor. The houses of these two families were not more than a mile apart. Soon after they were thus settled, Hogebutra-jachuk invited Dhundojee-jugot-tap to a feast, which invitation he accepted; and after eating and drinking, they had much conversation, at the close of which my father said to Dhundojee-jugot-tap, Give your daughter, Lockshmeebie, in marriage to my son, Ram Chundra-jachuk. To this he did not agree, and immediately rose up and left the feast. Soon after this, Dhundojee-jugot-tap left his wife, his sons, and his daughter, and went to Nagpoor in the government service; but before his departure, he told his wife that he should obtain a husband for his daughter in that country. He dwelt for seven years in Nagpoor, during which period his daughter became marriageable. About this time Hogebutra-jachuk, my father, died;

and as I one day went over to the larger Chanchua, this young woman and I saw each other, and I felt that I loved her. Moreover, on two occasions afterwards, when met for religious festivities, we saw each other, and felt our mutual attachment strengthen. At this time her mother, and indeed the whole family, paid religious devotion to Sunderadass, while I also occasionally visited that distinguished teacher. I one day said unto him, "Do thou ask Toolseebie to give her daughter, Lockshmeebie, to me in marriage." He did ask her, and she consented. However I appointed trusty friends to visit Toolseebie, and formally obtain her consent. These messengers bore in their hands, as presents for the virgin's mother, gifts of beetle-nut and paun.\* However the uncle, Ooragee-jugot-tap, had instructed the mother to demand of me fifty rupees in silver, and five bhurn of paddy. She was directed to take a promisory note of me for this sum, and then the maid was to be mine. The maid heard this stipulation, and betook herself to fasting and weeping, for she declared that she would destroy herself by drowning, as they were selling her, and would feast on her price, while afterwards her husband would say, "I purchased you with a price," and death is sweeter than will be to hear such words as these. When the uncle and mother heard this, they returned my agreement, and the few rupees I had paid them in advance. Again I tried to persuade them to consent, and at length they agreed. I now called the caste, acquaintance, and relatives on both sides, and feeding, clothing, and honouring them in every proper way, I was married to Lockshmeebie. When we were married, my wife was fifteen, and I was seventeen years of age. We were married according to the custom of the Bades. While she lived, we had much conversation together, and she once said to me, "Since my childish days, I have joined in various childish plays, pleasures, shows, and amusements; I have worshipped idols, gone on pilgrimages, presented gifts, performed fastings; have served brahmins, boistnobs, and gooroo; but now God has given thee to me, a husband according to my desire." Thus speaking, she rejoiced. With one mind, and one heart, and one judgment, she well conducted the business of her family. I once said to her, "If I were to fall into sin, and go astray from you, would you also be unfaithful to me?" She replied, "I never went astray heretofore, so also in future I never will commit sin."

She was particularly managing in her domestic affairs: she always cooked our food, and then sharing it out to us till we were satisfied, she afterwards with pleasure partook herself: she did not eat with us. She was of a peaceful disposition, never quarreling with her neighbours, never engaging in strife, or indulging in envy, malice, or hatred, but was of a thoughtful, considerate mind. Her disposition was modest, and she ever remained in the dutiful service of her husband. Sometimes he disagreed with her, but she always endured evil, and remained silent, by which peace was presently restored. She pursued the same conduct towards her neighbours, and thus passed many days. First she brought forth a daughter, whom she named Pelebie; then, after two years, she brought forth my son Sodanunda, (the ever joyful) whom she named Sodasebo. Afterwards, about half a year, the little girl died of

\* Paun leaf. These, with other spices, are chewed by the natives of India.



the small-pox. Some time after this, we had another son born, but he died after five days. By these bereavements her mind was filled with grief. At length a fourth birth occurred, when she brought forth my daughter, whom she called Bochunabie.

My wife now enjoyed the esteem of all my brothers, caste, and relatives: in the esteem and testimony of all, she was a good woman. She was punctual and zealous in hearing the shastres of this country, and reposed confidence in the being which she esteemed God. In attending to her domestic business, she cultivated great care and regularity. When the poor and afflicted appeared, she felt pity and relieved them. She ruled and instructed her children with wisdom and affection. Thus she enjoyed pleasure and pain in this world. When her husband commenced serving Sunderadass as his spiritual guide, she attended with him to receive instructions also. She bathed in the evening, and eat rice of unwashed paddy. Works of merit were not neglected by her, for she presented clarified butter to fire, as well as other gifts and offerings. Thus did her mind for a long time remain satisfied and delighted. At length, discovering the evil practices of Sunderadass, she ceased her devotions to him. Now she heard the Gospel, the good news of Jesus Christ, and in her own house Lockshmeebie was fully instructed about the Lord Jesus Christ, by whom her soul could obtain salvation. Listening hourly to his instructions, she soon confessed his truth, and believed in the christian religion, and indeed embraced it. Before, however, she could confess it openly, she demanded one condition of me, which was that we should first marry our son and daughter, Sodarunda and Bochunabie; then, said she, I am ready to put on a profession of Jesus Christ.

After many persuasions to get her to relinquish these conditions in vain, her husband determined on being baptized, and left his home for that purpose. His wife and children were overwhelmed with grief, and came with him on his way to the residence of Sunderadass, to engage him to dissuade me from going; but this was in vain: then she said she would destroy herself. When she returned to her husbandless house, her father, brothers, relations, and neighbours, came in and did all they could to persuade her to leave her husband, but she answered nothing, but only wept. In a few days her husband returned to his house, when all the assembled multitude fled. She remonstrated, and protested, and grew very angry, while for a day and a night she took no food. The next day her mind became somewhat more calm, and she heard the lessons of the New Testament. Now she bathed, cooked, and attended to the other duties of her family as usual. For some time she gave her husband his food separately from the rest of the family, as she could not at once give up her caste by eating with him. This she did for four or five days, and then became quite reconciled to him. We lived at Bhogreepoor some time after this, and then removed to Cuttack. Here Padre Lacey and his lady Sahib had conversation with her about the necessity of serving Jesus Christ; they caused her to understand much. Here also she attended the worship of God in the chapel, as well as in our family. When other brethren or sisters came to be baptized, she was joyful in her mind, and feeling much love for them, cheerfully entertained them at her house. For years she was afflicted with a rheumatic disorder, which gave her great pain, and

created serious apprehension. Once, when very ill, she cried out to her husband, "Behold, I am a daughter of Adam, I was born in sin, and accordingly I have committed evils of various kinds; I have told falsehoods, indulged in anger and malice, as well as committed idolatry, and such like iniquities. For all this I know I deserve to go to misery. No idols, or brahmins, or gooroos, can give me hope of salvation, so that as to safety from them I know I have none. I feel greatly distressed, for who knows that I shall not, by this sickness, be suddenly called to die?" She afterwards expressed her hope and trust in the Lord Jesus, the Saviour of sinners, whom God in his grace has provided. She expressed a confidence that he died for her sins, and in him, and him alone, she trusted for pardon. She confessed that the Lord Jesus is the truth, and wished to be baptized in his name, and with his disciples, my brethren and sisters, to surround his table. Of such words she uttered many, for she had a clear understanding of the Gospel plan of salvation. When she was questioned by Padrees Lacey and Brown, she gave satisfactory answers to the questions they proposed to her, affording them complete satisfaction. Soon after this, she, with Mrs. Ball and Roodoodass, was baptized by the Padree in the Mahanuddy.

When returned from the river, she told her husband that she did not see a single individual at the river side—her thoughts were present with the Lord; and though there were many persons there, she saw not one, nor did she hear their evil speeches, for I fixed my mind on the Lord. That evening she partook of the Lord's-supper, and henceforth became joyful in hope. She desired to put off the old habits of sin, and to put on the new habits of holiness, and walk therein. Daily did she shut her closet door that she might worship her Lord in the secret place, while she was punctual in her attendance on family devotion. She had an aptness to instruct the native female Christians, as well as to console them in trouble, and she employed this talent constantly. In instructing and directing inquirers she was useful. Truly she loved righteousness, and hated iniquity: while passing through pleasure and pain she put her trust in the Lord. A very serious miscarriage happened to her, and at the same time her rheumatic spasms came upon her with great violence, so that she lost her reason. Now Padree Lacey came and gave her medicine, which, by God's blessing, recovered her from the attack. Although she never quite recovered from her spasmodic attacks, yet she recovered sufficiently to be able to attend to her household engagements. Now she learned to read Ooriya from Mrs. Lacey, and derived great advantage from this art: she read, and diligently studied the New Testament, and was filled with understanding and pleasure. Talking to her husband on this subject, she once said, "Hitherto I have learned from others, now for myself I see the Gospel of God." Lockshmeebie was of a rather delicate constitution; and when the cares of her family and her spasms were heavy upon her, she became greatly depressed, and would say, "Death is better than life, for in this world there is no rest—in this city of destruction there is no rest for me, but only sorrow and pain." Nothing grieved her more than to see differences arise among the brethren, for she was of a peaceable and quiet disposition, and she tried to reconcile friends who were at variance. When truth was opposed, she would stand forth in its defence, saying,

“Keep silence, and let us hear what our Lord the Judge will say.” According to the measure of her ability, she was the friend of the poor and the needy. On one occasion, while her husband was with Padree Lacey at Balasore, she was seized with her complaint, and thought she should die, so she sent off a letter to him, when he returned, but he found her much better. She heard of the death of Seeboo, and then of his mother; the latter was more than an hundred years of age. She suffered with them in their affliction, and when they were gone said, “Should it please the Lord, I should choose to die of the cholera; it seems easiest, and the struggle is soon over.” On that day, the daughter of Doitaree was seized by the cholera; and when she saw her after she returned from worship, she was thrown into a state of great trepidation. Before this, her husband had a dream, which he must here relate. He thought one like the Padree came towards him and said, Rama Chundra, my brother, there is a time of trial coming upon you—prepare to endure it. This I mentioned to the friends. In the afternoon of this Sabbath, the Padree Lacey delivered a funeral sermon for Carey Sahib: he spoke of the blessedness of dying in the Lord, and the mind of Locksbmeebie was filled with peace. When she came home she said, “There will be perfect love in heaven, which is not the case here below.” Many more such like things did she utter this day. More and more did she desire peace among the Christian natives, and detested contention. Thus passed Monday and Tuesday. In the evening of Tuesday she took her meal as usual, and then attended to her family and private devotions. Almost as soon as she came out of her room where she had been engaged in prayer, she was taken with looseness of her bowels: this was about eleven o’clock. She laid down again on her cot, but was soon obliged to rise, and so on through the night. The cholera was heavy upon her.

*(To be continued.)*

## THE SPIRIT OF GAIN, REBELLION AGAINST CHRIST.

FROM the many and striking passages in a modern and deservedly popular work, we select the following as expressive of early degeneracy in Christians, and, alas! in many cases too faithfully delineating the character of too many modern professors.

“Let it be supposed, that at some past period in the history of Britain, news had arrived of an awful visitation of nature, by which one of her distant colonies is in a state of famine—multitudes have died—numbers are dying—all are approaching the point of starvation: besides which, a powerful enemy is gathering on their frontiers, and threatening to hasten the work of death. The Government at home opens its stores—public charity bursts forth, and pours relief through a thousand channels—a fleet is freighted with the precious means of life, and dispatched to the scene of suffering, wafted by the sighs and prayers of the nation. For a time it steers direct for its object; but having lost sight of land, the ardour of those employed abates. Though engaged in a commission which angels might envy, their impressions of its importance fade from their minds. A group of Islands lies in their course; and though far short of their destination, they decide to call. Prospects of mercantile advantage here present themselves; the spirit of gain takes possession of them; they are inclined, solicited,

prevailed on to remain. Their original object of mercy is forgotten—the stores of life with which they had been intrusted are used and bartered as if intended only for themselves, and thus an enterprise of beneficence, on which God had smiled, sinks into a base, mercantile adventure.

“But the supposition is impossible: if any thing in the least resembling it had ever transpired; humanity would have wept at it—religion would have turned from the tale with horror; it would have been viewed as an ineffaceable stain on our national character, at which every cheek would have blushed and burned. Impossible, in the sense supposed; but in a higher sense it has been realized, and far, far exceeded. The world was perishing—the compassion of God was moved—the means of salvation were provided—and O, at how costly a price! The Church was charged to convey them, without delay, to her dying fellow-men, and to pause not in her office of mercy *till the last sinner* had enjoyed the means of recovery. For a time the God-like trust was faithfully executed. ‘An angel flying through the midst of heaven,’ was an apt representation of the directness and speed with which the Church prosecuted her task. Jesus beheld the travail of his soul and was satisfied. Souls were snatched as brands from the burning. But a change came over her conduct: the spirit of the world returned, and cast a spell on her movements. Continents were yet to be visited, millions to be rescued, *when she paused on her onward course!* Immortal men continued to perish by nations. But the agents of mercy had abandoned their work: as if the stores of life with which they were intrusted had been intended solely for their own use, they began to live unto themselves. An enterprise of mercy, in which God had embarked his highest glory, and which involved the happiness of the world, was arrested and lost to myriads by a spirit of worldly gain. For if, at any period after the first age of the Christian Church, the professed agents of mercy had been sought for, how would the great majority of them have been found occupied and engrossed but in ‘buying, selling, and getting gain?’ ‘Each one,’ says Cyprian, as early as the middle of the third century, ‘studies how to increase his patrimony; and forgetting what the faithful did in apostolic times, or what they ought always to do, their great passion is an insatiable desire of enlarging their fortunes.’”—*pp.* 163—166, “*Mammon.*”

## LONDON MISSIONARY SOCIETY.

### BRIEF MEMOIR OF ANDRIES STOFFLES.

Andries Stoffles was born about the year 1776, on the banks of the Bosjesman River. He was a Hottentot of the Gouah tribe, which, as a distinct tribe, though once numerous, has now almost ceased to exist. The country which they inhabited is called the Zuirveld, lying between the Gamtoos and the Great Fish River. From his boyhood Stoffles was a close observer, and was gifted with an excellent memory. With a naturally sound judgment he possessed an active mind and a sanguine tempera-

ment; and consequently at an early age he was found mingling in the fierce feuds and conflicts which arose at that period between the Dutch Boors and Hottentots.

An event which greatly determined his future course in life, was the circumstance of his being taken prisoner by the Caffres, and carried from his own country into Caffreland. There he resided for some time, learnt the Caffre language, and was employed as an interpreter. In that capacity he was taken by a Caffre chief to Bethelsdorp, about the year 1810. Stoffles was then in a savage state, and arrayed in the

Caffre fashion, his only clothing a dressed cow skin, thrown loosely over his shoulders, and his body smeared with grease and red ochre. When first he attended divine worship at Bethelsdorp, he was so ignorant of its purpose and meaning, as to suppose that the people had assembled to receive rations of provisions, or presents of beads and buttons. But he was soon undeceived—Divine grace speedily reached his heart, though it was some time before his mind was fully enlightened as to the way of salvation. His second attendance in the house of God has been thus characteristically described by himself:—

“The preacher spoke of every thing I had done from my childhood. I said to myself, ‘This is very strange, surely my cousin must have gone to the Missionary and told him all about me.’ My cousin said, ‘No, I never spoke about you to the Missionary. The Bible is that which tells you about your own heart.’”

The conviction of sin smote immediately upon his conscience, and he was no longer the same man. True, he returned to the Caffres, and tried to be bappy in his former ways; in dancing, and merriment, and idle mirth; but conscience pursued him, and he could find no rest.

Labouring under a deep sense of sin, and having in vain sought relief to his mind in heathen companionship, Stoffles returned to Bethelsdorp, and again listened to the preaching of the Gospel; but his convictions were only strengthened, and the agitation of his mind increased in proportion. Overcome by his internal conflicts, he frequently hastened from the chapel to the bush, weeping aloud. Here, it is said, he would spend hours, and even days, apart from human intercourse, praying to God for mercy, and seeking for rest to his heavy-laden spirit. In this state he continued for two or three years, bowed down under the consciousness of guilt, beset by the terrors of self-condemnation, and unable to apply to himself the rich remedies of the Gospel of peace. But He who hath promised not to break the bruised reed nor quench the smoking flax, at length shed abroad a clearer light in his soul—the way of salvation through a crucified Saviour was fully revealed unto him—his penitential sorrow did not cease, but its bitterness was gone—he saw by faith the “Lamb slain from the foundation of the world”—the burden of sin passed away—his eye glistened, and his mouth was

filled with joy, for the blood of Christ had imparted peace to his soul.

Turned from darkness to light, Stoffles at once testified of the grace of God to those around him, manifesting the utmost anxiety for the salvation of his fellow men. His conversations, addresses, and prayers deeply impressed all who heard him. Often were whole assemblies of natives and Europeans melted into tears when he spoke to them of the dying love of the Saviour. This was the subject ever uppermost in his mind, and in dwelling upon it his flow of language was peculiar to himself. His wife and many of his relations also turned unto God.

Some time after his conversion, a magistrate, residing at a distance from Bethelsdorp, applied to the station for a few men to assist in the public works. Stoffles volunteered to go, but no sooner arrived in the locality than he began to preach to the Hottentots and slaves with great effect. There was much weeping, and it was said that he would “drive all the people mad.” He was forbidden to preach, but Stoffles said he could not hold his tongue, and he was consequently sent to prison. But the prisoners were numerous, and Stoffles began preaching to them with similar effect; so that the only alternative was to release him, and send him back to Bethelsdorp. He ever considered it an honour to have been in prison for the word of his Saviour.

When the Missionaries for Lattakoo arrived in Africa, Stoffles accompanied them to their station through the country of the wild Bushmen, to many of whom he was the first to convey the glad tidings of salvation. He assisted in the opening of the Lattakoo Mission, and remained there four years. To the Missionaries, who placed the fullest confidence in him, he rendered essential service. Stoffles had such a knowledge of the native character, that the brethren could always beneficially consult him. He travelled with the Missionaries to all the towns and villages of the Bechuanas and Corannas—he conducted the Rev. J. Campbell on his second journey in Africa to Kurrechane, and the Rev. Mr. Miles, through Caffraria to the Tamhoo-kie country; he likewise travelled much with the Rev. Dr. Philip. In all these journeys, though often wearied from the day, Stoffles never went to rest without singing a hymn and prayer.

Stoffles was a true patriot; his concern for the welfare of his countrymen

increased with his years, and he entered with earnestness and intelligence into every subject connected with the general state of the country. He felt keenly the degraded condition of his people, as having lost their hereditary lands, their property, and their freedom; and his mind was constantly engaged in considering the means by which it could be improved. When the Hottentots gained their civil liberties, his joy was extreme, and when government offered them land at Kat River, he was one of the first to accept the offer; and, though it involved at first great hardship and privation, yet as he thought it was for his country's good, he was amongst the foremost to go and take possession of what he termed the Hottentots' Land of Canaan. In the same spirit, he subsequently devoted himself entirely to the welfare of the settlement, and the people at the several locations all regarded him as their friend, their guide, and their defender. His services, in reference to the spiritual concerns of the people at Kat River were also important. Until a Missionary came to that part of Africa, Stoffles, with the assistance of other pious natives, conducted the services on the Sabbath, and every evening in the week. He afterwards acted as deacon of the church at Philipton, and watched over the souls of the flock with great zeal, faithfulness, and activity. He conducted the prayer-meetings with marked propriety, and his addresses on those occasions produced the happiest effects among the people.

In February, 1836, Stoffles embarked for England, with the Rev. Dr. Philip, Mr. Read, jun., and Jan Tzatzoe, the Caffre Chief; and arrived in London on the 14th of May. He wished to exert himself in England on behalf of his nation; to see, he said, the people by whom the Gospel had been sent to his country; and to express his gratitude to them for the inestimable blessing. These objects he effected, but not to the extent which he desired. Before the Aborigines' Committee of the House of Commons, he stated the grievances of his afflicted countrymen, and produced a strong impression in favour of their claims and his own. To the friends of Missions in various parts of the kingdom, his animated and eloquent addresses, joined with his fervent, unaffected piety, afforded the highest interest, and the most hallowed delight. But in October, 1836, his health began rapidly to decline, owing to the hostile

influence of the climate, and other causes, and it was recommended that he should leave England immediately. On the 7th of November he embarked for Africa, with the Rev. J. Read, jun., and the Rev. E. Williams. At the commencement of the voyage, his health apparently rallied; but after crossing the line, a relapse followed, and on his arrival at the Cape he began rapidly to sink. He was confined at Green Point for a short time, but was finally released from suffering on the 18th of March, 1837.

In his dying hours his mind was calm and resigned. He had never, he said, enjoyed more of the presence of God his Saviour than during the voyage. When he ceased to anticipate recovery, he expressed regret at not being spared "to go and tell his people what he had seen and heard in England. He would go and tell his story in heaven, but he thought they knew more there than he could tell them."

The death of Stoffles will be lamented by multitudes of the natives, both within and beyond the colony; the people of Kat River were scarcely to be comforted, and it was feared by some that his wife and daughter, who were exceedingly attached to him, would fall sacrifices to their grief. But many prayers have been offered on their behalf, that their deep affliction may bring forth abundantly the peaceable fruits of righteousness.

#### HINDU CONVERT AT BELLARY.\*

To the best of my recollection, when I was about the age of twenty-five, I first felt that I was a sinner and needed salvation; and being desirous of obtaining the favour of God, I made long pilgrimages to Kasee, (Benares,) Ramaishvara, Tripetty, Tirnamally, Madura, Juggernaut, Conjeveram, Ramagherry, Hurryhur, paying homage to the idols at these places, and washing in the rivers held sacred by the heathen. A period of seventeen years I spent in following lies, seeking peace to my troubled conscience, but all in vain. Of this time I spent five years in the worship of Vishnoo, and had my shoulders burnt with the Chakrankita.† For seven years I performed the worship of Seeva. The rest of the time

\* His heathen name was Ramaawamy; his christian name is Moses.

† A ceremony designed to point out special dedication, made by a hot discus, the symbol of Vishnoo, being applied to the shoulders.

I spent in the adoration of idols of my own making.

About three years since I arrived at Bellary, and as I had often heard that if any one would take possession of a deserted temple, erect an image therein, and pay to it their adorations, they would obtain great merit, and God would reveal himself to them; I, finding a deserted temple in the large tank, took possession of it, placing in it three images which I made, and to these I paid daily homage. I, at the same time, worshipped the sun, and made many prayers, and paid every attention to the images I had set up. I suffered, also, some very painful penances, often lying for a long time in the sand, sometimes with my head covered with the sand, under a burning sun. I continued these ceremonies for the space of three months, and daily felt increase of sorrow and trouble of conscience, in consequence of finding that after all my pains I could not obtain peace of mind, and that God was not pleased to reveal himself to me. While I was in this troubled state of mind, Mr. Flavel came to me one day, and asked me why I was taking so much trouble in worshipping those lifeless images which I had made myself. On my telling him that I wanted to find God, and could not, he said to me, Come to my house tomorrow (appointing a time) and I will shew you a sure way to find him. After speaking a little more he left me.

I went the next day to his house, as I promised to do, when he spoke to me a long time about the vanity of idols, and showed to me the way of obtaining peace of conscience through the blood of Christ, the Saviour of mankind. This was just what I had been seeking for, and I felt great joy; I felt at once the truth of his arguments against idols, for I had my own experience to teach me

that they could do me no good. I was so fully persuaded that I had wasted my life and strength in vanity and lies, that I went at once, after my conversation with Mr. Flavel, and *broke the idols to pieces*, and threw the fragments into the tank. I took off all the marks of idolatry from my body, and returned home to my family, informing them that I had at last found what I was in search of these many years back; that God had sent his servant to teach me the way of happiness, and that I was fully convinced that it was the right way. I then knelt down and prayed to God, thanking him for his mercy, in sending his servant to show me the way in which to serve and please him.

My relations were greatly provoked that I had determined to forsake the gods of our fathers, and deserted me, with the intention of having nothing more to do with me. They continued for some time to show their displeasure, till they found that it would not keep me from persevering in the course I had taken; they then returned, but were constantly persecuting and abusing me. The Lord, I thank his name, has given me grace to bear all patiently, and they have in a great degree desisted from their attempts to draw me back to their ways. I have found great delight in regularly attending the house of God, and hearing his word preached. The more I have heard, the deeper have been my convictions that I am in the right path. Peace of conscience I have found from believing in Christ. I desire to serve the Saviour who has bought me with his precious blood, and brought me out of darkness into his marvellous light. Since the time I renounced idolatry, I have found true pleasure in serving the Lord; I cast my soul at his feet, and look to his sufferings and death for the pardon of my sins and my acceptance with God.

## MISCELLANEOUS MISSIONARY INTELLIGENCE.

### DEATH OF DR. MARSHMAN.

A communication has been received from Serampore, announcing the decease of the last survivor of those devoted men, who were the founders of the Serampore mission. At home, Suttcliff, and Ryland, and Fuller, have been removed from the Church on earth; in India, Carey, and Ward, and now Marshman, have ceased from their labours. The "fathers, where are they? and the prophets, do they live for ever?"

During his last illness, Dr. Marshman

was favoured with the richest consolations of the Gospel; and in the forenoon of Tuesday, Dec. 5, 1837, after solemnly committing himself, his family, and the mission, into the hands of his God and Father, he tranquilly breathed his last. He was buried the following afternoon. All the missionary brethren in Calcutta, of all denominations, who were at liberty, came up to Serampore, and followed his remains to the tomb. He was interred in the same burying-ground in which the mortal remains of his two beloved colleagues repose. "They were lovely

in their lives, and in their death they were not divided."

It is somewhat remarkable, that only two days after Dr. Marshman's death in India, a union was effected between the Serampore mission, and the Baptist Missionary Society. As the former has to liquidate considerable arrears, and to meet the current expenditure up to the 1st of May next, when the union comes into practical operation, it is hoped the friends of missions will afford their liberal aid, to enable the Serampore Society to go into the union without the encumbrance of pecuniary embarrassments.—*From the Patriot.*

#### REVENUE FROM HINDOO TEMPLES.

The East India Magazine for Dec. 1837, contains the following information. "It would appear from an article in the last number of the 'United Service Gazette,' that Government has been called upon to furnish a statement of the charges of Hindoo and Mussulman places of worship within the Madras territory, shewing to what extent the revenue would be affected, by the relinquishment of pecuniary advantages at present derived from such sources. We suppose the Court of Directors will hardly venture upon exhibiting to the public a true and perfect schedule of their profits from these things, it being well known they are not confined to the pilgrim tax, and a few other equally unchristian and disgusting impositions; but are derived from land and property belonging to Hindoo temples, the gifts and bequests of wealthy individuals to those temples, to provide for the services, ceremonies, processions, charities, &c., &c., chargeable thereon—all, all seized by the Company, by whom periodical payments are made, but it may be supposed, nothing like the revenue derived. But who, it may be asked, constituted them trustees and guardians, and empowered them to apply the property so seized by them, as they have done?"

#### PILGRIM TAX AT JUGGERNAUT.

Some decision it is probable will soon be made on this question. We are authorized to say, that a plan has been submitted to government, by the commissioner of Orissa, proposing some considerable alteration, and we are inclined to think, improvement, on the present unhallowed system, though we fear the measure will fall far short of what the

whole Christian world have so confidently expected from the repeated declaration of the Court of Directors. The proposed plan, so far as we can ascertain, is nearly as follows:—"The government is to make over all the concerns of the temple to the management of the kurdah rajah, and allow him to collect the tax now collected by the government, on condition of releasing the government from all previous engagements. From the proceeds of the tax, the rajah is to support the pilgrim hospitals at Pooree and Cuttack, and repair the road to the amount of 10,000 rupees annually. The rajah is to be allowed to increase the tax, in the cases of particularly wealthy jattrees. The government, however, claim the right to regulate the tax, and interfere with respect to the eligibility of certain castes to enter the temple. They also still retain a certain endowment of land on this side Pooree, worth about 20,000 rupees a year, and, finally, retain the right to remove the rajah for misconduct."—*East India Magazine, April 1838.*

#### THE TEMPLE OF DEOGUR.

(*Extracted from the "Friend of India."*)

"We are happy to inform our readers, that the connexion of government with this shrine, the most renowned in Bengal, has ceased for ever. One third of the profits of the temple, which we inherited from our predecessors, the Mohammedans, was relinquished many years ago, but the appointment of the high-priest, was still considered as a part of the prerogative of government. A vacancy in the office having now occurred, the public authorities have embraced the occasion of cutting the only link which bound to any participation in these rites, by declaring that they would not interfere in the nomination of his successor. At the present moment, when the question of Juggernaut hangs in the balance, this transaction will be found to possess a peculiar interest."

#### THE MISSIONARY SHIP.

This vessel, called the Camden, obtained by Rev. J. Williams, left Gravesend, early in the last month, for Otaheite. She is a vessel of 200 tons burden, and is devoted to the use of the London Missionary Society in the South seas. Mr. Williams, and ten other missionaries, were on board. We have not room for particulars this month.



THE  
GENERAL BAPTIST REPOSITORY,  
AND  
MISSIONARY OBSERVER.

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No. 54.]

JUNE, 1838.

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ON FIXING THE ATTENTION.

ATTENTION is an intellectual act of notice, which may be directed either to external objects, or to mental states and operations. It must have often occurred to the studious mind, that the Scriptures attach great importance to the exercise of attention. Moral accountability, in regard to faith, is connected with it. That man is not accountable for his belief is a position which many sceptical writers have vauntingly put forth; and the argument on which they rest is, that belief must follow evidence, and that evidence is independent of human volition. The reasoning, though plausible, is still inconclusive and unsatisfactory. The facts of universal history and observation concur to prove, that there may be ample evidence of the truth of propositions; but that if, through the power of passion, attention be turned away from it, it will fail to produce conviction or influence the conduct. The splendid miracles of Christ were proof enough of his divine mission: but the Jews impelled by the love of worldly glory, and by hatred to his purity, refused to examine that proof, and rather than be convinced, recurred to the vile and horrid alternative of ascribing them to satanic agency. Candid attention to the excellence of his character, the holiness of his doctrine, and the beneficent tendency of his miracles, would have prevented this blasphemy; but as they were resolved upon the commission of sin, they would "not come to the light lest their deeds should be reprov'd." Was not their unbelief sinful? Was it not a wicked refusal to give the credit of veracity to God and to Jesus Christ? There was surely ample ground on which the Holy Spirit might "convince the world of sin, because they believed not on Jesus." By the same mode of reasoning, the rejection of the Gospel may be shown to be a most criminal deed. Viewing the Word of Salvation as invested with divine authority, and as

the means of promoting the highest interests of man, we are accustomed to speak of unbelief as an act of disobedience, a manifestation of deep ingratitude; but contemplating it merely as a report, the rejection of it may generally be traced to an inattention, occasioned by some perverseness in the will. It is a mournful fact, that the disposition to attend steadily to revealed truth, so as to feel its power, does not always follow the dictate of judgment as to its divine origin; and that fallen man is capable of resolving to disregard what he thinks God himself has commanded. Obedience to the Gospel begins perhaps in attention to the truth; and attention, if it continue and is associated with prayer for divine grace, is followed by a change in the frame and temper of the mind.

The language of Scripture favours the conception of this order. Isaiah holds out the hope of great advantages to those who attend to his words, "Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear and your soul shall live." Inattention to truth is the sin censured and condemned in those numerous passages in which people are represented as causing their natural faculties to be of no use by their rebellion: "because they seeing, see not, and hearing, they hear not, neither do they understand." The following exhortation of the Saviour, (which, more frequently than any other, is repeated in the Scriptures) is a call for attention, "He that hath ears to hear, let him hear." It would be easy to multiply scriptural proofs, as to the importance of steadily fixing the attention on divine subjects, but we shall add but one more sentence which fell from the lips of the faithful and true witness. "And 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." Dr. Doddridge remarks, that the original word for "seeth," should undoubtedly be rendered, *views with an attentive eye*. The christian is well aware that the steady contemplation of Immanuel's glory is an exercise to which we are led by the Holy Spirit, the means of increasing faith, of awakening the best feelings of the heart, and of producing conformity to the divine image. John xvi. 14; Phil. iii. 8, 9; 2 Cor. iii. 18.

In order to make progress in the knowledge of the external world attention must be directed to individual objects, and to the special qualities by which they are distinguished from others which bear a resemblance to them. Without this discrimination the true uses and beauties of things, or their mutual connexions, will not be discerned. A necessity for similar distinctions exists in relation to spiritual subjects. The difference between atonement and redemption, pardon and justification,

regeneration and sanctification, repentance and faith, the diversity of divine promises, the just application of them, the varieties of spiritual gifts and graces, with a thousand other parts, should be accurately noticed; not only as they are described in the scriptures, but as they are *felt* in christian experience. Unless attention be turned inwards, knowledge of the gospel cannot be experimental or sound. The workings of the Spirit must be compared with that divine record which "declares the hidden things of darkness, and makes manifest the counsels of the heart."

Attention should be directed to many individual facts before the mind is suffered to form a general view. Suppose the question, Whether missionary societies be desirable, were entertained; it would be very foolish to decide in the negative from a consideration of the claims of home, and the amount of money expended in sending agents to so great a distance. The miserably destitute condition of the heathen, the reflex influence of such institutions, the commands of scripture, and many other facts, should be noticed before a conclusion is formed. Experience proves that they are not less advantageous to the churches at home than they are to the heathen abroad. It is the sad malady of some minds that they are ever prone to hasten to a conclusion as to the expediency or in expediency of particular measures before they have noticed the series of facts on the view of which alone a correct judgment can be formed.

Some subjects require the privacy of retirement; the attention they demand cannot be given to them while external objects press upon the senses, and while the feelings are disturbed by disagreeable occurrences. They require the mind to be immersed in itself, and all its energies to be concentrated patiently on one point, and its subtle relations to other points around it. Sir Isaac Newton declared that the only faculty in which he excelled was that of thus fixing his attention; and Demosthenes, when studying to excel in oratory, shut himself up in a cave, that he might not have his mind distracted while studying the great models of that art. Blessed be God, the ordinary christian is not required to abstract himself from society for any great length of time. Four words of advice on this subject may be of use to him.—

1st. Read every day a portion or two of the divine word, and endeavour to apply them to the business of life.

2nd. Pray for grace to enable you to fix your attention "on things unseen and eternal."

3rd. Cultivate the habits of attention, by exercising this faculty in every part of your conduct, and by watching the events of Providence.

4th. Be on your guard against the deceptions of an imagination incited by passion. Attend to facts: otherwise, fantastic notions will cause you to indulge in unreasonable expectations, or engage in most imprudent schemes of action. W.

### GIBBON'S MISREPRESENTATION CORRECTED.

It has been often observed that it was the exclusive spirit of Christianity, and its sublime purity, which, at the commencement of its career, stirred up against it so much violent opposition. Had the apostles been willing to reduce the claims of Jesus to an equality with those of heathen deities, and been contented to seek for him a niche in the Pantheon at Rome; or had they lowered the standard of Christian morals to accommodate the vicious propensities of men, they would not, it is probable, have been so violently persecuted. But the genius of the Gospel does not admit of such a compromise. Those holy and faithful men proclaimed the vanity and falsehood of every system opposed to the doctrine of Christ; they never scrupled to assert that the extension of his empire was to be the destruction of all other rule, authority, and power; and, conceding nothing to the sinful passions of men, they fearlessly declared "the whole counsel of God." Their enemies were, therefore, numerous and acrimonious, and charges of atheism and impiety were not unfrequently laid against them.

When Christianity had triumphed over opposition, and secular governments had taken it under protection, or rather began to do homage to it, the exclusive claims of truth, and the purity of its precepts, became the occasions of contention among its professors. Some from a cordial attachment to revelation, and a clear foresight of the evils which would follow the admission of any other test of truth, contended for its supremacy in deciding points of controversy, and regulating the proceedings of the church; while others, wishing to bear rule over their brethren, and not brooking the exercise of discipline for their faults, or wanting to make a gain of godliness, pleaded for the introduction of maxims of carnal policy, and for indulgence in worldly conformities. Various passions were brought into operation, and various contentions ensued, to which the adversaries of the Gospel have ever pointed as evidences against the divine origin of the Gospel. Gibbon, in particular, talks of the elegant mythology of Greece and Rome, its tendency to foster social affections, and its utter contrariety to the spirit of religious discord. One fact is certain, that had this infidel lived in the present day, he would not have dared to publish such gross mis-statements. The discoveries which have been made by missionary operations, in regard to the cruelty and licentiousness of idolatry, in every country, would have deterred even this subtle and daring adversary from advocating its impious and murderous abominations. The following hints, extracted from a modern publication may, perhaps, show that the spirit of ancient heathenism was not quite so tolerant as has been represented.

"The Athenians allowed no alteration whatever in the religion of their ancestors, and the laws of Eschylus, Anaxagoras, Diagoras, Protagoras, Prodicus, Socrates, and Alcibiades, decided that innovation in religion was death. The *holy* or *sacred wars* among the Grecian

states; the sanguinary contests between the respective votaries of the different gods of Egypt; and the cruel extermination of the disciples of every other religion except that of Zoroaster in Persia, conspire to prove that bigotry is peculiar to no clime, but is indigenous to our nature. As to the vaunted toleration of the Roman government we learn from Livy (b. iv., c. 30.) that about 430 years before Christ, orders were given to the Ediles to see that 'none except Roman gods were worshipped, nor in any other than the established forms.' Mæcenas earnestly exhorted Augustus to 'hate and punish' all foreign religions, and to compel all men to conform to the national worship; and Augustus and his successors literally followed his counsel. Tiberius prohibited the Egyptian worship, banished the Jews from Rome, and restrained the worship of the Druids in Gaul. Domitian and Vespasian banished the philosophers from Rome, some of whom were confined in the islands, and others put to death. From all of which it would appear that intolerance was an original law of Rome—that this law was never repealed—and that, from time to time, it was let loose on the professors of other religions with terrible effect. While the history of France, during the Revolution, proclaims, that hot as were the fires of persecution which polytheism kindled, atheism has a furnace capable of being 'heated seven times hotter,'—that intolerance is inherent in our fallen nature.

"Not only did persecution exist prior to the introduction of Christianity, but it employed its utmost power for the extinction of the Gospel. 'The dragon stood...to devour the child as soon as it was born.' The infant church was cradled in sufferings. Its champions were covered with the scars of conflict. Its members dated from their persecutions. All the instruments of suffering were prepared, all the apparatus of torture and death were brought out and arrayed in its path, to arrest its progress. Philosophy, descending from that contempt with which she had professed to view the early steps of the Gospel, joined bands with the pagan priesthood, and conferred on the church the unintentional honour of distinguishing it from all other superstitions by the superior activity of its deadly hate. Armed with the sword of the civil power, and marching under its banners, 300 years were spent in labouring to crush the Christian church. Yet, during all these ages of persecution, it does not appear that the emperors had occasion to enact any new penal laws. So amply was the ancient armoury of the Roman code stored with the weapons of persecution, that they had only to select and wield them at pleasure. Nor should it be forgotten, that the bad pre-eminence of raising persecution from a law to a science, was reserved for a pagan. Julian it was who first taught the theory of persecution, and made it a branch of practical philosophy.

"If Christianity has practised persecution, she learned the dreadful art from her own personal sufferings at the hands of her pagan tormentors. Long instructed in the maxims of intolerance, and accustomed to the spectacle of persecution, it was hardly possible that Christians should suddenly forget the lessons of their pagan oppressors; or support, with perfect equanimity, the transition they experienced, from being the off-scouring of all things, to become the lords of the world. But, to the honour of the Christian name be it remembered, that universal tolera-

tion was first taught, even at the time of that transition, and taught by one professedly Christian. Constantine, in his edict of Milan—whatever his motives, and however inconsistent his subsequent conduct—proclaimed universal toleration; protecting all pagan as well as Christian worship; ‘that they who erred might enjoy the blessing of peace and quietness equally with the faithful.’

“Many of the contentions, wars, and massacres, professedly religious, have, in their origin, been really and simply political. Thus the crusades themselves, or, as they were called to answer a purpose, the HOLY WARS, unquestionably originated, not in any reverence for the land they wasted, but in the rapacity and ambition of two of the most turbulent popes who ever filled the pontifical throne. And in the same way, the wars of the League, commonly ascribed to a religious origin, took their rise in the personal resentments and ambitious projects of the leaders of factions, and the princes of the blood. Political causes having drawn the sword, a corrupt religion was only employed to poison its edge, that the wound inflicted might be the more difficult to heal.

“All those wars and persecutions, which have professedly originated in religious motives, have been undertaken in direct opposition to the spirit of the Gospel, and are denounced by it. Popery may have been to blame—human nature may have been to blame—but the Gospel never. So far from this, it proclaims peace on earth, and good-will towards men. To every individual who would draw a material sword in its defence, its language is, ‘Put up thy sword again in its place.’ And if the sword be not quickly sheathed, it flies from the place as from an uncongenial element; so that, in every scene of intolerance, the presence of the Gospel has always been felt like a burden and a restraint; nor was it till men had succeeded in forgetting or defying it, that persecution felt itself at full liberty to kindle its fires, and indulge its hate. And often, alas, at such times, the Bible itself has been the first martyr cast into the flames.

“In proportion as the Gospel triumphs, persecutions cease, and a spirit of forbearance and charity succeeds. To take the character of Christianity from its corrupted form in the middle ages, is as inconsistent as to judge of the mountain stream of the Jordan from an analysis of the bituminous waters of the Dead Sea in which they are lost. To judge of them fairly, they should be traced to their fountain, and examined in their purity. If ever benevolence was made visible in human form, it was in the person of the Divine Founder of Christianity. And the character of Christ is the character of his dispensation. Within the wide limits of his dominions he allows no blood to be seen, but that of his own atoning sacrifice—no sword to be wielded, but that weapon of etherial temper, the sword of the Spirit, whose strokes alight only on the conscience, and whose edge is anointed with a balm to heal every wound it may inflict.”

Since the enemies of the church have taken occasion, from its contentions, to depreciate its worth, and ridicule its claims to a divine origin, let Christians be admonished of their obligations to cultivate the spirit of union. An individual mind, divided against itself, its passions warring against the dictates of conscience and judgment, is feeble and inefficient; a church, or denomination, torn by factions, has no energy or

efficiency in its measures of practical usefulness; and "a house or kingdom, divided against itself cannot stand, but cometh to desolation." Sacrifices ought to be made for peace. Whoever makes them from right principles is a child of God. Union produces beauty, harmony, and strength. It brings together the various accomplishments of individual minds, and blends them like the colours of the rainbow, and it causes their diversified talents to bear in the promotion of the common object, which is to promote the glory of God in the salvation of deathless souls. W.

### THE EFFICACY OF CHRIST'S DEATH.

THE restorative design of the death of Christ is clear from the terms used to describe its efficacy. It is called the price of redemption; it is represented as the means of ablution, and the ground of acquittal before God. The passages are perfectly familiar in which these views are given. "Ye were not redeemed with corruptible things such as silver, &c.; but with the precious blood of Christ. The blood of Jesus Christ cleanses from all sin. We are justified through his blood." Such is the ordinary language of Scripture concerning the death of Jesus; and for any one to deny its restorative design, is the same thing as to say that there is no restoration in being delivered from heavy, woeful, and endless bondage, or cleansed from deadly and contagious impurity, or rescued from a sentence of condemnation to eternal ruin. It is of subjection to sin and satan, of the pollution of the heart and life, and of the condemnation of the eternal law of God, that the Gospel treats; and to assert that the means of deliverance from these evils has no restorative efficacy, is to contradict, not explain the Scriptures.

The death of Christ operates, however, as a moral consideration in the Divine Mind. It has no physical virtue. The foresight of it was, from the foundation of the world, regarded as a *reason* for the extension of mercy to the believer; and the view of it, as an event which has now taken place, operates as a sufficient satisfaction to the divine attribute of justice in the present proceedings of mercy. The Holy Spirit is given through Christ; and the sinner is pardoned and accepted through Him. It is in this way that the death of Christ operates to restore fallen man to the favour and image of God. It does not of itself save him without the influences of divine grace, and without the exercise of faith. There must be a penitent state of heart, a humble reliance on the atonement as the appointed ground of dependance, and fervent prayer, offered in the name of Christ, for the regenerating power of the Holy Spirit. It is as easy to show from Scripture, that repentance and faith are essential to salvation, as it is to prove, from the same authority, that the death of Christ is connected with our salvation; and if any one will only take the trouble to reflect that the sacrifice on the cross operates as a consideration in the Divine Mind, the harmony of both classes of passages will be apparent.

There is nothing irrational in the supposition that God should, in the conduct of his government, take some step which, by manifesting his hatred to sin, and asserting the honour of his law and government,

should render the exercise of his mercy consistent with the display of his justice. The doctrine which speaks of that procedure gives an amiable and an exalted view of the divine character. If it be justly treated, it will indeed present to the humble believer a solid ground of hope; but it will at the same time display the intrinsic evil of sin, and the wrath of God against it more awfully than the torments of hell itself. From the following passage it appears that the cross is at once a source of consolation, and a means of repentance: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born." W.

### THE MIDNIGHT SKY.

*(An Extract from Dick's Celestial Scenery.)*

"THE starry heavens present even to the vulgar eye a scene of grandeur and magnificence. We know not the particular destination of each of those luminous globes which emit their radiance to us from afar, or the specific ends it is intended to subserve in the station which it occupies, though we cannot doubt that all of them answer purposes in the Creator's plan worthy of his perfections, and of their magnitude and grandeur; but we are certain that they have, at least, a remote relation to man, as well as to other beings far removed from us, in the decorations they throw around his earthly mansion. They serve as a glorious ceiling to his habitation. Like so many thousand sparkling lustres, they are hung up in the magnificent canopy which covers his abode. He perceives them shining and glittering on every hand, and the dark azure which surrounds them contributes to augment their splendour. The variety of lustre which appears in every star from those of the sixth magnitude to those of the first, and the multifarious figures of the different constellations, present a scene as diversified as it is brilliant. What are all the decorations of Vauxhall Gardens, with their thousands of variegated lamps, compared with ten thousands of suns, diffusing their beams over our habitations from regions of space immeasurably distant? A mere gewgaw in comparison; and yet there are thousands who eagerly flock to such gaudy shows who have never spent an hour in contemplating the glories of the firmament, which may be beheld "without money and without price." That man who has never looked up with serious attention to the motions and arrangements of the heavenly orbs, must be inspired with but a slender degree of reverence for the Almighty Creator, and devoid of taste for the beautiful and the sublime.

"The stars not only adorn the roof of our sublunary mansion, they are also in many respects useful to man. Their influences are placid and gentle. Their rays being dispersed through spaces so vast and immense, are entirely destitute of heat by the time they arrive at our abode, so that we enjoy the view of a numerous assemblage of luminous globes without any danger of their destroying the coolness of the night, or the quiet of our repose. They serve to guide the traveller both by



sea and land; they direct the navigator in tracing his course from one continent to another through the pathless ocean. They serve 'for signs and for seasons, and for days and for years.' They direct the labours of the husbandman, and determine the return and conclusions of the seasons. They serve as a magnificent time-piece to determine the true length of the day and of the year, and to mark with accuracy all their subordinate divisions. They assist us in our commerce, and in endeavouring to propagate religion among the nations by showing us our path to every region of the earth. They have enabled us to measure the circumference of the globe, to ascertain the density of the materials of which it is composed, and to determine the exact position of all places upon its surface. They cheer the long nights of several months in the polar regions, which would otherwise be overspread with impenetrable darkness. Above all, they open a prospect into the regions of other worlds, and tend to amplify our views of that Almighty Being who brought them into existence by his power, and whose kingdom ruleth over all. In these arrangements of the stars in reference to our globe, the Divine wisdom and goodness may be clearly perceived. We enjoy all the advantages to which we have alluded as much as if the stars had been created solely for the use of our world, while, at the same time, they serve to diversify the nocturnal sky of other planets, and to diffuse their light and influence over ten thousands of other worlds with which they are more immediately connected; so that, in this respect, as well as in every other, the Almighty produces the most sublime and diversified effects by means the most simple and economical, and renders every part of the universe subservient to another, and to the good of the whole."

#### THOUGHTS ON CHRISTIAN CONVERSATION CONSIDERED AS A MEANS OF PROMOTING RELIGION.

THE subject of Missions to the heathen has, of late years, very deservedly engaged the attention of the Christian world, and when the extent of the field requiring spiritual culture is considered, it must be allowed that such institutions merit greater regard than they have yet received. While, however, we are concerned for the ignorant abroad, we ought never to forget those in similar circumstances who are at home. The actual state of our country is a subject that calls for deep humiliation. This is called a Christian land, and is deemed one of the most enlightened of the regions so called; here the idols of our pagan ancestors have, in a sense, been thrown "to the moles and the bats;" here the Scriptures which are able to make men "wise unto salvation," are freely circulated, and frequently read, and here we have, from Sabbath to Sabbath, our preaching for those of mature age, and our schools for the young; yet what is the state of those around us? If we look into the New Testament for the character of a true disciple of Christ, and compare what is there set forth with the lives of our countrymen, we shall see that the great majority of the people are very far from a saving knowledge of the truth; having the name and privileges of Christians, they are as intent on the world, and as careless of the interests of their immortal souls, as the most unenlightened idolaters.

Such a state of things calls aloud for exertions at home. Those who dwell among us have the first claim on our attention. If, as Christians, we are the "lights of the world," we ought to afford the greatest assistance to those who are nearest at hand. And does not their spiritual destitution demand additional exertions, and other means, besides those which have been already used? The actual state of such numbers proclaims the past apathy of the professed servants of Christ, and in the most forcible manner, calls for every endeavour that can now be made for the enlightening of the ignorant.

In answering this call, and promoting the welfare of those around us, various plans have been tried, and various others might be suggested, all very proper in their places, and worthy of encouragement; none, however, seem more eligible than conversation, or the practice of bringing before the minds of individuals, in familiar discourse, the great truths of the Gospel. This, indeed, is no new plan; it is as old as our religion, and it must always prevail, more or less, wherever true Christianity is found. But it is very questionable whether it is carried into practice to its full extent. It rather appears a powerful means for doing good of which Christians are not properly aware. Under the conviction of this truth, we would call the attention of the members of our churches more particularly to this subject.

It must always be remembered that the truths of religion require to be impressed on the minds of the people. The principles of devotion will never spring up spontaneously in the corrupt heart of man. The understanding must be enlightened, and the practice of piety urged again and again. It is the Holy Spirit alone that can effectually give light to the soul, and turn the sinner from the error of his ways; but in all his operations God works by means, and he requires his servants to make use of the instrumentality he has pointed out. Public preaching is one of the means designed to enlighten mankind, and it is calculated to accomplish the end proposed, as far as men hear it. But, let it be considered, how few comparatively attend it. Numbers there are, in our land of privileges and blessings, who never enter a place of worship, and who consequently can never receive instruction or admonition by that means. The distribution of the Bible also, and of religious tracts, is a very excellent plan for leading the thoughtless to consider their ways. Where such publications are read with care, they are adapted, under the divine blessing, to be the means of turning the heart from Satan to God; but there are very many who, for one reason or another, never read them; those who receive them, in numerous cases, owing to the depravity of the human mind, never peruse them, or care to become acquainted with their contents. While others, perhaps, who pay them more regard, and whom they may be the means of awakening, often suffer for want of direction. When convinced of sin they need counsel and encouragement, but they find nothing suited to their particular case, and the minister on whose labours they may attend, not knowing their state, says nothing that is just applicable. Hence they are in the greatest difficulties. It is only by conversation, therefore, that many of our fellow creatures can be directed and instructed. If we would obey the great command of our Redeemer, and "preach the Gospel to every creature," we must accomplish the work by addressing the people personally and individually.

The excellence of the means we are recommending will also appear from a consideration of its nature. Other plans are often attended with great expense, and frequently cannot be carried into execution simply on that account. Christian conversation, however, is free from any such objection. The means of carrying it into effect are at hand, and they may always be employed. It is a work too that requires not ministerial or any extraordinary qualifications, consequently many may engage in it; and private members of churches, who are prevented from assisting the cause of the Redeemer in other ways, may, by this means, assist in sowing the seed of the kingdom, and, through the blessing of God, become the honoured instruments of effecting much good. Such a practice will also have the best effect on the minds of those engaged in it. The principles and feelings of religion will be kept alive, and they will find, that while they are watering others themselves are watered.

The advantages of religious conversation being apparent, the inquiry that is of most importance is, how it may be best practised, or in what manner it may, with the fairest prospect of success, be carried into effect. In this, indeed, there is some difficulty. We cannot claim an entrance into the houses of the ignorant; we cannot thrust ourselves into the presence of people. When our intentions are the most benevolent, we have no power to force a conversation with any one. Men frequently, especially such as have the most need of instruction, are jealous of those who visit them, or abruptly enter into conversation with them. As Christians, also, we are admonished "not to cast pearls before swine, or to give that which is holy to dogs," but, on the contrary, to be unassuming, to do every work in a friendly and affectionate way; indeed, it is only by modest, quiet endeavours that we can reasonably hope to effect any good; a contrary manner would be altogether unavailing.

It would be best, therefore, for Christians, in their individual capacity, to attend to this great work. Private members of churches, without having any connection with others, might, in the most becoming manner, seize the opportunities that presented themselves, and drop a word of advice or admonition. To such then, in the first place, we direct our appeal. The duty is a work in which every one may engage. All Christians have access to individuals who have no saving acquaintance with the Gospel. Some can make the appeal to one, and some to another. Every believer has his favourable opportunities. In how many cases have these seasons been multiplied, especially to some individuals, and yet they have been almost as frequently neglected. Assuredly it is "now high time to awake out of sleep." Only let each one inquire, what he can do, and be willing to perform what he finds to be requisite; he will see the opportunities and advantages he possesses, and perceive that, however obscure his condition, he is able to accomplish something, and, in the hands of God, he may be made a blessing to all around.

Yet while Christians, in their private capacity, must principally be looked to in the prosecution of this necessary work, it will not perhaps be most prudent to leave it entirely to their solitary efforts. The exertions of men in such circumstances are so unconnected and desultory, and individuals frequently so soon become cool, that little is done compared with what might be done. It is upon such a plan that we profess

to act now, and yet what reason there is for regret. It is probably owing, in part at least, to the want of systematic effort that so little has been effected. We would therefore suggest, that where there are materials proper for the purpose, a Society or Association should be formed for the express end of carrying the design into effect. A particular neighbourhood might then be divided into districts, and suitable persons appointed to superintend those districts. In many cases, they would be able to visit the people, especially on occasions of sickness or distress, and always they would be able to consider what was most proper to be done in order to promote the design contemplated. By that means, too, a due measure of attention would be secured to the practice. Real Christians, not connected with such Society, would be led to inquire, in what way they, as individuals, could best assist in the same benevolent work.

If such a local society were formed, one of the best guarantees of its final success, besides the blessing of God, would be the selection of individuals proper for carrying on the work. In most things, as much depends on the persons who carry the plan into execution, as on the plan itself. A society, not the very best in its constitution, if conducted by discreet and judicious persons, may be the means of effecting much good; while on the other hand, the best institution under the control of improper individuals, will never succeed. The want of proper persons for their management, indeed, has been the reason why so many schemes that at first promised so well, have come to nothing. It is evident that in a society designed to promote religion by conversation, and as far as practicable, by visiting the uninstructed of our neighbours and countrymen, any persons, even among professors, would not be suitable for the work. Some, if engaged, would do more harm than good. The persons selected in such a case, should be such as possess sound discretion; knowing when it is proper to speak, and when it is proper to be silent; when it is suitable to call on their neighbours, and when it is unsuitable. They should be well thought of; for those who are not esteemed, or whose characters do not stand well with the people, will be of no use. Men of the world, especially such as have any enmity to religion, would be led only to look at their faults, and to expose them to derision. The individuals chosen, should also be such as are adapted to the place. Some are very suitable for one place, who would be quite improper persons to send to another. One individual can gain access to a certain class of people, and another to others. One might be welcomed at the same house, where the visits of another, for the same purpose, would be very disagreeable. Now all these things ought to be carefully considered, and the plan adopted regulated accordingly.

In entering on religious conversation generally, care should be taken to do it in an easy unassuming way, as with respect both to the reception, and the final success of the attempt, much will depend on the manner in which it is managed. One employed in visiting, should be friendly and affectionate, and manifest a concern in the welfare of the people. It would not be proper to deal in censure, or to point out to individuals their particular misconduct: from such observations no good could be expected to result. Nor would it seem becoming to inquire respecting their condition or way of life; or, to appear to pry into their

private affairs. The spiritual man has no concern in these things, and if he were to busy himself in them, he would throw discredit on his holy calling. Nor, again, it may be added, would it be prudent for the visitor to preach to the people, engrossing all the conversation to himself; that would render the visits tiresome, and would soon be found unacceptable and useless. Religious conversation should be conducted in an easy familiar way. It would be very unbecoming indeed, to mix up trifling subjects in discourse: due seriousness should accompany every remark, and be manifested in the whole behaviour; but, it is not difficult to be free and familiar without trifling, and to be affable without derogating from the dignity of the christian character: and this is the point at which we should invariably aim. The observations that are made should be such as will allow the person addressed to make replies, so that he may be drawn into a friendly conversation. If any complaints are made, sympathy should be manifested, and a willingness should be shown to listen to the story of griefs. Such complaints might often afford a very suitable foundation for religious exhortations. At least, a patient hearing of them would serve to ingratiate the visitor in the favour of the people. Conversation and visits, however, should in general be short. If such interviews were prolonged, they might occasion inconvenience to the party whose benefit was sought. A few short remarks, or pertinent observations, accompanied by the blessing of God, might often be the means of leading the sinner to seek the way of life.

If these things were properly attended to, and the divine blessing ardently sought, we have no doubt much good would be the result. A personal address is calculated to make a deeper impression on the mind than any written communication, or any general discourse. In such circumstances individuals cannot avoid hearing, and the truths heard are not so easily forgotten. Hence, we have reason to believe, that extensive good would be effected, which could not be accomplished by any other plan. Then, it is probable that Christian Churches would not have to complain of the want of additions to their number; nor would ministers have the discouragements which they now have. Hearers would be numerous, those who were impressed with the truth would have some one to encourage them, and to direct their steps. Christians, also, would usefully employ many talents that are now buried, and show to the world, that they really believe the great doctrines they profess.

We have not here particularly considered the advantages of christian conversation in respect to believers themselves, but it is very proper that they should be regarded. If the foregoing remarks are deemed worthy of being submitted to the notice of the readers of the Repository, at a future opportunity, we may enter more fully into this branch of the subject.

W.

*Wisbech.*

## ON THE GOODNESS OF GOD.

THE disciple who leaned on the Redeemer's bosom, was equally distinguished as one of the inspired writers, for the simplicity of his language, and the sublimity of his conceptions; and, perhaps, there is no passage in his writings which so clearly illustrates the truth of this remark, as the short but expressive declaration, "God is love." Never do the Scriptures in general speak in a more decided tone than when they assign this quality to God. "The Lord is gracious and full of compassion; slow to anger, and of great

mercy." "The Lord is good to all, and his tender mercies are over all his works." Such is the Scriptural view of the benevolence of God in its general developement, but when it is connected with spiritual subjects, with the wants of his people for instance, or with the wickedness of sinners, it assumes a gentleness, a tenderness which is perfectly overwhelming. "Like as a father pitieth his children, so the Lord pitieth them that fear him." "As I live, saith the Lord, I have no pleasure in the death of the wicked," &c.

With such Scriptural evidence of the benevolent disposition of the Deity, it becomes our province to illustrate rather than to prove the subject under consideration. The goodness of God is apparent first in the constitution of man. As the human body is fearfully and wonderfully made; as it affords reason of admiration for the wisdom of the Divine Being, and reverence for his power, so it is a living illustration of his goodness. Our senses are instruments of pleasure. With the eye we behold the beams of the sun, the faces of our friends, the extent and grandeur of the ocean, and the alternate elevation and depression of the land, in a word, all that is surprising in nature and exquisite in art. With the ear we listen to the voice of melody, whether it be heard in the singing of birds, the hum of insects, or the sweet music of speech. The muscular energies of the body are no less adapted than the powers of sensation to promote our happiness. The use of strength is attended by a secret satisfaction, toil prepares us for rest, and industry creates its own reward. The gratification derived from these sources is not the less valuable because it is universally possessed. The possession of a common right by all mankind, to the simple and innocent pleasures of nature is, itself, a strong proof of the divine benevolence.

But man consists of two parts, a body and a soul, of which the latter is by far the most important, being destined to survive the ruins of mortality, and forming by its inclinations and reflections his chief happiness or misery in time and eternity. We may reasonably suppose, therefore, that if the constitution of the body affords a pleasing view of the divine goodness, it is not less conspicuous in the nature of the soul. The powers and passions of the human mind are eminently adapted to promote its happiness. The pleasures of memory and imagination have often been the subject of the poet's song, whilst the pleasures of reason are equally well known to the mathematician and philosopher. And how delightful the emotions of that holy sympathy, by which we feel the distresses of the miserable, and identify a portion of our own happiness, with the welfare of beings who have no claim but that of humanity on our compassion and bounty. It is the voice of nature as well as of inspiration which teaches us to "rejoice with them that rejoice, and to weep with them that weep." But if so much rational enjoyment may be found in the proper exercise of those powers and affections of the soul, with which we have been endued by God, when they are directed to natural objects, and beings like ourselves; let us consider for a moment how much more genuine satisfaction will follow, when they are employed in the contemplation of spiritual subjects, and in the acquirement of moral excellence; when we converse with eternal realities, view the attractions and wonders of the cross, or descend, under heavenly guidance, into the awful depth of Deity.

There is ample room in the subject of religion for the exercise of the highest powers of thought, and for the indulgence of the softest and most impassioned feelings. The history of distinguished and illustrious saints inspires the Christian reader with a holy fortitude, a lofty enthusiasm, and a contempt of danger; and whilst he muses on their deeds, he breathes the spirit and treads in the steps of those departed heroes. A view of the grand system of human redemption is at once calculated to excite gratitude, and to lead to deep and serious reflection. The prospect of eternal happiness beyond the grave, of life after death, and a glorious immortality, must be connected with hopes and anticipations of the most pleasing nature. So affecting a scene as the death of Christ, is calculated to awaken our souls from the sleep of selfishness, to unlock

the sources of sympathy and grief, to dissolve our affections in tenderness and love, and to touch all the springs of a virtuous sensibility.

The goodness of God may be traced in the works of creation. The principles of nature display the benevolence of their author. The law which determines the course of the earth round the sun, is a signal proof of the truth of this remark. The axis of the earth never varying, but very slightly, from the direction of north and south, the natural result of its revolution round the sun is the succession of the seasons, the northern and southern hemispheres being alternately presented to the sources of light and heat. So, also, the revolution of the globe on its own axis, causes the agreeable interchange of day and night. Thus seed-time and harvest; the season of labour, and the time of rest, continually succeed each other; allowing us the opportunity of doing every thing our hand findeth to do at the proper time, of preparing for future wants in a prudent manner, and thus of erecting the fabric of our own happiness. We perceive then, how intimately our convenience and comfort are connected with the regularity of these motions of the earth.

The various scenes and objects of creation may be regarded in the same light. The sun, the great luminary of the heavens, is at once the most splendid object in the universe, and the most efficient dispenser of the divine beneficence. Without his light, the business of the world would stand still; without his heat, the earth would not yield her increase. The moon receiving a portion of his rays reflects their light to the earth, but it is probable, retains their heat, and hence she confers in part the same benefits. She is the assistant almoner of the divine bounty. To us, indeed, who never knew the absence of the sun for more than a single night, the softened effulgence of the moon may be principally welcome, as it gilds every object near which it rests; the clouds above and the scenes around us, and produces a pensive and pleasing melancholy; but to those who dwell within a certain distance from the poles, and, consequently, once a year never see the sun for several months together, the presence of the lesser light is nearly as important as that of the glorious king of day. The sun and moon also, with all the other heavenly bodies, guide the mariner through the trackless ocean to a distant land, from which, by divine providence, he returns successful, and enriches his country with the stores of commerce.

So, also, all the productions and creatures of the earth bear testimony to the divine benevolence. Of herbs and mineral substances a considerable portion are known for their medicinal virtues and remediable properties; and, accordingly, are commonly used for the cure of wounds, the expulsion of disease, or the preservation of health. Other kinds are equally useful in the arts and manufactures. From animals we obtain not only food but clothing, whilst the contents of the earth, and the wood of the forests, furnish materials for our habitations. For these blessings, and for the plenty and abundance which reward the cultivation of the soil, we are altogether indebted to the Most High. The fruits of the garden, and the produce of the fields, are originated by his power, and brought to maturity under his superintendence. To him plants and trees owe their organization, and from him all the aliments which constitute our food derive their nutritious qualities. "The earth is satisfied with the fruit of thy works. He causeth grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth. And wine that maketh glad the heart of man; and oil to make his face to shine; and bread which strengtheneth man's heart. The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted." W. B. L. T.

## ANTINOMIANISM AND ARMINIANISM.

**ANTINOMIANISM** differs from what is called Arminianism, as it is content with the name and supposed experience of the Christian, being indifferent to what is included in christian principle or practice; while Arminianism is

supposed to be so anxious about the practical part of religion, as to neglect its most glorious doctrines, and its sweetest enjoyments. One thing is quite certain, that thousands who speak of Arminianism with utter contempt and reprobation, never read a single paragraph written by Arminius, and attribute to his followers what he never believed, much less taught, and which forms no part of the creed of those who are considered to belong to his section of the christian world. Arminius never taught that men could be saved by virtue of their own works, exclusive of the merits of Christ, but, that the saving benefits of Christ were to be received only in connection with the means God had appointed, viz., repentance and faith in the Lord Jesus Christ. And that faith and repentance are not in any way meritorious, but derive all their importance and excellency from Christ, thus received and applied to the soul. Now this is evidently the *ism* of the Scriptures, and a very different *ism* indeed to what is generally styled Arminianism.

Antinomianism is easily known, it bears its name engraven on its front, so that every passer by may read it. It delights in antiquities, and greatly prefers the councils and purposes of eternity, to the gracious operations of God in time. It is shrowded in mystery; and refers to the secrecies of the Divine mind, rather than to the revelations of the Divine word. It is grounded on partialities, and can easily believe that the universal source of goodness and benevolence may, in the exercise of sovereignty, select a few as the objects of redeeming compassion, and be quite indifferent to the interests of the myriads who are left to necessary and remediless perdition. It professes to extol Christ, but it only does this for the purpose of self-exaltation, in fact, saying, "How good and how precious is the Redeemer, to save such a few important creatures as ourselves." It elevates Christ's obedience, only as a ground and plea for continuous laxity and disobedience in itself; and will impute any thing holy to Christ, if that may be allowed to stand to their own account, instead of zeal and personal holiness. In short, Antinomianism is a religious night-owl; a something which you hear and hear of, but when attempted to be handled, embodied, tested, or usefully laid out, is sure to retreat into its own regions of invisibility. Its feet may crawl, but never run into the way of God's commandments. Its hands may touch, but do not earnestly and fully grasp the practical truths of the Gospel. Its eyes are so dim, and, withal, so short-sighted, that beyond its narrow circumscribed pale, it recognises none having the features of a christian and a brother. Its face is wan and haggard, evidently the result of estrangement from the warm benevolent beams of the blessed being who causeth his sun to rise, and his rain to fall upon all his creatures. Heart, it has none, and is thus a living anomaly, for it has no sympathy with the greater portion of the human family, and causing its melancholy notes, while multitudes are borne onwards by the stream of time, into a black and tremendous eternity. A greater libel upon the "God of Love;" a greater indignity to a dying Saviour; a greater disgust to a sanctifying spirit, and, a greater misanthrope than Antinomianism does not, and cannot exist.

*St. Mary-le-bone.*

J. BURNS.

## CORRESPONDENCE.

*To the Editor of the General Baptist Repository.*

Sir,

My attention has been forcibly turned to a communication in your April number, entitled, "A New Commandment," which I have read with mingled feelings of approbation and regret; the former, because of the ten-

der exhibition of that amazing compassion which our blessed Lord manifested towards his afflicted, and soon to be persecuted and dispersed followers. How suited to their case was the divine injunction, "Love one another." When all *without* would be hatred, and opposition, and malignant persecution, it needed all the influence of the social principle, and the mighty energy of the



Holy Spirit, to keep the tried and tossed materials of which the Church was composed in a state of union and affection. And may we not consider the inculcation of this divine precept as necessary, not only chiefly to exhibit the loveliness of our holy religion, and show the effects of divine grace, but as calculated, in a good degree, to compensate for the loss of those social blessings which the followers of the Redeemer have often had to sustain.

Still, Sir, I cannot but perceive that the design of your fair correspondent is to point out some defects which are found to exist in our church meetings, and it is to this point my attention has been turned. Is it not a matter, calling for deep humiliation and fervent prayer to the God and Father of our Lord Jesus Christ, that in the most vital part of practical godliness, the state of some, if not many Societies, are such as to call loudly for those admonitions addressed by your correspondent? And is it to the awakenings of corrupt nature, and the weakness of gospel principles on the heart, that we are to attribute these outbreaks of temper, and the warm altercations which intrude themselves into the garden of the Lord? if so, there is indeed cause for lamentation; but perhaps by looking closely at the subject, we may be assisted in coming to a just conclusion on so important a point. Is it not desirable to ascertain, if we can, the crevice through which the great foe of the Church makes his way? and can we not, by diligent examination, ascertain the source from whence these streams of discord flow? and if so, expose it to the knowledge of the word of God? But, by the way, Sir, is it not possible, that in the present state, church members have sometimes indulged in erroneous ideas in reference to the amount of harmony existing in our church meetings. They have expected, perhaps, too much, and, on the other hand, have seen too little of that charity "which endureth all things," &c. But is it not true, that the natural turn of the mind is the same in a natural and gracious state? The dull and heavy sinner will, when changed by divine grace, be after all but a slow or inactive servant of the Lord; while the man of energy and warmth, whose fiery zeal against the Lord of hosts led him to sin with a high hand, will, when brought to experience the renewing grace of the Saviour, be a warm-hearted and vigorous soldier in the Messiah's

ranks; and when christian liberty or christian principles, or the cause of the Redeemer is the question, his spirit is stirred, and presents a contrast to the calm serenity of those whose minds are less ardent; but I would ask, Sir, are we to conclude that the former are departing from the divine injunction in the case supposed? I think—I hope not. I admit that perfect self-command ought to be sought after, but should we not, before we apply the words, "strife," "suspicion," and the like, take into the account all that we can of the foregoing circumstances. And is it not often the case, that with the purest motives, the manner of saying or doing a thing has, of itself, originated the charge of departing from this heavenly principle.

I fear that, upon examination, it will be found that the peace of Churches are disturbed by the overbearing carriage of what are called the more respectable part of our Churches, as well as by the intrusiveness of the poor and the illiterate. And may it not therefore be well to unite with this new, this divine direction, another of equal authority, recorded in Matt. xx. 27, which, if regarded as it ought to be, would allay much animosity, and materially improve church meetings.

I hope, Sir, these hasty and irregular remarks will be received in the spirit recommended by your correspondent, with whom I cordially unite, in desiring the dawn of that day when there shall be more of the spirit of Christ in his professing people.

Still I cannot hope for that unanimity and harmony on earth which seems more characteristic of the general assembly and church of the first-born in heaven, where, purified from every vestige of carnality, and being made partakers of the divine nature in a more exalted degree, I hope to meet Jane Elizabeth; fearing not but that the pure air of heaven will cause us perfectly to harmonize, and love, and praise; begging pardon for the length of this communication.

W. T. B.

#### QUERY.

Is it consistent in us, as protestant dissenters, to contribute in any way in saving popish institutions from oblivion? If not; Is it proper to print in the periodicals of the connexion, Easter Monday, Good Friday, Christmas Day, and the like? When meetings are appointed for those days, why not state the day of the month as at other times?—*Stamford*

## REVIEW.

**NATIONAL EDUCATION, THE QUESTION OF QUESTIONS;** *being an apology for the Bible in Schools for the nation: with remarks on Centralization and the Voluntary Societies, and brief notes on Lord Brougham's Bill.* By HENRY DUNN, Secretary to the British and Foreign School Society.

The subject discussed by Mr. Dunn is obviously of the highest importance. The education of a people determines greatly the state of public opinion; and the state of public opinion determines the nature and operation of those social institutions by which the liberty and happiness of a community are either promoted or destroyed. The power of education forms the mind and the manners; and if it be true, as the immortal Locke has observed, that "nine persons out of ten" are what this power makes them, the absolute direction of it ought not to be vested in any one class. Above all, the religious views and feelings of men depend much on the education they receive; and let governments decide how they may, it is certain that the followers of Christ will not consent to have their children subjected to a course of intellectual discipline alien to the spirit and principles of the Gospel. These thoughts suggest themselves to our mind at the first view of this subject. Turning to Mr. D.'s pamphlet, we are glad to find that he condemns the principles of "the Central Society of Education," which is for placing in the hands of government the whole management of education, the choice of masters, the appointment of the subjects of instruction, and the exaction of the requisite funds. It is the opinion of this very judicious and candid writer, that grants of public money ought to be restricted to the attempt of aiding and exciting local effort, and he supports his views by referring to the States of Connecticut and New York in America. By the government of the former, very liberal appropriations of public money were made with the design of multiplying and supporting schools to a great extent; but the effect produced was to retard the progress of education. Parents felt themselves exempt from the obligation of paying for the instruction of their children; and as that which costs nothing excites but little interest, their concern in the extension and improvement of the schools themselves declined. In the State of New York,

however, where nothing more was attempted by government than the excitement of a salutary zeal for the progress of knowledge by a comparatively small allowance, the voluntary energy of the people has been put forth; and though population has increased with unexampled rapidity, the resources of spontaneous benevolence and public spirit have secured the "best teachers, the best system of organization and superintendence, and in all respects the best schools." Mr. Dunn contends for the principle of restricting government interference to the aiding and promoting of voluntary efforts. The pressure of engagements has prevented us from giving the subject the consideration it deserves, but our present impression is, that government should let the subject alone, or content itself with decreeing that there shall be a public school to every certain portion of the population, leaving it to those who support the school to choose the master, and fix its character in every respect. Who is to determine what amount of public money will foster or damp zeal in the cause of education? Governors are but men, and they are not always the best qualified to judge. If we admit the principle of government grants for this purpose, we must put up with the perversions and misappropriations of those grants by the prejudices, animosities, or infidel tendencies of government. Mr. D. treats what he terms the religious difficulty with very considerable ability. Some, he observes, would compel all to be educated in the principles of the National Church; some would separate secular from religious instruction, confining the schoolmaster to the former, and leaving the latter to be imparted by clergyman of different persuasions; and some would limit religious instruction in the schools to the reading and teaching of the Holy Scriptures. The patrons of the first of these plans have surely forgotten the energetic movement which was made from one end of the kingdom to the other in opposition to Lord Sidmouth's Bill, and the precipitation with which, even in that day, his lordship was obliged to withdraw it. Their scheme, which is equally inconsistent with the principles of religious liberty, would, if it were put forth, meet with a similar fate. Dissenters would rise up with indignation, and frown it away. The second plan will never satisfy pious

minds. It only proposes that a minister or clergyman shall go to the school once a week and inculcate a few dogmas. Mr. D. offers some excellent remarks in recommendation of the third scheme. We have neither room nor time to enter deeply into the subject; but we feel, while hastily glancing at it, that the less the degree of controul exercised over schools by government, the greater the probability of making them subserve the advancement of knowledge, liberty, and religion.

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**THE SCHOOL OF THE SABBATH**, a little book designed for the senior classes in Sabbath-schools. By H. HUNTER, one of the ministers of Stoney Street Chapel, Nottingham. R. & J. Hilton, Nottingham; Hull, & Co., Leicester; Hamilton, Adams, & Co., London. 2Amo, pp. 190

The increase of publications designed for the religious instruction of the young is one of the pleasing features of literature of the present day. It evinces a growing regard, on the part of the wise and good, to the cultivation of early religion; and will, we trust, be followed by the happiest results. "The School of the Sabbath" is a useful addition to the juvenile library, and is adapted, by the seriousness, affection, and easy familiarity of its spirit and expression, to interest and improve the minds of those for whom it is designed. It is divided into sixteen sections, comprising the following series of suitable subjects:—The immortality of the soul, the reason why the benevolent and pious take such an interest in the welfare of the rising generation. — Attention. Read-

ing. Questions. God has been attentive to our happiness.—Obedience and gratitude. Teachers.—Punctuality.—Cleanliness and carefulness.—Affection for School-fellows.—Seriousness in the house of God.—Conduct at home. Parents.—Conduct at home continued. Brothers and Sisters.—Conduct in the world. Honesty. — Ditto continued. Truth.—Purity of language.—Company and amusements.—Leaving the school. — Union with the Church of Christ. —Conclusion. Prayer. Seasons and subjects. The happy end of Thomas L——, a Sunday scholar.—Several very interesting anecdotes are introduced as illustrations. We trust this small work will have, as it deserves, an extensive sale.

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**SKETCHES OF DISCOURSES**; adapted for Sunday-schools, and Village Preaching. Illustrated with interesting anecdotes. By the Author of "Sketches and Skeletons of Sermons." G. Wightman, London. Hull, & Co., Leicester. 12mo., pp. 252.

We have perused these "Sketches," or, as they might be termed, short discourses, with great pleasure. They are thirty-seven in number, and are generally well adapted for use in Sabbath-schools. The subjects are simple, varied, and important; and the anecdotes, which are not wrought into the discourses, but appended to them, so as to be read or omitted at pleasure, are choice and interesting. We have rarely met with short sermons that have pleased us more, and we do, therefore, most cordially recommend them to our families and Sabbath-schools.

## OBITUARY.

**MR. WILLIAM HAWKES.**—Nothing is more natural than a feeling of regard for the memory of those who have been our personal friends; and as many, both ministers and others, belonging to our connexion, were acquainted with Mr. William Hawkes, of Birmingham, at whose house and table they have often met with a hearty welcome; to such, especially, the following succinct account will be interesting.

Mr. H. died April 12th, 1838, aged 70. He was one of the oldest inhabitants of the neighbourhood in which he resided, having occupied the same house between forty and fifty years, and was esteemed by all who knew him, as an industrious

man, upright in his dealings, and of unquestionable integrity. He was also one of the oldest members of the General Baptist Church in Lombard street, having been baptized on a profession of his faith, August 29th, 1790. His views of christian doctrine in reference to the dignity of the Saviour's person, the merit of his sacrifice, and the extent of his death, were in strict accordance with those entertained by the denomination to which he belonged, and to which he was most cordially and decidedly attached. In the public worship of God, particularly in the morning and evening of the Sabbath, he was constant and regular, nor could the arguments employed by filial affection, at

the time his health was declining, and respiration became difficult, prevail with him to absent himself, but he would say, "I shall be as well there as at home, I had rather go." He was no wanderer from his own place of worship, or guilty of that religious vagrancy which may justly be charged on many professors, who at almost every signal desert their own people, and whose sentiments thus become confused, and their spiritual improvement obstructed. Indeed, such was his regularity, that if at any time any thing of a disagreeable nature existed in the Church, still he was in his place; in this respect he was exemplary, and very different from those little souls, who in the time of trial and difficulty get offended, and withdraw their attendance from the house of the Lord.

As a dissenter he was firm to his principles, and entertained a conscientious objection to the support of religion, otherwise than by the voluntary contributions and free-will offerings of its friends, and rather than submit to an unrighteous and antisciptural impost in support of an ecclesiastical establishment, would endure the loss of his goods; in this way several of the congregation on a recent occasion suffered, and he was one of them. Though his health for the last two or three winters especially, was evidently on the decline, his removal, nevertheless, was comparatively sudden. At the Missionary Meeting, which took place not a month before his decease, he appeared quite comfortable, and as lively as usual, took a deep interest in the services, and, according to annual custom, enjoyed the company of the ministers at his own house, after the public meeting. On Lord's-day, April 8th, he was in his place in the congregation, and little was it apprehended that this would have been his last earthly Sabbath; but, early on the following Thursday morning, he was seized with spasms on the stomach, arising from indigestion, a complaint to which he had long been subject, and before his medical attendant could reach his house, he had ceased to live. Calm was his exit! he expired without a struggle. Though doubtless he rested his eternal all on the infinitely meritorious sacrifice of the Son of God, it would have been pleasing and satisfactory to have heard expressions of his assurance and hope, but no time was allowed; therefore, of his dying experience of course nothing could be known; he appeared, however, in the act of

prayer, and the term "blessed Lord," was distinctly heard. This delightful fact strongly reminds us of the language of the Classic Poet on the subject of a Christian's departure, when he says of prayer,—

"Tis his watchword at the gates of death,  
He enters heaven with prayer."

His remains were interred in the Birmingham cemetery, on the following Wednesday. The solemn service was performed by his own minister, who, also, on the next Sabbath evening, delivered a funeral discourse from Job, xix. 25, 26, "I know that my Redeemer liveth," &c. May his aged widow be divinely supported under this affecting bereavement, and may his dear children improve the painful event, and though their earthly father is no more, may they cherish that affection and union with which the family has been distinguished and all at length be united in heaven!

G. C. B.

MRS. ANN DUTTON.—Died at Birmingham, March 7th, 1838, Mrs. Ann Dutton, aged 69. She became a member of the General Baptist Church in 1809, and to the day of her death was an honour to her sacred profession. She was first brought under the sound of the Gospel at the invitation of a pious friend; the word went to her heart; she was convinced of her ruined state as a sinner, and soon obtained peace to her troubled conscience through faith in the Lord Jesus Christ. Having given herself to the Lord, she did not hesitate to unite with his people, her offer to this effect was cordially accepted, she was baptized, and received into the fellowship of the Church. At the commencement of her christian life she had to encounter a severe trial; her husband was a stranger to religion, a man of the world, and devoted to its pleasures; fond of a country excursion on the Sabbath, and attached to the society of the gay. In her unrenewed state she had been accustomed to unite with him in the pursuit of pleasure, but now she saw and felt the folly and wickedness of such a course, entirely abandoned it, and resolved to seek the infinitely superior joys of religion: he beheld the change, regretted it, and strove hard to induce her to relinquish her purpose; his persuasions, however, were of no avail, the grace she had received enabled her to overcome, her mind was fixed, and she was immovable.

It is proper to add here, in justice to Mr. D., that though he fain would have diverted her attention from the subject of religion, he never attempted, as many in similar circumstances have done, to use coercion; but, when he found she was firm, he was still the kind husband, and would sometimes even conduct her to and from the meeting-house, though he would not enter it himself, and, never to the day of his death, did he attempt any more to control her opinions.

Her views of divine truth were very clear; she was an intelligent christian, and well qualified to give a reason for the hope that was in her; this was the consequence of her habitual perusal of the Sacred Volume, a practice which contributed to her steady perseverance in the christian course; for, doubtless, when a person's religion has its foundation in knowledge, instead of being fluctuating and short-lived, it will be permanent and abiding. She well knew the value and appreciated the advantages of public worship; her piace, therefore, was regularly occupied in the house of God, while her health permitted, indeed, her sentiments harmonized with those of the holy Psalmist when he said, "How amiable are thy tabernacles O Lord of Hosts," &c. In this respect she was very exemplary, and, of course, when a long and tiresome affliction confined her to her habitation, she frequently lamented the loss she sustained, and referred with much feeling to time when she had gone in company with her christian friends to the house of the Lord. Though for a long time past she has not been able to attend public worship, her attention to the duties of the closet and the exercises of private devotion have been unremitting, truly her "fellowship was with the Father;" thus her soul prospered, and she grew in grace; this was abundantly manifest by the delight she took in spiritual conversation. In her general demeanour she was not given to be obtrusive or loquacious; she was no gossip, and never meddled with other peoples concerns, on the contrary, she was retiring, and of a reserved disposition.

For the last few months of her life, she was unable to say much respecting her state, owing to her increasing nervous debility; but though her utterance became very indistinct, she gave satisfactory evidence that her faith was in lively exercise, and that the prospect of heavenly happiness was cheering to her mind. At the last interview the writer

had with her, nothing could exceed the attention and manifest delight with which she listened to some scriptural quotations respecting the heavenly state, and, especially, while he described the sufferings of the Redeemer, by faith in whose blood sinners are fitted to enjoy the society of the blessed, and to unite in their everlasting song of praise. In these circumstances she was perfectly tranquil and serene; no fear of death, or any doubt respecting her state, perplexed her mind: she died in peace. The solemn event was improved by Mr. Cheate, in a discourse from Psalm xvii. 15, "I shall be satisfied when I awake with thy likeness." Several of the aged members of this church have within a few months been taken to their rest; the united ages of five of them, amount to 360 years! O that these occurrences may lead survivors to be increasingly diligent in the work of the Lord; and may they at last enjoy the blessedness of those servants, who when their Lord cometh are found watching! G. C. B.

Mrs. ELIZABETH RICE, of Packer-ton, near Ashby de-la-Zouch, departed this life, March 23rd, 1836. She had been a very worthy and consistent member of the Baptist Church at Ashby, for upwards of thirty years. Her first husband, whose name was Andrews, was a farmer in good circumstances, living on his own estate; but unhappily, both for himself and his numerous family, he was much addicted to liquor, and not unfrequently brought upon himself and his domestics the greatest trials. Many a time, and almost at every hour in the night, in cold and rain, and frost and snow, this good woman has been seeking her husband, lest in his liquor some mischief should befall him; and with the greatest forbearance and kindness she would persuade him to return home. The writer of this article has more than once witnessed her christian forbearance on these trying occasions.

After the death of her first husband, her eldest son took the estate, and she gradually, especially in her last years, sunk into indigent circumstances. But her piety and resignation still remained conspicuous. She felt cheerfully patient and submissive to the will of God. She often said she knew she was a poor unworthy creature, and that she still had much more than she deserved. When any of her relatives who were in respectable circumstances were disposed to

assist her, often she evinced a modest reluctance at receiving their favours, and would hardly be persuaded to accept of little presents from her christian friends. While some of the poor among professing christians are loud in their complaints, and eagerly spread before you a catalogue of all their wants and sorrows, this good woman drew a veil over hers, to conceal them if possible from your view; and if you indicated that you still discovered them, she would labour to explain them away, and evince the most cheerful confidence in the goodness and providence of God. "Bless the Lord for his goodness, his goodness to me," she would say, "has been very great! O what a blessing to have comfort of mind; to know the Saviour, and to trust in him! O what a blessing to such a poor creature as I am! Ah! what could I do without my Saviour, he is all in all to my soul!

All my capacious powers can wish,  
In Jesus richly meet;  
Nor to my eyes is light so dear,  
Nor friendship half so sweet."

During her last indisposition, which, with some little intermission, continued a long time, she evinced the most cheerful resignation to the will of God; and even a willingness to depart and be with Christ, which was far better. Often she blessed the Lord that ever she was led to hear his word, and to receive the truth as it is in Jesus; and to enjoy that comfort and support that she found in her affliction. With what cheerful seriousness she talked to those who visited her in her dying illness: how tenderly she addressed her children: how she exhorted her relatives, and the neighbours who visited her, to be in earnest about religion; to attend to the things that belong to their peace, now, while it is to-day, lest by trifling and neglect they should at last be hid from their eyes. Her mourning relatives were addressed on the occasion of her funeral, from those well-known words of our Lord, Matt. xxiv. 44, "Therefore, be ye also ready: for in such an hour as ye think not, the Son of man cometh."

## INTELLIGENCE.

### REVIVAL AT SMARDEN.

(*Inserted by request of the Conference at Sevenoaks.*)

Dear Brethren,

Within the last year it has pleased the Lord, after a long season of gloom and discouragement, to pour out his spirit, and to revive his work in our church in a blessed manner. This happy change appeared to commence after the 31st of last May, a day which was set apart for revival services and a Missionary Meeting. The season was signally owned by God, and is still recollected with delight by all who were present—ministers and people from the different churches and congregations around, many of whom were not only with us, but cheerfully assisted in the exercises of the day. It was truly a day of the Son of Man—a pentecostal season. The good feeling which evidently influenced the minds of all who were assembled was found to progress during the passing hours of the day. About eight o'clock in the evening, our esteemed brother Lacey, who was expected to spend the day with us, arrived, and though weary and greatly exhausted by the journey of the day, addressed the numerous, attentive, and already excited assembly for about an hour, in describing the condi-

tion, and pleading the cause of the superstitious, degraded, and miserable population of the East. This affecting account and appeal produced a wonderful effect on the meeting, and added much improvement to the interesting day—"A day of heaven on earth," and one which must be long remembered with gratitude and praise. We were kindly assisted in the engagements of the opportunity by our dear brethren the Revds. Mr. Moulton, Elso, and Haymer; Mr. Jull (our very kind friend and helper in time of need), Mr. Cotton and Mr. Sedgwick, ministers of the Particular Baptist, the Independent, and the Wesleyan denominations. From this time things began to present a more lively and promising appearance; the members became more united, affectionate, and devoted; the halting became decided; the congregation increased, and an eagerness for the word and ordinances of the sanctuary was soon manifested. The consequence which speedily followed this gracious influence was that several were proposed as fit subjects for baptism and Christian fellowship; and such has been the continued concern and inquiry, that in about nine or ten months, it has been our happy privilege to witness the administration of that impressive ordinance

four times, attended with no ordinary degree of benefit and encouragement. On these occasions nineteen persons have been baptized, and sixteen of the number have been united to the church, the others being previously connected with other societies have continued that union. One pleasing circumstance in reference to those who have been brought into the good way is, that most of them are young and active, such as are likely to be very useful, especially in the Sabbath-school, which now presents them with a fine scope for the exercise of their talents, as it is wonderfully increased, and the children are regular and attentive, and some of them seriously inclined. Another circumstance, which tends to heighten our delight, and increase our thankfulness as a church and as individuals is, that seven of the candidates were children in the families of the two deacons and the pastor. That which rendered these events the most singularly striking, and made them appear more providential was, that they took place before the death of our dear friend, Mr. Joseph Hosmer, as an answer to the prayers which he had so perseveringly offered at the divine footstool, for the conversion of his children, and a revival of true religion in the church; and he saw it, and as his end was drawing near, he seemed prepared to adopt the language of good old Simeon, his heart's desire being granted him. For these things we are blessing God and taking courage, especially seeing, as we do, the Lord is still at work amongst us, the congregation every Sabbath increasing, and souls impressed with the importance and necessity of true godliness as the one thing needful. O, brethren, do pray for us, and counsel and help us, in any way that may be practicable, and we will not forget you, and the causes with which you are more immediately connected.

Signed, in behalf of the church,  
THOS. ROBE.

#### THE BAPTIST UNION.

At the meeting of this Union held in London, May 3, 1838, it was resolved:

"That this Meeting, in common with the Missionary Societies of our own denomination, and various other bodies of Christians, regards with feelings of unqualified dissatisfaction and regret the connexion subsisting between the British Government in India and the idolatrous

institutions of the country; that they have seen with renewed sorrow the manner in which the subject has been recently treated by the Directors of the East India Company; that they cordially sympathize with those enlightened and benevolent individuals by whom it has been repeatedly pressed upon the attention of the proper authorities, and would respectfully urge them to a continuance of their efforts; and that they earnestly invoke the Christian public of the British empire to arouse itself to those loud and united expressions of determined hostility to the evil, which, under God, cannot fail to issue in its ultimate annihilation."

Moved by the Rev. J. H. Hinton, of Devonshire-square; seconded by W. Groser, of Maidstone:—

"That the demand made by the Scottish Kirk for an endowment to her Ministers out of the national revenues, is viewed by this Union with apprehension and alarm; since it is not merely, after the manner of all Church Establishments, a violation of the law of Christ and the rights of conscience, but an unjust and vexatious application of the public taxes, and the first of an avowed series of encroachments, of which, if one be permitted, no man can foresee the extent, or assign the limitation."

Moved by the Rev. Charles Room, of Portsea; seconded by the Rev. James Edwards, of Nottingham:—

"That this meeting regards Colonial Slavery, under every modification, as hostile to the British Constitution, repugnant to the dictates of humanity, and utterly inconsistent with the spirit and precept of the Gospel; and therefore feel constrained to express their deep abhorrence of the same, and their determination to aid the efforts which are now making to effect its entire destruction. That it is the full conviction of this meeting that the Act of Abolition passed by the British Legislature in 1833, has been in innumerable instances perverted into an engine of oppression and cruelty. That it is the deliberate opinion of this meeting that no Act short of complete, unconditional, and immediate emancipation, can meet the claims of justice, humanity, and religion; and they therefore most earnestly and emphatically call upon the members of the Baptist Union generally, and upon their ministerial brethren especially, to aid the exertions at present making by the friends of the negroes to terminate forthwith the Apprenticeship system."

## THE NEXT ASSOCIATION

Will be held at Queenshead, near Halifax. It will commence on Tuesday evening, June 26th, at six o'clock.

On Wednesday morning at half-past ten, brother Pickering, of Nottingham, is expected to preach, when a collection will be made for the academy. In the afternoon the Foreign Missionary Meeting will be held, to begin at two o'clock; and in the evening a public prayer-meeting will be held, to begin at seven o'clock.

On Thursday evening, at half-past six o'clock, brother James Taylor, of Hinckley, is expected to preach, when a collection will be made for the Home Mission.

The Inn, is the Old Queen's Head, Mr.

John White. Conveyances will be sent down on Tuesday afternoon, to the Swan Inn, Halifax, to bring up the luggage. Tea will be provided in the School-room.

## MALTBY AND ALFORD GENERAL BAPTIST CHURCH.

On Friday, April, 13th, 1838, Mr. Willows Farron, of Strubby, was ordained to the office of deacon, in the Maltby branch of the above Church. On this occasion, Mr. Cameron, of Louth, preached an excellent sermon, from 1 Timothy, iii. 13; and, afterwards, joining with Mr. Kiddall (the pastor of the Church) in the laying on of hands, offered the ordination prayer.

## SPAIN.

## IMPRISONMENT OF A BIBLE AGENT.

RECENT letters from Madrid announce the incarceration of Mr. George Barrow, agent for the British and Foreign Bible Society, under the authority of a warrant of the political chief of Madrid, for selling copies of the Scriptures printed at Gibraltar—there being no means of having them printed without a licence in any town or city in Spain. This event roused the indignation of Sir George Villiers, who was treated with gross disrespect by the authorities upon complaining of such an outrage against the liberty of a British subject. His Excellency's notes relative to this affair so alarmed Count Ofalia, that an order for the liberation of Mr. Barrow was made at the Cabinet Council; but that gentleman declined leaving the prison before receiving satisfaction for the injury he had sustained. The clergy are up in arms against Mr. Barrow, whom they regard with intense horror; like the Ephesian artificers, they tremble for the interests of the craft.—*London Paper.*

## POETRY.

## THE MYSTERIES OF PROVIDENCE.

Where'er I turn my eyes around,  
What mysteries do I hourly see!  
Mild *virtue* bleeding on the ground,  
Wrapt in the rays of poverty,  
And *vice*, with countenance seeming glad,  
In gold and purple garments clad.

Is this a God-forsaken world?  
Are all distinctions merged in night?  
Has order, into chaos hurl'd,  
For ever fled beyond the light?  
Or does the God who rules the skies,  
Delight to hear creation's sighs?

No; mysteries may prevail around—  
Enigmas meet us every where—

While illa on illa spring from the ground—  
But God—the Almighty God is there:  
And rules amid each hostile strife,  
And works the wildest storms of life.

*His* purposes are ripening fast;  
Each hour evolves *His* vast designs,  
And all things will be plain at last,  
Recorded in the clearest lines;  
And virtue then shall shine on high,  
While vice, accurs'd, shall pine and die.

Take comfort then, ye sons of grief!  
Rejoice, ye daughters of distress!  
For God will soon afford relief,  
And all your grievances redress;  
And to the vast creation deal,  
In perfect justice, woe or weal.

*American Paper.*



# MISSIONARY OBSERVER.



## MEMOIR OF LOCKSHMEEBIE.

*Concluded from page 195.*

Early on Wednesday morning, she called out to her husband that she wished to bathe, for that her body was burning hot. She then bathed, and took a little congee to drink. Then Padree Lacey came and felt her hand, and said, "This is the cholera," and gave her some medicine, which she was unwilling to take, observing, "I shall not stay long;" she soon rejected it, and the disease went on. We carried her into her sleeping apartment, and laid her on her mat, yet the disease rapidly proceeded. Padree came again, and gave her more medicine, yet she grew very weak and very ill. She said to Padree Sabib, "Pray for me!" He did so, and into the Lord's hands committed her. To the Christian brethren and sisters she said, "My son Sodanunda, and my daughter Bochanabie, I commit, under God, to your care, for I shall not survive to care more for them." At this time she became very thirsty, and some brandy and water was given to her to drink. Padree now said, "Ram Chundra, my brother, thy companion will soon leave thee!" so that now grief as a torrent burst in upon us by these words, and we were overwhelmed. More cholera medicine was given her, and being very thirsty, she drank congee. When her thirst had subsided, she was asked how she felt in her mind, to which she replied, "that her heart was with the Lord, and she was quite happy." Her mind now again wandered, but soon she recovered and exclaimed, "O how happy I am!" Sodanunda read a portion of the Scriptures to her, the New Testament, when she said, "My Saviour is in heaven; I know him! He will save me! I am not afraid, but willing to depart!" Now she became unable to say much, and her body became cold, yet, afterwards, through the virtue of the medicine which had been given her, her symptoms relaxed, and she appeared much better.

This improvement lasted not long, for presently her eyes turned upwards and became fixed. She was unable to speak, but lifted up her hand to intimate that she was happy. In the afternoon, the Padree, and Gunga Dhor, and other Christian friends came, and while they were praying her spirit departed. We were now thrown into excess of grief, for I said, "To whom shall I call, saying, O mother of my Sodanunda!" and Sodanunda said, "To whom shall I now call, saying, O mother!" and Bochanabie cried and said, "In grief to whom shall I now call and say, O mamma, mamma!" But the Padree remained and consoled our minds, and settled our grief. Next morning we put her into a coffin, and Gunga Dhor bringing a hackery, we conveyed her to the burying-ground. There were there the three Padrees, and the native brethren, and after worship we put her body into the grave.

Thus lived, and thus died, Lockshmeebie. She was a good mother to her children, instructing them in the word of God. She was a good neighbour, for she sought the good of all around her. But more especi-

ally was she useful to the native Christian females. She was diligent in her household, and, as far as her abilities extended, compassionate to the widow, the fatherless, and the poor. In her religious duties she was faithful and constant. In prayer she had an excellent gift, and used to pray in her family and closet with great punctuality. She grew daily in the knowledge and experience of the word of God. At public worship she was always present, and the first that was ready to go. When even the people around heard of her death, they placed their hands on their foreheads and exclaimed, "Ah! Ah!" for they all respected her.

On the next Lord's-day, Padree Lacey preached her funeral sermon, in Ooriya, from Ezekiel xxiv. 16. "Son of man, behold I take away the desire of thine eyes with a stroke." By this sermon the minds of all were benefited, and we could be no longer sorry.

Lockshmeebie was thirty-five years of age when she died.

Thus have I written the history of Lockshmeebie. She is taken from me! she is taken before me! but the Lord has judged well; yet it must be so, because he is merciful, and therefore will I for ever and for ever, praise the Lord!

### ANOTHER MISSIONARY ACCEPTED.

MR. WILKINSON, of Wisbech, now a student at the Wisbech academy, has been unanimously accepted by the Foreign Missionary Committee, to go as a missionary to Orissa. The opinion of some eminent physicians is, however, to be taken, as to the suitability of his constitution for an oriental climate.

### MISSIONARY MEETINGS.

**BASFORD.**—On the evening of the 9th of April, 1838, a Missionary Meeting was held in the General Baptist Chapel in this populous village. Mr. Pickering presided, and delivered a very serious and searching address. He was followed by Messrs. Stocks, of Castle Donington; Pike, of Derby; and John Goadby, Missionary. Mr. Hunter concluded with prayer. Mr. John Goadby preached the introductory sermons on the preceding day.—Collections not known to the writer.

**CROWLE.**—Mr. Stocks preached in the General Baptist Chapel in this place, in the afternoon, April 11th, and in the evening a very lively and interesting Missionary Meeting was held. Mr. Stocks was called to the chair. He addressed the congregation at considerable length, and was succeeded, very efficiently, by Messrs. Fogg, of Retford; Tyers, (Primitive Methodist); Heaton; Goodliffe, of Kirton; John Goadby; and Withington, (Wesleyan).—Collections, £2, 8s.

**BUTTERWICK.**—Similar services were held in the ancient General Baptist Meeting-house at Butterwick, on the 12th of April. Mr. Stocks preached in the afternoon. In the evening the Missionary Meeting was held, when suitable and telling speeches were delivered by Messrs. Goodliffe, Fogg, Heaton, Stocks, and Goadby.—Collections, £2, 17s. 6d.

**KIRTON.**—On Good Friday, April 13th, Missionary and Revival services were held in this town. In the forenoon, Mr. Fogg delivered an appropriate discourse. In the afternoon, the annual Missionary

Meeting was held. Mr. Goodliffe, the minister of the place, presided. The chapel was thronged with an attentive audience, when animated and impressive addresses were delivered by Mr. Stocks, (once the minister of the place), Mr. Lloyd, (Independent), Mr. Fogg, and Mr. John Goadby.

Another public meeting was held in the same place in the evening, to promote the cause of religion at home. Mr. Goodliffe again presided; when suitable portions of hymns were sung—three brethren engaged in solemn and fervent prayer—spirit-stirring speeches were delivered, and heart-searching appeals made, to the various classes of the crowded congregation, by Messrs. Fogg, Stocks, and Goadby. It is hoped that good effects will be seen hereafter.—Collections, including £1, 15s. collected by Mrs. and Miss Parkin, amounted to £8, 16s.

LINCOLN.—On the 16th of April, a Missionary Meeting was held in the ancient General Baptist Chapel in the City of Lincoln. Owing to several concurring causes, the congregation was not so large as could have been desired; it was, nevertheless, a good meeting, and may tend to benefit the General Baptist cause here, which seems to be slowly rising. Mr. Goodliffe prayed; Mr. Wright, minister of the place, presided; and Messrs. Stocks, Craps, (Particular Baptist), Berghn, (Independent), and Goadby, pleaded the cause of the perishing millions who sit in darkness, and in the region and shadow of death. Mr. Gladstone concluded with prayer. Mr. Goadby preached in the above place on the preceding day.—Collection, £4, 5s. The presence and addresses of Mr. Goadby, added greatly to the interest of all the meetings.

## LONDON MISSIONARY SOCIETY.

### DEPARTURE OF THE MISSION SHIP.

The purchase and fitting up of a ship to be employed in the service of missions, is, in itself, so novel and interesting an event, that we cannot deny ourselves the gratification of inserting the account of it, furnished by the directors of the London Society, under whose auspices it has been sent forth.—

“AN important result of the eminent success which, under the Divine blessing, has long attended the labours of our brethren in the South Sea Islands, is the decided encouragement which it offers, and the strong additional obligation it imposes to extended efforts in that part of the world. Within a circle of many hundred miles, of which Tahiti may be regarded as the centre, the idolatry of the natives has been annihilated, human sacrifices and infant murder have ceased, the use of letters has been introduced, and education advanced, churches have been gathered, and from them the knowledge of the truth has spread to the regions round about. The inhabitants are rising in the scale of nations; order, industry, and comfort, abound in their settlements; commerce and navigation are increasing on their shores; and they number among their temporal blessings a written language, a free press, a representative government, courts of justice, written laws, and useful arts. All these are the fruits of missionary labour; they have followed the introduction of the Gospel; and they stand inseparably connected with the fact, that multitudes have received the

truth in love, and that the truth has made them free. No individual, whose heart beats with the love of Christ and of his fellow-men, can contemplate these delightful results without earnestly desiring that the inhabitants of the unnumbered islands and groups in the Pacific, still heathens, should enjoy the same invaluable blessings, and be added to the dominion of Him whose right it is to reign.

“It will be remembered that, in October last, the friends of the Society assembled in Exeter Hall to take leave of our brother, the Rev. John Williams, and the Missionaries who were to accompany him on his return to the South Seas. In a statement which was read upon that occasion, respecting the progress of the South Sea Mission, and the objects contemplated by Mr. Williams in returning to the field of his labours, it was mentioned, that after aiding in reinforcing the Missionary Stations which have long been destitute in the Society Islands, and rendering the assistance required in the Navigators, Mr. Williams purposed to undertake an extensive exploratory voyage among the groups of islands to the north-west, lying between the Navigators Group and New Guinea, with the view of ascertaining the state and disposition of their inhabitants, and settling among them a number of native converts from the original Mission Stations. On subsequent consideration, it appeared to the Directors, in conjunction with Mr. Williams, that the accomplishment of this object, as well as the interests of the existing Missions in the South Seas, would be essentially promoted by the use of a ship exclusively devoted to these purposes; and an appeal was consequently made to the friends of Missions for special aid towards the purchase of a suitable vessel. This appeal was speedily responded to in a most generous manner. Mr. Williams visited several parts of the kingdom to afford to all interested in the undertaking an opportunity of contributing to its furtherance; and at every place where he invited attention to the subject, the plan was cordially approved of, and liberally assisted. By his personal representations in the metropolis, Mr. Williams also received many large contributions, among which may be mentioned, as a circumstance equally auspicious and unprecedented in connexion with the missionary cause, a donation of £500 from the Hon. the Court of Common Council of the City of London. To this distinguished Corporate Body, Mr. Williams made a personal and special application; and so convincing were his statements of the advantages of missionary labour to British Commerce, (on which ground only the Common Council could, in their Corporate capacity, entertain such an application,) that the grant was made with scarcely a dissentient voice.

“We have not the means of furnishing a minute detail of all the circumstances connected with the progress of this interesting measure, or of separately noticing the numerous instances of christian liberality which it elicited, nor do we believe it necessary, for few events have occupied so large a portion of the attention of the friends of Missions. Abundant resources were supplied, including contributions from quarters the most various, from the friends of commerce and of science, of religion and humanity, and of all ranks and classes, from some of the most illustrious peers of the realm, to the humblest mechanic who la-

hours for his daily bread; and out of the fund thus formed, the Directors purchased the *Camden*, a vessel of 200 tons burden.

“ On the purchase being concluded, every requisite arrangement for the safety of the vessel and the comfort of the passengers was made as speedily as circumstances would permit. The control of the ship is vested in Mr. Williams on behalf of the Society. Captain Morgan, a gentleman of approved character, both as a mariner and a Christian, is engaged to navigate the vessel; with a mate and crew, of whose steadiness and sobriety satisfactory assurances were received previous to their acceptance. Some of them, it is believed, are truly pious men. After being thoroughly repaired and fitted for the voyage, the vessel was moved on the 9th of April from the West India Dock, where she had been visited during the preceding week by vast multitudes of friends of Missions, and distinguished individuals interested in the important enterprise in which she was to be employed. On the same day the *Camden* sailed to Gravesend, there to receive the Missionaries on board, and thence to take her final departure.

“ The movements, of which a brief outline has now been presented, will sufficiently account for the protracted stay of Mr. Williams in England, after the meeting in Exeter Hall. On the latter occasion, only a part of the brethren accompanying Mr. Williams on his return, were present. In accordance with the desire of numerous friends, another meeting, at which Mr. and Mrs. Williams, and the whole of the Missionaries and their wives were assembled, was held in the Tabernacle on the 4th of April. The spacious building was crowded to excess, and the services of the evening were marked with more than ordinary interest and solemnity. W. Bateman, Esq., presided; the Rev. Dr. J. P. Smith, Messrs. Ellis, John Clayton, Campbell, Williams, George Clayton, Manuering, and Jones, engaged in the services. The church and congregation assembling in that place of worship embraced the opportunity of presenting to Mr. Williams a number of valuable books, as a testimony of their Christian affection.

“ On Sabbath evening, April 8th, a Missionary service was held at Barbican chapel, and was closed by the Missionaries and friends present uniting around the table of the Lord, in commemoration of his dying love. Another meeting, for special purposes, was held at the Mission-house on the following day, at the conclusion of which the Missionaries were once more commended, in earnest supplication, to the guidance, protection, and blessing of Him who ever liveth to intercede.

“ On the 11th of April, as previously arranged, Mr. and Mrs. Williams and their companions, accompanied by the Directors and friends of the Society, to the number of about four hundred, proceeded to Gravesend in the City of Canterbury steam-vessel, engaged expressly for that purpose. The steam-vessel left London Bridge at 10 o'clock. At that hour the wharfs and the adjacent side of the Bridge were crowded with the members of the Society and friends of the Missionaries; and when our brother, Mr. Williams, waved his hand to bid them farewell, as the vessel started from the wharf, the Missionaries were cordially cheered by the multitudes who had assembled to witness their departure, and to testify their interest in the important enterprise. The period occupied in passing down the river was one of strong and

mingled feelings to the brethren and sisters who were thus commencing their voyage, as well as to those who were accompanying them to the ship. The day was remarkably fine, and the appearance of surrounding objects such as, on ordinary occasions, would have attracted attention and imparted pleasure; but they were comparatively unheeded, and on the objects of deep solicitude on board, all thought and feeling seemed to be concentrated. As the vessel approached Gravesend, the Missionaries and their wives assembled on the after part of the deck, and the friends on board took leave of them individually, sharing with them most affectionately the solemn feelings of the trying hour. On joining the Camden, the following farewell hymn, prepared for the occasion, was sung by the friends assembled on the deck of the steam-vessel :—

BOUND for the Southern Seas,  
A bark is leaving home ;  
Her canvass swells upon the breeze,  
Her prow divides the foam,  
Impatient of delay ;  
And weeping friends are there,  
A long, a last farewell to say,  
To breathe the parting prayer.

Go, ' Messenger of Peace !'  
Richer than argosies ;  
Thou bearest tidings of release  
To lands of other skies.  
Sad is the parting word,  
Though duty reconciles ;  
Yet go, thou Servant of the Lord,  
For, in those sun-lit isles,

Hearts for thy coming burn,—  
Their father and their friend :—  
Their prayers and ours, for thy return,  
Shall to ONE THRONE ascend.  
And if thy last look fall  
Sad on thy native shore,—  
If friends that see thee part, like Paul,  
' Shall see thy face no more,'—

Yet shall thy spirit be  
Strong, trusting in the Lord.  
' Who leaveth home or friends for me,  
Is not without reward.'  
Servant of God, farewell !  
Long be thy course, and bright !  
Till friends, who here must parted dwell,  
All in one fold unite.

E. R. C.

" An appropriate prayer unto him who rules the winds and the sea was offered by the Rev. Thomas Jackson, after which our brethren and sisters proceeded to the Camden.

" The final separation was intensely affecting. Few were able to restrain tears of sympathy and affection on behalf of those on whose faces many, doubtless, looked for the last time on earth. The manly feeling and Christian fortitude of our honoured brother, Mr. Williams, were evidently exercised to the utmost; and in severing from a dear child, whom he has left in England, his parental sensibilities, and those of his devoted partner, underwent a most painful trial, which it was impossible to witness without the deepest commiseration. Some of the younger Missionaries and their beloved companions, called to endure a trial totally new in their experience, were powerfully affected; but the greater number sustained it apparently with comparative firmness and serenity. But all stood deeply in need of the reviving considerations identified with the object for which they were going forth, and of the consolations afforded by the divine promise, "Lo, I am with you always." To these, many sympathizing friends endeavoured to lead their minds, and not without a visible cheering, grateful, and tranquillising effect. In a few moments the vessels parted company—the Camden, having weighed anchor, gave her canvass to the wind, and proceeded on her voyage. For a few miles she was accompanied by

the City of Canterbury, sometimes close enough to hail or speak. Farewell words and blessings, or parting salutations, were thus repeatedly exchanged, much to the comfort of the Missionaries, until the Canterbury directed her course back towards London, when the ship, conveying our beloved brethren and sisters to the distant islands of the Pacific, followed by many a heartfelt prayer and fervent benediction, was quickly out of sight.

"The names and destinations of the brethren who have sailed in the Camden are as follow :—

"The Rev. John Williams and Mrs. Williams; the Rev. George Charter, with Mrs. Charter, appointed to Raiatea. The Rev. Charles Green Stevens, with Mrs. Stevens; Rev. Thomas Joseph, with Mrs. Joseph; and Mr. Joseph Johnson, Normal Teacher, appointed to Tahiti. The Rev. William Gill and Mrs. Gill; Rev. Henry Royle and Mrs. Royle, to Rarotonga. Rev. William Day and Mrs. Day; Mr. John Bettridge Stair, Missionary Printer, and Mrs. Stair, to the Navigators Islands; and Rev. Robert Thomson to the Marquesas. Mr. John Williams, junr., and Mrs. Williams, have also embarked in the Camden.

"No one, who cherishes an attachment to the sacred cause of Missions to the heathen, can contemplate the departure of our beloved brethren without the most lively, grateful, and hallowed interest. England stands pre-eminent among the nations of the earth as a maritime power. Her ships of war have made the sea her own, while her ships of commerce go forth and return laden with the produce of every clime. But never, since the departure of the Duff, has a vessel left our shores under circumstances and for objects entirely similar to those which have marked the departure of the Camden. Not one has ever before departed from our coasts as an offering wholly consecrated unto the Lord, and designed alone as an instrument for the promotion of his glory, and the extension of his kingdom on the earth, a messenger of peace from the Churches, bearing tidings which shall issue in 'glory to God in the highest, and on earth peace, good will toward men.'

"The augmented supplies which the operations of the Society, extended to a degree unprecedented during any former period of its history, now require, will, we feel persuaded, be cheerfully provided by those to whom the Lord has given the ability to contribute towards the furtherance of this holy enterprise; and fervent and persevering will be the prayer from many a holy band, from many a domestic circle, and many in hallowed retirement, that the winds and the waves may have charge of our brethren, that they may reach their destined port safely, that the way may be prepared before them among the heathen, and the multitudes of the isles, through their instrumentality, be converted unto God."

## ANNIVERSARIES OF RELIGIOUS INSTITUTIONS.

BRITISH AND FOREIGN BIBLE  
SOCIETY.

THE thirty-fourth anniversary of this noble Institution was held at Exeter Hall

on Wednesday, May 2nd. The attendance, as usual, was of the highest respectability.

Lord Bexley took the chair.

The Rev. A. Brandram, one of the

Secretaries, then read an abstract of the Report. It stated, that during the past year the circulation of the Scriptures abroad had increased. Though at home it had been somewhat diminished, still it was very considerable. The pecuniary resources had not swelled to quite so large an amount as during the last year, but the regular and free contributions had decidedly increased. Unbroken harmony had characterised its proceedings. It then detailed, at very great length, the operations of the Society in various parts of the world. The Report of the 21st annual meeting of the American Society had been received, from which it appeared that it was proceeding with untiring zeal. Its receipts during the past year amounted to 90,578 dollars. Its issues, 260,240 copies, making a total, since its commencement, of 2,195,670 copies. The receipts of the Society, during the past year, amounted to £97,237 ls. 11d., £31,892 16s. of which had been received from the free contributions of auxiliary societies. The expenditure amounted to £91,179 14s. 11d. The issues from London had been, during the year, £369,764 copies of the Scriptures, from foreign depots on the continent 224,634, making the total issues from the commencement of the Society, 10,888,843. Seventy new auxiliary Societies had been formed within the last twelve months, which increased the number of auxiliary and branch Societies and associations in the United Kingdom to 2372; in the colonies, &c., to 265. The report then concluded by a powerful and eloquent appeal for still increased efforts on the part of the members of this Society.

The claims of this excellent Society were urged by the Bishop of Chester; the Bishop of Norwich; Rev. Dr. Henderson; Rev. Merle D'Aubigny, from Sweden; Andrew Stephenson, Esq., of the United States; Rev. J. Birt, of Manchester; Lord Teignmouth; Yagoube Asand El Kehayer, a gentleman from Greece, attired in his native costume; Rev. Mr. Daly, from Ireland; Rev. Robert Newstead, a Missionary formerly of Ceylon; Rev. J. W. Cunningham; — Dudley, Esq.; Sir Thomas Dyke Ackland, Bart, M. P.; and Edward Baines, Esq., M. P.

The following was the chief resolution:—

“That this Meeting, having learned from the statements of the Report that the opportunities for circulating the

Scriptures have been continued, and even considerably increased, in some countries in which the christian faith is indeed professed, but in which the Scriptures are little known; and that the prospects for the future are full of encouragement, especially in the East; feel it a solemn duty to recognise the good hand of God, and to call upon its friends, in humble dependance upon his blessing, to continue their exertions.”

#### RELIGIOUS TRACT SOCIETY.

The Thirty-ninth Anniversary of this catholic Institution was held at Exeter Hall on Friday evening, the 4th of May. The large room was crowded by a most respectable audience.

Samuel Hoare, Esq., took the chair.

The Rev. Mr. Monro then rose to read the Report, which referred to the operations of the Society in China, Malacca, Penang, and Java, and the grants made for the publication of religious tracts. In Burmah, the paper sent out by the Society had been found most useful; but though the Missionaries had three presses continually at work, they could not meet the demands of the natives for religious tracts.

The Society has made a special grant of £1,000 for the publication of books for native Christians in India, and for supplying with libraries the Colleges established by the Calcutta Committee of Public Instruction; in addition to which, £1,678 had been voted to the different Societies labouring in that country.

Upwards of 116,000 publications have been sent to Australia, and the missions in New Zealand have been supplied with printing paper. The Rev. John Williams, on his departure for Polynesia, received from the Society 24,000 copies of ten works for young people in the Tahitan and Karotong dialects.

The Society has continued its efforts for South Africa, Madagascar, and Spanish America. Upwards of 80,000 tracts have been sent to the West Indies, and 216,632 to the British American Colonies. In France, a variety of useful works are in progress, particularly a Commentary upon the Scriptures, and translations of Dr. Wardlaw's Lectures on the Socinian Controversy, the Life of the Rev. Henry Venn, and the Reformed Pastor. In Spain and Portugal, a considerable number of tracts have



been distributed, and the Societies in Germany and Russia are actively engaged in the diffusion of scriptural truth.

The grants made to Scotland, Ireland, and other home objects, amount to 2,075,168, in addition to 513 libraries of the Society's works voted to Day and Sunday Schools, Union Houses, and other important objects. The publications circulated during the year amount to 15,939,567. The total benevolent income of the Society is £5,721, 18s. 10d.; its grants £8,184, 9s. 9d.; being £2,462, 10s. 11d. beyond the amount of such benevolent income. The sales in the year were £49,284, 9s.; the Society's total receipts £62,054, 9s. 2d.

The following gentlemen moved or second resolutions:—

Rev. James Haldane Stewart, of Liverpool; Rev. Dr. Steinkopff; Rev. Merle D'Aubigny; Rev. J. Woodwark, Secretary to the Church Missionary Society; Rev. W. H. Medhurst; Chou Tek Long; Rev. Henry Vachell, from Canada; Yagoube Asaad El Kehaya; the Hon. and Rev. Baptist Noel; Rev. Robert Ainslie; Rev. Robert Newstead, Wesleyan Missionary from Ceylon; and Rev. — Vance.

One of the *resolutions* was,

"That this Meeting has heard with much pleasure that the Society continues to promote the diffusion of divine truth in China, and the neighbouring nations, and trusts that the opposition of the local authorities will, ere long, cease, and the word of the Lord have free course and be glorified."

#### WESLEYAN MISSIONARY SOCIETY.

The Society held its Annual Meeting on Monday, in Exeter Hall, which was early crowded to excess.

At eleven o'clock, the Rev. Edmund Grindrod, President of the Conference, gave out the verses of the hymn beginning, "From all that dwell below the skies,"—after which he engaged in prayer.

Mr. Hardy took the chair.

The Rev. Dr. Bunting read the report, which, though a mere abstract of the Society's proceedings, occupied nearly two hours. It furnished most interesting details of the Society's operations. The principal or central stations occupied by the Society in various parts of the world are 186. The missionaries are 317; 86

of whom are employed in the West India colonies. The total number of communicants on the mission stations, according to the last regular returns, is 66,007, being an increase of 4,204 on the number reported last year. This total does not include the number under the care of the missionaries in Ireland. The returns of the children and adults in the mission schools are as follows:—Ireland and other European missions, 5,343; India and Ceylon, 6,512; South Sea missions, 9,881; South Africa, 2,145; Western Africa, 1,365; West Indies, 16,946; British North America, including the Chippewa and Mohawk Indians, 7,088; total, 49,280: being an increase of 2,174 on the number reported last year. The ordinary income of the Society for the past year had been £73,875—an increase of £5,891.

The *speakers* at this meeting, were Edward Baines, Esq., M. P. for Leeds; Rev. James Parsons, of York; Lord Viscount Sandon; Rev. John Hawtrey; Rev. Peter Jones; Rev. Edward Fraser; George Finch, Esq.; Henry Pownall, Esq.; Rev. Benjamin Clough, from Ceylon; Viscount Bernard; Hon. and Rev. Mr. Bernard; Rev. Thomas Waugh, from Ireland; Rev. Robert Newton; Rev. George Steward; Joseph Carne, Esq.; Dr. Bunting; Rev. Mr. Waterhouse; Thomas Sands, Esq.; Thomas Marriott, Esq.; Rev. Edmund Grindrod, President of the Conference; and Thomas Farmer, Esq.

The following very important *resolutions* were adopted:—

"That this meeting, while contemplating with great satisfaction the operations of the Wesleyan Missionary Society in many other parts of the world, regards with peculiar interest the mission lately undertaken to the dark and cannibal population of the Fejee Islands;—the proposed reinforcement of the important mission in New Zealand, and the measures in progress for the religious instruction and benefit of the Indian tribes of British North America;—and that these holy enterprises are specially recommended to the generous support of the Christian public, the fact being now ascertained, that the gratifying increase of the Society's regular income, has been more than counterbalanced by the unavoidable increase of its expenditure, so that, without a farther and very considerable addition to its annual receipts, its actual operations cannot be maintained on their present scale, nor those new

enterprises be prosecuted for which such pressing applications are constantly made, and which the moral wants and miseries of the world so imperatively require."

"That while this meeting fully recognises the principle that Missionary Societies, as such, should concern themselves, directly and primarily, with the spiritual and eternal interests of those for whom they labour,—it cannot wholly overlook the fact, that serious obstacles to the success of Christianity are sometimes found, in close connexion with external and secular circumstances; and that, on this ground, the meeting expresses its earnest desire, that prompt and effectual measures may be adopted for the abolition, in British India, of all regulations or usages by which the sanction or encouragement of British functionaries is practically and virtually given to the idolatries and superstitions of the heathen;—that no scheme of colonisation in New Zealand may receive the approbation of our government, or legislature, which shall tend to obstruct or counteract the influence of missionaries among that noble race of men;—that the vital question respecting the legislation of negro marriages, past as well as future, solemnized by missionaries, may be forthwith authoritatively settled;—and that the just claims and rights of the converted Indians in Upper Canada may be effectually protected, and their lands and settlements duly secured to them, and to their children, without molestation or interruption."

#### CHURCH MISSIONARY SOCIETY.

The Thirty-eighth Anniversary Meeting of this Society was held on Tuesday, the 1st May, at Exeter Hall. The hall was crowded; amongst other distinguished persons on the platform were the Marquis of Cholmondely, the Earl of Chichester, Lord Mountsandsford, the Bishops of Chester and Ripon, the Dean of Salisbury, Sir George Rose, Rev. Messrs. Cunningham, Snow, &c., &c. At eleven o'clock the Earl of Chichester took the chair. At his left hand sat a foreigner in Turkish costume. The Rev. Mr. Jowett commenced, by invoking the Divine blessing on their proceedings.

The Earl of Chichester in the chair.

The Rev. Mr. Jowett read the Report. Since their last Anniversary, the income of the Society in donations, subscriptions,

contributions from Associations, and legacies, had amounted to £83,447. The Society's income during the preceding year had been £71,727, being an increase in this year of £11,720. The Society was becoming daily more and more spread throughout the country, for the increase in donations had amounted to nearly £2,000; legacies, £4,000; contributions from associations, £7,000. Great as was the increase in the past year, it had been exceeded by the expenditure, which amounted to £86,540. This large outlay has been occasioned by the sending out twenty-five more missionaries than had been sent out since the formation of the Society. In West Africa a new missionary who had been sent out, had met with a most favourable reception. From South East Africa, the Rev. Mr. Owen had transmitted the most favourable accounts of the progress of the mission. In the Zoolu country, the king had at length been induced to give the missionaries a most favourable reception, and had, with several of his people, heard the missionary preach, through an interpreter, Jesus and the resurrection. In the Mediteranean mission, and in those of Asia Minor, Calcutta, and Northern India, the accounts of the progress of the Society were most favourable. In mentioning the statements transmitted as to the Madras and Southern India mission, the Report expressed the deep regret which the committee felt at the loss sustained by the Society in the death of that excellent prelate, bishop Corie, to whose usefulness they were much indebted for promoting the objects of the society. In Madras, as in other parts of India, there had of late sprung up an extensively increased desire amongst the people for the benefit of education. In Tinnevely, the committee regretted to state, there had arisen some differences and troubles which had tended to retard the missionary progress; but still, notwithstanding, it had pleased Almighty God to bless the labours of some, by the addition to the faithful there of 200 from heathenism. From the Bombay and Western India Mission, the excellent bishop of that district had forwarded the most favourable accounts. The Report next stated that the committee had presented memorials to the Directors of the East India Company, and also to the Board of Control, respecting the abolition of the pilgrim-tax, and there was reason to hope that these applications would be attended with a favourable result. In Ceylon, the mis-

sion had derived most important advantages from the increased knowledge, experience, and ability of the native agents. In China, the committee regretted to state, that the systematic opposition of the Chinese Government, had created great obstacles to the progress of the mission. In New Holland, some obstacles had arisen, as also in New Zealand, from intestine wars among the aborigines. In the West India mission, the committee had to acknowledge the receipt of £1,000 from Government, towards the promotion of negro-education; yet the Society had to expend immense funds in following up that object. In Jamaica, they had six missionaries and twenty-five catechists; and their exertions had been blessed with very great success. The North-western American mission, had received signal proof of the divine aid on its labours. In conclusion, the Report stated, that the committee, in surveying the different missions in connexion with the Society, had to rejoice and give glory to God for the success with which, on the whole, he had been pleased to bless their labours.

The *speakers* were the Bishop of Chester; Rev. Monsr. Merle D'Aubinge, President of the Theological School of Geneva, and the chief of a deputation from the *Societes Evangeliques* of Geneva and Paris; Bishop of Ripon; Rev. J. W. Cunningham, Vicar of Harrow; Marquis of Cholmondeley; Hon. and Rev. B. Noel; G. Finch, Esq.; Rev. Hugh Stowell; Rev. Samuel Gobat, missionary from Abyssinia; Yacoub Arnad El Kehaya, from Syria; and Rev. William Jowett.

The following was one of the *resolutions* :—

“That while this meeting notices with mingled feelings of gratitude and deep responsibility the augmentation of the Society's income, and regard it as a token of increasing missionary spirit in the Church of England, it is anxious to witness yet further manifestations of this spirit in the offers of clergymen, and other persons of superior education, as candidates for the high and holy office of a missionary.”

#### BAPTIST MISSIONARY SOCIETY.

The Annual Meeting of the subscribers and friends to this valuable Institution was held at Finsbury Chapel, on Thursday, the 3rd of May. The

attendance was much larger than has been witnessed on any former Anniversary.

C. Lushington, Esq., M. P., was called to the chair.

The service having been commenced by singing, the Rev. Israel Saul supplicated the Divine presence and blessing.

The Rev. John Dyer then read the Report. It was stated that in Calcutta the Mission had been considerably weakened by the necessary absence of the Rev. W. Pearce, and, more recently, by the illness of Messrs. Ellis and Geo. Pearce. There had been a slight increase in the number of attendants at Circular Road Chapel. At Salkeya, seven persons had been baptized. The Bengali New Testament was finished at the press in the month of April. At the request of the Committee of the Calcutta Bible Society, Mr. Yates had put to press his new version of the Psalms; in the Hindostani an improved version of the New Testament was proceeding. In the Sanscrit language, a version of the New Testament, founded on the basis of the Bengali, was in course of execution. The village station at Khari, on account of its distance from Calcutta, had been left almost entirely to the care of native assistants. Additions had been made to the Churches at Cutwa. In Ceylon, the schools attached to the Mission afforded evidence of the divine blessing. It next directed attention to the West Indies. By a general statement, presented at the Annual Meeting of the Association of the Churches in Jamaica, it appeared that the number of Churches was thirty, connected with which there were thirty-three smaller stations where worship was conducted on the Lord's day or during the week, and the Lord's supper was occasionally administered. There were also sixteen estates on which schools were established. The number of pupils reported was 10,903. Forty-two male and female teachers were engaged in this important work, besides which, between two and three hundred “Leaders,”—a class of helpers adapted to the circumstances of the Jamaica population—rendered what aid they could. It then gave an interesting account of the progress of the Mission in other parts of the island, and went on to state that a union had been effected between the Serampore Missions and this Society. In the receipts of the Society, there had

been an increase since the last Report of more than £3,000; the amount, not including £3,564 received specially for India, had risen to £14,332. Several sums had been given for specific objects, so that the amount applicable for the general purposes of the Society was £12,144. On the other hand, enlarged exertions had augmented the expenditure, and the result was a balance against the Society of £3,993, 16s. 2d., besides bills accepted, not yet at maturity, to the amount of £3,000. Among the contributions, £272, 1s. 8d. had been received on account of congregational collections from the Churches in Jamaica.

The interests of the Mission were zealously pleaded for by the Rev. B. Godwin, of Oxford; Rev. C. M. Birrell, of Liverpool; Rev. Dr. Hoby; Rev. J. H. Hinton; Rev. J. Leifchild; W. B. Gurney, Esq., the Treasurer; Rev. John Leechman, Missionary from Serampore; Rev. Joseph Burton, Missionary from Nassau, in the Bahamas; Rev. Eustace Carey; and Rev. Mr. Harris, a Missionary about to depart to Ceylon.

One of the *resolutions* was,—

“That this Meeting observes, with deep regret, that no effectual measures have yet been taken to dissolve the apparent connexion between the British Government in the East, and the various abominations of heathen idolatry; and it devoutly implores the blessing of heaven to prosper all legitimate efforts to remove this and every other obstacle which impedes the progress of the Gospel of peace, and holiness, and love.”

#### LONDON MISSIONARY SOCIETY.

The forty-fourth Annual Meeting of the subscribers and friends to this Institution, was held at Exeter Hall, on

Thursday, the 10th of May. The weather was extremely favourable, and at an early hour the Large Room began to fill with a most respectable audience; long before the time appointed for the chair to be taken, every seat was occupied.

Mr. Baines took the chair, in which he was supported on the right by Wm. Alers Hankey, Esq., and on the left by T. Wilson, Esq.

The services were commenced by singing—

“Hark the voice from distant nations,  
Bursting on the astonish'd ear.”

The Rev. John Watson, from Scotland, implored the divine presence and blessing.

The Rev. W. Ellis then read an abstract of the Report, from which it appeared that the South Sea Mission had been favoured with many proofs of Divine compassion and support. The Chinese still excluded the ministers of reconciliation from their country. In India the revival of piety at some of the most important stations encouraged to perseverance. The progress of the Siberian mission, as compared with former years, was satisfactory. In the Ionian isles education was vigorously advancing, and the interest of religion, especially at Corfu, appeared to be taking deeper root. In Southern Africa the peace of the colony continued unbroken. The mission in the West Indies partook in the general advancement, though some of the most valuable labourers, including the Rev. John Wray, father of the West Indian mission, had been removed by death. The darkness which hung over Madagascar at the last anniversary still remained. The following was the number of missionary stations and out-stations belonging to the Society, in different parts of the world, missionaries labouring at the same, &c., &c.:

	Stations and Out-stations.	Missionaries.	Assistants, Native, &c.
South Seas .....	50 .....	29 .....	74
Ultra Ganges .....	5 .....	7 .....	4
East Indies .....	319 .....	49 .....	388
Russia .....	3 .....	3 .....	1
Mediterranean .....	1 .....	1 .....	—
South Africa and African Islands }	36 .....	28 .....	23
West Indies .....	41 .....	18 .....	15
	455	135	505

The Directors had sent forth, during the past year, to various parts of the

world, missionaries with their families amounting, exclusive of their children,

to sixty-one individuals. The number of churches was 93, communicants 7347, and scholars 36,954, being an increase on the year 1837 of 9 churches, 932 communicants, 2732 scholars. In relation to the funds the Directors had to report that the amount of legacies received during the year had been £3740 6s. 8d., being £4037 5s. 8d. less than the amount of legacies received during the preceding year. The contributions for the ordinary and special objects of the Society, of which the items would be specified in the larger Report, had been £66,514 16s. 1d., making, with the legacies, a total of £70,255, being an increase beyond the income of the last year of £5882 3s. 7d. The expenditure of the year had been £76,818 6s. 11d., being an increase beyond the expenditure of the previous year to the amount of £13,658 7s. 9d., and an excess beyond the income of the past year of £6563 16s. 11d.

The *speakers* at this meeting were—The Rev. Arthur Tidman; Rev. John Angel James; Rev. Mr. Knott; Rev. H. Medhurst; Wm. Alers Hankey, Esq.; Rev. Thomas Haynes, of Bristol; Rev. Mr. Gogerly; Yagoube Asaad El Kehaya; Rev. J. Arundel; Rev. James Hill, of Oxford; and the Rev. John Ely, of Leeds.

The following resolutions were passed :

“That this meeting regards, with gratitude to the Author of all good, the deeper interest in the cause of missions which has been produced in all classes of society throughout this country, by the visits and the labours of the missionaries who have returned to this country; the auspicious circumstances under which the Rev. John Williams, and the band of devoted missionaries who have embarked for the South Seas—the translation and printing of the entire volume of the Holy Scriptures in the Tahitian language—the recent tidings of the extensive renunciation of heathenism by the inhabitants of the Navigators Islands—the favourable position of the West India missions—and the cheering prospects of increasing usefulness in the widely-extended stations of the eastern world.

“That while this meeting fully participates in the Christian sympathy so extensively cherished towards the persecuted native converts in Madagascar, and would earnestly implore that continued prayer may be offered up for

those who are still exposed to imprisonment, slavery, and death, it would indulge the earnest hope that the gracious presence and power of Christ, so exemplified in the triumph and death of the first Christian martyr, will render the fiery trial through which the infant church in Madagascar has been called to pass, subservient to its own stability, purity, and ultimate extension, so that ‘the things which have there happened will turn out to the furtherance of the Gospel.’”

#### BRITISH AND FOREIGN SCHOOL SOCIETY.

The Thirty-third Anniversary of this Society was held at Exeter Hall on Monday, May 7th. The attendance was of the highest respectability.

Lord John Russel took the Chair.

The Report stated that her Majesty had become patroness of the Society, and had announced her intention of subscribing £100 per annum towards its funds. That the model-schools, and the schools generally throughout the country, were never in a state of greater efficiency. 752 boys, and 450 girls, had been admitted into the Borough Schools during the past year, making the total number received in a single establishment alone, 48,244. There were in training, at the date of the last Report, 44 teachers; since then, 196 had been admitted. Of these, 83 had been appointed to boys' schools, and 68 to girls' schools; 21 had been agents either of the Missionary Society, or of the London Society for Promoting Education in the East; 26 had withdrawn from ill-health, or in consequence of proving unsuitable; and 42 were now in training. Notwithstanding the efforts which had been put forth in the cause of education, England was still, to a great extent, inhabited by an uneducated people. The connexion between ignorance and crime had been pointed out, in a remarkable manner, by the criminal returns of the metropolitan police. In 1837, 28,496 persons had been taken into custody who could neither read nor write; 28,141 who could only read and write imperfectly; 6,715 who might be said to read and write well; and 1,063 who had received a good education. While of the two former classes, 2,099 were sent for trial and convicted, only 204 of those who could read and write well, and

only 23 of those who had received a good education were found guilty of violating the laws of their country. Applications had been received from 47 places for schools, by which provision had been made for the education of 12,510 children. The erection of these buildings had cost £18,519. The amount granted from the treasury was £6,090. Memorials for 51 additional schools remained undecided. The Report detailed, at considerable length, the progress of education in the West Indies, and went on to observe, that the financial state of the Society was still unsatisfactory. The annual receipts, irrespective of auxiliary associations, amounted only to £700, while the training alone cost the Committee £1,280. The total receipts during the year amounted to £5,743, 4s. 5d.; total expenditure during the year, £5,728, 14s. 6d.; outstanding debts, £702, 3s.

The *speakers* were the Bishop of Norwich; E. Baines, Esq., M. P.; Mr. Slaney, M. P.; Rev. J. Leifchild; Mr. E. Mason, from America; Rev. W. H. Medhurst, Missionary from China; Chou Tih Lang, a Chinese; Sir Culling Eardly Smith, Bart.; and Mr. J. W. Childers, M. P.

The following were the chief *resolutions* :—

“That this Meeting desires most respectfully and gratefully to acknowledge the high patronage and munificent support of her most gracious Majesty, the Queen.”

“That this Meeting, sincerely grieved at the evidence which has this day been afforded of the extent to which popular ignorance still overspreads England, and deeply sensible of the many evils which flow from neglecting the instruction of the labouring classes, cannot refrain from expressing its anxiety that some means may be devised by which, in connexion with renewed and increased exertion on the part of the friends of this and kindred Societies, the fearful deficiency which at present exists as to the means of education may be supplied, and the blessings of sound and scriptural instruction be speedily imparted to all classes of society both in our own and other lands.”

#### SUNDAY-SCHOOL UNION.

The thirty-fifth annual meeting of this institution was held at Exeter Hall, on Thursday evening, the 3rd of May. The

large room was densely filled very shortly after the doors were opened.

W. B. Gurney, Esq., Treasurer, in the chair.

Mr. Watson read the report, which commenced by detailing the foreign and colonial operations. Grants had been made to schools in Denmark, France, Portugal, Corfu, and South Australia. From Van Dieman's Land, the accounts were very encouraging. Throughout the West Indies, an ardent desire for education was evinced by the negroes. Great efforts had been made by the American Sunday-school Union, to establish schools in every part of the United States. The report then adverted to home proceedings. It stated, that through the indisposition of their highly esteemed secretary, Mr. W. F. Lloyd, he had been compelled to tender his resignation of office as secretary; at the request, however, of the committee, he continued to hold the office, the other secretaries engaging to undertake his duties. Twelve grants had been made in aid of the expenses of erecting school-rooms, amounting to £172; the total number of grants made up to the present time was 135, amounting to £2947. Mr. Wilson, the travelling agent, had held his usual meetings, which had been well attended. The number of grants made to Sunday-school lending libraries this year, was 201, making the total number of grants 365. Application for libraries still continued. The number of children taught in the schools which had received libraries, was 58,139, of whom, 29,917 were able to read the Scriptures. Grants of money and contributions had been made, during the year, to the amount of £149, 6s. 5d. The sales of the publications at the Depository during the past year, had amounted to £10,321, 2s. 2½d., being an increase of £1,246, 11s. 1d. over the preceding year.

The *speakers* were the Rev. A. E. Farrar; Rev. C. Stovel; W. Jones, Esq.; Rev. Dr. Morison; Rev. T. Archer; Rev. S. Nicholson; Rev. C. M. Birrell; Rev. Peter Jones, from Canada; and Rev. John Burnett.

The following was one of the principal *resolutions* :—

“That this meeting rejoices in the extension of Sunday-schools in the British colonies, and Foreign countries, and would especially express its feelings of humble gratitude to God, for the evidence afforded of the beneficial results of those institutions amongst our fellow-

subjects in the West Indies, in a state of bondage, and that this meeting recommends the committee to meet all the claims which may be presented, for assistance towards their religious instruction, believing that it is calculated, under the Divine blessing, to remove all anxiety as to the results of their complete emancipation."

#### BAPTIST IRISH SOCIETY.

The twenty-fourth annual meeting of the subscribers and friends to this Society, was held at Finsbury Chapel, on the first of May. The weather was extremely unfavourable, and we regret to say, that the attendance was very limited.

J. Foster, Esq., took the chair.

The services were commenced by singing, after which, the Rev. Mr. Parkens implored the Divine blessing.

The Rev. S. Green then read the Report, which stated, that during the last year this Society, like other similar institutions for Ireland, had rather attempted to do good, than realized any very considerable success. The opportunities, however, of preaching the word of salvation were numerous and encouraging. Extracts were then given from the reports of the Society's agents of a deeply interesting nature. A deputation from the parent Society had visited Ireland within the last year. The number of the schools had somewhat diminished, chiefly because other similar establishments, under the National Board of Education, had been instituted, so as to render them unnecessary. There were, however, 2,910 children now in the schools, with an average daily attendance, as near as could be ascertained, of 1840. From the Treasurer's accounts it appeared, that the receipts of the Society during the past year, amounted to £2,965; the expenditure, to £2,904, 16s. 5d.; leaving a balance in hand, of £60, 3s. 7d.

The following gentlemen moved or seconded *resolutions*.—The Rev. Charles Stovel; Rev. Charles Dubourg, of Clapham; Rev. Dr. Hoby; Rev. J. T. Briscoe; Rev. S. J. Davies; Rev. S. Brown, of Loughton; Rev. S. Nicholson, of Plymouth; Rev. George Aveline, of Maidstone; Rev. James Edwards; Rev. S. Green.

The *resolutions* were important:—

"That observing with pleasure the increasing means of education provided for Ireland, as compared with what for-

merly existed, this meeting call for, and pledge themselves to support, a vigorous ministration of the Gospel in that country, both by preaching and reading the word of God, and especially recommend an increase of such ministrations in the native language of Ireland."

"That this meeting, alive to the importance of fervent and united supplication for the Divine blessing on all the operations of this and similar societies for Ireland, most earnestly recommend to the churches to make that country the subject of petition before the throne of heavenly grace in their missionary prayer-meetings, and, also, that then intelligence of what is doing for Ireland should be submitted as an incentive to such petitions."

#### BAPTIST HOME MISSIONARY SOCIETY.

The anniversary of this Society was held at Finsbury Chapel, on Monday evening, the 30th of April.

Moses Pool, Esq., one of the Treasurers, took the chair.

The services having been commenced by singing the 72nd Psalm, the Rev. Mr. Allen engaged in prayer.

The Rev. Mr. Roe read the Report. It commenced by a review of the stations already occupied, and represented them as in a flourishing state. Many instances of genuine conversion had taken place, and a spirit of revival was manifest in various parts of the country. It then adverted to the new stations adopted this year. They were ten in number, namely, St. Helen's in the Isle of Jersey, Brentford, Tillingham in Essex, Barton Mills, Suffolk; Holt and Shelfhanger, in Norfolk, Wortwell and Alleborough, also in Norfolk; Harefield, in Middlesex; and Sheffield. New auxiliaries had been formed in Pembrokeshire, the the North Riding of Yorkshire, Nottingham, Birmingham, Northampton, Dorset, Hants, Norfolk, Suffolk, and Lancashire. The missionaries required for the society was the next topic brought under notice. It complained of the great dearth of suitable men to engage as home missionaries. The report then alluded to the new churches formed and chapels built. There were two of the former and four of the latter. It concluded by an urgent appeal for sympathy, co-operation, and prayer. The most distant parts of the empire were

alive to the importance of the Society, interested in its labours, and exerting themselves for its pecuniary weal; while, with a few honourable exceptions, the metropolis was utterly indifferent to its life or death. The annual sum raised from the London churches was exceedingly small; a considerable number did nothing at all, and many did very little.

The Treasurer's account was next presented, from which it appeared that the receipts of the Society had amounted to £2181 5s. 2d., being an increase beyond that of last year, of £400; and the expenditure had been £2271 3s. 2d., leaving the Society in arrears to the Treasurer.

The *speakers* at this meeting were—Dr. Hoby, of Birmingham; Rev. Jas. Edwards, of Nottingham; Rev. Chas. Stovel; Rev. W. Gray, of Northampton; Rev. S. Davis, of Salters' Hall; and Rev. J. H. Hinton.

The following resolution was passed:

"That this meeting recognises with sincere pleasure the increasing interest and confidence with which the churches and associations throughout the country continue to regard this Society; assured that nothing is wanting to make it a

great blessing to all parts of the kingdom, but the favour of God, and the hearty co-operation of the associated churches."

#### LONDON ITINERANT SOCIETY.

The Forty-first Annual Meeting of this Institution was held at Finsbury Chapel on Monday, May 7th.

The Rev. G. Evans gave out the psalm commencing, "Shine, mighty God, on Britain shine," after which prayer was presented for the divine blessing by the Rev. — Robinson, of Chapel Street, Soho Square.

The Rev. Dr. Bennett was called to the chair.

The Report detailed the condition of the various preaching stations, in number fifteen, which, with their Sunday-schools, appeared to be prosperous. The receipts had amounted to £366, 10s. 10., leaving a balance in the hands of the Treasurer.

The *speakers* were the Rev. W. R. Baker, late of Shepton Mallet; J. Brown, Esq., of Wareham; Rev. Mr. Robinson; Rev. J. Edwards, of Brighton; Mr. Meredith; and Mr. Holland.

### THE ARRIVAL OF MR. AND MRS. LACEY, AND MISS KIRKMAN.

INTELLIGENCE has been received of the safe arrival of these friends at Calcutta. Further particulars, it is hoped, will be given in our next.

#### DEATH OF MRS. PHILLIPS &c., AT SUMBHULPOOR.

Mr. and Mrs. Noyes, have been very ill. When they were recovering, their little child died: and since then, Mrs. Phillips, has finished her course. Mr. Sutton, in a note in which these particulars are mentioned, adds:—"Thus a dark cloud is passing over the brightening prospects of that long neglected region. Poor, wretched, degraded, oppressed land! When shall the day of its visitation dawn? Is it to be now? So I hoped, but it is hoping against hope. Yet I expect there would be great good done in that neighbourhood could the friends prosecute their labours. The people listen well, and Doitaree is very respectfully treated."

A most pleasing letter has been received from *Mr. Stubbins*: it will be given in our next.



THE  
GENERAL BAPTIST REPOSITORY,  
AND  
MISSIONARY OBSERVER.

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[NEW SERIES.]

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ON THE IMPORTANCE OF A SINGLE EYE.

“ I HAVE always,” said a late reformer, “ felt the importance of a single eye.” Nor can any one reflect seriously on the complicated temptations which beset the path of life, the sudden alteration of circumstances and events by which a man may be compelled to change his measures or his connexions, and start off in an entirely new career, on the importance of a good conscience, and the thousand tongues of calumny by which his motives or his conduct may be misrepresented, without arriving at a similar conviction. To act “ with a single eye ” to the glory of God, and the good of souls, is to pursue a safe path ; it is to follow the thread which will securely conduct us through all the winding mazes of our present existence. The worldly man acts with a single eye to the acquisition of gain ; the ambitious man, to the attainment of power ; and the voluptuary, to the gratification of his appetites ; but the constant aim of the christian is to glorify Christ. The questions which he asks in situations of perplexity are, “ What is my duty ? What course will be for the glory of God ? Will this particular act be the means of doing good to souls ? ” And, without taking into consideration the aggrandizement of self, or the increase of filthy lucre, he acts with a sole regard to the answer of judgment and conscience to those momentous inquiries. We wish to shew the importance of this mode of action.

1. As the value of actions is estimated by the motives from which they proceed, it is plain that the acceptance of our services by God, depends partly on this singleness of aim. If the prevailing inducement to any line of conduct, professedly religious, be the prospect of worldly honour or gain, there is obviously, between the pretensions and the feelings, a contrariety which must be offensive to the Searcher of hearts. It was this inconsistency in Balaam which rendered him obnoxious to the

Divine displeasure. He "secretly loved the wages of unrighteousness;" and though he spoke with great fairness, it was his fervent desire in all he did to obtain Balak's money, by cursing the children of Israel. The holiest of men, on examining their hearts, have detected a mixture of motive in the springs of action, which has given them deep pain; and constrained them both to seek fresh applications of atoning blood to the conscience, and to depend for salvation on the free promises of the gospel. But though they have mourned over the adulteration of their feelings and desires, they have not charged themselves with acting in a stated course from a deliberate regard to their own ease, profit, or honour, as the prevailing inducement. Could the two motives have been presented to them abstractedly, and in a state of separation, they would not have preferred self-seeking to the principle of piety. Let it, however, be distinctly stated, that in proportion as our aims are single, our conduct is more pleasing to Him by whom actions are weighed. The sin-pardoning God is a lover of holiness. It is the glory of his character that he exercises mercy in combination with purity; and when he sees his people having in their religious actions many by-ends in view, it is folly to suppose that he will either approve or sanction their course. While the gospel throws the shield of justification over the penitent believer, and assures him of the acceptance of imperfect services through Christ, it bids him cultivate inward holiness as an object of divine complacency, and as essential to true bliss.

2. Singleness of aim will give an energy and straightforwardness to our course, which must be productive of good. The occasions for action will be distinctly seen, and the impulse of conscience to embrace them strongly felt. "If thine eye be single thy whole body shall be full of light." The reason why some men are always in the dark as to what they ought or ought not to do, is, that they have, almost unconsciously to themselves, so many other points to settle, besides that of consistency or duty. They have not adopted the rule of acting with a single eye.

3. The observance of this rule will also contribute to reputation. Men-pleasers fail in the object of their pursuit. Their motives being observed, they are despised by the very persons whom they try to please, at the expense of piety and justice. Religion and virtue are enthroned in the human conscience; nor is there any way of gaining a permanent reputation among men but by the constant exhibition of an intention to do right. If this singleness of aim be apparent, errors of judgment and occasional infirmity will be forgiven; but it is impossible for reputation to survive the manifestation of sinister motives.

4. When disappointment overtakes the christian, and the failure of his schemes reminds him either of his own imbecility,

the strength of his enemies, or the mysterious arrangements of Providence, the recollection of honest intentions and single aims will be a source of inward satisfaction to which the man of carnal and tortuous policy must be a stranger. It must be a solace to the spirit to be able to say, "I undertook this business with a view to the glory of God; I followed, as I thought, the call of his Providence; and in every movement my one aim has been to do my duty, provide for my family, and promote the interests of truth; and though I now turn my energies into another channel, I am not conscious of one feeling of remorse."

5. Innumerable contentions also are avoided by this one rule. Selfishness hurries along to contend with every one who is imagined to be an opponent to the ample variety of objects to which it lays claim, or fancies to be in danger; but single-minded piety keeps its eye on the divine direction, as the pole-star which is to guide it through every storm; and cherishes the divine promise as its chief cordial and support. Its language is, "My object is secured if God be glorified, and his cause advanced; and as to my little interests, I cheerfully leave them under his direction and controul."

6. Precipitation also is avoided by this one rule. He who acts upon it will be a waiter upon Providence, a pupil of signs, an observer of the divine hand; and, instead of hastening away under the impulse of passion from one scene or post of action to another, he will pause till he has settled the great questions, "Will this change be for the honour of Christ, and the good of his cause? Is it consistent with my obligations as a man and a christian?" A general regard to these inquiries is paid by every follower of Christ; but when a man has long been accustomed to act with singleness of eye, the absolute settlement of them upon sufficient evidence, is felt to be necessary before he takes any important step. May it not also be added, that the guidance on which he depends is vouchsafed; and that while he is preserved from precipitation, he is either graciously directed to another field of labour, or mercifully aided to rise superior to every difficulty, and vanquish every foe.

How different is the condition and course of him whose eye is evil! "When thine eye is evil thy whole body is full of darkness. Take heed, therefore, that the light which is in thee be not darkness." It is possible for a man to form a wrong judgment of his spiritual state, and to be under the influence of sinister motives without feeling much of self-reproach. "Grey hairs are upon him but he knoweth it not." Every one who hears him perceives the obliquity of his principles, and is prepared to oppose his projects: but his own intellectual eye is disordered. It has long presented the claims of self, not only in conjunction with those of piety, but as occupying the most

commanding position; and though in individual acts he sacrifices both justice and truth, he soothes conscience by general professions of religion, and occasional displays of zeal. "The light that is in him is darkness." His mind's eye is diseased.

The prayer of the Psalmist was, "Let integrity and uprightness preserve me;" and when we reflect on the possibility and evils of self-deception, and on the necessity and importance of right intentions, we must perceive its suitability to the state of every probationer for eternity. Simplicity and sincerity are an unfailing source of joy; they assist the mind in ascertaining the import of the written Word; they enable it to avail itself with confidence of the openings of Providence; and they preserve it from dejection in the hour of trouble. The mariner, as he pursues his course over the ocean, keeps his guiding star in view; and though there is no pathway on the waters, no object around him to give him a hint of direction, he relies with confidence on the bright and beautiful monitor in the heavens. It is thus the christian is directed by the Saviour. His one aim is to follow the Lamb; and though storms may agitate, and dangers threaten, he keeps his heavenly model in view; and prays for grace to enable him to steer, by its directions, towards the port of eternal peace. W.

#### A SABBATH AT RAROTONGA.

A FEW years ago the inhabitants of Rarotonga were sunk in ignorance, superstition, and barbarism; idolatry, cannibalism, and licentiousness, were the reigning sins of these naked savages. The gospel was taken to them by two native teachers from Raiatea, another island in the Southern Pacific ocean; and in the course of two years a spiritual change was produced, which, while it demonstrates the intrinsic energy of christianity, is fitted to produce a blush on the countenances of boasting Britons. In our large towns, the exhibition of sabbath profanation is appalling beyond measure. Myriads revel on that sacred day in the sins of intoxication, swearing, and licentiousness; and multitudes, without remorse, devote its precious hours to mere recreation. The following is the account which Mr. Williams gives of the manner in which these converted savages now spend the Sabbath.

"Indeed the manner in which they spent their Sabbaths was deeply interesting. At sun-rise they held a prayer-meeting, to implore the Divine blessing on the engagements of the day. This they conducted entirely themselves. At nine o'clock the congregation assembled again, when the missionary performed divine service, just as it is conducted in England,—prayer being offered, the sacred Scriptures read, and hymns sung in their own beautiful language;\* after which, a sermon is preached to them. Prior, however, to the commencement of the service, they met

\* The natives sing exceedingly well, and have been taught most of our popular tunes. They generally take two and sometimes three parts of a tune.

in classes of ten or twelve families each, and distributed among themselves the respective portions of the sermon which each individual should bring away; one saying, 'Mine shall be the text, and all that is in immediate connexion with it;' another, 'I will take care of the first division;' and a third, 'I will take care of the particulars under that head.' Thus the sermon was apportioned before it was delivered. At our more advanced stations, where the New Testament was in the hands of our people, we invariably named passages of Scripture which were illustrative of the particulars under discussion. For instance, if the missionary was preaching upon the love of Christ, his first division might be to describe the nature and properties of the Saviour's love; and, under this head, if he referred to its greatness, after having illustrated his point, he would desire his hearers, without specifying the verse or verses, to read with attention the third chapter of Paul's Epistle to the Ephesians, where they would find some sentiments applicable to that part of the subject. Opening their Testaments, they would find the chapter referred to, and make a mark against it. A second division might be the unchanging nature of the Saviour's love; and having concluded his observations on this, the preacher would desire the congregation to read carefully the eighth chapter of Paul's Epistle to the Romans, where they would find some passages illustrative of that particular. Again, opening their Testaments, the chapter would be sought and marked. Thus we should proceed through the discourse. At a convenient time the respective classes met, and, after commencing their social service with singing and prayer, one of the most intelligent of their number began, by inquiring, 'with whom is the text?' and proposed a variety of questions upon it. After this, he asked for the divisions of the discourse; and when one had been given, he would say, 'to what portion of Scripture were we referred?' The chapter being named was then read very carefully, and the verses thought to be applicable were selected. This we found to be a most efficient and excellent method of proceeding, as it not only induced the people to pay great attention to the sermon, but to read the Scriptures with interest, and also to exercise their minds upon the meaning and application of what they read. This social exercise was regarded as a preparation for the more public examination, conducted by the missionary, which took place in the chapel, between the hours of one and two, when all the classes assembled; and seldom was there a sentiment or sentence of importance in the discourse, which was not then repeated by one or other of the congregation." Such is the interest in public worship evinced by christians in a state of health: but "one evening," says the writer of the above, "my attention was arrested by seeing a person walk upon his knees into the centre of the pathway which goes round the island. When he shouted 'welcome, servant of God, who brought light into this dark island; to you are we indebted for the word of salvation.' The appearance of his person first attracted my attention; his hands and feet being eaten off by a disease which the natives call *kokovi*, and which obliged him to walk upon his knees; but, notwithstanding this, I found that he was exceedingly industrious, and not only kept his farm in beautiful order, but raised food enough to support his wife and three children. The substitute he used for a spade, was a piece of iron-wood, pointed at one end. This he pressed firmly to his side, and lean-

ing the weight of his body upon it, pierced the ground, and then scraping out the earth with the stumps of his hands, he would clasp the banana or tavo plant, place it in the hole, and then fill in the earth. The weeds he pulled up in the same way. In reply to his salutation, I asked him what he knew of the word of salvation. He answered, 'I know about Jesus Christ who came into the world to save sinners.' On inquiring what he knew about Jesus Christ, he replied, 'I know that he is the Son of God, and that he died painfully on the cross to pay for the sins of men, in order that their souls might be saved, and go to happiness in the skies.' I inquired of him if all the people went to heaven after death? 'Certainly not,' he replied, 'only those who believe on the Lord Jesus, who cast away sin, and who pray to God.' 'You pray of course?' I continued. 'O yes,' he said, 'I very frequently pray as I weed my ground and plant my food, but *always three* times a day, beside praying with my family every morning and evening.' I asked him what he said when he prayed. He answered, I say, 'O Lord, I am a great sinner, may Jesus take my sins away by his good blood; give me the righteousness of Jesus to adorn me, and give me the good spirit of Jesus to instruct me, and make my heart good, to make me a man of Jesus, and take me to heaven when I die.' 'Well,' I replied, 'that Buteve is very excellent, but where did you obtain your knowledge?' 'From you to be sure; who brought us the news of salvation but yourself?' 'True,' I replied, 'but I do not recollect to have ever seen you at either of the settlements to hear me speak of these things, and how do you obtain your knowledge of them?' 'Why,' he said, 'as the people return from their services I take my seat by the way-side, and beg a bit of the word of them as they pass by; one gives me one piece, another, another piece, and I collect them together in my heart, and by thinking over what I thus obtain, and praying to God to make know, I understand a little of his word.'" So anxious was this poor cripple to profit by the public means of grace. W.

### THE IMPROVING STUDENT.

ONE of the first inquiries that Pythagoras, a celebrated Greek philosopher, made concerning his pupils, before he admitted them into his academy, related to the strength of affection and measure of duty which they manifested towards their parents; for he thought that they who were destitute of respect for the authors of their existence, were strangers to every generous and noble affection, and utterly unworthy of any honourable distinction. The connexion between filial piety and mental improvement is obvious. By warming the heart, and composing the spirits, it prepares the mind for intellectual effort, or for the dispatch of business; and by acting on the imagination, it makes the fancied presence of a parent operate as a check against temptation, and as a stimulus to virtue. In difficulty, the affectionate youth hears the animating voice of his father summoning him to arouse every latent energy of his soul; and in the hour of conquest, he feels a double pleasure, when he reflects on the delight he has given to his mother, by a noble obedience to the convictions of duty.

The improving youth is also impressed with a sense of the unspeak-

able importance of knowledge. As an endowment of mind, it is immeasurably superior to corporeal or circumstantial distinctions. The lustre of the understanding transcends in beauty the feeble rays of diamonds or coronets. By the acquisition of scientific and scriptural information, the poor boy may ascend, as it were, from the clods of the valley, and shine like a star in the moral hemisphere. If he become possessed of true religion, he may be the means of transmitting to other minds those rays of knowledge which shall not only guide them into the path of salvation, but continue to shine when the sun itself shall have lost its splendour. Whether we contemplate man in his individual or social capacity, knowledge is of unutterable importance. What is to preserve him from the delusions of imagination, the impositions of designing men, or the vagaries of the self-deceived infidel or fanatic, but the possession of sound information? Having in his own mind ideas of truth, he will be able to test the deceptive statements of fools and knaves. How can faith be exercised without a knowledge of the true God? or hope, without a conception of the object of desire, and the ground of expectation? or love, without a discernment of certain excellent qualities in the object of affection? It is impossible that there should be vital religion in the heart without some knowledge; and it is equally impossible to be a qualified teacher of others without it. If the blind lead the blind, both will fall into the ditch. The improving student is aware of these facts; and having often reflected how many errors, vices, and miseries would be prevented—how human nature would be exalted—and how many blessings would be shed down upon the world, by the extensive dissemination of knowledge, he burns with inextinguishable ardour in the pursuit of every kind of information by which the temporal comforts of men may be multiplied, or their spiritual interests promoted.

But the mind which is acquiring real worth evinces a profound submission to the authority of revealed truth. Knowledge, without that submission, is like a stream without a channel, or like power without a directing force. The most melancholy instances might be cited of individuals, enriched with stores of information, gathered from every field of science, acute in making nice distinctions of thought, and capable of the boldest flights of fancy, or of the most abstract trains of argument, and yet destitute either of exalted piety, or enlarged benevolence. They appear to possess angelic talents, in conjunction with beastly propensities, and infernal tempers. The student who is destined to bless his age, has been blessed himself by the application of scripture truth to his heart; and yielding submission to an authority infinitely above that of the vain maxims and customs of this fallen world, he does not mean to take the complexion of his character from the moral hues of those around him, but to impart to them the impress of his own image, or rather to diffuse among them the precious truths by which his own soul has been regenerated. The spirit of the age calls for men of this stamp; men, whose knowledge and intellectual power shall prevent the supposition of its principles being associated only with inferior minds, and whose humble submission to the authority of revelation shall place the word of God in its true position of command. Blessed be God, there are many of them; and may their

number greatly increase. If scientific information be pursued with a view to promote the ends of spiritual knowledge, it will not prove injurious to piety. The God of nature is the God of the Bible; and an accurate acquaintance with the works of God will assist us to illustrate his word. A holy freedom may be indulged in the examination of the minute, and of the majestic parts of creation; and provided the attentive observer is careful not to rest satisfied with mere discoveries, but takes occasion, when he sees indications of wisdom or goodness, to lift up his heart to the Great First Cause of the wonderful mechanism around him, the study of physical nature will often fan the flame of religious sentiment, and enable him with greater advantage to exhibit the beauty and sublimity of revealed truth.

But another trait in the character of the improving student is, the habit of persevering industry, and resolution. Eminence and diligence are not less connected in learning and religion than in the common arts and professions of life. The indolent scholar desireth and hath not; he is afraid of obstacles, and unwilling to make attempts; his powers, for want of exercise, become incapable of performing their functions; his strength departs from him; and as imagination continues to magnify the difficulties of his pursuits, he at length gives up all idea of rising to any pitch of superiority. The spirit of the improving student is directly the reverse. His courage rises in the prospect of obstacles. Resolution sits upon his brow; and though his first attempt may not be successful, he brings his energies again and again to the task until he has finished his design with honour. Nor can extraordinary attainments be made without this determination. Glory is due to him only who has endured severities, conquered his appetites and passions, and trodden pleasures under foot. Constant attention to study—a wise distribution of time—resolution in adhering to plans for regulating his various pursuits—a habit of observation—and a perpetual conflict with every temptation to indolence and thoughtlessness, will characterize the individual to whom we now refer.

It need scarcely be added, in conclusion, that he will be distinguished by humility and fervent prayer. The more progress he makes, the more lowly he becomes. As he advances into the field of knowledge, the prospect widens before him; and as he tries his powers in the solution of difficult questions, he becomes more conscious of his weakness and ignorance. Particularly in studying the science of salvation, he feels every day the need of divine illumination, and the necessity of fervent prayer. It is the novice who fancies that each new idea has put him in possession of the key of all knowledge: the improving, or rather the improved student, has learned to consider knowledge as a precious treasure, which is to be accumulated as the poor inhabitants of Guinea collect gold-dust, by small particles, carefully separated from the dust of prejudice and superstition. But he is not to be compared with them in other points of view. Though humble in spirit, he is not a slave. He is the proprietor of what he collects. As he advances, he becomes possessed of mental treasures far surpassing in worth all the mines of Chili and Peru; and instead of wearing out life amid noxious exhalations, like the workers in these mines, he becomes invigorated and strengthened by his acquisitions. If the fervours of piety



glow in his heart, and the beams of spiritual knowledge illuminate his understanding, he is qualified, though possessing no earthly property, to be a vessel of honour meet for his Master's use—an efficient instrument for the salvation of souls—a distinguished patriot—and even a benefactor to his species.

W.

### ILLUMINATION.

WE must frequently and constantly address ourselves to God by prayer for the illumination of his grace. There is nothing that we do not receive from above; and if the most inconsiderable things be the gift of God, from what fountain but from him can we expect illumination? The raptures of poets, the wisdom of law-givers, the noblest pieces of philosophy, and indeed all heroic and extraordinary performances, were by the pagans themselves generally attributed to a divine inspiration. And the Old Testament ascribes a transcendent skill, even in arts and trades, to the Spirit of God. It is not, therefore, to be wondered at if illumination be attributed to him in the New. Wisdom and understanding are essential parts of sanctity, and therefore must proceed from the sanctifying Spirit. We must constantly look unto God, and depend upon him for illumination; we must earnestly pray in the words of St. Paul, "That the God of our Lord Jesus Christ, the Father of Glory, would give unto us the spirit of wisdom and revelation in the knowledge of Him." This dependance on God, in expectation of his blessing upon our search after knowledge, puts the mind into the best disposition and frame for attaining it, because it naturally frees and disengages it from those passions, prejudices, and distractions which otherwise entangle and disturb it, and render it incapable of raised, sedate, and coherent thoughts. But what is more than this, there are repeated and express promises made to it, so that it can never fail of success. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;" the reason of which is added, "If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." Nor do I doubt that every good man has these promises verified to him. There are sudden suggestions, unexpected manifestations, extraordinary elevations of mind, which are never to be accounted for but by a divine principle. Nor does this doctrine of spiritual illumination or irradiation in the least diminish the power and excellence of the Gospel of Christ. For we must not think that the Spirit does now reveal any new truth of general use or importance, since the canon of Scripture would on this supposal be but a defective rule of faith and manners. But first, the Spirit may assist us in making a fuller discovery of the sense of Scripture. Secondly, the Spirit may help us to form clearer and distincter notions of those things we have but an imperfect and general knowledge of, and to fix and imprint them in more lasting, as well as more legible characters, in our minds. Or it may recall to our remembrance such things as are obliterated and forgotten: or, finally, it may produce in us a more

earnest and steady application to the truth of God. Nor does any thing attributed to the Spirit in all this detract or derogate from the dignity or efficacy of the Scripture. Its sufficiency and completeness as a medium of discovery, a directory of conduct, and a source of consolation, is freely admitted. L—s.

### ON THE LEADINGS OF PROVIDENCE.

THERE is scarcely any expression more frequently employed by religious people, than the one which stands at the head of this article, and like many others of the same class, is frequently used without being distinctly understood. The question, "How may the leadings of Providence be discerned?" is one of a very important practical character.

The meaning of such a question I suppose to be this: How may we know, in cases of doubt and difficulty, the way which God seems to point out? In answer to this query, I observe, that we cannot conclude that any way is pointed out by God in preference to another, merely because it is *easier* than any other. However God may be pleased on some occasions, to make the way of his people plain before them, we have no grounds to conclude that he *generally* leads them in that way which in the ordinary sense of that word, is *easy*—on the contrary, we are frequently told in the Scriptures, that he leads them in difficult paths to humble them, to prove them, and show what is in their hearts. If the ease with which a thing may be done, is to be considered as a providential intimation of the Divine will, we may often justify wickedness. Hazael knew, from what the prophet of the Lord said to him, that he was to be the king of Syria; his master's situation was such at the time that he could with ease and secrecy despatch him: but no one surely, can seriously affirm, that the convenient opportunity which he had of doing this, was a divine intimation that he should commit the act. On the other hand, David had a promise that he should be King of Israel in the room of Saul, and was actually anointed to that office by Samuel. Under these circumstances he once found Saul in a defenceless situation, in a cave; he could have slain him with perfect ease, and a way would thus have been opened for his accession to the throne. Abishai, who attended upon him pronounced it a providential call; "God hath delivered thine enemy into thine hands this day." But David wisely thought otherwise; he had a better knowledge of his duty, and therefore would not put forth his hand to hurt the Lord's anointed.

Again;—It is equally unsafe to judge of the will of God, from *strong impressions* upon the mind. Many well disposed persons place an undue and dangerous confidence in these. I do not deny that God has ever communicated his will to holy men in this way; but it is certainly of great importance to remember that impressions may come from a bad, as well as a good quarter. Satan not unfrequently injects sudden thoughts into the mind, and the more effectually to gain his purpose, can and does transform himself into an angel of light. All impressions made upon the mind, particularly when we are in doubt as

to what is duty, should be brought to the infallible touch-stone of God's word; they should be jealously examined and scrupulously tried by the only infallible standard of duty, and no further regarded, than as they correspond with the rule, which they assuredly will if they are from God. He will, we may be certain, never impress any thing on our minds which contradicts his own immutable and perfect word. If the will of God ever has been signified in this way, the occasion has been extraordinary, and we have therefore no warrant to expect intimations of the same kind now. Besides having now a complete volume of the revealed will of God, which has been put into our hands, for this, among other reasons, to be "a light unto our path, and a lamp unto our feet," in the various situations in which we are placed, we surely can have no right to look to any other quarter for direction in the path of duty. Even in seeking it here, caution and judgment are necessary. There are some who are very much inclined to judge of the will of God in any matter, from singular and particular passages of scripture which present on opening the Bible for the purpose. Such conduct, to say the least of it, savors of enthusiasm, and is not unlike tempting God.

Since, then, the leadings of Providence are not to be ascertained in any of the ways that have been mentioned, it may be asked, "How are we to judge of them?" In answer to this, I would suggest the following hints :

1. It is of the utmost importance to be in the habit of holy and humble intercourse and communion with God. Those who are so will not be permitted greatly to err. "In *all* thy ways acknowledge Him, and he shall direct thy steps."

2. An enlarged acquaintance with the word of God will be peculiarly helpful in cases of doubt and difficulty. That word contains sufficient rules for every part of our conduct in life; and those who are conversant with it, and study it with humility and prayer, will be best able to select such instructions as are adapted to their circumstances. The word of Christ should therefore dwell in us richly.

3. Prayer to God on the subject of the particular difficulty is a very important means. God has encouraged us to come to the throne of grace, in order to obtain grace to help in *every* time of need. Whenever, therefore, the understanding is unable clearly to discern the path of duty, we should, with humble boldness, entreat the Almighty's blessing on the use of our reasoning powers in investigating the direction of his written word. "If any man lack wisdom let him ask of God."

4. It is of great importance to have acquired a habit of christian self-denial; if we are defective here, our judgments may be easily warped; and many, it is to be feared, thus err. Under the idea of following the leadings of providence, they hastily take the way of ease or inclination, instead of seriously and deliberately studying the rule of duty.

Lastly,—Let me recommend patient waiting upon God as indispensably necessary. But to this we are, in general, exceedingly averse. When our minds are set upon a thing our time is always ready; and

hence we are apt to go before our guide. "Tarry thou the Lord's leisure," is needful council. The great secret, indeed, respecting this subject seems to be, "Wait on the Lord, and keep his way."—*From the Philidelphian.*

### THE POWER OF REVEALED TRUTH.

A FEW incidents illustrative of the power of revealed truth may with propriety be inserted here. The celebrated Augustine was converted by casting his eyes on the following verse: "The night is far spent, the day is at hand: let us, therefore, cast off the works of darkness, and let us put on the armour of light." Reader, the night of ignorance and heathen superstition has long passed away from this country. If thou art not converted, it is not for want of knowledge, but through the abuse of it. The light of gospel-day calls thee to conflict with the powers of moral evil in this fallen world. The night of life also will soon terminate, and the day of eternity with its solemn realities, will burst on thy astonished view. Lord Rochester was converted by the perusal of the fifty-third chapter of *Isaiab*, in conjunction with the eighteenth and nineteenth of *John's* gospel. Reader, thou canst not be unaware of the exact coincidence between the predictions of ancient prophets and the events of our Saviour's personal history. If *Isaiab* in mournful strains spoke of Christ as despised, rejected, wounded, bruised, smitten, afflicted, and numbered with transgressors on the cross, you not only know that these calamities befel the blessed Jesus, but that his sufferings were vicarious, and that He himself is a mediator through whom forgiveness is granted to the penitent believer. You see in the sufferings of Christ an illustration of the greatness of your own sins, and of the punishment which you deserve; and at the same time you see a display of the love of God, who appointed this method of delivering you from that punishment. Why are not you deeply impressed? The late poet Coleridge was converted by reading this verse, "In the beginning was the word, and the word was with God, and the word was God." Reflection on this sublime truth assisted him to contemplate the whole work of Redemption, as an interposition of Deity, for the promotion of his own glory and the welfare of man. Reader, this thought has often been pressed on your attention. How frequently have you been told this? The divinity of Christ stamps an infinite value on his atonement, and increases your obligations to attend to his word, and follow his example! Why are not you an humble penitent, a cordial believer of divine truth? A lady riding in her coach, had her attention directed to a little bit of paper lying on the road side. She ordered her coachman to stop, and pick it up. On examining it, she found it to contain these words, "What shall it profit a man if he gain the whole world, and lose his own soul? And what shall a man give in exchange for his soul?" It was the lost ticket of a Sunday scholar. She threw it away in disgust. But an impression was produced on her mind which she could not so easily remove; she continued to think on the solemn question, until her heart was affected, and her conscience was roused from its guilty slumber, and she ultimately became a devout character. Reader, how often have you been told of the value of your soul, and pressed with the solemn inquiry which was made so useful to this lady? Are you still thoughtless? Do you yet live as the beasts which perish, without concerning yourselves with the questions which relate to eternal salvation, to the moral government of God, the day of judgment, and its everlasting consequences?

Many other instances of the power of revealed truth the writer could easily recite. These are written that the thoughtless who may accidentally cast his eye on this Repository may be led to reflection. If he cordially embrace the principles contained in one passage of sacred writ, he will feel himself con-

strained to receive others; and if he honestly follows out his convictions he will be brought to Christ as a penitent sinner, seeking salvation through faith in his name. Those of our beloved readers, who are already the joyful participants of gospel blessings, will be encouraged by the above and similar evidences of the power of the gospel, to make it everywhere known. Let them sow this precious seed by the side of all waters; remembering the promise that "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." W.

### FACTS AND HINTS RELATIVE TO EDUCATION.

It appears from recent extensive inquiries that the nations in Europe most in advance, in point of education, are the Scotch, the Prussians, and the Dutch. North of the Tweed the young people of the Lowlands are nearly all educated; and the deficiency which, a short time ago, existed in the Highlands, has been greatly supplied by the establishment of Gaelic schools. In Prussia one-fifth of the whole population are under public instruction; and in Holland one-seventh; but in England, if we exclude Sunday schools, we should scarcely find one-twelfth. In the parish to which the writer's place of worship belongs the population is about forty thousand, and the whole number of children under instruction, including those in Sunday and week-day schools, is not more than five thousand, or one-eighth of the population. In many parts of the country the proportion of the educated is doubtless much greater. These statistics, however, are maintained for the purpose of putting our friends upon inquiry, and of shewing that there is great reason for exertion in extending the means of instruction. In several of the United States the extent of education is nearly commensurate with that of the juvenile population. Our Wesleyan friends also have it in contemplation to establish schools in connexion with their several congregations; and if a decree to this effect passes at conference, the schools will be formed, and a great advantage secured. The New Connexion of General Baptists has no power by which its movements are thus directed. The assistance of that power is not deemed desirable, as it might be exerted for an illegitimate as well as a legitimate object, and is not compatible with the liberty and independence of churches. But ought not the voluntary principle to put forth a greater degree of energy? Apart from spiritual results, it is of the highest importance to a nation that the people should be instructed, and their characters raised above the influence of low and sordid temptations. Ought not Britons to be ashamed, when they reflect, that while possessing the advantage of continental nations, as it respects the evangelical principles of religion, they are behind several of them in the extent of education? What would have been the degradation of the country if there had been no Sabbath schools. These institutions have not only done intellectual and moral good by their direct operations, but by turning public attention to the subject of education, and agitating the question as to the best methods of communicating knowledge they have given an impulse to the national mind, and contributed to the improvement of other schools. One object of the writer, when he began to pen down these hints was to inquire whether there are not several school-rooms belonging to the denomination, which remain unoccupied during the week; and whether it would be desirable to make use of them for Infant, or other private day schools. His respected friends the teachers will forgive this inquiry. It does not seem right to let the property lie idle. Were it to be employed for facilitating the instruction of a number of children during the week, the interests

of humanity and the glory of God, would we conceive be promoted. Valid objections would probably be against the appropriation in this way of those school-rooms which, in consequence of their union with chapels, would, by exposing the latter to inroads, prevent the comfort of public worship, and endanger public property.

AN ENQUIRER.

#### HUMAN SACRIFICES IN BRITISH INDIA.

“ Human sacrifices are offered among the Khunds to Thada debta, (the earth) under the effigy of a bird. It is offered annually, to propitiate the Diety to grant favourable crops and seasons. The ceremony is performed at the expence, in rotation, of certain mootas composing a circle, and connected from local circumstances. It is impossible to ascertain the number of places in which the annual sacrifices take place, but they are very numerous. Besides the annual sacrifices, human victims are offered up by mootas, or by individuals, to avert any threatening calamity arising from sickness, murrain, or other causes. The victims may be of any caste, or sex, or age. I have not, however, heard of an instance of a Khund being sacrificed; but grown males are the most esteemed, because the most costly. Children are purchased and reared for years with the family of the person who ultimately devotes them to sacrifice, when circumstances demand a victim from him. They appear to be treated with every kindness, and if too young to be conscious of their fate, are under no restraint—otherwise, they are kept in fetters and guarded. *There appears to be no difficulty in procuring victims; most of those that have been rescued were sold by their parents or nearest relatives, and this appears a very common practice!* Persons of riper years are kidnapped, and there are individuals who follow a trade in human flesh, and supply victims by forcibly seizing children. The Khunds never sacrifice a criminal, or a prisoner captured in war. *It must always be purchased.* The price paid is from sixty to two hundred rupees, and the price is paid either in brass vessels, cattle, or coin, or partly in each. The jannee or priest, who may be of any caste, officiates at the sacrifice, but he performs pooja, offering of incense, flowers, &c., to the idol, through the medium of the toomba, who must be a Khund child under seven years of age. This child is fed and clothed at the public expence, eats with no other person, and is not subject to any act deemed impure. For

a month prior to the day of sacrifice there is much feasting, intoxication, and dancing round the victim, who is adorned with garlands, &c., and, the day prior to the sacrifice, is intoxicated with toddy, and made to sit, if necessary, tied with seven ropes, at the bottom of a post which has previously been planted with some ceremonies, and on the top of which is an effigy of a bird, and at the foot of which a brass figure of the same bird is buried. The Khunds and others dance round the post to music, and addressing the earth, say, ‘O god! we sacrifice to you; give us good crops, and seasons, and health!’ Then the victim is addressed, ‘We have bought you with a price, not seized you, and now sacrifice you according to custom. No sin rests on us.’ On the following day the victim is intoxicated with toddy again, and anointed with oil. They then proceed in procession round the village and its boundaries bearing the victim, who is preceded by music. On returning to the post they proceed to dig a pit, and having killed in a sacrifice a hog, the blood is allowed to flow into the pit. The victim is then seized by five or six persons, thrown into the pit, and his face kept pressed to the earth, till suffocated by the bloody mire. All cries, if any, are drowned by the noise of instruments.”—*East India Mag., May, 1838.*

A recent number of “*The Friend of India*,” published at Serampore, contains the following article respecting similar atrocities in the district of Burdwan, contiguous to Calcutta.

“It would be a dereliction of duty, if we were to remain any longer silent under the accumulated rumours which are spreading through the country, of human sacrifices perpetrated in the neighbouring district of Burdwan. We received a native communication a few weeks since, which distinctly asserted the fact, but we were withheld from publishing it, because it appeared utterly improbable that such atrocities could be perpetrated under the eye of the supreme government. But when we find that a conviction of the truth of these assertions begins to take possession of the minds of the public functionaries, it becomes necessary to

bring the matter to public notice, with the view of securing an efficient investigation of the matter. It is believed, then, that these human sacrifices are offered up on the part of the rajah of Burdwan; and that whenever a case of serious indisposition occurs in the family, a human sacrifice is deemed necessary to remove it. In a recent occasion, when one of the family, the young rajah himself, if we mistake not, was afflicted with the small pox, several immolations of this nature were perpetrated! It has been affirmed in the district, and without contradiction, that *five* sacrifices were made in a single year. The sacrifice must be *voluntary*, and the victim must be an *only son*! To persuade the individual fixed on to submit to death, he is deluded with the idea, that the separation of his head from the trunk is but momentary, and that their immediate reunion in paradise will be eternal. A widow with an only son is said to have been recently living in the rajah's family, and her son was one morning found missing. The mother from her knowledge of previous circumstances, felt convinced that he had been immolated according to the custom of the family. Her lamentations on the occasion were dreadful. The head is the only member of the victim which is valued, and this is buried under the altar. There is a general persuasion, that if peremptory measures could be taken to dig under the suspected altars, full proof of the existence of the custom would be found."

May 12th, 1838.

P.

#### WIDOWS' FUND.

The managers of "The Society for the relief of the necessitous Widows and Children of Protestant Dissenting Ministers of the Three Denominations," solicit the attention of the Evangelical General Baptists to that most useful charity; and earnestly entreat, on its behalf, their friendly aid and co-operation. This valuable institution was established in 1733, and its funds having, by the liberal contributions and bequests of the dissenting community, gradually augmented, the managers were enabled, in 1811, to grant the annual sum of fifteen pounds to English widows, and eleven pounds to those residing in Wales. It is, however, painful to them to add, that since that period, the demands upon the funds of the institution have

so far exceeded the receipts, that it has been found necessary to reduce those grants to widows now admitted on the charity, in the former cases to ten pounds, and in the latter to seven pounds. And I am anxious to impress on your consideration, that, unless assistance be afforded, a still further reduction is to be apprehended.

This cause is pre eminently the cause of God, of whom it is emphatically said, "A father of the fatherless, and a judge of widows, is God in his holy habitation." Now if widows and orphans in general, are the objects of his peculiar regard, surely an institution which has for its object the relief of the widows and children of his own faithful servants, who have devoted their time and talents, and spent their lives in promoting his kingdom and glory in the world, and the good of immortal souls, must be highly acceptable in his sight.

It is to those who sympathize with these views, and cherish corresponding feelings, that the present appeal is made; and though perhaps it might, without impropriety, be made generally to all classes of christians, yet surely, to protestant dissenters, it comes with higher and more forcible claims; and to such, it is confidently hoped, it will not come without its due effect.

The qualifications of a member of the Society, to enable him to take a part in its proceedings, is an annual subscription of one guinea, or a life subscription of ten guineas or upwards, paid at one time. The managers hope that some of the Evangelical General Baptists, may be induced to add their names to the present list of contributors, and that they will recommend the charity to their benevolent friends and connections.

Subscriptions and benefactions may be paid to Stephen Olding, Esq., at 29, Clements Lane, Lombard Street; or to the Secretary, Mr. Smithers, 2, White Hart Court, Lombard Street.

#### ON TEACHING TO ALL THE COUNSEL OF GOD.

Much depends on the meaning of a single word; and to illustrate this, I would just refer to a single passage in Acts xx. 27,—“For I have not shunned to declare unto you *all* the counsel of God.” The word “all,” I think, obviously refers not to the counsel of God, but the *persons* to whom this counsel had been declared; as if he had said,

"I have not shunned to declare unto all of you the counsel of God." The context clearly supports this view: "Wherefore," says Paul, who is here addressing the Ephesian bishops, "I am pure from the blood of all men; for I have not shunned to declare unto all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers." It has been so long quoted as an adjective to the phrase, "counsel of God," that, at first sight, some persons may be startled at this explanation; but a reference to the context, I think, will satisfy any impartial person of its correctness.

The *universality* of the promulgation of the Gospel was constantly insisted upon; and it seems, whatever place the Apostle visited, he was anxious that both "Jews and Greeks," and, if possible, "every creature," should hear the word; and hence, in this same address, he enjoins the bishops "to watch, and remember, that for the space of three years he ceased not to warn every one night and day with tears."

The Apostle taught "the counsel of God" to all; but by the common view

taken of the passage, a very different sense is conveyed; and hence, in making the quotation, the words are usually changed into "the *whole* counsel of God," a phrase which never occurs in the Bible. The old interpretation, I think, has led to two errors: first, instead of making "the counsel of God" simply to consist in the Apostolic testimony respecting Jesus as the Son of God, and that "repentance and remission of sins should be preached in his name," by introducing the term "whole," an elaborate system of mysterious doctrines has been countenanced, which requires a great portion of a minister's time to understand, and, being constantly dwelt upon, have tended to throw into the shade *practical* teaching.

The other error which, in some measure, has sprung from this misinterpretation of the passage is, that the *unbounded extent* of a minister's labours, so obviously enforced in the New Testament, is, to a great extent, got rid of. Instead of teaching "all men," ministers appear more disposed to content themselves with teaching the *few* who happen to come what they believe to be "the whole counsel of God."

W. B.

## CORRESPONDENCE.

### THE FOREIGN MISSION.

Dear Sir,—A Wesleyan Minister, at a Missionary Meeting, in one of our principal churches lately said "I have been in the ministry upwards of 40 years, but know little of your Society." I was exceedingly surprised to hear such a statement, and should have been more so, had I not found other persons equally ignorant. Now, Sir, what is to be done to make our Society more generally known? First, at all hazards let arrangements be made by the committee for holding an anniversary meeting in London, commencing with May, 1839. Meantime let all our Ministers and friends embrace every opportunity of making the existence and operations of the Society known. Let a quarterly paper be sent to every Minister and leading Member of the churches of other denominations, in the towns and neighbourhoods where they reside. Let notices of meetings, interesting extracts, &c. from reports and correspondence of the Missionaries be sent for insertion in the local newspapers, and no longer let the doings of the society be "in a cor-

ner." In the present day publicity is highly necessary, and the society that will not bestir itself must expect to be passed by. There is still great misapprehension in the religious world respecting our denomination, and considerable suspicion that we are not orthodox. This was the case with Dr. Bennet, on visiting Boston, to open the new chapel there, when he expressed his doubts on that head. I am aware that some may be "willingly ignorant," but I would have all left "without excuse." Trusting you will find a corner for these hints, and hoping they may be useful, I remain, dear Sir,

Yours faithfully, N.

### WEEKLY COMMUNION AT AENON CHAPEL, LONDON.

During the last few months the subject of weekly communion has been brought before the Church by the pastor, and a meeting was appointed when the brethren might present all their views, whether favourable or otherwise of it. In this way it was unanimously agreed



to return to the primitive custom, and to give all the members who desired it, an opportunity, weekly, of commemorating the death of Christ. To avoid coming in contact with established services, it was determined to have it administered at six o'clock in the evening, half an hour before the public service, so that all that is necessary to enjoy this spiritually refreshing ordinance, is, to go half an hour earlier to the evening service. On Lord's-day, June 3rd, the pastor delivered a public sermon on the subject, and on the evening of the 10th, the weekly ordinance was first administered. Forty-one persons embraced the opportunity, and it was a truly solemn and edifying season. Is it possible to have a more spiritual preparation for the more public services of the Lord's house? If the ordinance of the supper is productive of spiritual good, why not have it fifty-two, instead of twelve times a year? We cannot know too much of Christ crucified; we cannot think too often of his death; we cannot commune with Jesus, and with each other too frequently. Our arrangement will not affect the monthly administration, and it will be left to the conscientious choice of the members, how often they will sit at the spiritual banquet of the Saviour's dying love.

June 13th, 1838.

We trust our correspondent and our readers will excuse the insertion of a paragraph from an association letter, on this subject, addressed to the Churches from the association at Bourn, in 1836, written by Rev. J. Jarrom.— Eds.

"A word or two in reference to the frequency of celebrating the ordinance in question, among the followers of our blessed Redeemer, will here not be improper. This has not been specified by our Lord, but is left to be determined by themselves according to their convenience, or as it may appear to be most for edification. His words on this point are, "As oft as ye drink," &c. 1 Cor. xi. 25. It has been supposed by some, that the first Christians usually communed every Lord's-day, and that it is incumbent on believers in every age to do the same. But this is to legislate in the Church; to fix that which Christ, in his wisdom, left undetermined, and to make laws for

his subjects. It is not improbable that the first Christians did frequently celebrate the Eucharist on each first day of the week,—Acts xx. 7; and if Christian Societies deem it expedient and useful now to do so, they are at perfect liberty, and none have a right to interfere with them, and censure or condemn them for their conduct. But this is not to be made a precedent for other Churches; nor are any to be censured or condemned should they not adopt that custom. There seems reason to conclude that many of the Primitive Christians communed daily, and not on the first day of the week only; and if their practice was made a rule, the ordinance must still be celebrated as frequently. But no person has authority to fix what the Saviour has not fixed. The frequency of celebration, whether daily, or weekly, or monthly, is not of the essence of the ordinance. Let the Churches of Christ, then, in this particular, considerably and piously use the liberty wherewith their wise and gracious Lord has left them free, and not judge those who may prefer to adopt a custom different from their own. As it is of the highest importance that when the Lord's-supper is celebrated in a Church, the members generally should be present, and as when they are numerous, and many of them live at a considerable distance, or have not their time in their own power, this every Sabbath would be extremely inconvenient, or impossible, with a view to accomplish this desirable object, a less frequent observance of it seems far preferable."

#### QUERY.

##### THE LORD'S SUPPER.

WILL any of your Readers or Correspondents have the goodness to state their sentiments and opinions on the following question:—"Is it consonant or repugnant to scripture, or is there any valid objection to the administration of the ordinance of the Lord's Supper to members of our churches in their sick chambers, when by prolonged affliction they are prevented meeting with their brethren on the ordinary occasions?"

J. T. H.

#### REVIEW.

THE PARAGRAPH BIBLE. Sold by the Religious Tract Society, Paternoster Row, London.

VOL. 6.—N. S.

The peculiarities of this work cannot be better stated than by the following extract from the preface. "The edition

2 I,

of the English bible now presented to the reader, is a correct reprint of the authorized version in general use; but it differs from other editions in two particulars, namely, — First, it is divided into paragraphs, according to the changes or divisions in the subjects treated of, and the pauses in the narrative; but the numbers of the chapters and verses are retained in the margin for the sake of easy reference, and also that it may correspond with other editions. Secondly, the metrical parts, such as the Psalms and Prophetical books, are printed in parrallelisms; according to the natural order of the original. These parrallelisms give the reader a more accurate impression of the spirit and beauty of the inspired writings, and often assist materially in the correct understanding of their meaning. Great care has also been taken to give an *accurate* reprint of the authorized version, and to preserve uniformity as to the use of capitals; and the marginal readings, which form a component part of the original work of the translators, are retained and printed at the foot of the page." On the whole, we consider this a very valuable edition of the Sacred Scriptures, and most cordially commend it to public regard. As the opportunity presents itself, we beg to state, that we have no sympathy with the views and objects of those who plead for a new translation of the bible. A few individual words might perhaps be advantageously changed; but, as a whole, the English translation is confessed, by competent judges, to be the best extant. Much injury would be done to the cause of piety, by extensive changes in the phraseology of the bible. The

feelings of many devoted hearts are associated with the very terms of the present version, and by the substitution of others, even though equally correct, the ardour of their emotions would be damped, and the trains of their thoughts disturbed. If it be perilous to meddle with the foundation of an edifice, it is much more so to interfere, unnecessarily, with the basis of public faith.

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#### BRIEF NOTICES.

**BROTHERLY LOVE, THE SPIRIT OF TRUE CHRISTIANITY:** *as enforced in the writings, and illustrated by the example of John, the beloved disciple.* By T. PINCHBACK. *Third Edition.* Sold by Ward, & Co., Paternoster Row, London.

We cannot find any more in the book about John than Paul; but it is a useful work, and contains many excellent observations. The writer points out the nature, effects, obligations, and importance of brotherly love, and then concludes with some considerations naturally arising out of the discussion, or intimately connected therewith. If another edition should be called for, it would be better to leave out of the title-page, a special reference to the example and writings of John: expectations are raised by it, which do not correspond to the contents.

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**A PRACTICAL EXPOSITION ON THE LORD'S PRAYER.** *By the Rev. E. HOPKINS, D. D. Successively bishop of Raphoe and Derry.* Sold by the Religious Tract Society.

#### VARIETIES.

##### REMARKABLE INSTANCE OF SUPERSTITIOUS CREDULITY.

"A widow lady, aged about 62, who lived in the *rue de la Ferronnerie*, with only a maid servant and a valet, was accustomed to spend several hours, every day, in her devotions, before the altar dedicated to St. Paul, in a neighbouring church. Some villians observing her extreme bigotry, resolved (as she was known to be very rich) to share her wealth: therefore, one of them took the opportunity to conceal himself behind the carved work of the altar, and, when no person but the old lady was in the church, in the dusk of the evening, he contrived to

throw a letter just before her. She took it up, and not perceiving any one near her, supposed it came by a miracle, which she was the more confirmed in, when she saw it was signed, Paul, the apostle, and purported, 'the satisfaction he received by her addressing her prayers to him, at a time when so many now canonized saints engrossed the devotion of the world, and robbed the primitive saints of great part of their wonted adoration: and to show his regard for his devotee, said, he would come from heaven, with the angel Gabriel, to sup with her at eight in the evening.' It is scarce credible to think any one could be deceived by so gross a fraud; but to what length of credulity

will not superstition carry the weak mind? The infatuated lady believed in all, and rose from her knees in a transport, to prepare the entertainment for the heavenly guests she expected.

"When the supper was bespoke, and the side-board set out to the best advantage, she thought that her own plate (which was worth near four hundred pounds sterling) did not make so elegant a show as she desired. She therefore sent to her brother, (who was a Counsellor of the Parliament of Paris,) to borrow all his plate; but charged her maid not to tell the occasion, but only that she had company to supper, and should be obliged to him if he would lend her his plate for that evening. The Counsellor was surprised at the message; and as he knew the frugality of his sister's way of life, suspected that she was enamoured with some fortune-hunter, who might marry her for her fortune, and thereby deprive his family of what he expected at her death; therefore he absolutely refused to send the plate unless the maid would tell him what guests she expected. The girl, alarmed for her mistress's honour, replied, 'that her pious lady had no thoughts of a husband, but that St. Paul had sent her a letter from heaven, that he and the angel Gabriel would come to supper with her, and that her mistress wanted to make the entertainment as elegant as possible.' The Counsellor, who knew the turn of his sister's mind, immediately suspected some villains had imposed on her, and sent the maid directly with the plate, while he went to the Commissaire of the quarter, and gave him this information. The Magistrate went with him to a house adjoining, from whence they saw, just before eight o'clock, a tall man, dressed in long vestments, with a white beard, and a young man, in white, with large wings at his shoulders, alight from a hackney coach, and go up to the widow's apartment. The Commissaire immediately ordered twelve of the foot Guard (the guards of Paris) to post themselves on the stairs, while he himself knocked at the door, and desired admittance. The old lady replied that she had company, and could speak to nobody. But the Commissaire answered that he was St. Peter, and had come to ask St. Paul and the angel how they came out of heaven without his knowledge. The divine visitors were astonished at this, not expecting any more saints to join them; but the lady, overjoyed at having

so great an Apostle with her, ran eagerly to the door, when the Commissaire, her brother, and the Guet, rushing in, presented their muskets, and seized her guests, whom they immediately took to the Chatalet.

"On searching the criminals, two cords, a razor, and a pistol were found in St. Paul's pocket, and a gag in that of the feigned angel. Three days after, their trial came on, when in their defence, they pleaded that the one was a soldier of the French foot-guards, and the other a barber's apprentice, and that they had no other evil design but to procure a good supper for themselves at the expense of the widow's folly; that it being Carnival time, they had borrowed the above dresses; that the soldier had found the two cords, and put them into his pocket; the razor was what he used to shave himself with; and the pistol was to defend himself from any insults so strange a habit might expose him to in going home. The barber's apprentice said, his design also was only diversion, and that, as his master was a tooth-drawer, the gag was what they sometimes used in their business. These excuses, frivolous as they were, were of some avail to them; and as they had not manifested an evil design by an overt act, they were acquitted. But the Counsellor, who had foreseen what would happen through the insufficiency of evidence, had provided another stroke for them. No sooner were they discharged from the civil power, but the Apparitor of the Archbishop of Paris seized them, and conveyed them to the Ecclesiastical prison, and in three days more, they were tried and convicted of 'a scandalous profanation by assuming to themselves the names, characters, and appearances of a holy Apostle, and a blessed angel, with an intent to deceive a pious and well meaning woman, and to the scandal of religion;' therefore they were condemned to be publicly whipped, burnt on the shoulder by an hot iron, with the letters G. A. L., and sent to the galleys for fourteen years.

"The sentence was executed on them the next day on a scaffold in the Place de Greve, amidst an innumerable crowd of spectators, many of whom condemned the superstition of the lady, when perhaps they would have had the same on a like occasion, since it may be supposed, that if many of their stories of apparitions, of saints, and angels, had been judicially examined, they would have

been found to be like to the above, a gross fraud, or else the dreams of an overheated, enthusiastic brain."

I shall make no reflections on the above fact, which I know to be true, but leave it to the impartial consideration of your readers.

Leicester.

H. L.

#### PERPETRATORS OF A SUTTEE PUNISHED.

The East India Magazine, for May 1838, contains the following article:—

"We have not heard before of any conviction for the breach of Lord W. Bentinck's Regulation, prohibiting Suttees; but we learn that on Nov. 6th, 1837, Manik Singh, Pershand Singh, Bholah Singh, and some others, were brought up before the magistrate, to whose court they were committed to take trial for aiding in a case of Suttee. Their having done so, in spite of the Regulation passed for its abolition, being satisfactorily proved, the court told them they were convicted of the act laid to their charge, and were sentenced each to imprisonment for three years, with labour, but without chains."

#### EXTORTED TESTIMONY.

For the purpose of illustrating the secret respect which is entertained by infidels for a pure and consistent Christianity, we relate the following incidents. They may serve to show that a testimony, which, under ordinary circumstances, would be studiously withheld, may by the force of circumstances be extorted.

"In one of the flourishing towns of a distant state, resided two gentlemen of high professional standing, but of infidel principles. In habits of the closest intimacy, they encouraged each other, not only in a determined opposition to the spread of religion, but in the most profane mockery of its doctrines, institutions, and tendencies. A third individual in the town, likewise possessing influence, but of truly consistent Christian character, was the principal object of their profane jests. They pretended to hold his religion in utter contempt, and often made merry in ridiculing his superstition and fanaticism. How sincere and hearty they were in trusting their own principles may be learned from the sequel. In the course of time,

one of them was attacked by a fatal disease, and died without any happy change in his religious views. On opening his Will, it was ascertained that he had entrusted the settlement of his estate to the *pious* man, and that his infidel friend was not mentioned as an executor! If an action could *speak*, this spoke loudly of his distrust of infidel principles, and of his secret confidence in those of Christianity. He could not rely upon the honesty of his boon companion, but he had no fear of the integrity of the man whose religion he had been accustomed to ridicule. We much mistake if every other infidel, under similar circumstances, would not make a similar choice."

The other incident to which we referred, is equally corroborative of the respect which Christianity extorts from its opposers. "A gentlemen of our acquaintance had occasion to travel through a new and thinly settled part of the western country. His travelling companion was a gentleman of intelligence, but of infidel principles, who was fond of discussion, and ready to beguile the way in urging arguments against the truth of the christian religion. The spare population of the section of country through which they were passing was composed of rough and uncouth materials, and it had been rumoured that travellers had suffered fatal violence from them when thrown within their power. As regular inns were unknown, our travellers were compelled to trust the hospitality of those of whom they could not but entertain a secret fear. On one occasion, as the evening closed in, they sought a lodging-place in a log cabin, far removed from other habitations. They anticipated but little comfort, and various appearances induced them to believe that it would be a measure of safety for each of them to watch alternately through the night. As they were about to retire, however, to their rude bed, their host, whose exterior had excited their distrust, proceeding to a shelf, took down an old and much-worn Bible, and informing his visitors that it was his custom to worship God in his family, he read and prayed in so simple and sincere a manner, as to secure the esteem of the travellers. They retired to rest, slept soundly, and thought no more of alternate watching. In the morning our acquaintance, addressing his infidel companion, required him, as an honest

man, to say whether the religious exercises of the preceding evening had not dispelled every particle of distrust of their host's character, and had not enabled him to close his eyes in the most confident security? He was evidently embarrassed by the question, but at length candidly acknowledged, that the sight of the Bible had secured him a sound night's rest. Here was a testimony extorted to the excellent moral influence of the religion which he sceptically assailed. He could not, for a moment, harbour a fear of violence from one who was in the habit of daily bending the knee before God,—the very erection of the family altar rendered the house a secure asylum."—*From the Presbyterian.*

#### THE DELICATE FLOWER.

"The good pastor had a daughter twelve years of age, whose name was Mary, a child of much sensibility and tenderness, full of love to every thing that had life. It would be too little to say of her that she was obedient to her parents' words; she took notice of their every beck and every look. She loved the word of God—she loved prayer—she loved her Saviour. She had taken considerable delight in prayer from her childhood; but she did not like, at first, to put her hands together, for she had once seen a criminal with his hands before him bound together; and she said, 'Are we then criminal prisoners in the sight of our kind God, that I must have my hands in this manner?' Her father said, 'My dear child, consider we are not only to pray, but to work with our own hands, and so we pray in this way, to show our hands ready for his service.' Mary was quite satisfied with such a reason for it.

"She was also as much at home in her Bible as in her garden. As she knew in what part of the garden every pretty flower grew, so she knew in what part of the Bible to find every beautiful passage. Her expression of the commonest thoughts was graced with scriptural language; this indeed was quite her dialect. But this was not all: she was much concerned, and took pains to act and work scripturally. Every employment had attractions for her if she only knew it was in the Old or New Testament. At dressing in the morning, she would think of what the Apostle

Peter says in his first epistle, 3rd chapter, 3rd and 4th verses, 'Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.' In washing herself, she would remember how the Bible exhorts us to 'wash our hearts from wickedness,' Jer. iv. 14; and she would think of those who 'have come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb,' Rev. vi. 14. What this meant her father had explained to her. At meals, she would recollect the repast which Abraham prepared for the angels that turned in unto him, Gen. xviii. 8. When she came to a well or fountain, she thought of Jacob in Mesopotamia, Gen. xxix, and of our Saviour's converse with the woman of Samaria, John iv. When dinner was getting ready, busy Martha came into her mind, Luke x. 40. When sewing, she thought of Rebecca, Gen. xxvii. 16. At seeing work done in the garden, she was reminded of Mary Magdalene's interview with our Saviour, John xx. 15, when Mary supposed him to have been the gardener. Only for knitting, and ironing of clothes, she could not find any suitable passages in the Bible. At length she thought of the Apostle's words, 1 Thes. iv. 11, and supposed they might be applied to knitting, when he says, that 'we ought to work with our own hands.' And of ironing she said, 'We cannot expect to find any thing about that in Scripture, because it was not then in use; but on ironing days, I always think of the words of the Apostle, Eph. v. 27, where he says, that the Church of Christ ought to be 'without spot, or wrinkle, or any such thing.'

"You see how thoughtful little Mary was; and no doubt you would like me to tell you something more about her. I will then. One word more, and that is to tell you how she died, for she did die, like a young, tender flower. She was taken ill with the scarlet fever, and her face was like a scarlet flower, and in two or three days this sweet flower became a corpse. Many a flower that had died before her had she lamented and buried in her garden; and now it came to her own turn, and she was the most beautiful flower of all. One may

well suppose she was too tender for the rude and cold breezes of this earthly garden, and that therefore the Gardener transplanted her back again into the conservatory of heaven; he had a particular delight in her; I mean that Gardener mentioned in John xx. 15, for

otherwise, how was it that she came so to love him? She was continually inquiring after him, until he came and bore her hence. We have not to say, *We know not where he has laid her.*—*From "The Pilgrim Hut, on the Weisenstein."*

## INTELLIGENCE.

### MIDLAND CONFERENCE.

The Midland Conference met at Barton, June 5, 1838. Mr. Derry, the Minister of the place presided. Brother Orton, of Hugglescote prayed. The reports of the churches were on the whole favourable. Seventy-seven were reported to have been baptized since the last conference, and one hundred and thirty-four as candidates were waiting for that ordinance.

The following were the resolutions:—

1. That this conference feels itself incompetent to give specific directions to the trustees of Syston chapel, but recommend them to adopt such measures as they judge best, and that forthwith; and that if they need advice or help to communicate with the committee of the Leicester Home Mission district.

2. The conference hearing with regret that the chapel at Ashbourne has been offered for sale; they hope the trustees will seriously consider the propriety of the steps they are about to take; and as the conference is not acquainted with the whole of the state of the cause at Ashbourne, they hope the trustees will communicate fuller intelligence at the next conference.

3. On the question submitted to this conference, "What course of discipline should be adopted towards an individual who obtains a livelihood partly by a species of gambling, but regards it as necessary to his securing a living." After a good deal of discussion, it was resolved "That the conference esteem every thing that has even the appearance of gambling, as utterly inconsistent with the profession of religion, and in the case referred to, recommend the church not to tolerate the conduct complained of.

4. The next conference to be at Loughborough. The morning service will be given up, in consequence of the general meeting of the Home Missionary Committee.

In the morning brother Staddon, of Burton, read the scriptures and prayed, and

brother A. Smith, of Quorndon, preached from Phil. i. 27. "With one mind striving together for the faith of the gospel." In the evening brother Stevenson, of Loughborough, preached from Gal. vi. 9. "Be not weary in well doing, for in due season ye shall reap if ye faint not." After which brethren John Goadby and Pike delivered addresses on behalf of the foreign mission. Brother Goadby, of Leicester, concluded this interesting and profitable day with prayer.

A. SMITH, Secretary.

### YORKSHIRE CONFERENCE.

The Yorkshire conference met at Bradford, April 15th, 1838. The meeting for business commenced after dinner. A report from the church meeting at Prospect Place was received, acknowledging with gratitude the blessing of God on the faithful labours of Mr. R. Ingham. Nineteen persons have been baptized, and twenty have been received into fellowship by the church since the last conference.

The committee appointed to assist the church at this place was requested to meet at Mr. J. Hodgson's, on the 17th of May to examine the accounts for building the chapel at Bradford. The chapel, land, and all other appurtenances have cost £1513 8s. 7d½., and there remains a debt on the premises of £1245.

A supply was arranged for Burnley. Mr. William Butler was requested to send circulars reporting Mr. J. Garrow's case, to each of the churches in the Yorkshire districts. In the evening Mr. Wm. Butler preached from Gal. iv. 18.

The next conference to be at Halifax, on Whit Tuesday, June 5th, 1838. Inn, the Bridge Tavern.

On June 5th, 1838, the conference assembled again at Halifax. Mr. F. Beardsall opened the meeting by prayer, and Mr. H. Hollinrake preached from John, xii. 26.

A pleasing report of the state of re-

ligion at Prospect Place, Bradford, was read to the meeting. Messrs. J. Ingham and T. Hudson received the thanks of the conference for their valuable services to the church meeting at this station, in promoting their spiritual interests, and for assisting in the erection of the chapel.

The church at Burnley request brother T. Gill to supply them three months. The conference recommended that brother T. Ackroyd, Jun., snpply them one-half of this time, as he is expected from the Academy at Midsummer; but it was left with the church to adopt their own method, notwithstanding the above suggestion.

Mr. W. Butler read his report of the Home Mission. This was received by the conference, and it was ordered to be printed. The Treasurer, Mr. W. Foster, and the Secretary, Mr. W. Butler, received the thanks of the meeting for their services to the Home Mission the past year, and they were desired to continue in office the year ensuing.

The next conference to be held at Staley Bridge, August 20th, 1838. Mr. T. Hndson to preach.

J. HODGSON, Secretary.

#### LINCOLNSHIRE CONFERENCE.

This Conference assembled at Sutterton, on Thursday, June 7th. The attendance of ministers was considerable. Brother Ewen, of March, opened the meeting in the morning by prayer, and business was then attended to till dinner-time.

1. The statements from the different Churches were of a pleasing character, several having been baptized, and others waiting to "be baptized as Jesus was, and buried with their Lord." Some useful suggestions were made relative to the importance of Reading Societies in congregations, and of Sabbath School Libraries.

2. The letter from Mr. Scott, of Norwich, respecting Ber Street Chapel in that city, and Smallborough Chapel and land belonging to it, was read and fully considered. It was finally referred to the ensuing Association. It was considered important to ascertain where the writings of Ber Street Chapel are.

3. Various sums were paid to the Treasurer of the Home Mission, and several of the claims were met. A few Churches in the district have not yet made their annual collections.

4. The cordial thanks of the Conference were rendered to the worthy Treasurer of the Home Mission, and his resignation, so often tendered, was reluctantly accepted. Mr. W. Wherry, of Bourn, was unanimously appointed to succeed him. Mr. Peggs was re-appointed the Secretary of the Conference.

5. Reference was made to the importance of the Churches petitioning Parliament against British Patronage of Idolatry, and it was thought the insertion of an outline of the Petition in the Repository would be useful.\*

6. The next Conference to be at March, on Thursday, September 27th. Preachers, Mr. Judd, or, in case of failure, Mr. Billings: the subject—*Family Worship*. It was thought desirable to have the Conference sermon in the morning, and a Home Missionary Meeting in the evening.

In the evening a very interesting Home Missionary Meeting was held. Mr. Noble, of Boston, took the chair. The meeting was addressed by Messrs. Butters, Peggs, Hardy, Ewen, J. Pike, and Rogers. Collection £3 1s. 6d.

J. PEGGS, Secretary.

\* Forms of Petitions and papers have been forwarded to the Churches, we believe, by the Secretary of the Foreign Mission, in accordance with a resolution of the Committee, and a lengthened Petition from the Committee itself has been prepared and signed.—ED.

#### POETRY.

##### EXPOSTULATION WITH THE CARELESS HEARER OF THE GOSPEL.

Poor careless sinner can'st thou tell,  
(Blest with the light of gospel day,) That all *hereafter* will be will,  
When call'd to quit this mortal clay?

Life, how uncertain! yet I fear  
This life engrosses all your care:

Unfading joys do not appear,  
In *wish* or *thought* to have a share.

Could you find ease, if *well assur'd*  
That deepest misery and woe,  
Must—and for *ever*—be endur'd,  
If change of heart you *never know*.

God has declar'd it thus to be!  
And all who dare with Him contend,

Or count his word a nullity,  
Will rue their madness in the end!

Happy the man whom faith has led,  
To fix his hopes without reserve,  
On that dear Saviour, who has said  
"Ye cannot God and mammon serve."

For sinful pleasures, love of gold,  
Envy and Pride, and worldly strife,  
(In holy writ, we're plainly told)  
Can ne'er attain "Eternal Life!"

Think fellow sinner, should'st thou gain  
The largest share of earthly bliss;  
Hereafter 'twill augment thy pain  
If you the "*precious pearl*" should miss!

Can mind conceive, or tongue express  
The endless torments of the lost?  
What agonies the soul oppress,  
While on the fiery billows toss'd?

Ah! bitter wages—woeful end!  
No longer treat God's word with scorn,  
Fly to the sinners only friend  
Or better thou had'st "ne'er been born!"

But Jesus shed His precious blood,  
To set the guilty captive free;  
For rebels who have long withstood,  
Or it had ne'er been shed for me!

Come then poor sinner, don't despair,  
Strong as your guilt, and deep its stain;  
But humbly strive that bliss to share,  
And striving shall not be in vain.

The humble, low, and contrite heart  
A holy God will not despise;  
When sinners long from *sin* to part  
'Tis truly pleasing in his eyes.

His loving heart the ransom found!  
And all who do that ransom plead,  
Sweet peace shall light their path around,  
And grace assist in all their need.

Angels will strike their harps of gold,  
And heaven resound with songs of joy,  
When satan loses his strong hold  
Of one, his malice would destroy!

And when the storms of life shall cease,  
The ransom'd soul will take its flight  
With angel guards to realms of peace,  
Of love, of joy, and heavenly light!

Such joys will crown the humblest saint,  
When death to glory clears the way!  
Then let us neither tire nor faint,  
But keep Christ's precept—"Watch and  
pray!"

Written by a poor old Pilgrim on on-  
tering upon his 74th year.  
March 21st, 1838.

## GOD EVERY WHERE.

Montgomery.

Above—below—where'er I gaze,  
Thy guiding finger, Lord, I view,  
Traced in the midnight planet's blaze,  
Or glistening in the morning dew;  
Whate'er is beautiful or fair,  
Is but thine own reflection there.

I hear Thee in the stormy wind,  
That turns the ocean-wave to foam;  
Nor less Thy wondrous power I find  
When summer airs around me roam;  
The tempest and the calm declare  
Thyself,—for Thou art every where.

I find Thee in the noon of night,  
And read Thy name in every star,  
That drinks its splendour from the light  
That flows from mercy's beaming ear;  
Thy footstool, Lord, each starry gem  
Composes—not Thy diadem.

And when the radiant orb of light  
Hath tipped the mountain-tops with  
gold,  
Smote with the blaze my weary sight  
Shrinks from the wonders I behold;—  
That ray of glory bright and fair,  
Is but Thy living shadow there.

Thine is the silent noon of night,  
The twilight eve—the dewy morn;  
Whate'er is beautiful and bright  
Thine hands have fashioned to adorn:  
Thy glory walks in every sphere,  
And all things whisper, 'God is here!'

## ON VANITY.

How strange, considering all we know,  
Of disappointment here below,  
We do not sooner weary grow  
Of Vanity!

Alas! not only life's first stage,  
But manly vigour, hoary age,  
Our talents and our time engage  
In Vanity!

The mind is fill'd with waking dreams  
Of future, fair, enchanting scenes;  
But oh! the fond delusion teems  
With Vanity!

One thinks a mighty good he spies;  
Another aims to reach the prize;  
A third succeeds; and then he cries,  
'Tis Vanity!

Lord, grant that from thy fulness, I  
All my desires may satisfy,  
And never heave another sigh  
For Vanity!

Clifton.

J. D.



# MISSIONARY OBSERVER.



## GENERAL BAPTIST MISSIONARY SOCIETY.

EXTRACTS FROM A LETTER FROM REV. I. STUBBINS.

November 7th, 1837.

After referring to the pilgrim tax, which is noticed at length in another communication; Mr. Stubbins proceeds:—

“ We have also had a great deal of trouble in writing and preparing documents for government, upon the subject of the bond and restrictions under which our native preachers and missionaries were laid, not to baptize any native female without the consent of her friends, &c. ; particulars of which have been sent home.

“ And now, as though vexation always wanted a number of companions to keep it in countenance, we are labouring under two fresh difficulties. The first of which, is with the Rev. Richard Arnold, the chaplain of this station, with reference to the English burying-ground here. This very good-natured man, because he is chaplain of the church of England, forsooth ! must, within the last two or three months, interpose to prevent us burying; and, indeed, to prevent all being buried there whose friends would dare to object to the church service being read at their interment. With what justice he does this will easily be known, when it is considered, that the Hon. Company did not give it to the church, because there was none at that time—that many who are buried there are baptists, presbyterians, roman catholics, &c., and persons of no denomination—that our missionaries have officiated there, not only with the consent, but not unfrequently at the request of preceding chaplains, and the various authorities of the station—that there too they have deposited dearest friends, and numerous members of their flock ever since they came here; which was long before there was any established church—add to all this, the ground has never been consecrated. It appears that under such circumstances the dissatisfied party ought not to *usurp one*, but *provide another* place. Upon this subject a lengthy correspondence has been entered into, and it is not known when and where it will end. Last year when brother and sister Sutton went out for three weeks, to accompany our American brethren some distance on their way to Sumbhulpoor, he must needs embrace the opportunity of establishing an English school, that he might the more effectually secure a number of our scholars. He has now set his clerk to work to get our native christians to visit him. The fact is, he wishes to secure them to himself, and send for a catechist down from Calcutta. Would Paul have done this when he would not build upon another man’s foundation ?

“ Our second difficulty is the strenuous exertions which are being made to establish a government school here. It is not known whether it will go forward, but should it do so, as seems most probable, there is little doubt but ours will fall; and, indeed, if a pious, or even as we term it, a good moral man could be secured for a teacher, it is questionable if it would not be wisdom in us to make a virtue of necessity and give it up, that we might have our share of influence in the school. This we

must determine when we know whether it will succeed or not. I am sorry the subject is in contemplation, as we have secured a young man as our teacher from Madras. He is not pious, but is very steady and attentive, and calculated to be very useful in his department. Thus you will see from this hasty sketch, that we are set, not merely for the defence of the gospel, but, also, for the rights of the people in every possible way. Perhaps you have had enough upon this side of the subject, I shall therefore turn to one more interesting.

"We have now an average attendance in the English school of sixty-one day scholars, and seven boarders. Also, on the mission premises, two native schools, one for boys, the other for girls: all are boarders; or, in other words, we have the entire management and disposing of them as if they were our own. Subscriptions for their support are far more liberal than we could by any means have anticipated. The boys, twenty-nine in number, are taught by a native master. The girls, sixteen in number, by sister Sutton; who, by the by, must have help, or she will, in my opinion, soon kill herself with work. You have doubtless received information upon this subject from other sources. I trust many in youth will be brought to a knowledge of the truth from these institutions. They already appear exceedingly encouraging.

"We have baptized three converts since my arrival here; one East Indian, and two European—the quarter master sergeant and his wife, of a corps stationed here. Have had applications from two Hindoo women, but were not sufficiently satisfied with their experience to admit them at present.

"Of Tuesday, Oct. 24, I may observe, I do not know when I passed a day of greater excitement. In the morning, I received a letter from the Hon. Robert B—, announcing the death of a young lady, who came from England with us, and in whose conversion I, in a former letter stated, my dear Anne was instrumental. She was in a few days to have been married to this young nobleman. A little before she died, she requested him to write and inform me, she "had every reason to believe my prayers, in her behalf, had been fully answered—that she died trusting in a blessed Saviour." This intelligence opened widely a former deep wound. The many hours and delightful seasons of conversation and prayer we had spent in our cabin—our mutual affectionate farewells at parting—add to this, she was the first, unconnected with the mission, to express her deepest sympathies with me in my painful bereavement—are circumstances which instantly rushed into my mind. I felt it a fresh warning from on high, to do what I would do quickly. It is a voice from the sepulchre, "whatsoever thy hand findeth to do, do it with thy might." "Be ye also ready, for in such an hour as ye think not, the son of man cometh." I also received a letter from her sister, both which, of course, I had to answer immediately. This with the distress of mind the event occasioned, threw me into a slight fever, but, through the goodness of God, it was neither severe nor long.

"In the evening I went into the bazar. Here witnessed a singularly affecting and interesting circumstance. When drawing near to the preachers, I saw Gunga had in his hand a lot of papers shewing to the people; all seemed bending over each others shoulders with intense interest. You will not be surprised that my curiosity was excited to see what he was

about. When I arrived, I found his papers, generally, were pictures; one of which represented our blessed Saviour suffering upon the cross. This seemed the best way of making the circumstance understood by the people, for they have no word in their language to signify cross. The word generally employed, both in Bengalee and Oriya, is *krus kát*; *kát*, is wood, but *krus*, to them, is nothing at all: it, or rather *crux*, from which it is derived, being latin. When the cross is spoken of, it is usually explained by crossing the fingers, observing, it was a piece of wood, in that form, upon which the Saviour hung. With his lively illustration he spoke considerably, and very affectingly, upon the love, sufferings, and death of Christ, that poor, guilty, ruined, and hell-deserving man, might be saved. During this time I perceived a man—a respectable looking Hindoo, experiencing all that change of countenance and excitement, that it appears possible for a man to do. At length, when he seemed carried to the highest pitch, he fell down at Gunga's feet, declaring he would worship him. Gunga took him up, telling him he must worship the true God, and him only. The man replied, "you are the teacher of the religion of the true God, and if I may not worship you, I will kiss your feet," and instantly fell down again: again he took him up saying, "it must not be so, he must reverence the God of heaven, pray to him to pardon his sins through Jesus Christ," &c. The man looked dissatisfied, and seemed resolved not to be altogether repulsed from expressing some regard for this teacher of the true religion, and again fell down, determined to kiss his shoe. Here an actual scuffle ensued; both were determined; the man to accomplish his object, and Gunga to prevent him. I expected they would both have been backwards in the ditch together, for they stood on the side of a bridge, and before, and on either hand, were pressed by the crowd. When he found he could not succeed in kissing his shoe, he reached out his hand and caught hold of his heel, and seemed highly delighted to press the hand to his lip that had so touched. He then made several anxious inquiries, as to Gunga's name, where he lived, &c., stating, he should afterwards go to his house and receive further instruction. He then departed. Two days after Gunga came to my house, I asked him about the man, but he did not know him; said he felt pleased with the man's anxiety, but added, "the way of this country people is at one hour to say true, true, very good, &c.; but at the next to resist every thing, and believe nothing." This is indeed the case to a most lamentable extent, but I think it is not a matter of such surprise as it would at first appear. We must consider the strong hold of prejudice, the dangers and privations to which they are exposed if they become christians, or even indulge serious thoughts of christianity, and the influence the brahmins, &c., have over them. A man may perhaps go away with his mind deeply impressed, and meet one of his spiritual guides or teachers, who, of course, immediately plies all his energy to overturn every like concern for the soul; will tell him if he becomes a christian he will lose caste, be hated by man, despised by his friends, cursed by the gods, will sink whole generations of his friends into hell, &c. It requires no ordinary degree of energy and resolution to resist such doctrines as these, doctrines which from his infancy he has been taught to believe are of the most positive and sacred character. We know how difficult it is, even in enlightened England, to persuade persons to renounce opini-

ons, however erroneous, which their parents and friends have entertained ; but how much more so in India, where not merely friends, but a whole nation of millions of people have entertained them, or others similar, and where the renunciation of them is attended with so much difficulty and personal sacrifice.

“On my return from the bazar, saw a great ugly bull standing in the middle of the street. A poor infatuated man approached the sacred animal, making a low respectful bow, then laid his hand upon the unconscious beast’s back, kissed his highly honoured hand, made a bow, and departed ! Surely one could scarcely have conceived that human nature could so far have debased itself, as to fall prostrate before the beasts of the field ! The bazar was narrow, and the bull stood just in the midst across the street, that there was little room to pass ; however, that I might pass, I did not think well to treat him with the same degree of courtesy and respect as the poor deluded man. These beasts are a continual pest. They not unfrequently come and stand gazing in the crowd who are listening to the glad sound of the gospel—frequently obstruct the passage in the streets—very often help themselves to the good things in the bazars—blunder amongst the pots and pans—knock down the shades before the door-ways—and commit, almost unmolested, every kind of depredation.

“On the Thursday following, a very interesting circumstance occurred. In the morning as soon as I was up, I was saluted with a *nomaská*, by one of our native christians. He had in company a fine looking young brahmun, about nineteen years old. He had come to Cuttack he said, to inquire about christianity. Came from a village about twenty or twenty-four miles distant. States, when he was a little boy, a missionary went into his village to preach, distribute tracts, &c. I suppose this missionary was our dear brother Bampton, for it was in the neighbourhood of Piplia, where he spent much of his labour. As he was young at that time, he does not remember much of the circumstance, but that there are now several of our books in the village, and the people there often talk about them. Says they endeavoured to keep the books from him ; and, likewise, to prevent him hearing any thing of the christian religion, supposing as he was young, it might at least unsettle his mind, and he be led to inquire more about it, and ultimately become a convert. He however did hear a little, and came to Cuttack a short time since to hear more. Heard one of the preachers in the bazar, this excited a desire to know still more. After passing four or five weeks of anxiety, he resolved to come to the “fountain head,” and know all about it. When he came, we told him he might, if he thought well, remain two or three days on the compound with Bamedeb, and ask what questions he pleased. He seemed delighted with the opportunity. He was reminded that the gods of the Hindoos, their shastras, &c., were false, and conducted their deluded votaries from happiness and the true God, to sorrow and hell. He instantly took off his *poitá*, (holy thread, which brahmins wear over one shoulder, and under the opposite arm, hanging down to the loins) and gave it to Bamedeb, who gave it to me. After a day or two, he went into the Oriya school, where he now remains, eats, &c., with the children ; has renounced all vestiges of caste, despises his gods, and desires, as he expresses it, “to live and die a faithful servant of Jesus Christ.” I asked Bamedeb particularly about him, whether he thought he was really

a brahmun, or only put on his poitá to look more respectable? He replied, it was very evident he was what he professed to be. I then inquired into his motive for coming, whether it was under the impression that he should be assisted in his temporal affairs? he said no! he was sure this was not his motive; that he was evidently a respectable brahmun, and would rather die of starvation than lose caste, if he were not sincere. I also made several other inquiries, answers to which seemed equally satisfactory. Should he press forward, as there is every reason to hope from present appearances he will, he will, I trust, be a useful man. He is, as I said, about nineteen years of age, unmarried, of a prepossessing appearance, a powerful and excellent voice, and being a brahmun, he will have greater influence in society. Thus, you perceive, we are not left without encouragement. The Lord, to some extent, blesses our feeble efforts, and shews, however powerful the arm of satan, that his own is more powerful; that however fast the chains of superstition and appalling delusion are rivetted on the minds of the perishing millions of ludia, yet he can break them asunder—can take that heart, long the seat of the wicked one, cleanse it, and there establish his own throne.

“I apprehend there is no reason to doubt, if we had more labourers, our hearts would much more frequently be encouraged, by witnessing one and another casting their idols from them, and embracing the Redeemer as their only Saviour. It cannot possibly be imagined how greatly the cause of Christ is retarded by our scanty supply of missionaries, considered in connexion with the immense distance at which they are placed from each other. Brother Brooks, is at Midnapore, 200 miles distant from us at Cuttack. Brethren Noyes and Phillips, at Sumbulpore, a similar, or, indeed, a greater distance from both Cuttack and Midnapore. I am directed to go to Berhampore, upwards of 100 miles distant from any other station. What can be done under such circumstances? It may not be improper just to take an hasty sketch of the difficulties in which these immense distances place us. I shall view them first as they concern ourselves, because in this light we regard them least. It was with a desire to take up our cross to promote the Saviour's glory, that we left our native land and all our dear associations, and care, therefore, but little what we are called to experience; still, however, we shall be regarded as men of like passions with yourselves; consider us then placed in a station, and especially if it be wholly native, (and my impression is, that it is in such stations that we ought to be) a missionary labours with joy among the perishing multitudes; perhaps in the midst of his labours he is pelted, spit upon, and despised in every possible way; he returns worn out with fatigue and sorrow, on account of the awful infatuation of the people. Well, when he comes home what is there for him? a brother missionary to converse with him? no; not within one or two hundred miles! Is he sick! (and this is not unfrequently the case with a missionary, who exposes himself more than any other person in India) who is there to attend him? a doctor? no; not within a hundred miles! Is there a beloved wife? (there is, if the Divine Being has not seen good in infinite love to remove her from his bosom, as he has in my case,) but what is the strength of a female in this debilitating climate? her fatigue and anxiety wear her down in a few days, and they are then one unable to help another! Here then

they are with none to sympathize, console, or direct; left entirely to a number of ignorant, and it may be said, in the generality of cases, merciless natives, who would as willingly, and, indeed, rather see you die than live, that they might purloin whatever might be useful to them. This is, I apprehend, esteemed no trifling objection to being so widely separated. There remains, however, one of infinitely greater moment. When a missionary is called to leave his station, from death, or, otherwise, he leaves a place where he has bestowed his labours, exhausted his energy, in short, laid down his life; serious impressions have been made; many have been anxiously inquiring, perhaps some baptized, but now they are left; serious concern vanishes; inquiry dies; and the few that may have been admitted into communion sink into iniquity or infidelity; and why? because there is none to lead them forward, none to encourage, none to instruct, and perhaps never may. Other missionaries there are, but they have their own station, which is so far off they cannot go; and if they could, unless it was in the cold season, they must travel Dāb, which would be an expense of from one to two hundred rupees. In a missionary's last moments here is this, of all feelings, to the christian most distressing; all the good I have done is now about to be lost! I feel that such a thought would be ready to make me repine, and be unwilling to die. Look at the extensive labours, especially of dear Bampton, and what have they accomplished? I do not mean to hint they have effected nothing, but, certainly, nothing to what they would have done if they had been followed up. An interest had been excited, but it was left to die; impressions, to some extent, remain, but who shall go to deepen them? we have our hands full and full again, and after all can do little. The conduct of a man sowing an extensive field with the choicest grain, and then immediately forsaking it, allowing all to be destroyed, would be wisdom, in comparison with our conduct. Do we want an example what to do? we have it in the conduct of our Lord; when he sent out his disciples, it was by two and two; this also was the general practice of the apostles, and this must be ours, before we can do permanent, extensive good; or, at least, if we have not two together, they ought to be within a few miles. The most prosperous mission in India is Ceylon, here the missionaries are only about five miles apart; the whole of them do not occupy a space of above thirty miles. In such a circumstance they exert an influence; this is felt and acknowledged, there is something to build to, and if we would act upon a similar plan, we should see similar effects.

"I have been led into these remarks more largely, from conversation between brother Sutton and myself, we were talking about it last night till twelve o'clock. You know the opinion I have expressed is his opinion also. Moreover, after much deliberation, calculation, &c., the conclusion of the whole matter was, "that the good friends in England need not look for any rest, for they will have none, if we can help it, till they let us have at least ten missionaries in this province." *We cannot do well with less.* We now sow, and there is none to gather; that as fast as labour is done it is undone, except just in Cuttack, where an influence is kept up.

"There were several other things I wished to notice, but brother Sutton will shortly write and mention them. One of them is the marriage of one of the Khund girls, who last year was to have been sacrificed—

was taken with chains on her legs. Another was, that in a little time I trust four or five natives will be baptized.

“Nov. 13th.—As I have delayed sending my letter till brother Sutton goes to Calcutta, which will be to-morrow, I will send you a little more news. The young man who came to us on the twenty-sixth of Oct., as an inquiring brahmun, last week requested to be baptized in the name of the Saviour. A similar request was made by a son of Krupa Sindoo, (a native preacher.) A church meeting was called for Saturday evening, when, without a dissenting voice, it was agreed that both should be baptized the next day. Accordingly, yesterday, I had the pleasure of baptizing them before many witnesses. My feelings will be more easily conceived than expressed, as I led one into the baptismal stream, who, but a little before, had been the worshipping brahmun of his village. My hopes, with reference to these two are, I trust, justly sanguine; think it is very likely before next year at this time, they will both be engaged in preaching the everlasting gospel.

“Yesterday evening we made our annual collection for lighting and cleaning the chapel, which amounted to 200 rupees—never so much before. This augurs well. You will esteem it, as friend Peggs says, “good news from a far country.” During the year we mean to have, if we can get ground, a good new chapel.

“Our annual conference will be at Midnapore, as we come down with brother Lacey, &c., from Calcutta. It will then be determined where shall be the scene of my labours. The Lord direct according to his will, and for his own glory. I only desire to spend and be spent in the delightful service of my blessed Redeemer in this benighted land. I could wish I had more love and sympathy for this people: there is much to harden our hearts, and to lead us to forget first feelings. Brethren, pray for us, and the abundant success of our labours, that it may be our felicity in the last day to present very many spotless before the throne of cloudless glory. May the spirit of glory and of God ever rest upon you, and every labourer and servant of the Saviour in England, is the earnest prayer of yours, sincerely,  
I. STUBBINS.”

A LETTER FROM MRS. AND MR. SUTTON, TO  
MRS. JOHN GOADBY.

*Cuttack, Nov. 11, 1837.*

My dear Mrs. Goadby,

I expect my dear husband to start for Calcutta to-morrow, so I must write a hasty line. I suppose you and brother Goadby are now drawing near to the shores of old England, and I trust with improved health. May you do much good in every place where it may please Providence to direct your steps.

Mary has given you a brief account of the marriage we had here lately. Ever since our return we had been wishing to invite the native converts and their families to a social repast, but did not know how to devote the time to it. However, this occasion afforded a good opportunity for the gratification of our wishes. Doubtless you will remember Tolsee, the large Khund girl, or rather young woman. How great the contrast between her situation this year and last! 'Then

she was devoted to a most revolting sacrifice, and a few days only after her rescue by the English, was the time appointed for her blood to be spilled on the Holdee fields. Now she is securely settled, within the limits of a little christian community, and will we hope become a real christian. Probably you heard us express our anxiety about so large a girl mixing with the other girls, lest her influence should be contaminating, but on no occasion has her conduct been such as to give us pain. Poor little Anna died some weeks ago, so that we now have only one Khund girl left. Three of the rescued boys also have died, and two others are probably near their end. This is quite melancholy, but the seeds of their disorder, the dropsy, they undoubtedly brought with them. You will remember there was much distress in Cuttack, on account of the dearness and scarcity of rice; it increased after you left. This threw several children in our way, both boys and girls, some of the latter are quite interesting little creatures. Kimella has the charge of the female department of the school still, and Hurree Samul (the man that lived with you) and his wife the care of the male. Yesterday was the Sabbath, and an interesting one to us on account of the baptism of two natives; one was a young man, named Seboo, about 19 years of age, but I have not time to enter into a detail of his case, nor is it necessary as you will doubtless see it through some other medium; the other was Anunta, the son of Krupa Sindoo; he is perhaps 17 or 18 years of age. He has always appeared well, that is, since we knew him, he was one of the first members of our boarding school, but within the last few months he has been very serious and interesting, and we sincerely trust a gracious work of the Spirit has been wrought in his heart. We are now full of pleasing hope as to seeing brother Lacy, &c. When we hear of their arrival, brother Stubbins will I suppose go to Calcutta, and on their way to Cuttack, it is purposed to have a conference at brother Brooks's, Midnapore. I am in haste, adieu!

Affectionately yours,

E. W. SUTTON.

(From Mr. Sutton.)

To my dear wife's account I have to add, that our Sumbhulpoor friends have been greatly afflicted. Mr. and Mrs. Noyes have both been very ill, and when just recovering their little girl was suddenly taken from them. Since then Mrs. Phillips has finished her short course, a few days after a premature confinement. Poor Phillips seems greatly afflicted, and I rather expect, they will all come down to Cuttack for a season. Thus a dark cloud is passing over the brightening prospects of that long neglected region. Poor wretched, degraded, oppressed land. When shall the day of its visitation dawn? Is it to be now? So I hoped; but it is now hoping against hope. Yet I expect there would be great good done in that neighbourhood could the friends prosecute their labours. The people listen well, and Doitree is very respectfully treated. Our friends in Calcutta are as bad off for labourers as we are. I cannot help thinking that the Baptist Society acts wickedly, in leaving their few men to sink into the grave neglected and unaided, while, to gratify a very questionable public sentiment, they send all their men and means to the West Indies. It is just so much practical infidelity.

Thine, A. SUTTON.



EXTRACTS FROM A LETTER FROM MR. BROOKS TO  
HIS FATHER AND MOTHER.

Midnapore, Dec. 21st, 1837.

My beloved Father and Mother,

I believe I have not written so frequently as I ought to have done: having said this, you will forgive my neglecting writing oftener.

I was very much delighted this morning to receive a letter from dear "home." Your parcel by Mr. Stubbins arrived, which was gratefully received. We thank you very kindly for all that was sent by him. In January, I sent by Mr. Mallet, of the civil service, about a dozen letters for various dear friends. I hope to hear of their safe arrival.

We feel unspeakably grateful to an ever watchful and gracious Providence for being able to say again, *we are all well*. My dear Selina is as well as she ever was; I am so too, and our dear children could not be better. Our dear little boy, whom we call George John, is the very picture of health and cheerfulness—the most lively creature I ever saw: he is now enjoying himself, and laughing heartily with his sister.

Since I last wrote to you, death has again visited our Missionaries. Mrs. Phillips, the wife of one of the American Missionaries, died about six weeks ago under circumstances the most distressing to her husband. Mr. and Mrs. Noyes were both confined to their bed at the time, so that Mr. Phillips had to attend her alone, was with her when she died, had to place her in a rough coffin, performed all necessary duties at the funeral himself, &c., &c. Thus, my dear parents, one and another, and another of our missionary band is taken from the field of labour at the commencement of their missionary career; others are obliged to leave the scene of action and usefulness in consequence of declining health and disease; but we are still preserved in health and strength to labour for the cause of God, which lies near our hearts: what a mercy, what a blessing, that we can do something in the sacred cause of preaching to the poor benighted heathen the unsearchable riches of Christ without intermission, as respects our health and strength. O that our spared lives, and all we have and are, may be devoted to the glory of God, and the salvation of perishing heathen!

Before the time this arrives, our dear friends and fellow-labourers, Mr. and Mrs. Goadby, will have arrived in England, from whom you will receive all necessary information respecting our situation, prospects, &c., &c.

I am very much engaged now in building a small chapel, by the subscriptions I have obtained here and elsewhere. It is in front of our house, about 100 yards distant. The size will be 50 feet long by 25 feet wide. The foundation is laid, and the walls are raised nearly three feet high. It will have a thatched roof, a verandah, or covered walk all round, about ten feet wide, with a small vestry about eleven feet square. I have obtained a little more than 800 rupees for the chapel; and as I am superintending it myself, I hope it will be completed for this amount, or a little more. At times, I am obliged to give the necessary instructions as an architect to bricklayers, blacksmiths, carpenters, &c. The ground I have obtained for the chapel is about two acres and a half,

which will be partly planted with trees, shrubs, &c., &c. As soon as it is finished, I intend to send you a coloured sketch of the chapel and our house, with their relative situation &c., &c. The Collector of this place, Mr. Donnelly, has acted very kindly to me in this undertaking. On applying to him for assistance, he told me he would not only give me any sum of money that might be required of him, but would procure any spot of ground for me I could select. He has done so, and gave me 100 rupees to begin with. In the chapel, instead of forms or pews, chairs will form the seats. There will be no gallery; and I am afraid we cannot shape any thing like a respectable pulpit; but what we can do we will. May the praises of the Most High, which shall shortly be heard in this place of worship, the first erected in Midnapore to the worship of the only true God, be prolonged with mighty accessions, both of sound and harmony, to the end of time; and in the "great day of dread decision and despair," may it be said of numbers of the heathen, that this and that man was born there,—there he first learned to tune his lips to praise, and his heart to prayer.

I am not sure there is much good doing at present among the natives here: they often listen attentively to the word preached, and are frequently coming to me for books, sometimes ten or a dozen together. A few days since, a young man came and asked me for a book. I gave him the Gospel of John. He immediately asked if Christ's sermon on the mount was in it, as that was the book he wanted. To hear this did my heart good. He had been reading this sermon, it appears, with another person, and was so pleased with it, that he wished to possess one himself. I talked with him—asked him to come again when he had read the books I had given him, and we would talk further on the subject of the christian religion. May the author of the word of life glorify his own name, and magnify the riches of his grace by bringing this young man to the knowledge of the truth.

Mr. Lacey has not yet arrived. They are expected some time in January: if they come soon, I think of going to meet them. We hope to receive much interesting and valuable intelligence, &c., by him. The last ham you sent us was the most delicious food we have tasted in India.

We obtain news of a general character in abundance from England about two months old. There is an over-land despatch, which generally arrives in two months from England, bringing letters, newspapers, &c. We hope soon to have steamers between Calcutta and London, to come in about six weeks: India is all expectation about it. I shall almost expect to see my dear father in India then: it will only be like taking a trip to America used to be. All the most boisterous parts of the ocean will by this means be avoided, and a passage to India be as secure as riding to London on a coach. There will be about 200 miles of sand to cross, so that much luggage will not be allowed in this traveling.

The weather is now delightfully pleasant. It was so cold this morning, I was obliged to get out and be hard at work to keep myself warm. This will be rather strange to you, but it was piercing cold until about nine o'clock. The poor natives, who wear very thin clothes, and very few of them, went shivering about as an Englishman would if turned out without clothing in a frosty night. They have no idea of working to get warm, but place themselves all of a heap, and sit down shivering in any corner until the sun rises to warm them. The Hin-

doors are a very singular people. As an instance, in the rainy season all the hollow places about the roads are filled with water, and men may be seen in abundance angling in the water for fishes with all the patience imaginable. The rice fields are also a great resort for fishermen. Frequently men are seen standing up to the waist in green corn, flinging about their hooks and lines—to what purpose I cannot imagine. What should you think if a man, after a deal of rain in England, should go with his basket, line, &c., to take fish in a corn field up to the kness in green blade? This is what hundreds do here.

Mr. Stubbins is thinking of paying us a visit this cold season if he can make it convenient. He was to have been with us this morning, but Mr. Lacey's delay has prevented his coming. He and Mr. and Mrs. Sutton are all pretty well. We feel anxious for the arrival of Mr. Lacey and Miss Kirkman. We shall be very happy to see them.

There has been a great change here since we came: almost all the European residents have left, or are leaving, who were here when we arrived. I feel very much on this account, as several of them were very excellent people. I hope to have a school as soon as the chapel is finished. Many of the English in India very much disapprove of the Government Schools because religion is systematically excluded.

Give our kind love to all friends—brothers and sisters, and to my dear mother. I am very sorry to hear she is not so well as usual; but I do not think she ever will be well until “absent from the body, to be present with the Lord.” My dear Selina unites in warm affections for you all.

Now, my dear father and mother, I have written you a long letter the very morning yours, dated July 19th, came to hand, wishing you every blessing, and, above all, praying that your souls may be in prosperity,

I remain,

Your very affectionate and loving Son,

JOHN BROOKS.

#### ON GOVERNMENT CONNEXION WITH IDOLATRY.

My dear Sir,

It must be a source of unspeakable joy and delight to every philanthropic mind, that the “Pilgrim Tax,” so long one of the foulest blots and severest curses to the christian character and British Government in India, is again under consideration and discussion, with a view, we would fondly hope, to its complete annihilation. It cannot fail to have been looked upon by every *considerate* person as countenance, encouragement, and support given to a system prolific only in every appalling vice, misery, and degradation. I must confess it is to me, one of the most inexplicable mysteries that any person, who has witnessed but for a single moment the miseries this wretched system entails upon its deluded votaries, should argue the *propriety* and *expediency* of continuing British Connexion with idolatry. I am aware it will be said, “what has the interference of government had to do with the support of the idol?” I reply, it might with much more propriety be asked, “what has it *not* had to do with it?” Ask the natives themselves, and they will without hesitation tell you, if government had left the temple to itself, it would have been, like those at Bhubaneshwar, overgrown with weeds—a monument of folly, crumbling to decay, and but rarely visited. Let it be asked, who has been engaged in collecting the tax, superintending the *servants*, and regulating all the affairs of the idol's establishment; providing the British cloth to the annual amount of 1000 rupees, to adorn the raths; selling old cars, that can no longer be instru-

mental to the homicides of Juggernaut; providing new idols, whose cost actually amounted from 1829 to 1831, to the sum of 5,500 rupees? Who is it that has made every accommodation, *avowedly*, for the convenience of the natives to visit their far-famed idol? that has sent out servants (allowing them a certain sum of money for every pilgrim they bring,) to persuade persons from a distance to come and behold the wonders of their god? that has, in short, mixed up and identified itself with idolatry in every possible transaction? I answer, I blush for my country while I do so, It is government! Yes, a professedly christian government! a government which might be the light and glory of the world. But, surely, it is stooping from the elevation of that character to which it has attained, by thus countenancing the debasing and worse than brutalizing idolatries of India.

What can we, as enlightened men and christians think, when we hear the missionaries of a false god, (or may I not rather say, of a christian government; for they go out under their *auspices* and *directions*, and are *supported* by them?) in proclaiming the greatness of Juggernaut affirm, "that he has now so fully convinced his conquerors of his divinity, that they have taken his temple under their own superintendence, and that to provide him an attendance worthy of his dignity, they expend thereon annually, near 60,000 rupees! inspecting with care every department, and punishing any negligence in the service of the god. That although the British so far surpass the Hindoos in other knowledge, they are so fully convinced of Juggernaut's deity, that they command a portion of food to be set before him: that they in reality worship him; and, although, from their being unclean, the god cannot permit their approach within his temple, yet at his festivals they testify their veneration, by providing him with superfine cloth with which to adorn his car, which they formerly supplied from their own storehouse in Calcutta, and since its abolition have given money for its purchase: that they appoint officers to see that due order is observed in his worship, and that some great men attend to grace the solemnity with their presence! (and they might also add, that if a European in high civil service should stand before the car with hat in hand, hurraing the deluded multitudes, it would not be an unparalleled case!) that they need money, and being convinced of the transcendent benefits to be obtained from beholding, they levy a small tax on those who would behold him: that they are themselves paid, and persons sent forth by them, to persuade all who wish for a full remission of sins, to come and behold the god in all his majesty!" Thus a band of deceivers is employed to "heguile the ignorant and unwary," who are too generally successful in their traffic of money and blood.

It was said by one of the principal natives, that a Paribari, in 1821, dispatched 100 agents to entice pilgrims: and the ensuing year, received the premium for 400 pilgrims! He was at that time busily engaged in instructing 100 additional ones in all the mysteries of this singular trade, with the intention of sending them to the upper provinces of India.

Whilst the government thus allows the broad black seal of idolatry to be stamped upon its name; whilst it provides every encouragement and accommodation; whilst it employs its hundreds of inveigling ambassadors, whose salary is proportioned to the number of unhappy pilgrims they can induce to add to its funds; whilst it continues its nineteen officers and servants at the Sadar kacheri, on a monthly salary of 260 rupees; its twenty-six at the Ghat Athara nala, on a salary of 165 rupees; its seventeen at Ghat Lokanath, on a salary of 111 rupees; its fifteen at the temple, on a salary of eighty-nine rupees; thus making a total of these established officers, &c., of seventy-seven in number, at 625 rupees per month, and one and a half per cent commission on the amount of tax collected; (the allowance to officers, fixed at 300 rupees per month, and two per cent on the net collections, August, 1809;) whilst it continues this authority, and holds out these inducements of favour, profit, &c., who does not see that it is to the *interest of government, of European collectors, and of every officer and servant, from the highest to the lowest, connected with the temple, to*

leave no scheme untried to induce the people to come, and to ward off every attack made upon this unhallowed connexion of a christian government with idolatry.

Who can look, without feelings of horror, into the parliamentary papers of August 1809, and hear a *Governor General in Council*, expressing his *satisfaction* at the increase of revenue stated to have been realized that year? What! look with *satisfaction*, that persons have been induced to leave their employment, homes, families, and every comfort of life, to undertake a wearisome pilgrimage, exposed to danger, starvation, plunder, murder, sickness, and death, to enrich the public treasury with ungodly funds, consecrated on the altar for Juggernaut. Is not such language equivalent to saying, "we care not what females are deprived of an affectionate husband, (for I am not willing to admit the Hindoos to be without natural affection,) how many widows hearts are torn with anguish on witnessing their beloved offspring, not only called to endure the loss of a fond parent, but also to experience, in consequence, all the miseries of wretchedness and starvation, or, tempted to the commission of crimes of which the heart recoils to conceive, that the paltry sum of about 60,000 rupees may be added to the revenue."

Perhaps no person has gone so far as to express publicly his satisfaction on such a subject, since the *Governor General in Council* of 1809; yet, we do not regard merely the expression, but the *spirit* of the thing; and when we consider that an outlay of 10,000 rupees was authorized in 1812 for the construction of a wall, for the purpose of preventing the pilgrims forcing their way to the temple, and thus evading the tax. That regulations are occasionally altered, as they were in 1813, (see *Par. Papers*, pp. 48—51, &c.) to make the tax yield its uttermost, and that the voice of *gain* and *loss* is perpetually reiterating in our ears; we may justly conclude the spirit of 1809 still lives and reigns. O when shall its funeral knell be heard? Surely it is now in its expiring struggle, and a struggle indeed it seems to be. It has already lived long enough to be regarded with everlasting odium and execration. Tell us not by way of extenuation, that it has enhanced the revenues of the province. We would say, let the price of blood perish with the system. Tell us not, there is a "public pledge" to support the idol: we say if there be, there *ought not*; but we are yet, and I apprehend, *ever shall* continue to remain ignorant of any evidence that there is such a pledge. If there be none, (and I think it is fairly shown from the recent correspondence in the *Englishman*, that there is not,) then I cannot conceive of a more gross falsehood, and a greater manifestation of wicked design to keep the people in ignorance, and continue their lucrative posts at the tax, than the repeated plea, that "it would violate the national faith to withdraw our support from the temple." Tell us not, either, that the collection of the tax has enabled us to offer the blessings of cultivation, art, and science, on a more affluent scale. We reply; it tends to render abortive every benevolent effort of the government itself; if, while with one hand it communicates moral light and knowledge, with the other, it rivets the chains of idolatry faster and faster still, on the great mass of the people, involving them in the deep and unfathomable caverns of ignorance, despair, and every species of moral and mental misery; while it deafens the population more and more to the inviting sounds of the gospel, and leads them frequently to say, as a native once said to an active missionary, "your preaching is a lie; for if your Saviour and your religion are thus merciful, how do you then take away the money of the poor, and suffer them to starve?" Such incidents, and they are by no means unfrequent, require no comment: they speak for themselves. If such be the effects of our connexion with idolatry, and certainly they are, shall we longer strive to eternize the reign of poverty, superstition, and savage ignorance? shall Britain longer legislate for idolatry, lest its institutions should grow into disuse? shall we longer stoop to the disgraceful drudgery of superintending the collection of a tax from pilgrims; a painted, pagan, semi-barbarous race, (as they have been termed,) who go to worship at their own shrine? and last, not least, shall the character of Britain be longer associated with idolaters in their

scenes of revelry, vice, and misery? shall we thus any longer co-operate with Hindoos in what is degrading to our national character, and displeasing in the sight of him who calls idolatry "that abominable thing which I hate?" Is it not already time for enlightened England to say, "what have we to do any more with idols?" Let the abettors of the "Pilgrim Tax" judge.

Surely, if ever lustration was needed to wipe off one of the deepest stains from our national escutcheon, it is wanted to obliterate this foulest of blots from the British government in India. If Lord Chatham called upon the learned bench to vindicate the religion of their God, and support the justice of their country; upon the bishops, to interpose the unsullied sanctity of their lawn; upon the judges, to interpose the purity of their ermine to save us from this national pollution; upon the honour of their lordships, to reverence the dignity of their ancestors, and to maintain their own; upon the spirit and humanity of his country, to vindicate the national character. If he invoked the whole genius of the constitution, against employing the Indian savages in the American war, much more may we do it now, in a case, where, not merely the sufferings and death of the body, but the everlasting condition of the immortal soul is concerned. Let then all connexion with the debasing system of idolatry be henceforth and for ever dissolved. Let the tax be *abandoned, not transferred* to the rajah; let it be annihilated, and if he thinks well to establish one in the temple, so be it—with that we have nothing to do. If he has a mind to establish a tax of one rupee, or five, or ten, or twenty, or even an hundred, what business is it of ours? Every one has a right to do what he will with his own. I would just say in conclusion, if we should be so surprised as to have this long-talked-of "pledge" really shewn to us, let the British Government, as has been recommended, "redeem it with money," and give it to the flames; and let the day that shall terminate our long unhappy connexion with idolatry, be spent in fasting, confession, and prayer, lest, peradventure, we experience the righteous judgements of him, who calls himself "a jealous God, visiting the sins of the fathers upon the children, to the third and fourth generations;" and who has declared, "my glory will I not give to another, neither my praise to graven images."

Praying that the boon of *toleration* may not be confined to us as protestants, but extended, so far as we are concerned, to the deluded worshippers of Jug-naut,  
I remain, &c., I. S.

### NOBLE SACRIFICE.

#### BRITISH PATRONAGE OF INDIAN IDOLATRY.

(To the Editor of the *General Baptist Repository*.)

My dear Sir,—Permit me to solicit a page or two in *The Missionary Observer*, to show the antichristian spirit of British patronage of idolatry in India. Most of your readers are aware that a very great repugnance to it is spreading in the minds of enlightened Europeans in India, and that memorials to government, very numerous and respectably signed, have been presented. It is a pleasing, though painful proof of the progress of correct views, that some of the functionaries of the State have relinquished their offices rather than do violence to their conscience. Sir Peregrine Maitland, Commander-in-Chief under the Madras government, has resigned his high commission rather than do honour to them

"that by nature are no gods." The *East India Magazine*, for this month, contains a very interesting account of the noble stand for Christian consistency by Robert Nelson, Esq., a valuable civil servant. He filled with great honour to his talents as a public servant, various official situations on the Malabar coast, and early in 1837, re-visited his native country. Contemplating his return, he addressed the Secretary of the Hon. Court of Directors, inquiring, "whether the covenant I have entered into with the Hon. East India Company, renders it imperative on me to accept and undertake any office the Madras government may, conformably to law, and to the usages of the service, think fit to appoint." Mark the spirit of the reply, "I am commanded to inform you, that the Court has seen with surprise, that an officer of your standing, can entertain a doubt of its being imperative on you to accept any office which the government

may think fit to appoint you, without any exception or reservation whatever." The sentiments expressed by this civil servant in his letter, deserve to be known in every part of the British empire. It was as follows:—

"To the Secretary of the Hon. Court of Directors, of the East India Company.  
"Sir,

"I have the honour to acknowledge the receipt of your letter of the 16th inst., conveying the opinion of the Court of Directors upon the inquiry contained in my letter of the 27th ult. It is painful and alarming to find the Court establishing the principle, that every civil servant is bound, by covenant, to assist in and uphold the idolatrous worship of India. The Directors are well aware, that acts of this nature form part of the functions of many officers under the Madras Presidency; and your letter tells me that a civil servant has no option but to discharge them, if it be the pleasure of the government to appoint him to such offices. The instructions of the Lord Jesus Christ are to "keep myself from idols," and to "flee from idolatry." The East India Company require me to unite myself with idols, taking part of their worship by assisting others therein. The commands of these two masters are thus in direct opposition to each other, and I have to choose whom I will serve, since obedience to both is impossible. As I prefer to follow the Lord Jesus Christ, I must renounce the service of the East India Company, which I therefore now do. I have accordingly, to request that my name be struck out of the list of civil servants on the Madras Establishment; all the privileges of which station I hereby resign. I have, &c.

"ROBERT NELSON."

Bath, March 19th, 1838.

The emoluments of office are stated in the article to be considerable, but all were relinquished with the spirit of a martyr. Such is the system of British patronage of idolatry. Surely this is an "abomination that maketh desolate." It is of great importance that every church in the connexion should promote petitions to parliament against this evil. As a denomination having a Mission in Orissa, "this matter" belongs especially to us. Let us never lose sight of it. It is of vital importance to our common christianity in the East. Petitions to the Lords may be sent to Lord Brougham, the Bishop of London, or the Archbishop of Canterbury, as all these noblemen

have expressed much interest in the question. W. Evans, Esq., M. P., has been particularly requested to take the charge of petitions for the Commons. Hoping that this great obstacle to the progress of missions may be soon removed,

I am,  
Bourn, Yours in Christ,  
June 15th, 1838. JAMES PEGGS.

#### EXTRACTS OF A LETTER FROM MARY SUTTON.

Many of our friends will remember that brother Sutton gave an affecting account of a Hindoo child which had been left by its parents to perish, and which he had taken under his own care, and brought up as his own. This child still lives, and is called after her adoptive parents, Mary Sutton. We give an extract from her letter to Mrs. Goadby, because of the interesting facts which it mentions, and because we are assured the circumstance of her writing will be pleasing to our readers.

"Since you left us, Mr. and Mrs. Harris have come, he is school master in the English boys school, they have one little boy of their own, his name is Henry. Mr. H. has a sister named Rosa, she is thirteen years of age. I have not much news to tell you. Little Sarah Noyes is dead; she was taken ill suddenly. Mrs. Noyes has a little son, his name is Amos, the same as father's. Little Sarah Pilgrim is getting on very well, and learns to talk very fast in English.

"Nov. 9th. About a week ago we had a marriage in the boys school room. The young woman's name is Tolsee, and the young man's name is Hurridas, the man who takes care of the chapel. Father married them: he had three chandeliers hung up in the middle of the room, he made them himself, out of bamboos, to put candles in, and hung green boughs about them, and also about the room, and made it look very pretty. After the marriage was over, we had a feast or supper. I think there was about a hundred to eat; Sarah and I sat upon the floor with our Oriya girls, and ate with our fingers; the men sat on one side, and opposite them the women; in the middle, the girls sat in a circle. There were two paths for the men to go up and down with the food; it consisted of baskets of rice and meat curree, and vegetables made into curree and pita, a sort of sweetmeat which the natives are very fond of. We ate on a plain leaf. Father and Mr. Stubbins ate upon the plain leaf, with their fingers too."

## CHRISTIAN INSTRUCTION SOCIETY.

The Thirteenth Annual Meeting of this deeply interesting and highly important institution was held at Exeter Hall, on Tuesday evening, the 1st of May. The attendance was very numerous. At six o'clock Sir Culling Eardley Smith, took the chair.

The services were commenced by singing, after which the Rev. J. Arundell offered up solemn prayer for the Divine blessing on this and every other religious institution.

The Rev. John Blackburn then read the report.

It commenced by detailing the state of 87 associations of visitors found in different parts of the metropolis.

Thus presenting the gratifying total of 1898 visitors, 15 missionaries, and 124 prayer meetings.

By those operations upwards of two hundred and fifty-two thousand individuals were brought under the influence of the Society. More than 3800 cases of distress were relieved during the past year, either with money, food, clothing, or medicine. By the voluntary agents, 743 copies of the Scriptures had been circulated; 2927 children were obtained for Sunday and day schools, and there had been lent to the families under visitation not less than 1,800,000 religious tracts. At the commencement of the last summer the committee renewed their arrangements for field and street preaching with more than usual energy, having been much encouraged by the truly liberal donation of Sir Culling Eardley Smith, who presented the Society with two elegant and commodious tents, which cost him more than £80. Besides these the committee purchased a third, at the expense of the Society, which, with three others already in their possession, enabled them to pitch six of these Christian tabernacles in different suburban stations. At the six stations there were during the season 240 religious services, each of which was on an average attended by 230 persons. 240 religious services were held in the open air, at which an average audience of 120 hearers was obtained.

Thomas Challis, Esq., treasurer, then presented his accounts, from which it appeared that the balance due from him last year was £5 1s. 2d., the total receipts amounted to £1347 10s. 2d., the expenditure to £1525 7s. 9d.; leaving a balance due to him of £172 16s. 5d.

The following gentlemen advocated

the interests of this Society—The Rev. Dr. Cox; Rev. J. Young; Rev. J. Leifchild; Rev. John Garwood; Rev. John Burnet; Rev. S. Dobson; T. and the Rev. J. Blackburn.

The resolutions deserve notice.

"That, as it appears from the precepts of the New Testament, to be the duty of every Christian to make known the truth to his fellow men, this meeting rejoices to learn that nearly nineteen hundred persons in connexion with this Society, are regularly and gratuitously engaged in visiting the abodes of the poor for this benevolent purpose; and would earnestly entreat those Christians who are not so employed to unite with their pastor and brethren, to make known the Gospel of salvation to the myriads of this metropolis, that are still ignorant of the joyful news of mercy through the death of the Redeemer.

"That this meeting feelingly responds to that part of the Report which laments the increase, in London and its suburbs of those places of public resort, to which the young and inexperienced are continually allured, where intemperance is indulged, and vices, ruinous alike to individuals and society, are openly practised; and especially would it record an emphatic protest against a measure now before Parliament to establish a race-course within the bounds of the metropolis; a measure which, if unhappily successful, will legalize a resort of profligacy and crime, by which the various benevolent efforts to improve the morals of the lower classes will be retarded, while sabbath-breaking, drunkenness, gaming, and debauchery will be fearfully increased; and this meeting, therefore, recommends to all members of this Society, to sign petitions to the House of Lords, praying that their lordships will reject a private bill, which threatens to become a public calamity."

ISLEHAM.—On Lord's day, May 13, two sermons were preached at the General Baptist Chapel, in this place, on behalf of the Foreign Mission. By the Revs. John Goadby, Missionary, and Jabez Burns, of London. On the following evening a Public Missionary Meeting was held, when the same brethren and Revs. J. Cotton, (chairman,) J. Reynolds, of Isleham, — Foster, of Stoney Stratford, — Green of Soham, (Particular Baptists,) pleaded the cause of the perishing heathen. The congregations were good. Collections, £20 10s. 2d.



THE  
GENERAL BAPTIST REPOSITORY,  
AND  
MISSIONARY OBSERVER.

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No. 56.]

AUGUST, 1838.

[NEW SERIES.

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THOUGHTS ON THE CORONATION.

THOUGH the coronation of Victoria was nothing more than the public recognition of a power, which, on the demise of William the Fourth, the law immediately transferred to her, it was not a useless or uninteresting ceremony. Many writers have already depicted the gorgeous trappings of the horses, the gilded decorations of the coaches, the sumptuous attire of peers and peeresses, the array of coronets, and the magnificent spectacle produced by the union of so many splendèd equipages of foreign Ambassadors. The task of description, therefore, need not be performed. But there was one sentiment which we may just notice. The power of expectation in imposing silence upon a mighty mass of population was strikingly evinced. The approach of the Queen was preceded on her return by several bands, which, by playing the national anthem in a superior style, excited deep emotion. As illustrious characters passed in succession, cordial salutations were given. At length the fring of canon intimated that the Queen was coming out of the Abbey, and the effect was that the whole crowd became fixed in silent expectation. For a few moments scarcely a sound was heard, and a deep feeling of solemnity diffused itself over the mind, the writer was led to reflect whether, after the great trumpet has sounded at the last day, there will be a short interval preparatory to the appearance of the Son of Man in the clouds of heaven, and whether saints and sinners will, during its continuance, meditate on their approaching doom. No sooner did the state carriage present itself to view than the air was filled with joyful, loud, and long continued acclamations. Thus, thought the writer, will the redeemed burst forth into praises when they see the Redeemer coming in his glory, and all the holy angels with him. They will exclaim "Lo! this is our God; we have waited for Him, and He will save us: this is the Lord we have waited for Him, we will be glad and rejoice in his salvation."

The following reflections suggested by this splendid ceremony may not be altogether unseasonable or useless:

The soul of a Queen is of no more value than that of the meanest peasant. The external adjuncts of wealth and power do not increase the worth of the immortal mind. Whether the soul stand connected with the splendours of royalty or with the condition of a beggar; whether it be surrounded by the light of philosophy or the clouds of ignorance, whether it exist in the polished city or in the barbarous parts of Africa; whether it shine with seraphs in glory or groan with the condemned in hell, its worth is incalculable. Sin may render it unprofitable as an agent in the empire of God, but it is one of the greatest proofs of the evil of sin, that it can render an intelligent immortal soul useless and pernicious. Its capabilities are immense. In hell they will never be directed to any useful or honourable purpose, but they still exist. In heaven above, and in the kingdom of heaven upon earth, their worth is made apparent by the fruits of holiness they exhibit. It is of importance to keep these truths in view. While thousands act about the Queen as if they meant to teach her that the world was made for her alone, it is hoped that some Samuel or Elijah, some faithful friend is continually reminding her that the true dignity of man is to be sought in his soul, and in the possession of purity and truth. She is equally liable to death with the meanest of her subjects. The king of terrors may quickly come to summon her from her throne, and to demand of her youth the resignation of its charms; of her life, the residue of its years. The alarming cry may soon be heard through the palace, "Victoria is smitten with disease! Victoria is dying! Victoria is no more!" And the multitude of her subjects having laid aside their gay attire, and put on the habiliments of woe, may be required to indulge in profound reflections on the vanity of the grandeur which they lately beheld with so much exultation. It is not long since the nation was covered with gloom, in consequence of the decease of a Princess, nearly as popular as Victoria herself. Her liberal opinions, her benevolence, her piety, had excited the highest expectations; but at the moment when circumstances seemed to promise a confirmation of these glorious hopes, a shaft from the unerring archer removed her, and her offspring, to the world of spirits. What a lecture on the emptiness of earthly greatness! What pious mind does not desire, that while the accumulation of worldly good is urging our lovely Queen to cleave to earth with a tenacious grasp, the remembrance of the premature death of the princess Charlotte, may cool the ardour of desire, remind her of the possibility of an early departure, and induce her to abide in the love of Him, who is, "the resurrection and the life." Her responsibility is exceedingly great. If she avail herself in the fear of God, of her numerous opportunities and means of usefulness, her influ-

ence will spread like a living flood, to gladden millions in her own country, and in distant lands ; and her name, after having been pronounced, while she lives, with veneration and gratitude, will occupy on the historic page, a most conspicuous place among those royal ladies, who have been blessings to their species. If the harlot tongue of flattery do not prevent, her own accomplished mind will, we trust, often indulge in these reflections ; and she will be concerned, not only that the stern verdict of history may be in her favour, but that she may be one of the "few mighty," whom the Redeemer shall introduce into eternal glory.

The nation has reason to rejoice on this occasion. The arranging hand of Providence was thought to be apparent in the circumstance of her having attained her official majority previous to the decease of her royal uncle ; and it was considered an omen of good, that her education had been conducted by her excellent mother, with so much skill, that when she came to the throne, she appeared to be of no party. Never did a Princess receive a sceptre from a more unanimous and affectionate people. It is true she is young : but the admirable constitution of the British government, places the weight of responsibility on her ministers. It is their duty to devise measures for the public welfare. While this illustrious personage is becoming gradually acquainted with her relations and duties, the interests of the nation will sustain no material disadvantage. The constitution is complete ; and the inexperience of the Queen will, doubtless, be compensated by the prudence and knowledge of her advisers.

The Church of God is also summoned by this event, to a consideration of its duties and advantages. If it be incumbent on christians in every age to pray for civil rulers, it is especially their duty to pray for the Queen. Her youth, her inexperience, her numerous temptations, give her special claims on the prayers of christians. The charm of novelty will quickly pass from the gay scene in which she now moves ; and the cares of royalty will begin to prey upon her heart. Not to enlarge on the coldness and solitariness of a situation which is raised above the sphere in which the pleasures of endearment arising from mutual support are tasted ; or on the unpleasantness to which royalty is doomed, of being compelled to suspect that every mark of respect is a tribute to office rather than worth, and dictated by selfishness rather than affection, the time will come, when the burden of responsibility will press upon her conscience, and make her feel the need of divine aid. But there are several grounds on which the duty of prayer for our civil rulers may be enforced. One is, that we are commanded to pray for them. 1 Tim. ii. 1, 2. Another is, that almost all the advantages of civil government are amply enjoyed by the British nation. In

the passage just quoted, the Apostle speaks of liberty "to lead a quiet and peaceable life in all godliness and honesty," as the full amount of good to be expected from civil rulers. As followers of Christ, we ask them not for state endowments, or for any compulsory power to enforce church discipline; we only request them to let us alone, and to grant us the protection of the law in the practice of every branch of piety and virtue. Now nearly the whole of what we ought to desire, we possess. We complain of church-rates, and a few other grievances; and doubtless the principles for which we contend are of vast importance; but it is still true that there is no nation under heaven, where more of religious liberty is enjoyed. What branch of "godliness or honesty" are we unable to practice? If we chose to commence our religious services with the early dawn of morning, and continue them till midnight, both on the Sabbath and week-days, we should not be in danger either of spies, who, by giving information against us, might procure our imprisonment; or of unprincipled ruffians, who being privately assured of protection, would proceed to injure our persons, and plunder our property. Our forefathers had these trials to bear: a very short time ago, the missionaries in the West Indies had to endure the intense heat of them: and at the present moment, Madagascarian christians are compelled to seek opportunities for worship in the darkness of midnight, on the tops of mountains, or in dens and caves of the earth. Such was the condition of the first christians also, when the apostle exhorted them to offer prayer, supplications, intercessions, and giving of thanks, for kings, and for all that are in authority; and if it was their duty to exercise this benevolence in return for persecution, it is surely ours to exercise it in return for protection. The obligation of praying for the Queen and her ministers, might be enforced on various other grounds, but we hasten to allude to other sentiments of a sublime order, more immediately suggested by the coronation.

The transition from thoughts on this ceremony to a meditation on the coronation of Christ, and of his people, is very natural. When he ascended to glory accompanied by millions of celestial intelligences, a vast accession was made to the happiness of heaven and earth. "God went up with a shout, the Lord with the sound of a trumpet. The chariots of God were twenty thousand, even thousands of angels; the Lord was among them as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men, even for the rebellious also, that the Lord God might dwell among them." The Redeemer passed to his crown through scenes of awful woe. At the bar of Pilate he appeared to have no authority or power, but stood as a helpless victim, which every hand might smite, and every tongue reproach, with im-

punity. On the cross, also, he apparently suffered alone. Deserted at his utmost need by his apostles, and suspended between heaven and earth as unworthy of either, he suffered intense agony of body and mind. It pleased the Father also to bruise Him; and from the thick darkness which encircled Him, He cried out, "My God, my God, why hast thou forsaken me?" But having in his sufferings displayed an infinite degree of merit, he has become entitled, as mediator, to universal authority; and possessing divine perfections, he is qualified to exercise it in a way conducive to the honour of the Divine Father, and the salvation of immortal souls. His power, therefore, shall increase, his fame extend, his subjects be multiplied, and the benefits of his administration be universally diffused. "His enemies he will clothe with shame, but upon himself will his crown flourish." The name of Victoria will, in the progress of time, sink into comparative oblivion. In future ages she will be contemplated as a distant star; and the glory which now streams from her in copious profusion, will appear as a minute speck; but of the mediator it is predicted, that "his name shall endure for ever; his name shall be continued as long as the sun: and men shall be blessed in him, and all nations shall call him blessed." Our thoughts are carried forward by the power of mental suggestion to the time when all his ransomed saints shall be crowned with him; and when, feeling their unutterable obligations, they shall with one consent lay their honours at his feet. The infidelity of the present age may tempt us to think that the expectation of an immortal crown is extravagant and foolish; but such passages of Scripture as the following, plainly encourage the weakest, poorest, and most obscure believer to anticipate the honours of royalty as the reward of final perseverance. "Be thou faithful unto death, and I will give thee a crown of life. To him that overcometh will I grant to sit down with me on my throne, even as I have overcome, and am set down with my Father on his throne." Even admitting that the representation may be figurative, it is certain that high spiritual honours are connected with internal purity. Holiness renders our persons sacred, and draws around us the guardianship of ministering spirits. Moral worth is of more value than diamonds or coronets. Jehovah, who pours contempt on the splendour of palaces, sets a great price upon "a meek and quiet spirit." An understanding illuminated by truth; a heart replenished with the sentiments of piety, and pouring itself forth in spiritual conversation, is an object dear to the Divine mind, and an attractive to angels. The possessor of it may find his last earthly home in a work-house, and may there, like Lazarus, be the subject of grievous disease; but he is still a "prince in disguise, an heir of glory, and attended by invisible powers, who wait to escort his emancipated spirit to a throne in the heavens."

W.

## NECESSITY OF DIVINE INFLUENCES.

THIS, indeed, is predicable in every part of Scripture; but for the reasons already glanced at, it applies especially to the teaching of Christ; and if there be one part of his teaching to which it applies more emphatically than to another, I would venture to suggest that it is to what he taught on the doctrine of the Holy Spirit. "He shall not speak of himself," said Christ; and, as if to supply the deficiency, to reward and provide for that disinterested and emphatic silence of the Divine Spirit, concerning himself, our Lord made him the great theme of his own last discourses and promises. And when was he more original and explicit than when dwelling on this subject? What a vast tract of new truth did he add to the domains of faith, all fertilized and enriched with the affluence of the Spirit! On what topic was he more evangelical than on this?—even antedating the style of the epistles, and leaving little, if any thing, for them to add either in unction or in fullness. What subject did he equally rely on to console his disciples, and to fill them with expectation in the prospect of his own departure? He was in search of the strongest solace, and he had an infinite variety of subjects to choose from; but out of all that multitude, the topic on which he chose chiefly to insist was the promise of the Holy Spirit. And what lofty things did he predicate concerning him! What names of greatness and goodness did he bestow on him! He made him the great promise of his new dispensation; and yet what doctrine, what leading doctrine at least, is less insisted on in the Church than the doctrine of divine influence? and, consequently, what promise is less fulfilled to the Church than the promise of the Spirit? It is true an occasional sermon is preached on the subject, just to satisfy the sense of duty, and an occasional restlessness is observable in parts of the Church; but, alas! it is a starting in sleep, rather than an awakening out of it,—like the spasmodic motions of a person who is visited in sleep by the reproachful remembrance of an important duty which he has consciously neglected; it is the involuntary agitations of the slumbering Church, convulsively answering to the unwelcome reproaches of the unslumbering conscience. Other prophecies are considered, but the promise of the Spirit, the great unfulfilled prophecy of the Gospel, is doomed, by general consent, to stand over for future consideration. Other blessings are desired; but this, which would bring all blessings in its train, which is offered in an abundance corresponding to its infinite plentitude, an abundance, of which the capacity of the recipient is to be the only limit, of this we are satisfied with just so much as will save our sleep from deepening into death. Each falling shower—consecrated emblem of divine influence—the scantiest that moistens the thirsty earth, descends more copiously than the offered influences of the Holy Spirit, and reproaches us with the spiritual drought of the Church. And so long have we accustomed ourselves to be content with little things, that we have gone far in disqualifying ourselves for the reception of great things: the revivals of the new world are still regarded by many as "idle tales."

The Church itself requires conversion. We pray for the conversion of the world, but the Church itself, though in another, yet in a sober

and substantial sense, needs a similar blessing. The object of conversion is two-fold, personal and relative,—to bless us, and to make us blessings. Individual conversion accomplishes the first object by placing us in a personal and evangelical relation to Christ; the second can only be scripturally effected by the collection and organization of those who are so related to Christ into a Church, and by that Church advancing forwards, and placing itself in an evangelical relation to the Holy Spirit. Now the prevailing sin of Christians is, that they are inclined to stop short at the first of these stages. They are, perhaps, sufficiently alive to the importance of preaching Christ as the author of redemption, for they have their own personal experience in evidence of its necessity; but they are not proportionally alive to the necessity of divine influence as the means of usefulness, for of that they have not the same evidence. Their conversion to Christ, as individuals, was scarcely more necessary to answer the first aim of the Gospel, in their own salvation, than their conversion to the Spirit, in their collective capacity, is necessary to answer the second, in the salvation of others. I say to the conversion of the Spirit, for the change necessary has all the characteristics of conversion—conviction of guilt in neglecting his agency—a perception of his necessity and suitableness—and earnest applications for his heavenly influence.

That a doctrine of divine influence has a place in the creed of the faithful we admit, but it is one thing to assent to its truth and importance, and a very different thing to have a deep and practical persuasion of it. That the Holy Spirit is at present imparted to the Church, to a certain degree, is evident from its existence; for every believer is the production of the Spirit, carrying about in his own person signatures and proofs of divine operations, and thus forms an epitome and pledge of the eventual conversion of the world. But as to the measure in which his divine influence is afforded, who has not deplored its scantiness? From the earliest dawn of the reformation to the present hour, this has been the great burden of the Church. What writer, of even ordinary piety, has not bewailed and recorded it as the standing reproach and grief of his day? Look back, and what do you behold? A procession of mourners, nearly all the living and eminent piety of the time, dressed in penitential sackcloth, moving through the cemetery of the Church as through a Golgotha, and exclaiming in tears, "Come from the four winds, O breath, and breathe on these slain, that they may live." What do you behold? "The priests, the ministers of the Lord, sanctifying a fast—calling a solemn assembly;" lamenting that so few attend the solemn call, and then advancing, a mournful train, casting themselves down, and lying prostrate at the foot of the throne of grace, and as the representatives of the Church, exclaiming, "Behold, O Lord, a poor company of creatures gasping for life!—thy Spirit is vital breath,—we are ready to die if thy Spirit breathe not: pity thine own offspring, thou Father of mercies: take from us, keep from us, what thou wilt, but O withhold not thine own Spirit." Such were the actual terms in which the great and pious Howel led the supplications of a solemn assembly, in his day, convened to cry for the Spirit. And has it not been on the lips of the mourners in Zion, an unbroken procession, ever since. And does it not express the sense of the

Church in the present day? As we have fallen into the train, and brought up the rear of the mourning suppliants, have we not deplored the absence of the Spirit as the great affliction of the Church, and implored his impartation as our great want, our only remedy?

But "the Spirit will be poured out from on high;" would that the importunity and loud cries of the Church warranted the expectation that the event were near! And when he does descend, among the many blessed effects which will accrue, this doubtless will be one—that the teaching of Christ concerning him will be hailed and studied as if it were a new revelation—will be traversed and explored like a newly discovered continent. The reasons of Christ for amplifying the subject, and for laying so much stress upon it, will then be felt in the inmost soul; each of his declarations concerning it will seem to expand into a page, and be consulted as a charter fresh from heaven; promises which we now repeat with freezing accents will then burn on our lips, and be pleaded with an earnestness not to be denied, but which will open the windows of heaven for the emission of still larger outpourings of the Spirit.—*Great Teacher.*

### OUTPOURING OF THE SPIRIT.

"It would beautify the church and her assemblies, make her beautiful as Terzah, comely as Jerusalem, fair as the moon, clear as the sun, and terrible as an army with banners. It would make both ministers and people to shine, our congregations to look with another face, and ordinances to have a new lustre. It would put life and strength into the members of the church; give life to their bones, vigour to their withered graces, and strengthen them to run on God's errands, and fight his battles. It would enable them to trample on satan, and triumph over sin; wax violent in battle, and put to flight the armies of the aliens. It would be as a wind to the sails, oil to the wheels, and make sculs to run in the way of God's commands without fainting or wearying. It would loose bonds, enlarge hearts, and give freedom from Satan's temptations, and strong lusts. It would revive drooping souls, turn their water into wine, their sorrow into joy, their fears into holy confidence, their doubts into godly assurance, their complaints into praises, and make them to sing in the ways of the Lord. It would satisfy their souls, and all their faculties, as with marrow and fatness, bring light to the mind, freedom to the will, strength to the memory, peace to the conscience, and life to all graces. Yea, it would make the soul to grow in grace, and ripen apace for heaven. It would make professors of religion grow more sincere in duties, more fervent in prayer, more attentive in hearing, more frequent in meditation, more practical in knowledge, more edifying in converse, more humble for defects, and more thankful for mercies."—*An old Scottish divine.*

### ON ETERNITY.

In looking over some papers the other day, my mind was struck with the word eternity, and with some pitily and touching remarks I once heard on that infinite and boundless subject. I recollected also one of



the first efforts of my own mind, when quite a child, to comprehend it, and the awful impressions which it then produced. I had begun to read the Bible, and had learned the history of the world before the flood, and of the Hebrew race after, so far as recorded in the inspired volume. My mind insensibly glided up the stream of time; and after passing through the different periods of the history of man, to the formation of Adam, I beheld him in the garden of Eden; I looked still higher, until I attained to a period when "neither sun nor stars appeared," and when the earth on which I stood had no being, and then, all visible creation being extinguished from my view, and all the means of measuring duration which it furnished withdrawn, my little soul was borne down by the perception of the vast, the infinite, and eternal, in a way I can never describe. Comparisons seemed out of place; "a thousand years was as one day, and one day as a thousand years," for they alike appeared to be such insignificant points, in the illimitable and endless duration that was before me, as that the difference was unworthy of notice,—just as the difference between a yard and a mile would be as nothing in a line that had no beginning or end, but was infinitely extended. How awful were my emotions at that moment! With what profound fear did I then think on that being who is "the high and lofty one that inhabiteth eternity," who, "from everlasting to everlasting, is God." I do not recollect a period, in my subsequent history, when my thoughts were equally fixed, soul absorbing and expansive, or when my emotions were equally sublime and awful, as this, in reference to this awful theme.

The subject of endless duration, whether we look to the eternity of the past, which is God's, or to the eternity to come, which is ours as well as God's, is deeply interesting, and I purpose, before laying down my pen, to extract one or two attempts at describing it, by different writers.

Locke, in his essay on the human understanding, says, "By being able to repeat ideas of any length of time, as of a minute, a year, or an age, as often as we will in our own thoughts, and adding them one to another, without ever coming to the end of such addition, any nearer than we can to the end of number, to which we can always add, we come by the idea of eternity, as the future eternal duration of our souls, as well as the eternity of that infinite being who must necessarily have always existed."

"I avail myself," says Saurin, "of whatever I can conceive most long and durable. I heap imagination on imagination, conjecture on conjecture. First, I consider those long lives, which all wish, and few obtain. I observe those old men, who live for four or five generations, and who alone make the history of an age; I do more, I turn to ancient chronicles—I go back to the patriarchal age, and consider life as extending through a thousand years; and I say to myself, all this is not eternity—all this is but a point compared with eternity. Having represented to myself real objects, I form ideas of imaginary ones. I go from our age to the time of publishing the Gospel—from thence to the publication of the law—from the law to the flood—from the flood to the creation—I join this epoch to the present time, and imagine Adam still living. Had Adam lived till now—had he lived in misery

—had he passed all this time in fire on a rack, what idea must we form of his condition? At what price would we agree to expose ourselves to misery so great? What imperial glory would appear glorious were it to be followed by so much woe? Yet this is not eternity—all this is nothing compared with eternity. I go farther still: I proceed from imagination to imagination—from one supposition to another. I take the greatest number of years that can be imagined. I form of all these one fixed number, and stay my imagination. After this, I suppose God to create a world like this which we inhabit; I suppose him creating it by forming one atom after another, and employing in the production of each atom the time fixed in my calculation just now mentioned. What numberless ages would the creation of such a world, in such a manner, require! Then I suppose the Creator to arrange these atoms, and to pursue the same plan in arranging them as in creating them. What numberless ages would such an arrangement require! Finally, I suppose him to dissolve and annihilate the whole, and observe the same method in this desolation, as he observed in the creation and disposition of the whole. What an immense duration would be consumed! Yet this is not eternity! All this is but a speck compared to eternity!”

Mr. Pike, in his *Persuasives*, observes, “None on earth can describe—none can comprehend eternity. Were the house you inhabit to be filled with the finest sand, and then emptied so slowly that but the smallest grain imaginable should be taken out once in ten thousand years, how many millions of ages would pass away before the last grain were removed! Yet, compared with eternity, these countless years would be like the twinkling of an eye! Were the mighty seas which divide so many nations, and dash their waves upon so many shores, were these to be suddenly changed into one mass of ink, and then to be employed in numbering down figures, and the least figure to signify a million of years, what countless ages would be numbered down before the task were finished, before the seas were emptied! Yet he who wrote the last figure might say, ‘These ages are not eternity. They are nothingness itself compared with that: less than one drop to all the sea—less than one moment to all these infinite years; they are like a tale that is told, or a sigh that is forgotten.’ Were this vast world one mass of sand, and were the Most High, by his infinite power, to create as many worlds as there might be grains of sand in this, and were he then to commission a ministering angel to destroy them all, by removing grain after grain, yet so slowly, that he should remove but one grain in a million of years, what millions, and millions, and millions of years, beyond all thought and conception, would pass away before one world were thus destroyed! and O, what before all these numbers were! What an eternity would be here! An eternity! no, not a moment compared with it! Sand after sand would be removed, though at so infinitely slow a rate; world after world would be destroyed, and the angel would finish his task, but finish not eternity! Eternity would be eternity still—as long as boundless as it was before the first sand were removed. One grain of sand would bear some proportion to these numberless worlds—one moment to these countless millions of ages; but all these would bear none to eternity; when they

were past, it would still be 'beginning, rather beginning to begin,' And had we lived through these inconceivable, countless years, when we had seen them pass, and even pass a thousand times over, we might still say, 'But a moment of eternity of past.' Beyond ages that we might also deem an eternity, other eternities would rise in endless succession. Such is the *for ever* in heaven!"

The following lines are beautiful and impressive:—

"What is eternity! Can aught  
Paint its duration to the thought?  
Tell every beam the sun emits,  
When in sublimest noon he sits;  
Tell every light-wing'd mote that strays  
Within his ample round of rays;  
Tell all the leaves, and all the buds,  
That crown the garden and the woods;  
Tell all the spires of grass the meads  
Produce, when spring propitious leads  
The new-born year; tell all the drops  
The night, upon their bended tops,  
Sheds in soft silence to display  
Their beauties with the rising day;  
Tell all the sands the ocean laves—  
Tell all its changes, all its waves—  
Or tell, with more laborious pains,  
The drops its mighty mass contains;  
Be this astonishing account  
Augmented by the full amount

Of all the drops the clouds have shed,  
Where'er their watery fleeces spread,  
Through all the tracts of time's long tour,  
From Adam to the present hour;  
Still short the sum—nor can it vie  
With the more numerous years that lie  
Embosom'd in eternity!

Were there a belt that could contain  
In its vast orb the earth and main;  
With figures were it cluster'd o'er,  
And not one cypher in the score;  
And could your labouring thought assign  
The total of the crowded line,  
How scant the amount! th' attempt how  
vain,

To reach duration's endless chain!  
For when as many years are run,  
Unbounded age is but begun.

Attend, O man, with awe divine,  
For this eternity is thine!"

G.

## THE EXPERIMENTAL CHRISTIAN.

It may be of use to glance at the feelings and views of the experimental christian in relation to God, to the world, the Scriptures, affliction, heaven, and hell. In regard to God they are not what they once were. The dislike of serious discourse, and of devotional exercises, which, previous to his reception of the truth, he evinced, is now destroyed; and he loves both to think and talk of the character and government of Jehovah. He takes delight in prayer; he reposes on infinite love. His heart is more particularly affected by the love of God in Christ Jesus. The distress which would be produced by a perception of his own guilt and sinfulness, is relieved by a sweet reliance on the grace of the Saviour, and the virtue of his blood. The state of mind from which these emotions flow, results from an experience of divine grace; it proves the possessor of it to be "born of God, born of the spirit, and created anew in Christ Jesus."

Notice his views in relation to the world. If his main anxiety once was to acquire property, to extend his fame, or enjoy as much as possible of sinful pleasure, that state of feeling is subdued; and his chief concern now is to avoid sin, honour the Saviour, and do good to souls. He does not desire the life of a recluse; neither is he a misanthrope; he rather aims to triumph over the world by the power of his faith, and to overcome evil by constant displays of goodness and mercy. The Scriptures represent this superiority to the world as another effect of experimental religion. "This is the victory which we have over the world, even our faith," "The world is crucified unto me, and I unto the world."

Observe the state of this man's feelings with regard to the Scriptures. Once he neglected the bible, and preferred to direct his attention to any other book. At the contents of the Scriptures he cavilled; and if he thought of them at all, it was only for the purpose of wrangling and disputing about points of abstract speculation. But now the word of God is the rule by which he regulates his conduct, the basis of his hope, the source of his consolation in trouble, a treasure which he prizes more "than thousands of gold and silver." He reads it every day; he regularly attends the ministration of it, and prays that it "may dwell in him richly in all wisdom." This change in his estimation of revealed truth results from his experience of its virtue; it is a consequence of his having put the word of God to the test of experiment.

See the experimental christian in the hour of affliction. At first his faith may be shaken, but he recollects that God is faithful; that his plans are comprehensive, his designs deep; and that chastisement may be needful to purge away corruption, and quicken the growth of holiness. His prayers become more fervent, and his reliance on the promises more implicit. If the affliction threatens the dissolution of the body, he is driven to think more earnestly on eternal realities, and especially on the ever-living Jehovah, the stay, the dwelling-place, the only secure refuge of mortal man; and while he meditates on the power and sympathy of the Redeemer, he feels a solace peculiar to the believer in Jesus. No dependence is now placed on his own works. The thought of entering into the presence of the Searcher of hearts, and being subjected to his scrutiny, makes him reflect on the mixture of motive from which even his best actions have proceeded, and on his numerous imperfections and sins; and he feels, more than ever, the necessity of casting himself on the free mercy of God in Christ. While he thus falls low in his own estimation, he rises in the enjoyment of divine consolation, and presents the spectacle, so perplexing to men of a worldly spirit, of a soul combining in its emotions, the lowest abasements of penitence with the highest expectations of eternal glory, and giving utterance at one time to the most humble confessions of guilt, and the next minute, to the most rapturous expressions of praise for present consolations, and future prospects of bliss.

Notice this character in relation to heaven. "He sets his affections on things above, where Christ sitteth at the right hand of God." Eternal realities had once no power over his spirit. The "things seen and temporal" absorbed his feelings, and engrossed his attention; while those which are eternal were forgotten or neglected. But now his feelings are changed. His thoughts often mount up to heaven, expatiate among the blessed, and become fixed on the manifested glory of the eternal; his desires are kindled at the idea of deliverance from sin, of union with the redeemed, and of spending an eternity in the worship and service of the Almighty; and his energies are earnestly directed to the task, of "laying up for himself treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." Even hell is contemplated by him with peculiar emotions. That view of this dark abode which touches his heart, refers to the dreadful sins which will there be committed, and to the blasphemies

which will be uttered. He shudders when he reflects on lost souls, concurring with fallen angels in reviling the "blessed and only Potentate, the possessor of all possible excellence, and the fountain of goodness: and recollecting his past experience, he is ready to say with the psalmist, "I have loved the habitation of thine house, and the place where thine honour dwelleth: O gather not my soul with sinners, nor my life with bloody men. Let me not be joined with them in the commission of crimes which I tremble even to imagine."

Reader, are you an experimental christian? Try yourself by each of the above tests. Remember, the name, the profession, the reputation of the follower of Christ is of no value, without his spirit and principles. It is not expected that you should be a mature christian all at once. The religious course is a progressive one; and though at the commencement there may be dimness of apprehension, and conflicts of feeling, yet if you are sincere, and fervent in prayer, the clouds of error will be scattered, and the emotions of sorrow succeeded by a richness of consolation.

If you wish to be an experimental christian, live on the great fundamentals of religion, and let not your attention to these be diverted by an intemperate zeal about lesser things. Choose God for your portion and felicity; and depend daily on Christ Jesus, as the only mediator by whom you can either have access to God, or acceptance with him. Indulge no sin. Plead for no infirmity; but make it the daily business of life "to mortify the deeds of the body." Rest not in a low degree of holiness, but long and strive for the highest; "praying always" for the influences of the Spirit, by which alone you can be ripened for eternal glory.

W.

## ON CHRISTIAN CONVERSATION,

*Considered as a means of promoting religion among Christians.*

THE great object which the sincere Christian has in view is an inheritance in heaven. In this he sees a possession, that of all others is at once the most exalted and happy, and the most enduring; consequently it obtains the preference in his esteem, and becomes the centre of his hopes. When he has entered on the sacred course, however, his work is not completed. Owing to his own nature, to the state of the world, and to the opposition of satan, he is surrounded with difficulties. Exertions, therefore, must be made through life, or after all he will come short at last. Hence, in the regenerate character, the chief aim of the mind is to make these exertions, and to strive to secure the celestial prize; to "seek first the kingdom of God and his righteousness."

In this arduous calling, the believer is not left to human weakness and insufficiency. The author of our redemption has considered the necessities of his people, and provided various means, adapted to assist and strengthen them, and fully to accomplish the sacred purpose which they have formed. For this end we are furnished with the ministry of the word, and the ordinances of the sanctuary: we have the divine records placed in our hands, and in prayer and supplication we can

approach a throne of grace. Besides these, there is another means highly useful in carrying on the same design, though perhaps not sufficiently considered, to which we would now more particularly invite attention. This is conversation, or friendly and familiar discourse on the important subjects of christian faith and experience.

Christ has constituted his Church so as best to promote the edification of its members. To accomplish this, pastors are set apart, and elders, or other officers appointed. It is not to these, however, that we wish particularly to allude. The labours and conversation of such, it is hoped, are generally enjoyed in some good degree; the subject to which we would direct the attention is that of private members maintaining a friendly intercourse, conversing freely with each other on the momentous concerns of the soul, and seeking to promote mutual edification.

In the midst of the external prosperity that attends the cause of religion in the present day, perhaps there is some reason for humiliation. Though Churches are large and flourishing, it is questionable whether the growth of real piety has kept pace with the late increase of numbers. Among other signs of a lower standard of devotion, we may mention the unfrequency of christian visits. Members of Churches, on many occasions, do not seem to pay due regard to the society of believers; hence those who form one community, and have been united in fellowship for years, are often comparatively unacquainted with each other, seldom meeting but at seasons of public worship. But this is not all: when Christians do meet together in private, their conversation is frequently of too worldly a cast. The state of political affairs, the news of the neighbourhood, their own private business, or other subordinate considerations, perhaps engross the chief attention, while the far more important subjects connected with vital godliness and experimental religion, are either neglected altogether, or passed slightly over.

Now it is not becoming that such a state of things should continue. Those who are held together by the same holy bonds, who in the same manner differ from the world in their desires and pursuits, ought to be acquainted with each other, and to "speak often one to another." It is difficult, on many occasions, to visit the ignorant, so as to hold any spiritual conversation with them; but it is not difficult for the members of Churches, at suitable times, to meet together, and converse on the subjects in which all are deeply concerned. These convenient opportunities should not be lost or neglected; and when Christians meet together, sacred subjects should have their share of attention. Some consideration should be given to "the things that are not seen,"—some inquiries made respecting each other's spiritual advancement,—some anxiety shown in regard to mutual progress in religion.

If this practice were properly regarded, it would tend, under the divine blessing, very materially to the advantage of believers. It would prove a means of instruction. There is no individual so far advanced in holy things as not, on some occasions, or on some points, to need instruction; but to some professors it is peculiarly important. This is the case with the young and inexperienced, and with others

who have few opportunities of acquiring knowledge. These require advice and caution continually, that they may be apprized of the difficulties before them, and kept constantly on their guard. In conversation, advice suited to the different cases of individuals, and adapted to their peculiar difficulties, may be given. The aged and experienced may communicate the fruits of their observation, and those who are confirmed in the faith tell how they obtained their strength. If counsel be given in a kindly and affectionate manner, the probability is that it will not be lost. What is addressed to individuals is sure to be remembered, and the faithful advice of a friend will generally make a lasting impression.

Again, christian conversation is equally advantageous as a means of encouragement. The present state is one of opposition to the servant of Christ. Those who are most alive in religion, and most devoted to the Saviour, have their discouragements. Sometimes trouble arises from worldly perplexities, the servant being, as his divine Master once was, in want of the necessaries of life; sometimes from the afflictions and diseases to which these frail bodies are liable; and sometimes from the evil heart that is within. Frequently the distresses of the saint are such as are not seen: he is exercised with trials when others may think he is in a state of ease and comfort. In such circumstances, christian intercourse is very useful. The presence and conversation of real friends are a great relief. Few things are more edifying and enlivening. With respect to our religious feelings, every believer knows how animating it is to hear that others have the same hopes and fears, the same joys and sorrows with himself, and that notwithstanding opposition, they are equally earnest in "pressing towards the mark for the prize of the high calling of God in Christ Jesus."

Such christian intercourse is also valuable as a means of promoting a good feeling among the different members of Churches. Unity, in a Society of Christians, is an object of paramount importance. Those who constitute one community, who are formed into that community by the authority of Christ himself, and who are journeying together to the same celestial abode, ought not to live as those who compose some worldly association: their union should be real, intimate, and cordial. The tendency of christian conversation is to produce this desirable state. In proportion to the regard shown to it, love is found to prevail, believers feel a greater interest in the welfare of each other, and the best effects are seen in the unity of the spiritual body. In such circumstances, the professed disciples of the Saviour are more willing to "yield and to submit one to another, esteeming others more highly than themselves." Then those jars and outbreaks, which are the reproach of Christians, cease, and the mouth of many a gainsayer is stopped.

We would therefore earnestly call the attention of the various members of our Churches to this practice. It is an employment in which the most obscure may engage, and it will have the same excellent effects on every mind. Let it never be forgotten this is one of the great ends of fellowship. Christians are formed into Societies, not merely for the purpose of enjoying pastoral ministrations, or being the means of

enlightening the ignorant around them, but that they may be real helps to each other. The importance of this was constantly kept in view by the Apostles; hence believers are directed to "follow after the things wherewith one may edify another;" to "comfort themselves together, and edify one another; to warn them that are unruly—to comfort the feeble-minded—to support the weak;" to "confess their faults one to another, and pray one for another." Rom. xiv. 19; 1 Thess. v. 11, 14; James v. 16. This is a great duty, therefore, and to neglect it is to dishonour our profession, and disobey our Master.

If this practice were properly regarded, we have no doubt the happiest results would follow. The state of Churches would be peaceful and harmonious to a greater degree. In individuals, the tone of piety would be higher, as the mind would be kept more intent on heavenly objects. Many who now fall away might be preserved from declining. Others, who are unworthy members, might become ornaments to their profession. Numbers who are weak in the faith would become confirmed and established. The Church would prosper within, and internal prosperity would be the sure prelude to a general extension of the cause. In conclusion, then let us urge all the disciples of Christ to regard this important, though too much neglected duty; to imitate those who feared the Lord of old, and "spake often one to another."

*Kegworth.*

W.

#### ON THE CULTIVATION OF MORAL COURAGE.

To have nothing to conceal is one way of cultivating moral courage. While you are afraid of detection it is impossible to be courageous. Conscience will make you a coward. It will fill you with fear of exposure when there is no reason for it, and it will cause the smallest circumstance calculated to lead to detection, the source of alarm. To how many stratagems is he driven who has a sin to hide? How many vain excuses for different parts of his conduct must he frame? What falsehoods must he often utter. Thus his moral character is constantly undergoing a process of deterioration; and his intellectual powers instead of expanding into grandeur, and acquiring energy and force, become feeble, dwarfish, and useless. If you would be a man of courage have nothing to conceal. "The wicked flee when no man pursueth; but the righteous is bold as a lion."

If we take care always to act on the principles of truth and justice, we may then cultivate courage by reflecting that those principles will ultimately triumph. They may be opposed by interested and designing men, but it is impossible to prevent their progress. The advocate of them is feared by those who oppose him, and secretly respected by those, who in words vilify and traduce him. Let your cause be good; let it be your aim to do right in the sight of God, and to be useful to man; and why need you fear? "Who is he that shall harm you if you be a follower of that which is good?"

Courage is increased by a reliance on Divine Providence. A firm persuasion that an invisible hand will overrule events in favour of those whose hearts are "perfect with him," must produce a readiness to encounter danger. It was this persuasion that led Peter to venture to walk on the sea of Galilee; and though his faith was not so strong as he thought it was, yet a cry for the Saviour's interposition saved him from a watery grave. If you think that your helper is near at hand, and that he can if he will, deliver you from danger, and secure your victory over every foe, you will of course be more courageous.



Exalted views of the power of prayer will increase courage. Daniel had these views. He knew that prayer might prevail even to stop the mouths of hungry lions, or changing the hearts of cruel persecutors. No wonder, therefore, that his courage in refusing to obey an impious edict, was sustained. Such were the ideas of prayer cherished by Moses, Samuel, Elijah, and all the ancient veterans in the cause of truth. They were very different from those of modern sceptics, who tell you that the only use of prayer is to impress important sentiment on the heart. Believers in former days were assured of positive answers to prayer. They considered that evil might be prevented by deprecation, that Divine succours might be obtained by supplication, and that children, friends, enemies, all mankind might be benefited by intercession; and as God and his words are unchangeable, why should not prayer be now of equal efficacy? It is not a substitute for other duties; it will not always secure the particular temporal good we may ask; but when presented with faith, fervour, and expectation, it is never offered in vain. Daniel probably expected to be devoured by the lions, and when he bowed the knee, his chief request was for strength to enable him to be steadfast in his resistance to sin. His prayer was heard, and a temporal deliverance also granted; and though many in similar circumstances may have presented similar prayers without experiencing the temporal deliverance, they have received the spiritual good which they asked, and have brought more glory to God by their sufferings than they would have brought by an escape from them. Temporal blessings, however, have often been vouchsafed in answer to prayer. Doubtless prayer is of use in spiritualizing the mind, and intercession in enlarging benevolence; but to represent its whole value as consisting in this reflex effect, is antisciptural, and contradictory to the avowed experience of christians in general. If you would be courageous you must put on the whole armour of God, and "pray always with all prayer and supplication in the spirit."

Courage is augmented by exercising it on extraordinary occasions. Are you tempted to shrink from a difficult duty? Are you urged to act with inconsistency through fear of evil? Think of Nehemiah who, when he was urged to hide himself in the temple, in order to save his life, boldly replied, "Shall such a man as I flee?" Look to David, who trusting to the power of prayer, and relying on divine protection, courageously encountered the formidable Goliath, "Be strong and quit yourself like a man." The battle is not yours but God's.

It is asked, but why should the christain cultivate courage? The answer is at hand. Courage is requisite for the defence of truth. Do we not every day meet with characters, who assent in conversation to what they know to be false, applaud what they secretly condemn, and appear to sanction the voice of calumny against their friends, because they dare not oppose the opinions of the present company. It may be said, they are men of no principle. But the fact is that many persons who pass for very high characters act too much in this way, for want of recognizing and feeling the obligation of evincing christian courage. The opposite to this virtue is slavish fear, which, by concentrating the attention on self, prevents the benevolent affections from taking root in the heart. The coward is too much engaged in anxiety about his own security to indulge a generous concern for the welfare of others. The very idea of benevolence implies a dereliction of self; a sacrifice which can never be made by him who is perpetually agitated with groundless apprehensions about his own safety. It is instructive to observe the different effects of servile fear. Though under the influence of this passion people are sometimes scarce able to resent an affront; yet on other occasions they are impelled by it to the perpetration of the greatest cruelties. The motive in both instances is to secure self from injury; in the former, by not provoking a supposed enemy, and in the latter by dispossessing one to the utmost possible degree of all

power to injure. Nero was prompted by guilty fear to the commission of many of his bloody deeds.

If you wish, reader, to possess valour, magnanimity, decision of character, or any of the sublime virtues which shed a glory on the human soul, guard against dastardly meanness of spirit, and pay a practical attention to the hints given at the commencement of this brief essay.

## CORRESPONDENCE.

### ON THE UNITY OF THE HUMAN SPECIES.

To the Editor of the General Baptist Repository.

Sir,—Being much interested in the article which your number for May furnished us, upon "The Unity of the Human Species," I shall be obliged if you will admit to your columns a remark or two which I have to offer upon it. In the first place, may I, in a preliminary way, ask the author, is there really in existence at present, any people, or any trace of a people, answering to the description of his first class? If so, where? Is the "dull whiteness, giving the appearance of disease," a real sign of disease, or merely, as the writer appears to suppose, an external peculiarity unconnected with any thing morbid or defective in the constitution?

1. In regard to his first argument in favour of the unity of the species, viz., that the human tribes do not differ more from each other than the tribes of the lower animals, I must confess that I see but little weight in it. For this reason. If it be reasonable to suppose that a plurality of the human species existed originally, it appears equally reasonable to suppose the existence of a corresponding plurality of inferior species.

2. "The power of communicating contagions," says the author, "is almost entirely restricted to the species in whom the contagious disease is found." Hogs will not infect horses. Granted. But this proves only that animals highly dissimilar in organization do not possess the power of infecting each other; it does not prove that two men, created at the same moment of time, in different parts of the earth, may not possess such a power. His argument holds good in regard to contagion; not so to inoculation. Hydrophobia, cow-poc, and glanders, diseases belonging specifically to the lower animals, have been inoculated with fatal effect into the human constitution, or have given to that constitution a most salutary property of exemption

from a more deadly poison; proving an alliance between the systems not so remote but that they may be brought to sympathize.

3. "Admitting the existence of distinct varieties, many individuals approximate to the original standard." There is no rule to which there are not exceptions; why might it not be casually so if there was a plurality of species? If the contrary be true, why do not the majority resemble the standard, and the minority present the specific peculiarities?

4. "It is not proved that Adam and Eve were of the same colour; and if the contrary be true, some of their children might be white, some black, and some party-coloured." Is it more probable that they were *not* of the same colour, than that they *were* of the same colour? From the prevalent prepossessions and antipathies of human beings in the present day, is it to be anticipated that the contrast was necessary to their mutual fascination? If they were of opposite, (for it must be not only different, but opposite colour, to justify the author's theory) who, is it to be supposed, was the white one, and who the black one? If so, where are the parti-coloured posterity—the dark and the fair descendants are found amongst us, but where is the line of the half-and-half? "Adam was made of the dust or mould of the earth; but of what colour? Was he red, as the Hebrew word would almost denote? or was he dark as virgin mould?" Supposing he was of the colour of virgin mould—what is that colour? Perchance the colour of virgin mould is black; if so, shall we say, *ergo*, Adam was black? granted. "Eve was made from a portion abstracted from his side; but of what colour she was, none can say." Most probably not; but if it be reasonable to suppose that Adam was of the colour of the virgin mould from which he was taken, is it not equally reasonable to suppose that Eve was of the colour of Adam from whom she was taken? *ergo*, if Adam was black as virgin mould, and Eve was black as Adam, Eve was black

as virgin mould. If so, it is obvious that the argument derived from this source falls to the ground. But the writer requires more concessions than those I have allowed; he requires the admission of a difference, not only of colour, but "probably of construction" in the first pair. To how great an extent? Of course he would reply, not to so great an extent as to constitute a specific difference; that, he contends, would forbid the propagation of the species. Then, I ask him again, to how great an extent? Who is to define the extent? In what particulars of construction is it probable that the difference existed? Who has any authority which shall guide him in the speculation—nay more, that sanctions the speculation at all? Finally, why is the supposition adopted at all, except for the purpose of gratuitously benefiting one side of the argument? Is such a mode of discussion fair? On whose side does the burden of the proof lie? On the side of the received opinion, or of the innovation?

5. The writer concludes, that whatever theory his readers may adopt as to the original establishment of the species, he must, to be a consistent believer in revealed religion, hold, that the whole human family is but "the multiplication of one man and one woman." I must presume, that for the moment, he overlooked the strictness of his terms; for he must acknowledge, that the simple multiplication of one man and one woman, is the multiplication of the individuals Adam and Eve, that is to say, that the world is full of Adams and Eves. If his view of the unity of the human species amounts to this, I must dissent from him *in toto*. Let him not suppose me a disbeliever in such unity; he would do me great injustice; he himself has alluded to arguments sufficient to establish that important doctrine. Still, upon the points to which I have referred, I am not convinced that he is quite so clear; and if he will have the kindness to explain them a little more at length,

he will oblige me, and, I have no doubt, your readers in general.

I am, Sir, yours obediently,  
A READER.

#### MINISTERS' FUND.\*

To the Editor of the General Baptist Repository.

Dear Sir,—At our last annual Association, held at Leicester, it was stated that information was wanted in the connexion with regard to the "Ministers' Fund," and there was little doubt but the subject would be taken up more generally and heartily. I am sorry to say, dear Sir, that but very few indeed seem to take up the subject heartily. Circumstances will occur to prove the vast importance of such a fund, and I am much mistaken if many of our friends do not at this moment see the desirableness of an Institution, which may supercede the necessity of appeals to the public, either in ordinary or extraordinary cases of distress.

I would affectionately press the subject on the more wealthy friends in our churches and congregations; and those ministers who are subscribers I hope will wait upon those friends who have the means of assisting in this good work, and bring a list of subscribers with them to the Association. When I speak of our more wealthy friends, I would beg leave to say, that we shall rejoice to see the working classes—those who literally earn their bread by the sweat of their brow, coming forward to render their assistance to an Institution which contemplates the comfort of the last days of the minister of Jesus Christ,—the man who, instead of devoting his time and talents in procuring wealth, has devoted his energies of body and of mind in seeking to win souls to Christ, and in extending the General Baptist connexion.

I am, dear Sir,  
Yours, &c.,  
H. HUNTER.

N. B.—The money in the Fund is lent, on good security, at five per cent.

#### REVIEW.

THE LIFE OF JOHN TOBIAS KIESLING, OF NURENBERG. By Dr. G. H. SCHUBERT, Court Councillor, and Professor of Natural History, at Munich, &c. Translated from the German. Sold by the Religious Tract Society, London.

The style of this memoir is not sufficiently elevated and dignified. The titles to the several sections are intended to hit, but they are not in good taste. One is,

\* As this did not reach us at the proper time, we have thought best to insert it now.  
—ED.

"The second baptism," which means, that Kiesling had to endure persecution; another is, "Set thine house in order," which heads the section that shows how earnest he was in seeking the spiritual welfare of his family. Then we have, "Kiesling the comforter of the afflicted," "Kiesling a distributor of books and

tracts," &c. The work doubtless contains some useful hints.

—  
**THE TWO WAYS.** *Sold by Hamilton, and Co., Paternoster Row.*

This is merely an arrangement of Scripture passages, which contrast the way of life with the way of death. Very good.

## OBITUARY.

**HANNAH MIDGLEY.**—On Lord's-day, February 12th, 1837, Hannah Midgley died at Swilling, aged seventy-seven years. She was baptized and united to the Church some time previous to the death of Mr. John Taylor, and continued a member of the Church at Queenshead until her death, a period of nearly twenty years. Her last affliction was unexpected, and her death was very sudden. She was a woman of simple, original, and peculiar habits, and her manners appeared to many somewhat eccentric. The writer of this notice admired her cleanliness, industry, and economy.

**HANNAH FIRTH.**—On Tuesday, March 14th, 1837, Hannah Firth, a member of the General Baptist Church, Queenshead, died at Clayton, aged fifty-nine years. She was a pious and intelligent woman; and after having been a member of the Church nearly thirty-two years, breathed her last, with "a good hope through grace" of eternal happiness. Her afflictions and growing infirmities had long prevented her from enjoying the means of grace; but her heart was with the people of God, and

she rejoiced in having an opportunity of religious conversation with the friends of Jesus. She frequently expressed an ardent concern that all her children would serve the Lord, and prepare to meet her in heaven. Her funeral sermon was preached by Mr. Hudson, from Psalm cxix. 49, 50, "Remember the word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction, for thy word hath quickened me."

**MATTHEW DENTON,** a member of the General Baptist Church, Queenshead, died on Monday, March 12th, 1838. He was a member twenty-six years.

"Hear what the voice from heaven proclaims  
 For all the pious dead;  
 Sweet is the savour of their names,  
 And soft their sleeping bed.

"They die in Jesus, and are bless'd;  
 How kind their slumbers are;  
 From sufferings, and from sin released,  
 And freed from every snare.

"Far from this world of toil and strife,  
 They're present with the Lord;  
 The labours of their mortal life  
 End in a large reward."

## VARIETIES.

### GOING TO CHURCH.

"What is the use," said the pupil of a medical friend of ours one morning to his master, on their way to a place of worship, "what is the use of going so often to church, when you only hear the same thing over again?" "What is the use," replied his master, "of breakfasting, dining, and supping every day, when you only eat the same things over again?" "I do not see," said the youth, "that the cases at all resemble each other." "I must eat to support my life and nourish my body, which otherwise would languish and die." "The cases are more parallel than you are aware," rejoined the master. "What food is to the body, the ordinan-

ces of religion are to the soul. As the natural life in the one will languish and decay, unless we maintain it by the bounties of God's providence, so the divine life in the other will wither and die, unless our passions be regulated by the influence of grace." "How does it happen then," inquired the young man of our friend, "that all have not the same relish for religious exercises, while all have the same appetite for their bodily food?"

"There," answered the master, "you again mistake the matter. It is very true that if our bodies are in health, we desire and relish our daily bread. But when we are sick, it is widely different: we have then not only no relish for our food, but even loathe it: and not unfre-

quently desire that which is unnatural and injurious. So it is with the soul. When that is at peace with God, through the redemption which is in Christ, it is in health: and not only desires, but relishes these exercises of devotion, and cannot exist without them. But while the soul continues in sin, it is in a state of disease, and having no appetite for spiritual food, it dislikes both the seasons and the exercises of devotion, considers the Lord's day a weariness, and avoids the society of his people. Nor does the resemblance stop even here. For as bodily disease unless removed by the hand of skill, will speedily terminate our present existence, so the continuance of that spiritual disease, I mean sin, which we derive from our first parents, will issue in that spiritual and eternal death, which consists in the everlasting exclusion of the soul from the presence and favor of its Creator."—*Ev. Mag.*

#### AFFECTION FOR A MOTHER.

Round the idea of one's mother the mind of a man clings with a fond affection. It is the first deep thought stamped

upon our infant heart when yet soft and capable of receiving the most profound impressions, and all the after feelings of the world are more or less light in comparison. I do not know that even in our old age we do not look back to that feeling as the sweetest we have through life. Our passions and our wilfulness may lead us far from the object of our filial love; we learn to pain her heart, to oppose her wishes, to violate her commands; we may become wild, headstrong, and angry at her counsels or opposition; but when death has stilled her monitory voice, and nothing but calm memory remains to recapitulate her virtues and good deeds, affection, like a flower beaten to the ground by a past storm, raises up her head and smiles amongst her tears:—Round the idea, as we have said, the mind clings with fond affection: and even when the earlier period of our loss forces memory to be silent, fancy takes the place of remembrance, and twines the image of our dead parent with a garland of graces, and beauties, and virtues, which we doubt not that she possesses.

### INTELLIGENCE.

#### BELPER,

##### CHANGES, PROSPERITY, AND ACCIDENT.

It has truly been said, that man is a creature of vicissitude—Churches are subject alike to the same changes. The Church at Belper have much to mourn for, as well as much to rejoice in. In taking a review of the past as well as the present, we have to acknowledge the goodness of God in all his dispensations towards us, though at times, clouds and darkness have surrounded us. At one time the Church was in a flourishing and prospering condition, as has been stated in a previous Repository, but through the loss of ministers, the removal of members to other places on account of trade, and by death, &c., our number was reduced to twenty-eight. At this crisis, it was thought advisable to make an application to Conference, soliciting them to render us ministerial assistance, they kindly passed a resolution recommending our case to the neighbouring Churches, when Derby, Duffield, Wirksworth, and others, kindly responded to the request. The ministerial assistance rendered by the above Churches, with the zealous co-operations of our friends, being attended with the blessing of God, the cause has gra-

dually advanced, having baptized sixteen; received eight; and restored one, during the last year, making our present number fifty-three. Our congregations, and letting of seats on the gallery are much improved.

As death has removed one of our Mortgagees, to whom we were indebted £60, he kindly bequeathed the whole amount to the Church. The members being desirous to reduce the debt as much as possible, they have raised amongst themselves, with the assistance of some other friends, to the amount of £40, making a total reduction of the debt of £100. In addition to the above effort, the friends have erected, at the door in the chapel, a volcade; it, with the colouring of the chapel, &c., amounting to upwards of £61. Having made the chapel comfortable, the minds of the friends being raised in the expectation of our worthy and esteemed friend, brother Ingham, coming to reside amongst us, another disaster has befallen us, which has had a tendency to cast a gloom over the minds of the friends. On the 28th of June, the electric fluid struck the chapel with such violence as to break a great number of squares of glass in the windows, break up the floor,

destroy the baptistry, and struck the wall in several places. The amount of damage is very considerable; but we are in the hands of him whose throne is in the heavens, and who guides the whirlwind and the storm, and cannot but do right,—to him be ascribed all honour, and power, and majesty, for ever and ever. Amen. (Signed,)

In behalf of the General Baptist Church, Belper,  
 JOHN TURNER, }  
 JOHN PARKINSON, } *Deacons.*  
 Belper, July 18th, 1838

#### ORDINATION AT BEESTON.

ON Tuesday, the 14th August, the ordination of brother F. Smith, over the General Baptist Church, of Beeston, Nottinghamshire, is intended to take place. The church has for the last year had abundant reason to rejoice in that dispensation of Providence, which, apparently, by fortuitous circumstances, but substantially by the appointment of God himself, brought brother Smith from a considerable distance to preside over us; and we trust that the union thus about to be solemnly confirmed will long continue to redound to the prosperity of the church and the glory God.

#### ORDINATION AT LONGFORD.

On Tuesday, July 17th, 1838, Mr. Dunkley was recognized as the pastor over the General Baptist Church, Union Place, Longford. Mr. Franklin, of Coventry, delivered the introductory discourse, and offered the designating prayer; Mr. Cheatle, of Birmingham, proposed the usual questions; Mr. Stevenson, of Loughborough, Tutor of the General Baptist Academy, delivered the charge to the minister, and Mr. Sibroc, of Coventry, addressed the people. The opportunities were well attended, and the friends enjoyed a good day. May the Lord send prosperity.

#### DESIGNATION OF ANOTHER MISSIONARY.

MR. WILKINSON, of Wisbech, has been accepted to go as a Missionary to Orissa. His ordination is to take place at Wisbech, shortly, though we have not been informed as to the time. The following are some of the Ministers, who are expected to take part in the services:—Messrs. J. B. Pike, of Boston,

J. G. Pike, Derby, J. Jones, March, H. Hunter, Nottingham, and T. Rogers, of Fleet.

#### CRITCH.

The friends belonging the General Baptist Church, Critch, beg leave, through the medium of the Repository, to state for the information of the connexion, that as the cause with them has suffered so long for the want of a suitable place of worship, they have at length, through much difficulty, succeeded in obtaining a piece of land for the above purpose, which is legally conveyed over to the Church, at the cost of £12, 10s. It stands in an eligible situation, surrounded by a considerable population, the greater part of whom are enveloped in nature's night; but as the work is great, the friends few, and the Church poor, we are therefore laid under the absolute necessity of casting ourselves on the liberality of the friends of religion, in order to assist us in raising up the building; and should a personal application be made to those of our sister Churches, it is confidently hoped that they will render that pecuniary aid which the object itself demands, remembering the words of the Lord Jesus, how it is said that "it is more blessed to give than to receive." Our own friends have contributed according to their ability for the purchase of the ground, and a regular weekly subscription is now going on; and we humbly hope that our appeal to the Churches will not be made in vain.

*Critch, July 9th, 1838.* W. G.

#### JAMAICA.

Intelligence from Jamaica is gratifying. The Governor General has recommended the emancipation of all Negro apprentices on the 1st of August. It is hoped this will be done, and that at all our other West Indian Colonies a similar act of justice will be performed.

#### BRITISH CONNEXION WITH HINDOO IDOLATRY.

A deputation from the London Missionary Society waited on Lord Melbourne, on July 7th, on the connexion of the British government with Hindoo idolatry, and were highly gratified with the sentiments of his lordship on this important subject.

## THE ANNUAL ASSOCIATION.

THE sixty-ninth annual association of General Baptists of the new connexion, was held at Queenshead, near Halifax, on Tuesday, June 26th, 1838, and the three following days. In the reports of the churches it was pleasing to observe the degree of peace which seemed prevail amongst the members, though on the whole the additions appeared to be less than in some former years. Considering the place where their annual meeting was held, a good number of representatives attended from the churches. The discussions were for the most part carried on in a brotherly and friendly manner, and a great degree of unanimity prevailed in all the decisions of the meeting. The business was unusually important. The academy was remodelled. A general standing committee was formed, consisting of all the regular ministers in the connexion, whose churches support the institution, or who themselves are subscribers, who shall meet annually to receive the report of a local or central committee, which will be subject to former arrangement, and will meet as often as circumstances require; but any member of the general committee may attend the meetings of the local committee. Mr. Stevenson, of Loughborough, was appointed theological tutor; a classical tutor is to be appointed as soon as the committee see their way clear to make such an arrangement. The two institutions which have for some years existed in the connexion, are therefore united, and one of the secretaries from each is reappointed. The rules for the constitution of the association, as published in January last, after some revision, were adopted. The General

Baptist Repository, led to considerable discussion, and it was determined that the essay department should not in future be salaried, but that the communications of ministers should be invited, and that on all occasions they should be relieved from the postage of what they forwarded. After the end of the present year, the size is to be somewhat reduced, and the price will be fourpence. This arrangement it was hoped would greatly increase the interest of the periodical, and widely extend its circulation, while it will very materially diminish the expense of getting it out. It is designed regularly to publish a list of ministers who engage to contribute articles to it, a number have already signified their willingness to be regarded as contributors, and all others who are so disposed, are requested to forward their names to J. Goadby, New Walk, Leicester.

The following are permitted to be announced.

Revs. T. Yates, Melbourne; W. Butler, Heptonstall Slack; W. Underwood, Wirksworth; J. B. Pike, Boston; J. Stevenson, M. A., London; T. H. Hudson, Queenshead; J. Peggs, Bourne; H. Hunter, Nottingham; E. Stevenson, Chesham; T. Rogers, Fleet; J. Fernyough, London.

The meetings for business were well attended, scarcely one of the representatives being absent when the names were called over on Thursday morning.

The Secretary begs leave to remark, that he is prevented from publishing the minutes this month, partly, because the orders from several churches have not been forwarded, and partly, by circumstances over which he has no control. They will be delivered with the September Repository, and the price in future is to be sixpence.

## POETRY.

## NATURE AND FREEDOM.

The daisy decks the mountain's brow,  
In bridal beauty glowing;  
The violet cheers the vale below,  
Its sweets on all bestowing;  
At nature's beck the pale primrose  
Peeps through the moss so sly,  
Nor weaves her dress but joyous grows  
The pure and spotless lily.

The hawthorn's blossom lights the dale,  
Her tints are maiden blushes,

And pours her fragrance on the gale  
That murmurs through the bushes.  
The little birds that wanton wild,  
From bush to bush at pleasure,  
Freedom hath all their cares beguiled—  
Their birthright is their treasure.

The timid trout with anxious gaze,  
Are at each shadow glancing,  
While on the river's molten face  
The sun's bright beams are dancing;  
With even pace it onward glides,  
Sweet music ever making,

While thousands at its flowery sides  
Their thirsty souls are slaking.

Fair nature! thy ten thousand tongues  
Speak but of praise and blessing,  
The joys that flow through all their songs  
Are evermore increasing;  
But there's a spot on thy fair face,  
Polluted, black, and gory,  
'Tis peopled by a sentenc'd race,  
Else 'twere a land of glory.

Its dells are fairer far than ours,  
More balmy are its breezes,  
Far lovelier hues tint all its flowers,  
And "every prospect pleases."  
The sun shines lightly down its glade,  
Bright were its beams of old there,  
But men in God's own image made,  
Like brutes are bought and sold there.

O Afric! suffering, bleeding, land,  
I weep for thine oppression;  
Yet weep not thou, for near at hand  
Is the day of thy salvation;  
And fear not, thou shalt yet be free,  
For with a voice of thunder,  
God shall proclaim thy liberty,  
And break thy chains asunder.

Where verdant plains breathe odours  
sweet,  
Circling the woodgirt mountain,  
And pleasures hail the wanderers feet,  
By river, rill, or fountain,  
Cities and temples fair shall rise  
Rivaling all in story,  
And stand immortal as the skies,  
Thy ornament and glory.

Leicester.

W. H.

### THE CROSS OF CHRIST.

*God forbid that I should glory save in  
the cross of our Lord Jesus Christ.*

Gal. vi. 14.

Why should I spurn the blood-stained  
cross?  
And be so slow to count as loss  
The world with all its floating charms?  
Why clasp so fondly in my arms  
The objects of my former love?  
Do I forget that from above  
The Son of God once came alone!  
Giving up all—his glorious throne.

The homage which the angels gave,  
His soul to death, my soul to save?  
Do I forget how great the cost,  
He paid to ransom me when lost,  
And under God's most awful curse?

Forget it! no; than he far worse  
I'd be, who in the sweeping tide  
Of scorners, his best friend denied.

Forget it! no, my holy Lord  
Can I forget the bleeding sword?  
Of justice stern that waked 'gainst thee  
When thou wert doom'd to die for me?  
Forget it! no: hast thou not said,  
That sleeping on its cradle-bed  
The infant may forgotten be  
By her whose love is mystery—

But thou in love can'st never change!†  
'Tis true indeed, though passing strange.  
Such gift of love we cannot know;  
It is not given to us below,  
Nor will be, till we pass the stream  
Of death to lands where glories beam  
In radiance, whose light is love—  
Its strength and glory then to prove.

'Tis true indeed; a mother may  
Forget her infant, night and day,  
Cares may so press her soul; but thine  
Is an unchanging love, and shine  
Its rays the brighter through the cross.  
Hail wond'rous love! My all as loss  
I count; nor will I e'er forget  
The sun on Calvary's mount that set.

I would not spurn thee, blessed Lord,  
But humbly to thy sacred word  
Would come, as to a living stream,  
To quench my thirst, when feverish dream  
Of worldliness comes o'er my heart;  
There would I seek my better part.  
And where but there? The cross is there!  
And through the cross thou hearest prayer.

I would not spurn thee, let the world  
In bitter scorn deride; unfurled,  
Before the hosts of earth and hell,  
My banner I uproar, to tell  
To all, I'm not ashamed to own  
The cross of Him who left his throne  
'To bleed and die, that he might prove  
To man, how much a God can love.

The cross through life my boast shall be,  
That cross in death my victory;  
And when before the throne I stand,  
A member of a glorious band,  
Of Cherubim and Seraphim,  
And sweep the chords of light to Him,  
Who ransomed me with price unknown  
From death, that cross shall be my crown.

W. J.

\* "Awake, O sword against my shepherd,  
and against the man that is my fellow, saith  
the Lord of Hosts." Zechariah xlii. 7.

† Isaiah lxi. 10.



# MISSIONARY OBSERVER.



## GENERAL BAPTIST MISSIONARY SOCIETY.

THE annual meeting of this Society, was held at Queenshead, near Halifax, on Wednesday, June 27th, 1838.

The Rev. E. Stevenson, of Chesham, implored the divine blessing; and James Hodgson, Esq., of Stubbing house, near Hebden bridge, was called to the chair.

The chairman remarked; "that it was the highest delight of his heart, to co-operate with those who were associated together to promote the spiritual well-being of the human race. We do not," he observed, "when we meet on a missionary platform, assemble on party questions, but for the promotion of that in which all true christians are interested, and for which the prayers of all ascend to our common Lord "

The Secretary, Rev. J. G. Pike, of Derby, read abstracts of the Report. A pious writer had remarked; "that if all the love of all mankind, and all the love of the blessed angels of light could be collected together, that this affection, intense and warm as it must necessarily be, would be cold, in comparison with that of the heart that was pierced on calvary." If this love was rightly felt by the friends of the society, its operations would extend, its funds would multiply, and the committee would have to report far more extensive labours, and much more splendid success than at present. This, however, was a happiness which the committee did not enjoy. But it was pleasing now to report that their Missionaries had not laboured in vain. The last report announced the landing of brother Isaac Stubbins, in Hindostan; but before that brother arrived at his destination, the hand of death deprived him of his dear and valued partner. Short as was her career, it had not been a fruitless one. A young lady, a fellow passenger with them to India, who had known nothing of a Saviour's love, had been led by our sister and her companion to give herself to Christ. She is now no more, and at her death she gave the most pleasing evidence of the bright hopes of immortality.

The first station noticed in the report was Midnapore, with a population of about 50,000. The principal means hitherto used among the natives, was distributing tracts and preaching. There was still a great solicitude for the obtaining of religious books. Mr. Brooks, the Missionary here, was just building a chapel, 50 feet by 25; and expected to obtain the whole sum required from the contributions of Europeans residing there. Krupa Sindu, a native evangelist, is with Mr. Brooks, and is a valuable christian and useful preacher.

Berhampore, near Ganjam, was the next station mentioned. Mr. Brown, formerly connected with the society, had been stationed there for a time. While there he had followed the track of a small army, sent by the Indian government to quell a disturbance in the Khund territory. Into this region, which had never before been penetrated by a European, Mr. Brown passed, and there discovered that infanticide, and the sacrifice of human victims prevailed. "Here," he says "where

every form of cruelty is carried on without a check, and satan reigns without a rival, may the Redeemer's kingdom come." An interesting addition has been made to the church here of a young and talented Brahmin. On the 6th of last March Mr. Stubbins went to Berhampore, to occupy that station, he found all well, and administered the Lord's supper to the small church there, giving an address in Oreah, and in English. "It was a happy season," our brother remarks, "Christ was with us." At this station Pooroosootum, an excellent and clever man has been appointed a deacon. Erun, the old Gooroo, was at the meeting. Our brother remarks that there is considerable encouragement in the Bazaar labours. There are in the school 17 children, 14 of whom are from the Khunds, and had been purchased and set apart by that barbarous people for sacrificial victims, but were rescued by the British troops, and are now training up for God.

At Balasore, where Messrs. Sutton and Goadby had at different periods laboured, there was at present no missionary. Mr. John Goadby, now in this country, who had been obliged to relinquish that station, and leave India through ill health, was stationed there for a length of time, assisted by Gunga Dhor.

No missionary had lately resided at Pooree, but the missionaries visit it regularly at festivals. How numerous the untold millions that have visited this shrine! How many have been the pilgrims who have sunk and died in the vain and fruitless attempt to reach this emporium of Hindoo idolatry! Last year Messrs. Sutton and Stubbins attended a large festival here; the cholera consumed its thousands—the scene was appalling in the extreme. Their time was chiefly employed in distributing tracts to the deluded natives. They met with but little insult, a few handfuls of dust only were thrown upon them. The crime of supporting idolatry still stains the British government, but there is no doubt that the force of public opinion, will ere long, compel the government to relinquish the support and honour which they give to the de-based idolatry of the East.

At Cuttack, the chief place in the province of Orissa, and the principal scene of the labours of your missionaries, the gospel is still preached, and pleasing additions are frequently made to the church of God. Your excellent missionary Mr. C. Lacey and his family, with our devoted young sister Miss Kirkman, who are to be stationed at Cuttack, landed at Calcutta, in January last, He was there recognized by a number of Oreahs, as Padre Lacey Sahib, of Cuttack, and there he preached the gospel to them in their own tongue. He proceeded thence to Midnapore, and early in March arrived at Cuttack, and was welcomed by the brethren, and the native christians, who joined in solemn worship to give thanks to God, for his mercy, in restoring him to them in health and peace. The people ran with delight to welcome him among them; the inhabitants that knew him were interested, and the native christians were filled with gladness and thanksgiving. He found the church increased, the christian boarding school flourishing, and with great pleasure preached to them, exhorting them with purpose of heart to cleave to the Lord!

The report next adverted to the *native evangelists*, and especially pointed out Gunga Dhor, as being still the excellent, fearless, and

eloquent minister of Christ. Two young men were also reported as students, under the care of brother Sutton, preparing for future labours in preaching the everlasting gospel. The *publications* issued by the missionaries here were reported as follow:—A selection of Hymns 10,000; The Jewel Mine of Salvation 20,000; Baxter's Call to the Unconverted 2000; Bunyan's Pilgrim's Progress 4000. The Religious Tract Society had made a grant of paper to the mission, and the American Tract Society had made a grant of 1000 dollars. An improved translation of the Holy Scriptures, in Oreeah, was also in the course of publication.

In the schools there had been a considerable alteration. Mrs. Sutton had much labour in them. There were 17 scholars of the Khunds, one of whom, a young female, who was to have been sacrificed in a few days, when liberated by the British troops, had lately been married at Cuttack, to a native christain. How mysterious the change which had fallen upon her!

The report then adverted to the lamented illness of Mr. John Goadby, and to the decision of the committee, in reference to the probability that he would never be able to endure the rigour of an oriental climate, and the consequent termination of his connexion with the society, and to the appointment of Mr. Wilkinson, of Wisbech academy, to be set apart as a missionary to Orissa.

Rev. J. Goadby, of Leicester, then moved—

“That the report of which part has now been read be adopted and printed, under the direction of the committee.”

He remarked that there was much in the excellent report, abstracts of which had just been read, that commended this resolution to the adoption of the Meeting. He was much interested in the quotation with which the report commenced. It is true, he remarked, that if all the love that men and angels ever felt was concentrated, and could be conceived of as at once in active exercise, it would fall far short of that which was felt by him who gave himself for us. This love is the moving power in the christian's soul, and if it is ever apprehended in its true majesty and grandeur, it will lead to deeds of devotion equalled only in primitive times. This was the source of apostolic effort, and carried forward the great apostle as an impetuous torrent bearing him onward in all his trials, perils and labours. To use his own inimitably beautiful and expressive language “Whether we be beside ourselves it is to God, or whether we be sober it is for your cause; for the love of Christ constraineth us; for we thus judge that if one died for all, then were all dead, and that he died for all that they who live should not henceforth live unto themselves, but unto him that died for them and rose again.” And in proportion as this love is estimated by all his people will be their liberality, and zeal, and devotedness, in extending his heavenly kingdom. I remark the allusion to our brother Mr. Stubbins. I was present at his ordination at Fleet, just about two years ago, and then thought his affectionate partner, likely to endure the rigours of any climate. But how mysterious are the ways of heaven. She is no more. But she has not run in vain. She has given to the church an example of christian devotion—she died in peace; and when she lay on her dying pillow, she wished her afflicted

husband to inform her friends at home that she did not regret giving her life to her Redeemer and his cause. Nor was her course without its reward. A bright spirit is now before the throne, in whose salvation she was an honoured instrument. Happy saint, how would she welcome among the spirits of the just the presence of our sister and our friend. I rejoice in the reference which is made to the force of public opinion. By this mighty agent, the unhallowed bands which connect the British government with Hindoo idolatry will be broken. Let us keep alive to this great question, this holy agitation. The East India company derive a revenue from idolatry, and the temptations to British functionaries to perpetuate this unholy alliance, are very great. For instance, the collector at Pooree, Mr. — derives immense perquisites from it. He has a per centage on the amount of the pilgrim tax collected at Pooree, which often yields to him hundreds of pounds in a single day. So great is his profit from idolatry, that though he has a salary of at least £4000 per annum, and lives in great state and splendour, it is confidently reported that the whole of his salary is untouched, and that he luxuriates on the wages of this infernal unrighteousness. This gentleman in his capacity as magistrate has something then for his idolatrous compliances—his pulling of his hat in the presence of the idol, and waving it in the air, and offering to Juggernaut his salam, while the shouts of the thousands of Juggernaut's deluded votaries rend the air. He may well interfere with the Missionaries, and prohibit their baptising any Hindoo woman, without the consent of her idolatrous relatives. Public opinion, I repeat, will put down these deeds of darkness. Let us drag them forth to open view; let us shew them to our country, to our houses of parliament, and to the world, and they cannot be long tolerated. But I will change the strain of my observations. The report tells us of brother Lacey's being recognized by Oreahs at Calcutta, and preaching to them almost immediately on his landing, the unsearchable riches of Christ; of his visit to Midnapore; of his arrival at Cuttack. Oh, how I should have rejoiced to have been his companion in that journey! He arrives at Calcutta, is seen by an Oreah, and recognized as a devoted friend of his nation; the news spreads, that Padree Lacey Sahib is come again; they assemble and crowd around him, and he with holy delight preaches to them Jesus and the resurrection. He proceeds to Midnapore, then Mr. Brooks, his partner and friends, hail him as a friend and a brother, the messenger of the churches, and the glory of Christ! He arrives at Cuttack, is set down at the door of the school, and out rush in delight Mr. and Mrs. Sutton; they exchange their greetings—the joyful tidings are diffused through the whole place. All are filled with joy and offer thanks to him that gathers the winds in his fist, that he has conducted their pastor, their Padre Sahib, to them once more. His own soul is filled with joy. He looks upon his brethren, and finds all is well; he visits the school, and all is well; he looks upon the congregation, and sees all is well; and like good Barnabas, having seen the grace of God he is glad, and when they have united in hymns of praise, he exhorts them all that with purpose of heart they cleave unto the Lord!

There are other features in this excellent report that rejoice my

heart. The native preachers, Gunga Dhor, Ram Chundra, Doitaree, Krupa Sindu, &c., are mentioned with honour. How pleasing the fact that we have so many, and such devoted ministers of Christ amongst our native converts. Of Gunga Dhor I have heard much, but the more I hear of him the more I feel to rejoice in him. When brother Sutton came he spoke exceedingly highly of him, of his talents, his zeal, and piety. Brother Lacey, however, lifted him still higher in our thoughts. But my good brother John, whose constant companion Gunga Dhor was for upwards of two years, seems to outstrip the others in his description of Gunga and his labours. He has told me that he believes Gunga to be one of the best christians he has ever known, and one of the most eloquent and fearless preachers of Christ. He was a Brahmin of high caste, has received worship from the benighted people, and is thoroughly master of all the learning, and acquainted with the habits, and vices of the order. The people have a dread of the Brahminical order, and tremble at a Brahmin's curse. On one occasion, when Ram Chundra was preaching, a company of Brahmins annoyed him, and the good man almost quailed in their presence. Gunga was sitting near, and perceiving his friend's former dread of the Brahmins was rising, he rose up, and girded his loins, and gently tapping him on the shoulder, said "sit down brother, and let me take your place." He did so. With a look that set them all at defiance, he said in words no less fearless, "Now ye children of the wicked one, what cavils do you speak? I am a Brahmin, and the son of a Brahmin, what do you say to me. I defy your curses, they are harmless, and I am willing to put them all to the proof. You pretend to be a part of the Gods. What crimes have you not committed?" And singling out one of the most obstreperous, he ran through a catalogue of crimes, some of which are never heard of in Europe, and are too vile even to be conceived, or mentioned, and said "have you not committed them?" With the most unblushing effrontery he confessed he had. He then appealed to the assembly, held up the Brahmins to their view, and having thus put them to silence, he almost uninterruptedly and most eloquently proclaimed the truth as it is in Jesus.

The report also mentions another interesting class of persons, hitherto unknown in the annals of our mission, viz: students for the christian ministry. Really this is good. Two young christians, in Orissa, passing through a course of various reading and biblical instruction, preparatory to the future ministry of the gospel. Let us hope that we shall soon have separate subscriptions for the Orissa missionary academy. There is one circumstance of brother Stubbins that I cannot pass over. He is gone to Berhampore; there he administered the Lord's supper in English and Oreh. How great must have been his labour and application, to be able for 20 minutes to speak intelligibly in that tongue. Two years ago he was in this land, and now is competent to preach the gospel in Oreh. I do most cordially move the adoption of the report.

The Rev. T. Stevenson, of Loughborough, rose to second the resolution, and observed that the report ought to be received, because it was adapted to awaken our gratitude. It told us of the safe arrival of Mr. Lacey, and that excellent and devoted young lady Miss Kirkman.

It was painful that the glory of the British government was still sullied by its connexion with idolatry, but it should excite our gratitude to learn that by the power of public opinion that connexion was likely soon to be at an end. The spread of the gospel is glorious, but can there be any spot on earth so glorious, as that where it first plants its foot, and makes a successful attack on the powers of darkness. The report should be received, because it is adapted to strengthen our faith in God's promise, that the gospel shall prevail, that the heathen shall be given to Christ for his inheritance, and the uttermost parts of the earth for his possession. You see in the success recorded in the report, that this may, through grace, be effected. The hand of God is visible in the success granted to your missionaries, and that success which thus awakens our gratitude is adapted to confirm our faith in the promises of God.

The report should be adopted for it is adapted to increase our efforts. It would be strange if after success there was not more prayer, more ardent supplication to heaven for the continuance of grace from above, than before; if there was not more vigorous effort, more liberal contributions, than when the whole enterprise was untried. We must be compelled to increase our labours by the bestowment of the blessing of God. For these reasons we would most cordially second the adoption of the report.

The Rev. H. Hunter, of Nottingham, moved—

“That this meeting devoutly acknowledges the goodness of God, as displayed in reference to the agents and operations of this society through another year; views the converts already made, as the first fruits of a glorious harvest of immortal souls, that will be gathered into the garner of the Lord in future and distant years; and calls upon all the friends of this society, to implore a more abundant effusion of the Holy Spirit, to bless the labours of their Missionaries, and those of all kindred institutions.”

That our minds may be suitably impressed with the magnitude and importance of christian effort, it is necessary for us to take a view of the fields which are destitute of cultivation. This will enlarge our views, rouse our feelings, and put into requisition all the faculties and powers we possess. Could we be placed on an eminence and behold the extent of India, should we not be affected at the sight of its innumerable cities and villages, with the reflection, that from all the millions of their inhabitants not one prayer was offered to the true God?

It had often been said that 700,000 persons had attended at one festival at Juggernaut. Place then before you a heathen; depraved, debased, deluded, and then consider they are all as bad as he, and they all have an influence. And there are in Hindoostan 150 millions as bad as these. They are all going to eternity, and while we speak thousands are brought into the presence of an offended, insulted God. Take another view, there are 100 millions of Mahommedans. They deny the Son of God, and ridicule the theme of calvary. Look at the state of Christendom. Out of a population of 407 millions, 104 millions are under the delusion of popery. It is true they hold a kind of Christianity, but they also hold dogmas which neutralize its great truths. The efficacy of the atonement is neutralized by the dogma of purgatory, that of justification by priestly absolution. Consider again, the prevalence of Socinianism in Germany, withering, blighting, blasting all

that is beautiful in the Christian system. They are building the temple, but not on the true foundation. It is lamentable that many in our own land hold these damnable errors, errors which must be more offensive to God than heathenism itself. In the Christian world, how much of evil is seen. The irreligion of the religious, their want of moral honesty, and habits of expensive indulgence are painful to reflect on. It is my decided conviction, continued Mr. H., that more money is spent in strong drink by the professors of Christ, than is given to the support of the cause of God, both at home and abroad. How little of self-denial is exercised. How few splendid examples of devotedness are seen. Look at the example of Christ. "Ye know the grace of our Lord Jesus Christ, who though he was rich, yet for your sakes he became poor. Regard his example, think on your obligations to his amazing grace. Give what you give from principle, not because others give, nor as others give, but from a sense of what you owe to Christ.

The resolution refers to the spread of the Gospel, Mr. Williams, in his narrative of the South Sea Mission, mentions a chief who was looking at a procession of children at the jubilee of Sabbath schools, who burst into tears, and said, "why did not you bring the Gospel years ago, and then my thirteen children whom I destroyed in my ignorance, would have been here. I was much pleased with three little girls in one of my classes sometime ago. I asked them, "what was the best evidence a person could give of love to Christ?" One said, "It is to give our hearts to him?" Another said, "It is to give our property and live to his glory?" I remarked, "those were good evidences, but this was not what I meant." The third said, "Oh, it is to die for him." This is true. Now we are not called to die for Christ, but we are called to live for him. Talk not of pity to the heathen, if you do not consecrate yourselves and your all to Christ. Let your sympathies be active, not like the mountain torrent, but like the majestic river, deep, broad, and constant; which bears on its bosom the prayers, the missionaries, and the word of life to distant heathen lands. Every one of those converted from the heathen, is another wheel in the great moral machinery which is in motion for the conversion of the world. Ye are the light of the world; let your light shine forth until the last man shall be converted, and the last heathen shall bow to the sceptre of Immanuel.

The Rev. T. Stevenson, of Leicester, seconded the resolution. He had been much delighted with the Report, and also with the addresses he had heard, so much so, as to feel himself almost incapable of collecting his thoughts. The resolution calls for prayer. Have we not encouragement to this duty? Is not God with us? Have we not evidence of his presence and power? Can we either diminish our contributions, or relax our efforts, with the encouragement God has given us? He thought not. Let the meeting remember the commendation given to Joshua, "Because he had served the Lord fully, he should possess the land." Let us, while we increase our exertions, be more fervent in our prayers, and give him no rest, till he make Jerusalem a praise in the whole earth. Our sentiments require and sustain our prayers. We believe that the spirit will be given in answer to prayer: the more we are convinced of this, the more we shall pray.

The meeting then sung,—

“Forbid it, Lord, that I should boast  
Save in the death of Christ, my God,  
All the vain things that charm me most,  
I sacrifice them to his blood.”

“Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all.”

The Rev. J. B. Pike, of Boston, moved the third resolution.—

“That the thanks of this meeting be presented to the Committee, Treasurer, and Secretary; and to all the active friends of the Institution, especially those who have travelled to plead its cause, or who are collectors in its various associations. That the Treasurer and Secretary be requested to continue their services for another year, and that J. Heard, Esq., Mayor of Nottingham; and Messrs. W. Wherry, and C. Stevenson, be added to the Committee in the place of those who retire.”

It was proper that the officers, &c., should receive the thanks of the Society for their labours, but the best thanks that could be given to them were not equally grateful with the conscience of doing their duty, and enjoying evidences of success. There are one or two aspects in which the missionary enterprise may be viewed, which are very important. It supplies us with one of the *best tests of sincerity*. Some Christians complain of a want of evidence of their sincerity. Now if we love the cause of God, if we strive to promote it, we have some evidence of sincerity. “If ye love me,” says our Lord, “keep my commandments.” Now one of his commandments is, “Preach my gospel to every creature.” Is it possible for us to be indifferent to this command, if we love him? Christian missions open for us *a wide field of christian benevolence*. If we have imbibed the spirit of the verses just sung, we shall enquire in what way we can best show our devotion to Christ, and display that love enkindled by his grace: and in what way can this be done more effectually, than by extending to men those blessings which will endure for ever? Here is an object at once worthy of our highest effort, vast, extensive, and benevolent, the evangelization of the human race, 600,000,000 of heathens are perishing for lack of knowledge. They are increasing too in a ratio greater than that of all existing christian effort. Let then our exertions increase, and we shall enjoy the blessing and approbation of God. The christian church will command greater success when its efforts are more proportioned to the magnitude of the object. Let them come forward and give their money, their prayers, their sons and their daughters to Christ. Some intrench themselves in what they call “God’s inscrutable decrees,” as though he had determined the heathen to be such, but their refuge is a refuge of lies. The only reason why christianity has not spread more rapidly is what is found in the lethargy of the church. Let the church rouse herself from the dust, put on her beautiful garments, and go forth fair as the moon, clear as the sun, and terrible to the adversary as an army with banners; then every knee shall bow, every tongue confess that Christ is Lord. Oh! it is a privilege to use efforts in His cause. Let us labour and pray, until we see the design of God in the gift of his son realized, and all the glorious results of the awfully sublime work of redemption presented palpably to our view.

The Rev. J. Peggs, of Bourne, seconded the motion, after which the meeting sung “Praise God from whom all blessings flow,” &c. and retired.



## LETTER FROM MR. LACEY.

*Ship Royal Saxon, Jan. 1st., 1838.*

S. Lat. 7.—E. Long. 89.

Dear Brother—Before I proceed to give you some particulars of our voyage thus far, allow me to wish you, and Mrs. P., many returns of the season, and may they all be happy. I feel very anxious to hear of Mrs. P.'s health, I do hope that it is improved. You will see from the corner of this sheet, that we are approaching towards the end of our passage. I have for some time, felt disposed to write you some particulars of our voyage; because, if I defer this till we land, it will very likely be deferred altogether. I shall very likely find an opportunity of sending this, as we pass up the river to Calcutta; I will leave a corner to say a word just at last. By the letters I wrote off Portsmouth, Ryde, &c.; you would be informed of the detention of the vessel by adverse winds for more than a fortnight; at length, on the 19th of September, we weighed anchor, and stood down the channel, but the wind *only just served*. We again encountered contrary winds off the southern coast of France, and made but little progress, in fact, with the exception of the N.E. and S.W. trades, we had very moderate winds, and several calms till we got well south of the cape, which we did not reach before Dec. 1st or 2nd. However, in S. lat. 40, E. long. 23, on Dec. 3rd., we got a strong south west wind, which, varying a few points, continued to blow hard till we made the longitude of St. Pauls and Amsterdam, about 78 E. The wind in 80 came round from the S.E., and we turned the ship's head N.E., and then N.; the breeze continued to blow very fresh, and carried us into the S.E. trade, which brought us very rapidly as far as S. lat. 11, E. long. 80, on the 29th December; thus, in 28 days, we run a distance of 4500 miles. This was splendid sailing, and could such winds be secured, would supersede other methods of getting to India. During the windy weather we were much exercised with sea-sickness; this sickness is to us a real evil; I felt as though I could have gladly submitted to be drowned, provided it had been in fresh water. I was confined to my cot, once for a week, and again for several days, during which I could neither eat nor drink. With the exception of sea sickness, our health has been good. I am generally improved, though I feel

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that the confinement of ship-board, does not do for my liver. I want much and strong exercise. In running down our longitude to the east, the wind was too violent not to excite our anxiety. The ship was under close reefed topsails, mainsail up, gallant and mizen sails up; the roaring of the waves, the whistling of the winds through the naked shrouds; the roaring of the captain's voice to the men on the ship's yards, &c., with the tremendous dashing of the heavy seas against the sides of the ship, making her tremble through all her joints and timbers, as well as the breaking of heavy seas over the ship; all this, and more, could not but excite apprehension in the boldest heart. It was fearfully grand to behold the majestic sea, lashed into fury by the raging element, rolling on, in frightful billows towards our buoyant vessel, each billow crowned with a snowy crest, which, carried by a boisterous wind into the air, created a thick fog, which half obscured the surface of the troubled ocean. Now, we often thought "hold on good ship" as the mountainous billows came careering towards us! But as they advanced the buoyant ship mounted up their sides, and danced on their liquid summits, and then with accelerated speed glided down into the dark vallies formed by the long wide swells of the sea. We often spent an anxious night; we presented our supplications to the God who rules the winds and the waters; we felt that he was *our* Father, and believed he would preserve us, and were composed and happy.

"He rides upon the stormy winds  
And manages the seas."

However, we were glad when the captain informed us, S. lat. 24, that he expected we had done with strong winds, except it might be an occasional squall.

I must say a little about our social and more public opportunities of divine worship. We have had worship in our cabin morning and evening, all our passage, which has been attended by ourselves and Miss Kirkman. On these occasions I have felt much tenderness and have enjoyed great comfort. I do not know that I ever had more sacred pleasure than on some of these occasions. As to public opportunities—the captain, has always endeavoured to make way for religious worship, and we have not missed one Sabbath. Generally the men were present, but when they could not be spared from duty, the captain and passengers, and apprentices attend-

ed. Besides these public opportunities on the Sabbath morning, he (the Capt.) requested me to deliver a lecture, and have reading, singing, and prayer, on the Sabbath evening, and on the evening of Wednesday also; this, therefore, I agreed to, and we have had these opportunities almost since the commencement of our passage. I have enjoyed some sacred pleasure on these occasions, and good is done. As to the usefulness of these means, it is evident, some of the sailors appear much impressed, and attend with great seriousness. I have reason to think that others higher in authority in the ship, are under serious impressions, as well as the C—'s lady. In some instances swearing and debauched conversation have disappeared, and in others, vice, as swearing and lewdness have hid their shameful heads. O that the fruits of holiness and salvation may arise from these labours. I feel anxious for the welfare of those of whom I hope well. The sailors I have frequently visited, and have distributed tracts and lent books among them; have always been respectfully received, and the books and tracts have been diligently read. Thus I trust that even in passing to our destination, we shall not be altogether unuseful. We have on board an officer who exhibits a striking instance of the manner in which the gospel sometimes becomes a savour of death unto death. When he found that his notions of religion could not be defended; rather than submit to the truth—rather than think himself a guilty helpless sinner, destitute of all sort of claim to think himself a christian, he chose to profess himself an infidel. To justify, therefore, his profaneness, he commenced the study of Voltaire, in company with a professed French infidel which we have on board; and now is employment is to ridicule our worship, our Saviour, and our faith. But he is evidently miserable. In a sermon lately delivered, on, "the way of transgressors is hard," I, in proof of it, noticed the dreadful end of Voltaire; our infidel passenger took up the cause of the infidel philosopher, and referred to his life. It seems his biographers have omitted all mention of his miserable death. This was unfair and deceptive, but speaks volumes for infidelity, or rather against it. I have paid some attention to Oreeah since I came on board, and shall be very glad to use it again. I have been reading the bhagbot, and translating some part of it. Miss Kirkman has prosecuted her

Oreeah studies during the passage; she brings her lessons twice on each day; she has read through the Oreeah Primer, the Grammar, committed it to memory, and exercised on it; has read through Matthew, and part of John; has translated part of John, and is now attending to composition; she will, I think, be proficient. She has also read the primer and fables in Bengalee, and is now able to consult the Bengalee dictionary to make out her Oreeah words. She is daily reading Ward's Hindoos, and receiving some instruction on the customs and idolatry of the Oreeahs. Her health is good, and she has improved in her substance and appearance.

With the exception of the presence and exhibition of infidelity, our passage, hitherto, has been comfortable. Nothing can exceed the beauty of nature as exhibited in a setting tropical sun. The whole firmament round, and over to the distant east, is in a glow of golden beauty, but no description can do justice to the immediate scene of the setting sun, every kind, and every shade of colour is exhibited. The glowing crimson, and the golden yellow, combine to paint the enchanting scene, while the progress of the sun's decline, exhibits a change every minute, without decreasing the beauty. I thought, as I surveyed this beautiful picture, of that passage where it is said, that "the righteous shall shine as the sun, in the kingdom of their father." Having (as you will see by the places noted in this letter) to make a very far southing, we had several clear nights, when we were favoured with a view of the southern constellations, particularly the southern cross, its chief interest, however, was its novelty; it is a pretty constellation, but not equal to most you see in the northern hemisphere. Of water phenomena we had much; we had several sights of enormous whales, both black and sperm—on one afternoon a number were rolling and playing about us, and throwing up the water like fountains. West of the Cape, we caught several albatross, and endeavoured to preserve their skins, with the intention of sending them home; mine, however, did not cure; they measured from tip to tip of the wing, from eleven to twelve feet. I have endeavoured thus to give you some few particulars of our voyage, we have reason to be thankful, and I believe we are. I feel increasingly attached to my work—think the time long ere I can again visit the markets, fairs, mellas, and village assemblies in Orissa,

to proclaim among the people the "unsearchable riches of Christ." I feel that every day is in a measure lost, that is not devoted to this employment. We never fail to think of you on your interesting and delightful opportunities on the Lord's-day, and around the table of the Saviour, and we feel a union of spirit with you; O that increasing peace and prosperity may attend you.

I have promised many friends in England that I would write to them, but I wish to say, that though I did not always say so to them, yet it must be on the condition of their writing first to me, at least, this must be generally the case. I shall be most glad to hear from them, and to write to them. I feel great attachment to our friends where I have been to plead the cause of Orissa. I love them for what they have of Christ, and I love them because they pity, and love, and help the poor degraded people, to whose salvation I have devoted my life. I trust they will not decrease in their attachment to, and exertions in the cause of Orissa—I think they will not. I am sorry I did not plead the cause better, but no heart can sufficiently feel, and no tongue can sufficiently declare, the interest and importance of such a cause! Mrs. Lacey is well, and so is Miss K., and the boys, and we all unite in best regards to yourself and Mrs. P., and to the young friends of your family, especially Mr. J. and C. I must hear from them. I now close this letter for the present, just reserving below for a hasty line when I shall dispatch it to England.

Jan. 4th. This day we shall cross the equator, at about E. long. 92½, so you will see we are fast nearing eastern land, the island of Sumatra; we shall not be many miles from it. We encountered a violent squall on the night of the 2nd., but it did not continue long. We were up all night. We expect to reach the N.E. monsoon, about 3 degrees north. This will be the last wind, as it extends up to Calcutta.

Jan. 31st. Till this date have we been getting up the bay, against a foul wind. We are now within twenty-five miles of Calcutta, and expect to be up this evening. Brother Sutton has been in Calcutta, collecting for a new chapel in Cuttack. Dr. Marshman is dead. I have had opportunities of talking with the natives in the villages on the river, while at anchor, and find my Oreah and Hindostanee have not forsaken me. Miss K., will write to you from Cuttack. We are all well, and so are all in Orissa.

Your's affectionately, C. LACEY.

### EXTRACTS FROM A LETTER FROM MISS KIRKMAN.

*On board the Royal Saxon,  
Jan. 12th, 1838.*

My dearest mother,

On your account, (and when I say your's, I also include my father) I felt disappointed we did not fall in with a homeward bound vessel. We spoke several, but they were, with one exception, outward bound, and that was bound to France.

Though we have had sometimes contrary winds, and on two occasions had heavy gales for several days together, (this was especially the case about St. Paul's, a small island in the Southern Ocean) yet, upon the whole, our voyage has really been a pleasant one. On both occasions of crossing the equator, we had calms, but not of long continuance. On the occasions referred to, when, in the descriptive language of the Psalmist, we felt the vessel mounting up to heaven, and then going down to the depths; when element warred with element, and threatened, or seemed to threaten, our frail bark with destruction; then the thought that we were the subjects of many prayers, and that "he who holdeth the waters in the hollow of his hand," could, if he saw fit, bring us to our desired haven, dissipated every fear; indeed, not one fear, not one anxious thought in reference to personal safety, has ever crossed my breast since I left home: for this, and all the other blessings I have enjoyed, I wish to feel truly thankful, and to express that gratitude by living to the glory of their divine bestower. I have spent many happy, peaceful hours in my cabin, at worship, &c. I will not say that my own imperfections, and the sins of those who know not God, have furnished no occasions for sorrow; but as far as I can recollect, I have enjoyed more real happiness during the last five months, than at any other period. The captain tells me he almost envies me, because neither cold, or heat, rough weather &c., seem to annoy me, or affect my happiness. I hope he attributes it to the influence of religion, which is its real source. How could I, separated from those I much love, be happy without this? Did those who are strangers to its vital power know its value, they would be restless to obtain it.

I suffered *very little from sea sickness*; and with the exception of now and then

taking food that did not suit me, and for which, a spoonful of soda was an effectual remedy, I have enjoyed *good health* the whole of our passage. I hope you did not long feel the effects of your extra exertion, I felt no ill effects from it, except, as you observed, I became thinner, but now, I believe you would pronounce me as stout as my portrait; but, no present health, can health insure. I cannot help desiring a continuance of it, but I would do so in submission to His will, who is much kinder to us than we should be to ourselves, providing we could choose our own portion. I have given these particulars, because I know the anxiety of a parent's heart; but, surely, the consideration that I am in the hands of a gracious God, will prevent you indulging for the future a single anxious thought about me.

I like Orehah very well, and am getting on by degrees, but not so rapidly as I wish. I can now read a chapter a day with ease, but do not understand the whole, without assistance from Mr. L. or the dictionary. I also compose and translate, but this is one thing, to speak it well another, but I do not despair of doing this in time. Orehah and Bengalee are in most respects similar, but in the formation of the characters differ very much. We have not a dictionary in Orehah; I learned to read Bengalee, in order to avail myself of the Bengalee dictionary; that object gained, I confine myself to Orehah. I scarcely need say, that both Mr. and Mrs. L., are very kind.

Jan. 30th. Yesterday, while lying at anchor a few miles below Calcutta, waiting for the tide, we got into a native boat, and in about twenty minutes were on shore, and if ever I felt thankful to that gracious being who has thus fulfilled the desire of my heart, it was at this moment. After a long voyage, every thing on shore looks delightful. I had previously seen men who had come in boats, but here I saw the objects of my earnest solicitude, the women and children. At first they ran away, but when Mrs. L. called to them, they came out of their huts, bringing their children in their arms. As she spoke, a degree of animation beamed in their countenances which I had scarcely expected to see, and I really felt prepossessed in their favour. Most of the villages which stud these shores, are occupied by fishermen and cultivators of rice ground; the cottages are generally round or oval, they are built of mud, and are all thatched. The surface is flat, and the land partially cultivated; and

this, in connexion with the richness and variety of the foliage, gives a character to the scenery that charms me, but as far as I have seen, there wants the high state of cultivation that characterises my dear native land. We heard the tom tom, or drum, for the worship, not of the God we love, but of that which he hates. Mr. L. has been on shore, and proclaimed, perhaps for the first time, the glad tidings of salvation to some Orehah. We have heard pleasing intelligence. The pilgrim tax is now abolished; or, rather, the act that some time since condemned it, is enforced. Prejudices are giving way very fast in Calcutta, but I know not whether this will be the case in Cuttack. I regret to add, Dr. Marshman is no more.

Your's, most affectionately,

E. KIRKMAN.

#### MEMOIR OF DALIMBA.

Persons that would enjoy the highest blessings that Hindoo idolatry promises must not merely mortify the excess of every natural desire but must mortify the desire itself. Under this pernicious conviction there are thousands of Hindoos who throw themselves upon the scanty uncertain pittance of public charity, adopt the most tormenting methods of self-torture, and undertake frightful pilgrimages from temple to temple, throughout the extent of India; and become a prey to poverty, wretchedness, disease, and in many cases, a most miserable death. All this is endured that they may accumulate a stock of religious merit whereby they hope to obtain the enjoyment of the good their sacred books promise. Many of these wandering devotees, are without doubt, the meanest villains in the country. Some, however, are sincere, and to such, a knowledge of the Gospel is most cheering and delightful.

Dalimba was one of these, and spent a large portion of her time in pilgrimages and other forms and practices of Hindoo devotion.

The following account of her is by a Hindoo writer, Mr. Lacey has furnished the translation.—

“This is a Memoir of Dalimba. She dwelt in the village of Kalana, in the district of Oolassa. Dalimba's father was named Juguchain, and her mother's name was Soobhudra. They were of the class of Moodgul Brah-

muns, which in the scale of caste is respectable, chiefly priding themselves upon not being mendicants. They had two sons and two daughters, their first child was a son, their second a daughter, and her name was called Dalimba. Then passed away many days, and when Dalimba was nine years of age her parents married her. Her husband's name was Chararapunda, and her husband's father's name was Agoniteepunda. After this betrothment passed several years, and at the age of sixteen she was united to her husband, whose house she kept and with whom her time passed pleasantly away. At the age of seventeen they had a son born to them, to whom they gave the name of Narayun, (He that moves upon the waters.) After this her husband died leaving her pregnant. Three months after his death her son died also, and thus she became a widow indeed and greatly bereaved. Soon after this event she had a daughter born whom she called Aiela or, ('She is come.') This daughter lived and grew up, and at the age of nine years I married her. Now I took the youngest brother of my departed husband and adopted him own as my son, and when he was sufficiently grown I married him away, and committed my house and my worldly all into his hands. Henceforth I directed my mind to the salvation of my soul. I performed the twenty-four vows of Vishnoo, including the superior vows. These vows occur twice in every month, and are observed by abstinence from food and water, these I observed for two years. I also performed the vow to Hurree, and the vow to Lockshmee. The latter occurs on a Thursday but is governed by the moon. These vows are observed by fasting. There is a fast to Mahadab which occurs in Maghsar, (a part of January and February,) which I used to observe. I fasted moreover for the Somnath vow, which occurs every Sunday. Thus I observed many fasts and my body became emaciated. In the morning of every day in the month of Kartica, (part of October and part of November) I ate unwashed rice after bathing. I regularly worshipped Damodar in the Toolseetree, cleaning its monnd with mixed cowdung and earth, and repeating a Muntra called to Panchburn with the offering of light, fruits, food, and various other gifts. At night, spreading a bed of straw I slept upon its roots. In the same way during the month of Maghsar, I worshipped Mahadab in the

fall of the evening, regularly attending to my ablutions.

"These and similar observances I continued through the month of Boisak, (part of April and May) and in this manner I observed various fasts and ordinances. At the same time I made pilgrimages to all the idol temples around. I visited Pooroosootum nine times, and obtained a sight of Juggernaut. Twice I visited Chunder sicka in Kopelass. Twenty times I visited Jageepoor, where I obtained sights of Buruaha-nath (the god, the wild boar,) and Brijanath, and in this way I visited many temples, and there performed many vows. After this, not feeling satisfied, I went to the sacred Ganges on two successive pilgrimages and there performed ablutions, and presented gifts to the Brahmuns. I was very attentive to my diet, refraining from vegetables, egg-plants, and kokaree. Thus I spent some time remaining in my house. Soon after this period, my daughter who was married was taken away by death, and hence as to this world I had no hope left; she was my refuge, but now could give me no more assistance. At this time I fell from the ways of virtue and run into the paths of transgression, but still I did such work as my caste permitted, and obtained my livelihood. But I became terrified for the consequences of my iniquities, and began to inquire how I could be delivered from them. I saw how I had fallen, and my mind being exceedingly sorrowful I wept aloud and cried out, What must I do to be saved from my iniquities? Under these feelings, whatever I had of this world's goods I sold, and gave the proceeds away to holy Brahmuns and devotees. And I thought in my mind, I now have nobody and nothing left in this world, now will I die under the wheels of the car of him who is the lord of the world, for thereby my sins will be destroyed, and I shall find a place in Boikouta; with this resolution was I greatly possessed. I left my house without making my intention known to any person, and having set out I travelled as far as Thangee; arrived there I bathed in the large tank in that village. As I passed down the street of this place, and came near where Gunga Dhor's house was, I saw him reading the Holy Book, while several both men and women were listening to him. Some of these heard with attention, while others ridiculed and laughed at him. I stood still and asked him saying 'What book art

thou reading?' He answered, 'The Holy Book.' Then Gunga Dhor said to me, 'Where art thou going?' I replied 'I am going to Pooree that I may obtain a sight of Juggernaut.' Then said Gunga Dhor, 'Why art thou going there? there is nothing but a piece of dry wood; why for nought spendest thou thy strength?' Then explained he to me the way of righteousness; even how that Jesus Christ came from heaven to earth to effect the salvation of sinners, how he wrought most glorious miracles, how he atoned for the transgressions of mankind, how he suffered pain and shame for men, how he died upon the cross, how he rose again from the dead, how he is now returned to heaven; all this good news did Gunga Dhor tell me. After this he invited me to remain with him in his house and hear more of this word, so I remained under his roof for some time and eat his rice. While there I heard more of the Holy Book, and united with Gunga Dhor in Christian prayer. Thus I remained for six weeks, and Gunga Dhor thought I had fled for refuge into the protection of the Saviour's feet. When he removed to Cuttack, I accompanied him, when there he invited me to stay with him and his wife, and so I remained with them. I now saw Padree Lacey, and he talked with me about the thoughts and exercises of my mind, and he appeared pleased with my experience. Afterwards I was baptized in the Maha nuddy, in the name of the Father, and of the Son, and of the Holy Ghost. After my baptism I suffered some slander and persecution, but I placed my confidence in the Lord and dwelt in peace. I was admitted unto the table of the Lord. I am grown very aged, and the brethren prepared a little house for me among the native Christians. I attend the ministry of the Gospel, Sabbath after Sabbath, and thereby feel confirmed in the faith of Christ. I have an asthma which much weakens my frame, and causes me to tremble; hence if the Lord please, I much desire to be removed to His heavenly kingdom. This is what I say Amen to; 'Even so come Lord Jesus.'"

This aged pilgrim is now removed to another world, her desire has been granted and she is in Christ's heavenly kingdom. The latter days of her life were marked with heavy bodily affliction. Many sleepless and painful nights she spent alone in her little mud cottage, but was always thankful, even for

her trials. She much wished to be dismissed that she might be with Christ. One of the European brethren in recording some particulars of her closing scene, says of her end, "Let me die the death of the righteous and let my last end be like unto hers." Numbers of aged and destitute females die at Pooree, under the vain hope that if they do so they are sure of heaven. Dalimba would have done so had she not met with the Gospel, so that by it she was saved from corporeal as well as eternal death.

## BAPTIST MISSIONARY SOCIETY.

### ANNIVERSARY AT MONTEGO BAY.

The following account of the service at Montego Bay is copied from the Fal-mouth Post of April 25th last:

"On Saturday last, was the first anniversary of the opening of the Montego Bay Baptist Chapel, under the pastoral care of the Rev. Thomas Burchell. Early in the morning, the various schools established by the Rev. Mr. Burchell, assembled with their teachers in different parts of the town. The British, the Infant, the Sabbath schools of Montego Bay, met their teachers, Mr. Andrews and Miss Cumming, and assistant teachers, at the premises in Union-street. The Mount Carey Schools, with their teacher, Mr. Hayles, met at the Old Chapel premises. The schools, at present conducted at St. Andrew's, by Mr. Vaughan, met at his residence. The Montpellier School, under the care of Mr. Chambers, met at the residence of that gentleman; and the Shortwood and Bethel Hill Schools, superintended by Miss Scott and the Miss Reids, assembled at the new chapel. Many of the children, some so young as four years, had travelled a distance of twenty-five miles to be present on this festive occasion.

"At ten o'clock the schools, that were arranged in the other places already mentioned, moved in processional order to the chapel; and certainly greater decorum and propriety could not exist in the best organized system of school management than seemed to prevail amongst the children of these schools."

The service of the day was commenced by the children singing the hymn from Willcock's Selection, 393,—

"Beyond the glittering starry skies," &c., and Mr. Andrews, of the Montego Bay schools, engaged in prayer, and read a portion of Scripture.

Mr. Vaughan, of the school of St. Andrews, read from one of the Sunday Collection hymns, 133—

"Come, children, hail the Prince of Peace," &c..

and read part of the 4th chapter of Proverbs.

Mr. Hayles, of the Mount Carey schools, engaged in prayer, and Mr. Chambers, of the Montpelier school, gave out the 12th hymn in the Selection, sung at the opening of the chapel last year:—

"Yes, we hope the day is nigh," &c.,

which was sung by the children to the tune of "Hosanna," and after the 67th Psalm was read by Mr. Chambers, and the children had sung the "Amen Chorus," in the Surrey Chapel Collection, the Rev. Mr. Burchell addressed the schools separately (the pupils standing while he spoke) with encouraging and appropriate remarks upon their conduct and the goodly number present, and stated the schools and their numbers to be thus:—

Montego Bay Day-school, 167—Infant-school 80—Sabbath-school, 710; Mount Carey Day-school, 139—Infant-school 81—Sabbath-school, 750; Shortwood Day-schools 65—Sabbath-school, 221; Bethel Hill Day-school, 75—Sabbath-school, 330; Montpelier Day-school, 73; St. Andrew's Day-school, 81—Sabbath-school, 184; Eden Estate Evening-school, 101; Bethel Hill Evening-school, 17; Catherine Hall Evening-school, 73; and Spring Garden Evening-school, 137. Making in Day-schools, 600.—In Infant-schools, 161, which are also Day-schools.—In Evening-schools, 328; and in Sunday-schools, 2201; giving a total of 3290 souls, receiving moral and religious instruction, under the patronage and through the instrumentality of Mr. Burchell. Upon the subject of Evening-schools, Mr. Burchell said that the people owed a debt of gratitude to George Gordon, Esq., for the assistance he rendered in the establishment of them; and otherwise spoke in pleasing terms of that gentleman's efforts in the cause of education, and the interest he manifested in the welfare of the people, from which means, principally and efficiently, are the advantages of the country to be derived and secured. He mentioned that the children from Montpelier had been accommodated by the overseer of that property with the means of conveyance to bring them to the festi-

vities of the day; and he said he felt himself called upon to tender him his thanks publicly for this act of kindness. The Rev. gentleman also referred to a school to be established at Rose Mount,\* at the request, and with the assistance of Doctor Roper, and that the school would be under the management of Mr. Bryan.

At the conclusion of this narration, Mr. Bryan led the children with the hymn "Joyful," commencing,

"If we the Saviour seek by prayer," &c., which was sung, as well as the other hymns, with much grace, accompanied by the chapel organ, played by Mrs. Bennett, lately from England, in a tasteful manner.

Mr. Burchell then delivered a comprehensive and solemn address to the children and their parents, from Matthew, xi. 14, "Suffer little children," &c. The principles and doctrines of pious, religious, and moral guardianship, were explained and enforced in their different bearings and connexions, in such a manner, that while the admonitions roused the imagination and warmed the affections, they were of a description to carry conviction to the heart, and, it is hoped, will never be effaced from the memory of those who heard and were affected by them.

Mr. Burchell engaged in prayer, and the children concluded with singing the two last verses of the Epistle of Jude, to the tune "Adoration."

The different schools then repaired to the places in which they had assembled in the morning, where each pupil was presented with a book, or some other token of reward, by their respective teachers.

It is worthy of remark that all the teachers of the schools, except Miss Scott, Mr. Andrews, and Mr. Hayles, are natives, trained and instructed for educational purposes, by the direction and under the especial patronage of Mr. Burchell. One of these teachers is a black man of very promising qualifications, and who, with piety, humility, and application, the writer of this account hopes yet to see following in the steps of his esteemed and benevolent exemplar.

The next day, Sunday, Mr. Burchell preached to a very numerous congregation, from the 6th chap. of Zechariah, parts of the 12th and 13th verses, "Behold the man whose name is THE

\* This school is now in operation.

BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even He shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne."

Before Mr. Burchell began his discourse, he alluded at some length to rumours that had gone abroad intended to disturb the peace and quietude of society, which he said were to the effect, that the apprenticeship of the Prædial, as well as the Non-Prædial class, was to terminate at the first of August ensuing. He denied in very explicit terms that these rumours were correct, and guarded the people against believing them. He explained the difference, which the abolition law meant should be for the advantage of those who had to serve six years. He told them that the responsible administration of that law was placed in the hands of government officers, and to them were they to look for protection, and from them they had a right to expect justice and support, when ill-treated or oppressed. He said, some persons who wished to do evil to the apprentices, would endeavour to trouble their minds with false information, and he enjoined them therefore, that whenever they heard any report whatever, on the question of the termination of the apprenticeship, to mention it at the earliest possible time to the Special Magistrates, who are bound by their official duty and character to tell them the truth, whether it was favourable or unfavourable, and who were equally bound to guard them against imposition. They had borne patiently, he said, more than one half the apprenticeship, and had done well the duty that had been assigned to them as apprentices under the law; and nothing would give him, and their friends here and in England, greater satisfaction, than to know that they will do better, if possible, during the remaining two years; he told the apprentices to be particularly careful how they conducted themselves, as many people would endeavour to excite their feelings so that power may be used against them; and the Rev. gentleman advised them for these reasons, and others which he strenuously enforced, to believe no report affecting their interest in the apprenticeship laws, other than what the Special Magistrates told them, to whom in all cases he recommended them to refer whenever any report was made to them.

The congregation listened with great earnestness, and not a word of discontent was expressed; but all seemed rather to respond to what Mr. Burchell had emphatically said was their duty, namely, to obey the laws of the land; because such obedience was commanded by God, and was the more particularly expected from every pious and christian citizen.—*Bap. Mag.*

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#### ÆNON CHAPEL LONDON.

The annual meeting of the General Baptist Mission to Orissa, was held in Ænon Chapel, New Church Street, St. Mary-le-bone, on Thursday evening, May 31st.

David Wire, Esq., Under Sheriff to the City of London, presided on the occasion. The services were commenced by singing a hymn for the spread of the Gospel. The Rev. J. Stevenson, A. M., of Great Suffolk Street, implored the divine blessing. The Rev. J. Goadby, missionary from Orissa, then gave an interesting account of the progress of the mission in those parts. The resolutions were moved and supported by the Rev. J. Stevenson, A. M.; Poulter; E. Maitland, Esq., and several others. A liberal collection was then made, in which was included 11s. 1d., from the children of the Sabbath-school connected with the chapel. After which, the unanimous thanks of the meeting were given to D. Wire, Esq., for so kindly and efficiently serving the Society.

The chairman then rose, and most affectionately addressed them, stating the pleasure he always felt at being present at such and similar institutions, and earnestly desired, that at all their future meetings they might continue to increase in number and funds. "Praise God from whom all blessings flow," &c., was then sung, and the friends departed, we trust, with their hearts cheered by the pleasing accounts that had been given, and prayerfully directed to Almighty God, that he would still continue to bless and own their feeble efforts, and that there may be rejoicing in heaven over many, many thousands of immortal souls in foreign climes, being brought from worshipping their idols of brass and stone, to adore the living and true God; and from darkness, to the effulgent light of the glorious Gospel.

*St. John's Wood Grove.*

J. G.



THE  
GENERAL BAPTIST REPOSITORY,  
AND  
MISSIONARY OBSERVER.

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SUBSTANCE OF AN ADDRESS, DELIVERED  
AUGUST FIRST, 1838.

*“What hath God wrought?”*—Numb. xxiii. 28.

NUMEROUS are the effects in relation to which we may justly employ this exclamation. The primitive Christians, when they beheld Paul preaching the faith which once he destroyed, ascribed the change in his character to the operation of divine grace. When they saw that instead of exhibiting a spirit remarkable only for bigotry, fierceness, and energy, he had become a zealous champion in the cause of truth, and distinguished by the possession, not less of the tender, than of the sublime virtues of Christianity, they “glorified God in him.” In every instance of conversion, there is a divine agency blending itself with the meditations, purposes, and activities of man; but when we see an individual suddenly converted, and surrendering the deadly hate of an enemy to the cross for a cordial love to it, and a disposition to triumph in its glories, the evidences of a divine operation are abundantly manifest. The Scriptures teach us to acknowledge the hand of God in every addition to the Church. “The Lord added to the Church daily such as should be saved.” But when accessions are numerous, and when they consist of characters eminently qualified for usefulness, it becomes us, with holy exultation to exclaim, “What hath God wrought?” “A Paul has planted, an Apollos has watered, but God has given the increase.” The Christian is also frequently led to indulge in these reflections when events transpire exactly in accordance with his prayers; for while he believes that all occurrences are under the controul of Omnipotence, he considers himself authorized by Scripture to conclude that special turns, changes, or concurrences of circumstances take place in answer to prayer. He rejoices in a belief of the presiding agency and tender care of Deity; and

when that secret wheel which is within the outward and visible wheel of his providence has given a sudden turn to his own affairs, he cries out with Ezekiel, "O wheel, What hath God wrought?" While turning over the pages of ecclesiastical history, he observes the Church as an object of perpetual attack. The fires of persecution have been almost always burning around it. The most comprehensive plans have been formed for its extinction, and the resources of empires drained in the diligent execution of them; but instead of having become extinct, it exists with its pristine vigour and energy, and is spreading itself in every direction. Balak, king of Moab, was desirous of destroying it in the wilderness; and knowing that his army would be inspirited by a malediction proceeding from the mouth of Baalam, he sent for this extraordinary man to come and curse the Israelites. But there is one higher than the highest—a power which can turn all hearts, and controul every utterance of the tongue. The prophet, feeling its sovereign and mysterious energy, declared the impossibility of injuring the objects it was pledged to protect, and concluded with these memorable words, "Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, *What hath God wrought?*" He has, it is true, often permitted his people to be overwhelmed with trouble; and while reflecting on the awful persecutions to which they have been subjected, we feel as the patriarch Abraham felt, when "a horror of thick darkness fell upon him," as God revealed to him the future sufferings of his posterity. It is impossible to penetrate the clouds which encircle the throne of the Eternal. A mite is as competent to understand the abstract reasonings of a Newton, as we are to survey the extent and multifarious relations of the divine plans. It pleases, however, the Supreme Majesty to let his hand be occasionally apparent. In the deepest shades of their tribulations, the Waldenses and Moravians were ever ready to acknowledge the interpositions of Providence in their favour; and though we would speak with the utmost possible caution, we think that similar interpositions have been apparent in the protection of the Church, and the liberation of the Negro in the West Indies. When was it that the public mind began to arouse itself, and put on that aspect of anger and fixed determination at which the hearts of the planters were made to quail? It was when these ruthless men touched the ark of God. Let it be distinctly observed, and thought of by future ages, that He summoned his hosts to the battle when these violent characters had presumed to break down the places dedicated to his worship, and to scatter his unoffending flock. "For the oppression of the poor, and for

the sighing of the needy, now will I arise, saith the Lord;" and never will the English nation forget either the vehement feeling of sympathy for the Negro, or the flame of indignation against the planters which was then produced. It is unnecessary now to detail the events which followed; but there were some circumstances indicative of the hand of God to which we may allude. He who now addresses you recollects hearing a distinguished leader in the cause refer to them with astonishment, and especially to the advantage which accrued from the destruction of the chapels. The time was approaching for the discussion of the question of emancipation in parliament; the West India party had all their witnesses ready, and every thing arranged in order to show that there was no need for the least change; while the friends of the Negro were in the utmost perplexity for want of persons whose testimony would be deemed, by the House of Commons, equivalent to that of the opposite party. At that very juncture, their enemies gave them assistance. By raising a storm of persecution, and destroying the places of worship, they drove over to England the zealous and intrepid Knibb, with Burchell and other able coadjutors, who were the best possible witnesses, and delivered statements which could not be gainsayed. The West India planters intended it for evil, "but God meant it for good, to save many people alive as it is this day."

The last vestige of this hateful system is, we trust, now destroyed, and we, christian friends, are met to acknowledge the goodness of God in its destruction, and to rejoice with the emancipated Negro. It is benevolence, humanity, sympathy, which enables us to rejoice. Were we immersed in selfishness, and unconcerned about any interest which did not directly bear on our own enjoyment or aggrandisement, we should not be capable of the emotions we now feel; but Christianity has enlarged our hearts, softened our sensibilities, and taught us both to feel another's woe, and participate in his joy. On this memorable day, hundreds of thousands of our fellow subjects will exult in the possession of the blessings of liberty. Last night, as the clock struck twelve, the shackles of their apprenticeship, more galling and oppressive in many respects than those of slavery, fell from their much injured limbs, and the spiritual shield of legal protection from wrong and insult was thrown over their heads. The wife no longer is to be compelled to witness the scourging of her husband, or see him led off to prison and punishment, for no offence but that of resisting horrible oppression; the husband is no longer doomed to witness the infliction of brutal cruelty and violence on his wife; the hearts of parents and children are not hereafter to be agonized by beholding and enduring wrongs from which they

cannot escape, and which they have no power to redress. The sound of the driver's whip shall no more inspire the poor Negro with terror, nor its thongs lacerate his back; the treadmill shall not be stained with his blood, nor the air be filled with his useless cries for mercy and deliverance. The reign of justice begins to-day. Labour must receive its due reward, and the solemn obligation of contracts be felt and discharged. The poor Negro, instead of being compelled to give his time, exertion, and skill, for no remuneration, must receive in exchange for them the money or provision specified in his bargain; and instead of being obliged to work for any hard and unreasonable master who has happened to purchase him, is to be at liberty to choose his employer. His evidence also, with suitable limitations, must be taken in a court of justice, and he must find, in that court, an impartial judge, to whom he may appeal for legal protection and redress. In short, he is this day invested with the rights and dignities of humanity, and introduced to a state in which he may aspire after every improvement. Whether he will be able to appreciate all these advantages or not, he will have a lovely view of many of them, and will undoubtedly rejoice. As Christians, as philanthropists, as lovers of liberty, we rejoice with him, and give glory to that God who has brought about this blessed consummation.

The first of August is a memorable day in the history of British Liberty. In the year 1714, the schism bill was to have come into operation,—an infamous act, which was designed to give to the Established Church an absolute controul over the education of Dissenters. It directed that our children should be taken from under our care, and educated in principles which we entirely disapprove. At that time the high-church party had all the power at Court; and Queen Anne was known to be on their side, and to be very desirous of promoting the restoration of the popish James. The Dissenters were molested in public worship, and their seminaries for education closed. The abominable bill passed both Houses of Parliament, and having received the royal assent, June 25th, 1714, it was to have come into operation on the first of August following; but behold “the finger of God.” On the very day on which it was to begin its injurious action, the Queen died, and the present House of Hanover came to the throne. George I., being a friend to liberal opinions, repealed the act, and set himself earnestly to repair the mischiefs of the previous reigns. The first of August ought to be commemorated not only as the day on which the Negroes were emancipated, but also as the day on which Dissenters were rescued from the fangs of the schism bill, and from the power of the high-church party.

Let us rejoice that the principles of civil and religious liberty are better understood than they were in 1714. It will be recollected, that among the circumstances which contributed to increase the pride and insolence of the high-church party, previous to the passing of the schism bill, was the preaching of Dr. Sacheverell, who insisted on non-resistance and passive obedience as the uniform duty of the subject. The doctrine of this miscreant forbade even the use of legitimate means of resistance to oppression. It placed an irresponsible power in the hand of the ruler, and told his subjects that they had nothing to do but to obey, and weep, and groan. For a refutation of these vile dogmas, we might point to the melancholy effects which the working of them produced in Jamaica; but as we are met to rejoice, we shall waive these observations. The power of kings, and the obedience of subjects, are now known to be limited by just and powerful laws; and experience has proved, that when the people express their disapprobation of the measures of Government with adequate vigour, the intimation of their will is all but irresistible. When they decree the down-fall of a system, it is not in the power of Parliament to keep it up. What was it but the voice of indignant humanity which, under God, abolished the apprenticeship? Let us, therefore, rejoice in the extension of our civil and religious privileges.

We shall conclude by relating an anecdote with which a Dissenter will not be displeased. "In the interval between the affixing of the royal seal to the schism bill, and the time appointed for its beginning to take effect, it was doubtless very painful to non-conformists to think of having all their schools closed, and being prohibited, by a rampant and insulting faction, from giving to their children a public education at any seminaries but those which their enemies should provide. They had, moreover, every reason to anticipate a civil war; for as it was obviously the intention of the Queen to restore her brother James in opposition to the wishes of the nation, they expected nothing less than a repetition of the dreadful conflicts which proceeded the Protectorate of Cromwell. On the last day of July, as John Bradford was walking in Lincoln's Inn Fields, he was passed by the bishop of London, who saw from his countenance the deep gloom which had settled on his spirit. 'What are the reflections which pain you, Mr. Bradford,' said the bishop. 'I have been thinking,' said John, 'on the dark prospects of the nation.' 'Well,' said the bishop, 'the times are dark, but God may yet interpose. The Queen is dangerously ill, and not likely, I understand, to live through the night: I have been sent for to appear at Court directly.' 'I should be glad to know,' replied John, 'whether she does

die this night or not, that I might publish it to my congregation.' It was arranged between them that a relative of Mr. Bradford's, who lived at the palace, should convey to him the information. If he happened to be engaged in discourse, that relative was to drop his handkerchief from the gallery. The honest minister was delivering a discourse when the messenger entered the chapel. The appointed intimation of the event which had occurred was given, and no sooner was it observed by the preacher than he suddenly exclaimed, 'God save king George!' and began to inform his audience of the goodness of God in delivering them from their gloomy condition."

We cannot help remarking the very opposite effect which would be produced on any audience by an announcement of the death of our beloved Victoria. Instead of the whole nation rejoicing, as it certainly did when Queen Anne died, every countenance would be saddened, and every heart affected with grief. Not an individual would be found who would not feel as if he had sustained a personal bereavement. We shall conclude, therefore, by offering our fervent prayer. Long may Victoria reign over a free and a happy people. May she ever be surrounded by wise and virtuous counsellors. May she continue to enjoy the independent spirit of Queen Elizabeth, without her tyrannical temper; and to receive from the nation as much genuine reverence, without the fulsome and base adulation with which that imperious lady was so much delighted.

W.

### POINTS OF EQUALITY BETWEEN THE RICH AND THE POOR.

The following remarks extracted from an eloquent discourse of the late Rev. R. Hall, may be considered as asserting the natural rights and equal capacities of Africans as well as of Europeans and Americans. It is affecting to think of the millions of that much injured race who are still held in bondage, and suffering by the cupidity and pride of man :—

"THE rich and the poor are equal sharers in the common nature of humanity, in distinction from those who are in a lower, and from those who are in a higher order of beings. The faculties by which this nature makes itself known, are exhibited with equal clearness, certainty, and activity in both these classes. The poor as well as the rich give the most unequivocal indications of the possession of that reason, which is the grand distinction of man, and forms the chief distinction between mankind and the beasts that perish. Reason may be cultivated to a higher extent by some of the rich, in consequence of the more improved education which they may procure, and of the leisure which their station commands. But decisive indications of a reasonable nature are presented in the lowest walks of society; and they are sometimes

such as greatly to surpass and eclipse the indications of intellect in the higher classes. Every age of society has produced persons who have broken through the difficulties and disadvantages of their station; who have surmounted the obstacles by which they were surrounded, and have reached a high position in the career of virtuous probation, among those who have set out on a more elevated stage. And, on the contrary, among the sons of opulence, some have been found who possess such an imbecility as no education could remedy; their knowledge has never been of any use to them; and the learning which has been bestowed upon them has rather been an incumbrance than an assistance to them; their knowledge has remained a deadness, which the mind could never animate,—a sort of raw produce, out of which nothing useful or ornamental to society could be extracted. When this imbecility has prevailed to a certain extent, so as to invite a comparison with the degree of knowledge which the mind is capable of attaining, it shows its native disadvantage, and is never more conspicuous than in the case of those who unite in a large portion of human attainment with a portion of radical imbecility.

“The poor and the rich have equally the power of ascertaining general principles, of forming conclusions as to the future from the consideration of past events, and of rendering their senses conducive to those general and abstract ideas in which all real science and knowledge consists. Thus you see that the poor and the rich, in the great faculty of the understanding, afford proofs of equality; and no difference exists between them but such as may easily be accounted for by the circumstances of human life.

“With respect to their moral sensibilities also, the rich and the poor enjoy an equality. They possess alike that conscience which “either accuses or excuses,” and they possess that cognizance of the purposes and intents of the mind, which connects it with a system of legislation, with the hope of reward, or the fear of punishment. The poorest as well as the richest is capable of feeling these sentiments. The hopes and the fears of a future world act as powerfully upon the poor as upon the rich; and that legislation which appeals to the conscience, and refers to the primary distinctions of the human mind between right and wrong, is calculated to take as much hold of the one as of the other.

“In regard, also, to devotion, which by some men of profound thought is declared to be the great characteristic of man in opposition to the brutes that perish, these two classes are equal. There are many examples among the poor, of persons who are rich in faith, and heirs of the kingdom which God has promised to them that love Him. In the poorest breast we find the flame of devotion burn; and with an intensity and purity as great as in those who are more exalted. Though the latter may have some advantages in the greater extent of their knowledge, that deficiency is frequently compensated to the former, by a greater simplicity and unity of attention, and by their entire devotedness to one object. It is a question of much difficulty to determine which of these stations is more favourable to the cultivation of piety, and whether poverty, with all its destitution, is a greater hindrance to the divine life than affluence, with all its temptations. A course of piety is difficult for all, but practicable to every individual; and the

light of eternity alone can decide whose situation has been most hazardous, and whose the most favourable to the growth of religion.

"If we trace the passions of men to their primary elements, we shall find the virtues and vices of the poor and of the rich spring from the same sources. The guilty passions that agitate the breast of the peasant, and lead him to disturb the peace of his neighbourhood, are of the same nature with those that disturb the tranquillity of nations, in the breasts of princes. The person who, in the poorest situation, in a peasants cottage, is led by a love of order, and by native benevolence of mind, to diffuse peace and comfort around his own circle, and, so far as his influence extends, in his own neighbourhood, evinces the same spirit with the individual who would diffuse peace and order through a distracted empire, and who lays the foundation of tranquillity for distant ages, by the enactment of the most wholesome regulations and the most enlightened laws.

"The more we analyze actions, and trace them to their primary elements, the more we shall perceive the identity between the rich and the poor, as to their intellectual, moral, accountable, and devotional capacities. The rich and the poor occupy the same department of the universe; they are the subjects of the same moral government, and are destined to be judged equally and impartially, by the same laws, at the final and awful distribution of reward to the just and to the unjust.

"It is impossible for us to say which of these subdivisions of society is, in its place, the most important; which of them ought to be most respected; which of them most cherished. The higher can by no means say to the lower, with truth or propriety 'I have no need of thee.' Nor can the lower retort on the higher 'I have no need of thee.' The pinnacles of the proudest edifice rest on a basis, that comes into immediate contact with the surface of the earth, or is buried partly under it, and is invisible; so, all the improvements of wealth, nay all the distinctions of royal grandeur, rest on the industry of the poor, upon their silent, unperceived industry, working out of the view, and frequently out of the contemplation of those who are most indebted to it.

"In the presence of God all mean and transitory distinctions are lost sight of, are levelled; and all mankind feel themselves on one common footing, and prostrate themselves in the presence of Divine Majesty, who is all in all. There 'the poor man rejoices in that he is exalted, and the rich in that he is made low.' A very celebrated poet and nobleman, who died some years ago, was in the habit of attending a prayer-meeting in the country village where he lived, and where a few poor people were accustomed to assemble to seek the presence of the Divine Majesty. It was at first customary for these humble persons to make way for him, if he happened to come in a little after the appointed time; but he expressed his unwillingness to receive these marks of attention and respect, and said 'he should be contented if he were left to occupy the lowest station. In other places he claimed for himself, and thought he had a right to claim the distinctions of his rank; but there he felt himself in the same situation with themselves.'

"These classes are also equal in the circumstances of their entrance into the world; and at the moment when they quit this state of being the poor man lays aside his poverty, the rich man lays aside all the



appendages of his rank, his grandeur and dignity; all are alike deposited by the possessor before he passes to the mysterious and eternal bourne. Alike they occupy the place appointed for all living; alike they seek kindred with corruption, earth, and worms. But they will appear again; and they will appear again for purposes that were never answered before. They will appear for the purpose of undergoing a serious review by the master that created them, who fixed their class, and appointed their station. They will appear to 'account for the deeds done in the body.' Then it will appear that many a person has occupied a station which he was not fitted to occupy; that he possessed talents which he was not willing to employ; and that he wore a character which he was not qualified to sustain; and the Great Governor of the whole will take a review of his creatures; he will recast their parts; he will suffer none to appear but in their proper character; and the distinction of his approbation will, in no degree, turn on the transient distinctions of their present circumstances as rich and poor. The poor who has been the servant of the Most High will be made rich. No obscurity will be felt, but his lustre will be as the sun shining in his strength. The rich man who was a despiser of God, shall, at the same time,—so far from obtaining an interest in the favour of the Great Sovereign of the world; if he looks on the talents he has perverted, or the opportunities he has lost, and on the force of his influence which he has not employed for the great ends of his being in serving God, and in serving his generation, he shall curse his wealth which was the source of crime to himself and others; and will see in it a weight only sinking him lower in perdition."

## A HINT IN DEFENCE OF SABBATH-SCHOOL TEACHERS.

IN order to decry Sabbath-schools, and prepare the way for the introduction of some new system of popular education, it has been customary to speak of the number of juvenile delinquents who have been instructed in these institutions: and it may be, that some of our zealous Sunday-school teachers, startled at these statements, feel ready to question whether they are indeed engaged "in a work of faith and labour of love," if the children turn out to be characters of so base a description. It may, therefore, be of some use to request them to ask for evidence that these delinquents were ever under Sunday-school tuition, and then to enquire how long they were, and whether their attendance was regular. Investigations of this kind have been made; and it has been found that in some instances, the parties representing themselves as once Sunday-scholars, had never been in a Sunday-school above once or twice, and that in others their attendance had been only one tenth of what it ought to have been; and that the children had had parents capable of initiating them into every vice. It can no more be doubted whether Sabbath-school instruction is fitted to do children good, than it can, whether fire will impart heat, or the rays of the sun diffuse light. The good they have done is immense. It would be very interesting to learn how many of the members of our own denomination owe their first serious impressions to their connection with Sunday-schools, either as teachers or scholars. The American Sunday-school

Union, has recently published a report, in which it is said, that in the United States, 20,000 teachers, and 30,000 scholars, have become united to Christian Churches; and it is a well-known fact, that many of the most eminent characters of the age, both missionaries abroad and ministers at home, were once connected, either as teachers or scholars, with these institutions.

Complaints are daily made of the increase of crime; and it is asked whether this fact does not prove the inefficiency of education as a means of reformation? It demonstrates the inadequacy of the present degree of it, but not the inutility or inefficiency of early instruction when universally extended. The fact is, the increase of crime is to be traced to the vast extent to which population has increased beyond the degree in which education has increased. In each of four parishes around the writer, an addition of 20,000 has been made to the population within the last twenty years; while in each of them, the number of the educated in day-schools has become, during the same period, only a few hundreds more than it was at the beginning. Not only has the original deficiency been left unsupplied, but the means of education have not increased in proportion to the increase of the people. It is, therefore, a wonder that crimes have not been more numerous; and it is certain that they would have been both more in number, and more fearful in character, if Sunday-schools had not exerted a very powerful and an ameliorating influence on the feelings and understanding of the poorer classes of society. Every encouragement ought to be given to Sunday-school teachers. They are at once serving their country, conferring moral and intellectual good on the rising generation, and accelerating the triumphs of the Redeemer's cause. W.

### THE SORROWS OF YOUTH ASSUAGED.

THE period of youth may perhaps be considered as extending from the age of fourteen to twenty-one. Though it is generally considered to be the happiest portion of our present existence, it not unfrequently happens that youths are conscious of many painful emotions. Some good may be done by pointing out the causes of their distress, and the reasons they have to enjoy existence with gratitude. A degree of trouble and mortification arises from their inexperience at the business they are beginning to learn. Sometimes it appears to them to be unsuitable to their taste and genius; and at others, they fancy that there is in themselves a want of capacity, or a natural inaptitude for the exercise of the particular art, or the conducting of the particular business to which they have been put. With these views they pass many moments of chagrin and distress. But it would serve to alleviate their trouble were they only to reflect on the *power of habit*. Its effect is to render those employments agreeable which at first are felt to be most irksome and distasteful. Instances have been known of persons becoming enthusiasts in professions which they once hated, and feeling their happiness to depend on exertions which they at first regarded as a species of bondage. Mental faculties and bodily powers improve by habit. Exercises of mind which on the first assumption of a business produce the greatest mental exhaustion, become afterwards easy and

delightful; and corporeal labours, which at one time seem to be almost beyond corporeal strength, are subsequently performed with little effort. Let the distressed youth reflect on the difficulties he found in learning to read, write, or apply the rules of grammar; and let him consider how easy these operations afterwards became: or let him open his eyes to behold how porters of a feeble structure of body, are able through habit to carry burdens which powerful and athletic men, when not accustomed to carry loads, would feel to be too heavy for them; and he will be convinced that habit will soon render him equal to the task which he has to perform. If it be dexterity he needs, let him think of a little girl, or a blind person, learning to play on the piano. What rapidity of motion and readiness of recollection are they, by means of habit, enabled to acquire!

Restraint is felt to be painful to youths. At this period they often want to be thought more than men. They claim more liberty, more independence, than men, who are aware of the mutual dependence of man upon man, think of expecting to possess. This is a sad error. The most superficial observation of society might convince them that those persons who meekly submit to the restraints of their condition, and try to please those who are above them by doing their duty with cheerfulness, obtain more indulgences, gain more friends, and are more esteemed than they otherwise would be. Besides, those persons only are able to command, who in youth have learned to obey. The best of generals are those who have ascended through all the gradations of military rank. Their ideas of order and discipline are correct; they know what to expect, and how to demand it.

But it ought always to be remembered in tender charity, that one cause of the sorrows of youth is, that he is learning to go alone. The little bird when it is learning to fly falls sometimes to the ground; and a youth when he is trying to act on his own principles slips and stumbles. Be propitious to him, reader; and condemn not his faults with acrimonious severity. Rather, be patient and long-suffering in the application of suitable remedies. Let us help him by pointing out to him some of the sufferings from which he is exempt, and some of the sources of enjoyment which are within his reach.

Youths should consider that they are exempted from the deep solitudes of parental love, and the harrassing cares of business. They may fancy that the troubles which accrue to them from the restraints of their condition, from the difficulty of learning a trade, and the errors of which they may be conscious, render their lot peculiarly hard; but they are mistaken. The painful emotions of parents when their resources are scarcely adequate to the maintenance of their families, or when they reflect on the temptations to which their children are exposed, and on the possibility of their not becoming pious and virtuous characters, are quite equal to those of which the youthful mind is conscious. They have likewise to bear the distractions and disappointments of business. It is true they have surmounted the difficulty of learning a trade; but they may have still to bear the heavy weight of conducting it, and of providing against all the contingencies to which connection with unprincipled men may expose them.

At this period a greater measure of health is generally enjoyed.

Youth has been fitly compared to the spring of the year, when nature puts on her graces, when the warbling of birds is heard in the groves, and life and vigour are diffused throughout the vegetable creation. If young people are cautious, intelligent, and virtuous, they may secure to themselves many friends. Whether it be that men are accustomed to associate ideas of innocence and sincerity with that period, or that from a principle of pure benevolence they are disposed to interest themselves in the welfare of those who are inexperienced, and have yet to struggle with the difficulties of life, it is certain that many are favourably disposed towards the young. Only let a young man engage in honourable pursuits, try to cultivate his mind, and excel in virtuous conduct, and he will be followed by the good wishes of those around him. Should his reputation become established, he may in adult age be an object for envy to shoot at, but it is seldom that this hateful passion attacks the youthful mind.

It is not necessary for a young man to indulge in mental distress. Almost every object around him wears the charm of novelty. Wherever he turns his eyes he may see something, or some property of something, which he has not before observed. In no subsequent stage can he possibly taste so many of the pleasures of novelty as he may now. Science stands ready to charm him with her glorious discoveries of the external universe. She wants to teach him the component elements of the ground on which he treads, and to interpret to him the laws which regulate the motions of the heavenly bodies, the succession of the seasons, and the various changes of outward objects. She desires to shew him the wisdom and the power of God as displayed by the telescope in the vast, and by the microscope in the minute, parts of creation. If he will listen, she will not only explain to him the phenomena of the swelling tide, of the thunder, lightning, and storm; she will not only teach him to understand the distance, motions, order, and harmony of celestial luminaries; but she will conduct him into the recesses of his own mind, teach him to analyze its operations, observe the multiplicity of its energies, and the method of effecting their improvement. History also sets before him her interesting pages. She points him to the origin of nations, arts, and sciences, and to their progress or decline. She wants to tell him of the exploits of warriors, the inventions of genius, the desolations of wars, and the blessings of peace. She wishes to make his heart thrill by displaying to him the sublime of character, and to kindle in his soul a noble emulation of all that is good and great. Above all, revelation stands ready to carry him back to the beginning of time, and inform him how the heavens and earth were created by the power of God, how sin entered into the world, and a foundation was laid in the promised Messiah for its ultimate removal. She waits to shed over his mind her glorious discoveries concerning a Saviour, concerning pardon through his blood, regeneration, the resurrection of the body, and immortality. Listen, young man, to these exalted teachers. There is a delight attending the acquisition of knowledge, and at your period of life, it will be heightened by the charm of novelty.

Youth is the period in which hope should be indulged. Recollect, young man, how many of the natural evils of life you may avoid by virtuous conduct. The miseries arising from vicious habits, from loss

of reputation, and from the penury of the indolent and the spendthrift, you may certainly escape. Your character has yet to be formed. The Scriptures tell you the way in which you must proceed if you would have it formed after the image of God. They direct you to Jesus and his atoning blood. They encourage you to place all your reliance on the mercy of God in him, and to pray fervently for the purifying and enlightening influence of his Holy Spirit. Adopt this method, and your sorrows shall be assuaged. The joys of pardoned sin, the pleasure of hope, and of pious sensibility, the delights of conscious improvement, of usefulness, of triumph over the world, and of heavenly anticipations shall be yours. Your capacity for learning your business will then increase; your restraints will be felt to be an easy yoke; and your errors you will learn to avoid. You will see that the lines have fallen unto you in a pleasant place, and you will come to the blessings of providence with a keen relish. The pleasures of knowledge, benevolence, and religion will be poured into your cup; and the language of your ever-grateful heart will be, "Surely goodness and mercy will follow me all the days of my life, and I will dwell in the house of the Lord for ever."

A FRIEND TO YOUTH.

### ON CULTIVATING A DEVOTIONAL SPIRIT.

THE cultivation of a devotional spirit is indispensably necessary to the progress, and even to the preservation of the christian life: yet, whenever devotional exercises come to be made, as they too often are, not only by mere formalists, but by those who affect a superior degree of spirituality, the whole, or nearly the whole of religion, instead of being considered as preparatory to further services—when losing sight of their end, they are used for the sake of the emotions and enjoyments with which they are themselves attended, instead of being employed as the means of filling the heart with all holy and benevolent affections, of subjugating every selfish, worldly, and carnal propensity to the dominion of christian principle, and of rousing the soul to active and persevering exertion in the service of God. There is great danger lest we should either contract a degree of susceptibility inconsistent with the ordinary occupations of life; or, as is much more commonly the case, become perfectly insensible to the impressions of religious fear and hope. Indeed the occurrence of this last mentioned effect is so frequent, as to have led to the adoption of a very significant phrase to express its nature: persons of this description are said to be "gospel hardened."

The soul which feels not powerfully the workings of religious affections, has great cause to suspect its safety. But then let it be remembered that religious emotion which leads to no practical result; which, though it stirs the affections, does not produce the anxious correction of what is wrong, nor the earnest pursuit of what is right, is a perilous misapplication of the grace of God. To such a case may be applied that awful saying of our Lord, "From him that hath not shall be taken away even that which he hath." The children of pious ministers, deacons, and others have sometimes turned out to be hardened characters. May not their obduracy be traced to this perversion of the gospel grace. As they themselves have not sought to give a practical effect to the impressions made on their hearts by the prayers, counsels, and example of their parents, an obdurate process has been continually going forward. Our constant aim and endeavour ought to be, to employ the motives and encitements which religious exercises and religious ordinances furnish to the mind, in cultivating habits of purity, self government, submission to God,

zeal for his glory, dependence on his grace, holy exertion, and self-denying activity. By a steady adherence to such a cause, through the blessing and grace of his Redeemer, if his emotions should become less lively, or his feelings more obtuse, the graces of the christian character, will nevertheless become more strongly marked and more firmly rooted in his soul, and "the fruits of righteousness" will be more abundant in his life. "Habits of the mind," says Bishop Butler, "are produced by the exertion of inward practical principles, that is, by carrying them into act, or acting upon them. Nor can those habits be formed by any external cause of action, otherwise than as it proceeds from these principles." The late Dan Taylor used to observe that a man might preach like an angel and be as bad as the devil. This moral phenomenon may be accounted for, by another observation of the same prelate. "Going over the theory of virtue in one's thoughts, talking well, and drawing fine pictures of it; this is so far from necessarily or certainly conducting to form a habit of it in him who thus employs himself, that it may harden the mind to a contrary course, and render it gradually more insensible; that is, from a habit of insensibility to all moral considerations. For, from our very faculty of habits, passive impressions, by being repeated grow weaker; thoughts, by often passing through the mind are felt less sensibly." The late Robert Hall remarked, "that the character is not formed by passive impressions, but by voluntary actions." People may hear the word for half a century; but if they do not form the serious and deliberate purpose of endeavouring to profit by what they hear, and make it the means of doing good to others, they will never become true christians. Right intentions are absolutely necessary. "The blessed God," observed the late Dr. Ryland, "makes no account of those services which are not done intentionally, with a regard to his will and glory. He values not external compliance with the letter of his law, where there is no intentional conformity to the spirit of his law. There may, indeed, be a fair outward appearance, where there is no right inward spring of action. Mere custom, or education may lead to a regular course of attendance on divine worship; but if there be not an intention to worship God, the outward service is utterly worthless in his view."

C. O.

## ERRONEOUS INTERPRETATION CORRECTED.

ON page 255 of the July number, there are a few critical remarks on Acts, xx. 27. Since they appear to me to be inaccurate, and may mislead some of your readers, I hope I shall be excused for inserting the following observations:—As the term *all* does not agree with the pronoun *you*, either in number or case, it cannot refer to the persons to whom the counsel of God had been declared; it must still be quoted as an adjective to the noun "counsel," to which alone it belongs by position and concord. The original should have been in the dative case, and been placed before the pronoun, in order to convey the same sense which this respected correspondent has put upon the passage. See Eccles. ii. 14. Septuagint. The desire expressed by W. B. for the diffusion of divine truth will, I am sure, induce him to forgive our attempting to prevent every misapprehension of the sacred word. I cordially concur with him as to the desirableness of preaching the gospel to *every creature*, and deeply regret that anything should have induced ministers to occupy their time rather in studying elaborate systems of mysterious doctrine, than in considering how they may set home on the heart the great practical truths of christianity. With sincere respect and affection for W. B. whose piece I did not see previous to insertion, I subscribe myself,

J. W.

## ORIGINAL LETTER.

## THE SICK PASTOR'S ADVICE TO HIS CHURCH.

I AM very desirous at this moment of saying all my heart to my dear charge, but now I cannot address them. I would say, if they could hear me, "Be very watchful over the state of your hearts! I do not much fear your external conduct. You will not openly betray the cause of your Lord into the hands of his enemies. You will not neglect those duties, which our Lord has especially enjoined. You will walk as becometh the gospel. But there may be a too eager pursuit of the world; there may be a beloved sin concealed in the heart, and these evils may corrode the heart, and almost destroy the power of vital piety.

"Do not hurry over those duties which have most spirituality in them. I doubt not but public duties will be discharged with a talent and propriety highly commendable. But, we may pray in the hearing of others, with apparent zeal, ability, and for a proper length of time; and in secret, pass rapidly over the ground, and scarcely exercise one christian grace, in the sight of God! We are so seldom in our closets, and have so small a portion of time to give to meditation and secret prayer, that we are in danger of being estranged from these most important duties.

"Revolve the great principles of Revelation constantly in the mind. There are truths peculiar to Revelation. An apostle would direct you to Christ and him crucified, and all the truths of the economy of our redemption. These are vital principles, and should be well understood, cordially embraced, and constantly embodied in our practice. Read the bible with prayer and devout meditation, and compare one part with another. Do take time for these matters! Alas! we must find time to die, and yet we have not time to live! How long does that man live who lives for God and for the welfare of others. His works tell on his immortal existence! They bear fruits which decay not in the autumn of life. How otherwise can we redeem time, but as we are thus vigorously engaged for God? I would add, be very solicitous to cultivate honourable thoughts of each other; avoiding every form of expression of absent brethren, which would at all lower your or others estimation of them. Look for family likeness,—mark any conformity to Christ,—dwell on what is christian in temper and behaviour, and hear not disadvantageous reports, but with reluctance and grief, and repeat them not, but from sheer necessity. Live and love as brethren in Christ Jesus!

"You know, my beloved charge, the importance which I attach to prayer meetings. The Monday evening—the Lord's day morning. These times indicate our condition. We are in a prosperous, or decaying state, as we delight in converse with God, or otherwise. Our attendance on these services is much improved. Oh! pray for still further indications of prosperity! I cannot live without your prayers. Your affectionate remembrance of me in the closet, in the family, and in the House of God, will, if I am not already withered, preserve me from decay. You will thus animate and enspirite me. Thus will you be as Aaron and Hur unto me. And you will allow me this plea, for though you love your Lord supremely, and truly love his work, and on this principle alone would you increase, and abound yet more and more, yet I know, you maintain a warm affection for me, and would do much to promote my comfort. But our increase is of vast importance. Not from other churches, but from a fallen world! by the conversion of its inhabitants, the rescue of those who are ready to perish! Yes, let us rejoice together. God, even our own God, shall bless us.

"I am anxious about our Sunday-school. I fear it is not in a good state. The teachers and superintendents are in need of a word to arouse them, and to encourage them. This school must be the nursery of piety, and the birth-place of souls. But I must close. Peace be with you all, and mercy from God rest upon Israel. My warmest love and constant prayers attend you."

## REVIEW.

## BRIEF NOTICES.

**THE DOCTRINE OF THE PERSON AND WORK OF CHRIST.** *In a course of Popular Lectures.* By ERNEST SAKTORIOUS, Professor of Theology in the University of Dorpat. Translated from the German. Sold by the Religious Tract Society,

It is with a full conviction of their worth that we recommend these lectures to the notice of our readers. They evince much discrimination and force of thought, and breathe a truly evangelical spirit. We have sometimes been ready to question whether it was requisite to translate some of the German productions, which have been published by the Tract Society; but we highly approve both of this selection, and of the manner in which the translation has been executed.

**HEAVEN TAKEN BY STORM:** *to which is added, the Saint's desire to be with Christ.* By THOMAS WATSON, Minister of the Gospel, 1699. Sold by do.

It is unnecessary to say more of these popular little works, than that they are very practical, and that the sentiment is rendered interesting by apt illustrations. Like the other authors of that age, he

lays open his subject in all its relations, points out all its uses, and answers all objections.

**THE PENITENTS PRAYER; or, brief remarks on the fifty-first Psalm.** Sold by ditto.

The reader will have an idea of this book, if he conceive of an extended commentary, containing numerous parallel passages, illustrative of the feelings expressed by the royal mourner. The reflections might, we conceive, have been more pathetic.

**SELF-EXAMINATION.** *Second Edition.* Sold by Thomas Ward, and Co., Paternoster Row.

The duty of self-examination is not, we fear, sufficiently inculcated either from the pulpit or the press. Aversion to the effort requisite, in order to turn the attention inwards, a consciousness that we are not what we ought to be, together with the solicitations for our regard presented by external objects, concur to prevent an examination of the state of the heart. We feel a pleasure, therefore, in calling attention to this useful treatise. It is at once experimental and practical, and well deserves a careful perusal.

## OBITUARY.

**MR. R. SEALS.**—The General Baptist Church, Broad street, Nottingham, has sustained a great loss in the death of Mr. R. Seals, one of the senior deacons. This painful event took place, April 20, 1838, in the fifty-sixth year of his age.

Our departed brother was the eldest son of Mr. Godfrey Seals, who was a zealous christian, and a valuable member of the General Baptist Church. This excellent man was strict and punctual in bringing all his children to the house of God; but Robert, when about sixteen years of age, was employed by an uncle who was a large lace manufacturer, to assist him in the management of his business. In this situation, being not so much under parental discipline and restraint, he was much less regular in his attendance upon public worship. He became acquainted with several young men who were devoted to worldly pleasure, and were living without hope and without God in the world. For several

years he took pleasure in the society of these gay and thoughtless companions, and walked in the ways of his heart, and in the sight of his eyes, and seemed to forget what he had so often heard; that for all these things God would bring him into judgment. But the religious principles imbibed in his early days frequently checked him in his career of folly, and imbittered to him those pleasures which some of his companions seemed to pursue with unmixed delight. He found no satisfaction in these pursuits, and as in this path temptations to sin were constantly presenting themselves, his conscience accused him of guilt whenever he fell into temptation, and he found "that the way of transgressors is hard." In this state of mind Mr. Seals resumed his attendance upon the preaching of the Gospel in the General Baptist Chapel, and in a short time obeyed the invitation of Jesus Christ, "Come unto me, all ye that labour and are heavy



laden, and I will give you rest. Take my yoke," &c. He was baptized by Mr. R. Smith, May 11th, 1806. From that period, to the end of his life, he was a consistent and useful member of the Church of Christ. In the year 1827, our esteemed friend was chosen deacon, which office he filled with great propriety and usefulness.

By the blessing of God on his industry, he was for many years placed in easy and comfortable circumstances. He was a member of the Corporation of his native town, and was much respected for his uprightness and integrity. Mr. Seals had a strong dislike to all deceit and guile, which he fearlessly expressed on all proper occasions. He was a zealous supporter of the General Baptist Foreign Mission from its commencement, and for a number of years was Treasurer to that valuable Institution; and he took a lively interest in the prosperity of all Missionary Societies. Our departed brother was a man of quick feelings, of a cheerful temper, and of considerable decision of mind, and great activity in business: at the same time he was a humble disciple of Jesus Christ, and never assumed any airs of authority or self-importance amongst his brethren, but, more than most persons, "esteemed others better than himself."

Mr. Seals enjoyed much domestic happiness. His wife and himself seemed admirably adapted to make each other happy, and they exhibited an amiable example of conjugal affection. He maintained due authority over his children, mingled with the tenderest affection. No father, perhaps, was more beloved, or more cheerfully obeyed. His family were always with him in the house of God. Two of them are members of the Church, and all of them appear to be religiously disposed. Such was the character of our departed friend. That there were no weaknesses or failings observable in him, we are not prepared to say; but that he was a sincere christian, an Israelite indeed, in whom there was no guile, we are fully persuaded. In his last illness, which neither himself nor his friends supposed would terminate fatally, till within two or three weeks of his death, he manifested a deep sense of his unworthiness in the sight of God. He had such an affecting view of his own imperfection as a professor of the Gospel, that his prospect of future happiness was in some measure obscured, but as he

drew near to the end of his course, his faith became stronger, and his hopes brighter. The promises of the Gospel made to penitent believers filled him with joy and peace. At one time he was tempted with this suggestion, "You talk of heaven—do you know where heaven is?" He replied, "I do not pretend to know where heaven is, but I will cleave to the Saviour, and where he is there must be heaven." Thus by the shield of faith he quenched the fiery dart of the wicked one. He manifested great concern for the spiritual welfare of his family, and prayed earnestly for them, and for the prosperity of the Church to which he belonged. The last words which he uttered, but which were scarcely audible, were "glory, glory!" and his countenance expressed the happiness of his mind. His funeral sermon was preached from 1 Cor. xv. 26, to a large and serious congregation. N. H.

MR. WILLIAM MEADOWS, of Leicester, departed this life August 2, 1838, aged sixty one years. The writer of this brief notice is unacquainted with his early life. He began to attend the worship of God in connexion with the General Baptist Church, Friar-lane, when comparatively young, and, in the year 1811, professed his devotion to the Lord Jesus Christ by being baptized, and uniting himself with that people. His regular and orderly deportment led the Church, about the year 1817, to elect him to fill the office of deacon, which he "used well" until he, with a number of others, retired, and formed the Church now worshipping in Dover-street. He was again appointed to the same office by his brethren, and discharged its duties with diligence and fidelity until his death. He was a person of industrious habits, quiet and unobtrusive demeanour, and stern integrity. He was regular and devout in his attendance on the means of grace; prompt, impartial, and highly discriminative in the discharge of the duties of his office; "grave, not double tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience." He was deeply solicitous for the order, honour, and prosperity of the Church of God; and though his views sometimes wanted comprehensiveness, and his characteristic firmness was occasionally carried to an extreme, he might ever be relied on

as pursuing a course which in his conscience he believed to be most in accordance with propriety. By his death, the Church is deprived of a valuable officer, the prayer-meetings of an assiduous leader, and the poor of a judicious friend. He had a large family, five of whom, with an afflicted widow, survive to mourn his loss. His death was rather sudden. About a week previous, he had a return of a disorder to which he had been subject for some years. In a kind of fit, he fell backwards, and was conveyed to his bed, where, after five days' suffering, he expired. He was sensible to the last, and displayed the same quiet, tranquil firmness of soul, in reference to his hope of heaven, that had been his prevailing characteristic through life. When some Scripture promises were repeated, and it was remarked, "The promises are precious," "Yes," he replied, "and they are all sure to me. I have known the Lord for thirty years, and feel assured of his love." To his pastor, visiting him on the day he died, when the power of articulation was almost gone, he intimated, that though he could not talk, he could think, and that his thoughts were precious. "I'm now in the valley," he deeply and faintly muttered, alluding to Ps. xxiii. 4. "Yes," it was replied, "but you fear no evil." "No, no," was his reply.

"Devout men carried him to his burial, and made great lamentation over him," on the following Sabbath; and the same evening, the event was improved before a crowded audience from Ps. xxiii. 4, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me: thy rod and thy staff they comfort me."

J. G.

MRS. SARAH BALL, a worthy member of the General Baptist Church, Broad street, Nottingham, died May 13, 1838, aged eighty-four or five. She was baptized in the Trent by Mr. W. Fox, the first General Baptist Minister of the New Connexion in Nottingham, in the year 1775. During the long period of sixty-three years, she was an honourable member of the Church of Christ. I knew her for more than thirty years and never heard the least reflection cast upon her character. She was a lively, active, and affectionate Christian, and though she had many worldly difficulties and trials, her mind was supported and preserved in peace through the firmness of the Gospek. Throughout her long affliction she was calm and resigned to the will of God, and there is every reason to hope, that through the exercise of faith and patience, which continued to the last, she now inherits the promises.

Nottingham, July, 1838. J. SMITH.

## CORRESPONDENCE.

### ADMINISTRATION OF THE LORD'S SUPPER IN WORKHOUSES.

To the Editor of the General Baptist Repository.

Sir.—The following communication selected from the pages of the Baptist Magazine refer to a matter that I think deserving of the immediate attention of all consistent dissenters; and I therefore solicit their insertion in our periodical. Surely our liberal government have strong tendencies to an *illiberal* and oppressive course.

SELECTOR.

The operation of the New Poor Law, particularly the workhouse discipline, has placed the Dissenters in a new position, and has, I think, added a *new grievance* to those which ought to be redressed. But I wish for information merely. I am not going to discuss the wisdom or the morality of the measure.

The question arises, what kind of instruction a Dissenting Minister is *allowed* to afford in a workhouse. He cannot go to the workhouse to preach the "gospel to the poor,"—the law will not allow him to enter its walls unless he is sent for by a pauper (Act sect. xix.). If a poor person, an Independent for instance, be an inmate of a workhouse, and wishes to have the aid of a neighbouring minister, he shall not be permitted to enjoy that wish, unless the minister he sends for be of the "same religious persuasion" as himself. (Second Annual Report, 67.) But, supposing the Independent pauper obtains an interview with an Independent minister, and supposing there may be in the same workhouse a Baptist, a Wesleyan, a Methodist; and supposing that they all united in wishing this Independent minister to give them a sermon? "Such interview shall not be permitted to take place in the presence of persons who

*profess a different religious creed!*" (Second Report, 67.) So, unless the Independent minister preach to one individual, he shall not be permitted to preach at all, even though half-a-dozen individuals unite in wishing him to do so. But what is the case when the services of the Church of England are performed? "Prayers are to be read to the paupers before breakfast and after supper every day, at which ALL the inmates MUST ATTEND; but if any of the paupers shall profess principles indisposing them to unite in such service, they are to be permitted to sit apart." (2 Rep. 68.) Now, in the first place, paupers wishing to unite are not permitted, and in the second place, paupers not wishing to unite are COMPELLED to be present, and are merely allowed to sit apart. Is not the Unitarian thus compelled to sanction with his presence the prayers of the Trinitarian, and the Catholic that of the Protestant? But to the question more immediately under consideration. If a Baptist be a resident in a workhouse, and wishes to have the ordinance of the Lord's Supper administered unto him, can a minister

under such circumstances as above stated, and where no other person than the minister and the pauper is permitted to be present,—can a minister under such circumstances administer such ordinance to such pauper without an infringement of the Scriptures, or compromise of his principles as a Dissenter! Is not the Lord's Supper solely a Church ordinance, and if so, is it right to carry it to an individual who is precluded Church fellowship, and is not this compelling a man to abandon Church-fellowship, a positive persecution—is it not a trampling upon the rights of conscience, an infringement upon the law of God, and a deadly blow inflicted upon the rights of man!

I ask these questions purely for information. I am an admirer of the principles of the New Poor Law, and a strenuous supporter of its enactments; but if these enactments carry in them upon this subject any thing like the interpretation I have given to them above, it becomes a query, whether the whole, however abstractedly good, does become vitiated? C. C.

## VARIETIES.

### BLIND SCHOOL AT BRISTOL.

Mr. Dudley gives the following account of a visit to a School for the Blind at Bristol. It was a deeply interesting scene, and calculated to excite adoring gratitude to God for this invention of mercy: for what are all the discoveries of human wisdom and science, but fresh manifestations of His glory, who created man, and endowed him with all his faculties!

A little boy of ten years of age, and a girl of fourteen, both born blind, read admirably, in the Gospel of St. John, several passages which I selected; and with an accuracy of emphasis, which I have never heard surpassed by any children of the same age.

Taking the hint from our friend Dr. Paterson, I folded a silk handkerchief double, then quadruple; but it was not until eight folds of silk were interposed between the fingers and the embossed characters, that any perceptible difficulty was experienced by the reader.

There was, however, one learner present who interested my feelings even more than the young, perhaps—for, oh! how subtle is self-love!—because he recognised your friend's voice on entering the room, and said he heard it

many years ago, at a Bible-Meeting in Gloucestershire. He is forty-five years of age; and lost his sight and left hand by a dreadful accident in a coal-mine in Wales, fifteen years ago. I need not tell you, that the blind make use of both hands, when reading—one to mark the lines, while the characters are traced by the fingers of the other; consequently a double deficiency lay in the way of this poor man. Yet I shall not soon forget the admirable manner in which he read, at my request, part of the second chapter of the Gospel of St. John; nor his manner and language in reply to a passing observation on that BETTER WINE which humble faith acquires without money and without price. Such is the intense desire of this poor man to "master the work," as he expressed it, and read with perfect ease that Blessed Book, to the love of which God has inclined his heart, that he has actually walked nearly four thousand miles, from Kingswood to the school and back again, within the last four years.

### THE HUMAN FRAME.

It is made for health and happiness; and when we look upon a countenance

blooming with beauty, and observe its expression of quiet enjoyment, we feel that the being who formed it is a God of love. But we must not forget, that within that very blooming cheek there is contrived an apparatus capable of producing something very different from enjoyment. A fibrous net-work spreads over it, coming out of the trunk from the brain, extending every where its slender ramifications, and sending a little thread to every point upon the surface. What is this mechanism for? Its uses are many, but among its other properties, there is in it a slumbering power, which may indeed never be called into action, but which always exists, and is always ready, whenever God shall call it forth, to be the instrument of irremediable and unutterable suffering. We admit that in almost every case it remains harmless and inoperative; still it is there, always there, and always ready, and it is called into action whenever God thinks best. And it is not merely in the cheek, but throughout every part of the frame that the apparatus of suffering lies concealed, and it is an apparatus which is seldom out of order. Sickness deranges and weakens the other powers, but it seldom interferes with this; it remains always at its post, in the eye, the ear, the brain, the hand—in every organ and every limb, and always ready to do God's bidding.

AN OLD WELCH MINISTER, while one day pursuing his studies, his wife being in the room, was suddenly interrupted by her asking him a question, which has not always been so satisfactorily answered. "John Evans, do you think we shall be known to each other in heaven?" Without hesitation he replied, "To be sure we shall; do you think we shall be greater fools there than we are here?" After a momentary pause, he again proceeded,—“But, Margaret, I may be a thousand years by your side in heaven without having seen you; for the first thing that will attract

my notice when I arrive there will be my dear Saviour, and I cannot tell when I shall be for a moment induced to look at any other object.”

#### BOOKS—CONVERSATION.

In one respect, and in one only, are books better than conversation. In a book, the mind of the writer is better set before you, and you can read and re-peruse it in case of doubt, while in conversation, a link once lost, is irrecoverable. Thus in all reported conversations, unless we are intimate with the mind of the person speaking, we often draw a wrong conclusion, and attribute *that* to discontent, to envy, or some other unworthy feeling, which, if we were in possession of the author's reasons and feelings, we would sympathize with, if indeed we did not in every case acquiesce in, his conclusions.—*Coltridge*.

As good almost kill a man as kill a good book. He who kills a man, kills a reasonable creature—God's image: but he who destroys a good book, kills reason itself—kills the image of God as it were in the eye. Many a man lives a burden to the earth: but a good book is the precious life-blood of a master spirit, embalmed and treasured up for a life beyond life.—*Milton*.

#### TIME.

Hours have wings and fly up to the Author of Time and carry news of our usage. All our prayers cannot entreat one of them to return, or slacken their pace. The mispending of every moment is a new record against us in heaven. Sure, if we thought thus, we would dismiss them with better report, and not suffer them to either go away empty, or laden with dangerous intelligence. How important it is that every hour should convey up, not only the message, but the fruits of good, and stay with the Ancient of days to speak for us before his glorious throne.

### INTELLIGENCE.

#### LONDON CONFERENCE.

The next London Conference will be held (D. V.) at *Ænon Chapel*, St. Mary-le-bone, on Tuesday, September 18th, at ten o'clock in the forenoon.

On the Monday evening previously,

the Anniversary Tea Meeting will be held, at five o'clock, when addresses will be expected from as many of the brethren as can be present.

On Tuesday evening, there will be a Revival Meeting, when brethren Cotton, J. and E. Stevenson, Felkin, and Talbot,

are affectionately invited to consider the subject of revivals, and the best means of promoting them, and address the meeting thereon.

#### ORDINATION AT BEESTON.

ON Tuesday, August 14, 1838, Rev. F. Smith was solemnly recognized as the Pastor of the General Baptist Church, at Beeston, near Nottingham. The introductory discourse was delivered by Rev. H. Hunter, of Nottingham, who set forth very forcibly the primitive constitution of Christian Churches, its excellency, efficiency, and adaptation to the great ends of the Divine founder. Rev. J. Goadby, of Ashby, proposed the usual questions to the Church and the Minister, which were answered on behalf of the Church by Mr. Frettingham, and then offered the designatory prayer. The charge was given by the Rev. T. Stevenson, of Loughborough, Tutor of the General Baptist Academy, in his own earnest and impressive manner; and an excellent sermon to the Church, was delivered in the evening, by the Rev. J. Burns, of London. The congregations were good. May the Lord send prosperity.

#### HOME MISSIONS.

THE Home Missionary Committee for the Barton and Hincley circuit, held their first meeting for business at Hincley, on the 25th of June. It was first agreed that the committee should thenceforward consist of representatives chosen by the churches, in the proportion of one to every fifty members, and of the ministers of such churches.

As the committee of this circuit were recommended to direct their first attention to Coventry, a letter from that church was read. From this letter, and from the further statements of the representatives, it appeared, that in the year 1835, when Mr. Bannister went to reside at Coventry, they were receiving £32 a year, from the funds of the Home Mission, which has since been entirely discontinued; that, notwithstanding all discouragements, since that period sixty one members have been added to the church, and the amount of money raised amongst themselves in support of the cause has been doubled; and that the arrears of interest are now upwards of £20, which, without foreign assistance

will be more than £50 by the end of the year.

It was afterwards resolved, that £30 be paid in aid of the church at Coventry, being the interest of £600 for the present year, on condition that they raise £20 amongst themselves towards the reduction of the principal; and that the treasurer be instructed not to pay the last instalment of this grant till the £20 be received.

That all the churches in the circuit be requested to make their collections immediately, and forward the proceeds to the treasurer.

The committee appointed to meet the next time at Coventry, on the first Tuesday in October, at half-past one o'clock in the afternoon.

#### BAPTISM AND EXERTIONS AT ALFRETON.

ON Lord's-day morning, July 22nd, 1838, the ordinance of believers baptism was administered to seven persons, in the General Baptist Chapel, Alfreton, when the Rev. W. Underwood, of Wirksworth, delivered a sermon from Matt. xxi. 25, "The baptism of John, whence was it? from heaven, or of men?" after which brother T. Ward, of Ripley, addressed the audience, and engaged in prayer at the water side, and administered the sacred rite. In the afternoon brother Underwood preached an encouraging discourse from Luke ix. 62, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." After the service, brother Underwood administered the ordinance of the Lord's-supper amongst us, and received the newly baptized members into the Church, by giving them the right hand of fellowship. In the evening, brother Underwood closed his labours for the day amongst us, by preaching a solemn sermon from Luke xiii. 28-30. The congregations at all the services were good, and very attentive, it was a good day to us all. Since the baptism, we have had four persons offer themselves for baptism and fellowship. The friends at Alfreton are making extraordinary exertions to reduce the debt upon their chapel eighty-seven pounds this year, and would acknowledge the kindness of those friends who have contributed to the cause here; a donation of £5 has been received from our Barton friends. Those Churches who have pro-

mised to assist us, will oblige us by fulfilling their promise as soon as possible.  
*Alfreton.* W. P.

ANON CHAPEL DEBT, AND THE  
 "GOLDEN POT OF MANNA."

The friends are now exerting themselves to the utmost to reduce the debt on the chapel. It is particularly requested that those ministers who have only got the first volume of the "Manna," will immediately complete their orders, as but few sets are on hand. Those who attend to this may forward their orders to the Author, or to Messrs. Hull and Co., Leicester. All monies due for the same are requested to be sent before the 18th September.

J. BURNS.

FIRST OF AUGUST.

The liberation of the apprenticed negroes throughout the British colonies, occasioned many of the friends of humanity to hold the day sacred to rational pleasure and holy thanksgiving. In many places tea meetings were held, in others, an extra religious service was secured. The joy that was felt, was on the whole more subdued than in 1834. Taught by past experience, how unsafe it is to rely on the honour and liberality of the planters, of which principles they seem to be almost universally destitute; the strongest emotions cherished were those of a determination to watch the progress of colonial legislation—to prevent, if possible, the oppression of this injured race by the enactment of vagrant laws, and the employment of the various powers of mischief which may be used by men whom the British public feel they ought not to trust, and to secure to the negro the entire freedom to which he is entitled. Intelligence from Jamaica may be expected in our next.

MINISTERS' FUND.\*

TREASURER'S ACCOUNT.

To cash in subscriptions and donations, up to June, 1838.	112	6	6
To interest . . . . .	6	8	6
	<hr/>		
	£118	15	0

\* Those friends who have not paid their subscriptions will please forward them immediately. The subscriptions of our respectable and zealous members are solicited.

Subscriptions for 1838,

Rev. A. Smith . . . . .	1	1	0
— F. Beardsall . . . . .	1	1	0
— H. Hunter . . . . .	1	1	0
— S. Wigg . . . . .	1	1	0
— R. Kenny . . . . .	1	1	0
— J. Peggs . . . . .	1	1	0
— C. Cheatele . . . . .	1	1	0
— T. Hudson . . . . .	1	1	0
— J. Goadby (2years)	2	2	0
— J. Felkin . . . . .	1	1	0
— J. Derry . . . . .	1	1	0
— Everard . . . . .	1	1	0
— E. Stenson . . . . .	1	1	0
— J. Knight . . . . .	1	1	0
— G. Hardstaff . . . . .	1	1	0
— T. Yates . . . . .	1	1	0
— W. Underwood . . . . .	1	1	0
— W. Butler . . . . .	1	1	0
Mr. Goodson . . . . .	1	1	0
Mr. Garret . . . . .	1	1	0
Mr. W. Stevenson . . . . .	0	10	6
Miss Ibbitson . . . . .	1	1	0
Mrs. Hodson . . . . .	1	1	0

£143 8 6

SYSTON CHAPEL.

The Church at Archdeacon-lane, Leicester, have undertaken the charge of supplying this place with regular preaching. It is hoped that under efficient management, the cause here may revive.

CONTRIBUTORS TO THE GENERAL BAPTIST REPOSITORY.

We are authorized to add the name of Rev. J. Burns, to the list already given.

REV. JOHN GOADBY

With Mrs. Goadby, embarked in the *Susquehanah*, for the United States, on Wednesday, the 8th of August. His future engagements are not known. We are happy to state that his health has recently very much improved.

FORMATION OF A BAPTIST CHURCH AT BEDFORD.

A correspondent, Mr. Taylor of Northampton, informs us, that recently the Rev. Mr. Matthews, a clergyman of the Church of England, has seceded from

the Establishment, and professed himself a Baptist, and, from all that our correspondent can learn, this gentleman's sentiments accord with our own. He has erected a large chapel at Bedford, formed a Church, and has already baptized more than 240 persons by immersion. The propriety of some one of our ministers calling upon Mr. Matthews, or some communication being made to him, is suggested by our correspondent, with a view to ascertain his sentiments, and, if suitable, promote his union with our body.

The following handbill, prepared by Mr. Matthews, is put into the hands of each of his members. The texts are printed at length :—

#### BAPTISM BY IMMERSION.

*"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the Everlasting Covenant."*  
—Isaiah xiv. 5.

That there has been a change of the ordinance of baptism, and a manifest departure from the Primitive and Apostolic mode of administering that sacrament, will be seen from a careful perusal of the word of God. That it was always to have been performed by immersion, and not sprinkling, is evident from the Rubric of the Established Church, and the large Fonts which are now to be seen standing in all her ancient edifices. As a return of blessings, and especially the baptism of the Holy Ghost, the standard which the Lord will lift up when the enemy shall come in like a flood, can only be expected by a return to Primitive practice and Primitive obedience, these few texts of the Sacred Scriptures have been selected with a view of inciting investigation upon the important subject of baptism among the members of the Established Church, and of leading them to inquire, why the Ancient and Apostolic method practised by the Church of England, and founded on the Holy Scriptures, has been abandoned; and, whether it is not the duty of every one that repenteth and believeth in the Lord Jesus Christ, to be rightly baptized without delay, seeing that ordinance was not performed in his infancy agreeably to the Scriptures, nor after the example of the Great Head of the Church; the utility of whose institutions should invest with interest, and

*stamp with importance, every thing he has enjoined.*

Christ honoured the rite by submitting to it himself; his holy Apostles followed in the print of his footsteps, and without reasoning about the efficacy or inefficiency of water, sought only the answer of a good conscience before God, and the sweet satisfaction of imitating and obeying their Master. That the reader of this paper may be induced to do the same, the following texts of Scripture are earnestly and seriously recommended to his notice:—

Matt. iii. 13—17, and xxviii. 19, 20; Mark xvi. 15, 16; John iii. 3, 5, 23; Acts ii. 38, viii. 12, 36—39, ix. 18, x. 47, 48, xvi. 15, 33, and xxii. 16; Romans vi. 4, 5; 1 Cor. xv. 29; Eph. v. 26; Col. ii. 12, and iii. 1; Titus iii. 5; Heb. x. 22; 1 Peter iii. 20, 21; 1 John v. 8. T. R. MATTHEWS,  
*New Church, Bedford.*

#### GERMANY.

Mr. Oncken, who resides in Hamburgh, writes to the American and Foreign Bible Society thus:—"Praise waiteth for God in Zion! We have had a glorious day—long to be remembered: nine new members were received. The Lord is doing great things for us, whereof we are glad." At another time he says, "Our dear brethren will probably meet with much opposition: a storm seems gathering about our little bark. But Jesus lives to save, and I will not fear what man can do unto me. The baptism of some recent converts has made a great stir here. Complaints have been made to the Senior of the Lutheran ministry, and he has called upon the magistrato at the head of the police, and requested him to put a stop to our meetings. But, thus far, the thing has only tended to the furtherance of the Gospel. Our meetings are now more numerously attended than before, and six new converts have decided to join the Church."

If, in that interesting land, Providence has opened for us a door of great usefulness, shall we neglect to enter it? With a population of 40,000,000, and Bibles in which the word baptism and its cognates are correctly translated, Germany, as the centre of moral and literary influence to nearly the whole of Europe, presents a field for the labours of the American and Foreign Bible Society unsurpassed in any other part of the world.

## POETRY.

## VERSES

*Sung at the Baptist Meeting House,  
Ashby-de-la-Zouch, at the meeting for  
prayer and thanksgiving, August 1st,  
1838.*

To God the Sovereign Lord,  
New honours let us raise ;  
And sound his Name abroad,  
In songs of grateful praise :  
His mercy sets the captive free,  
And sends his truth and grace to me.

Wide o'er the the seas he reigns,  
And rules in every land ;  
He sees the oppressed chained,  
Beneath the oppressor's hand :  
His mercy sets the negro free,  
And richer grace makes known to me.

His glorious gospel word,  
Shines through the darksome gloom ;  
And heathens know the Lord,  
And tyrants fear their doom :  
It shines and makes the prisoner free,  
And truth and grace extends to me.

He hears his people pray,  
And answers their request ;  
The laws of kings give way,  
And Afric's sons are blest :  
He breaks their chains and sets them free,  
And richer grace makes known to me.

Lord ! we adore thy Name,  
And own thy matchless power,  
Which happy Britain proves,  
In this propitious hour :  
Break every chain, set mortals free,  
Let all the nations live to thee.

## TO THE MEMORY OF MR. ROBERT SEALS,

*(Late of Nottingham.)*

O ! Death what desolation hast thou made  
Since to the church my early vows I paid,  
And said with Ruth this people shall be mine ;  
Oft have I dropt the tear at sorrows shrine.  
*Seals* is no more—a brother much beloved,  
Now to his everlasting rest removed ;  
His feet the sacred path with zeal had trod,  
He loved his brethren and he fear'd his God ;  
Zion the city of the Lord he knew,  
And from her sacred cause he ne'er withdrew.  
But in the House above "not made with hands,"  
Before the Throne with myriads more he stands ;  
Dear friends before him entered into rest,  
Have hail'd him to the mansions of the blest ;  
What joy to meet his brethren gone before,  
Elliott and Smith, on that delightful shore.  
I've seen his countenance with pleasure beam  
When the young were following Jesus through the stream—  
His hand no more the sacred cup shall give ;  
He drinks wine new, where endless pleasures live.  
But he has left a son to fill his place,  
The Lord endue him with superior grace ;  
And like his father, affable and kind,  
Love the dear cause which he has left behind.  
Be thou a husband to the widow Lord,  
Oh ! may she ever trust thy faithful word,  
And all the family to thee incline,  
That each may say, "my father's God is mine."  
And may we like our brother steadfast be,  
Nor ever turn aside dear Lord from thee ;  
Nor ever cause the church to shed a tear,  
Till call'd by Jesus to the heavenly sphere.

*Hyson Green.*

E. R.



# MISSIONARY OBSERVER.



GENERAL BAPTIST MISSIONARY SOCIETY.

LETTER FROM MR. SUTTON.

*Cuttack, Sept. 11th, 1837.*

My dear brother Peggs,

As there are some movements going forward with respect to the pilgrim tax, I will just write such information as I possess, while it is in my mind.

After the last Jatra, I wrote on the envelope of a packet of letters to brother Thomas, of Calcutta, the following hasty remark. "The government are still tampering with the pilgrim tax, and corresponding with the folks here who profit by it; that is not the way to get just views of the case. I am afraid there is a disposition to play false at head quarters, and unless you keep the business before the public, *all they will do, is to put natives in the place of Europeans, and still take the money!*" I quote from memory. This was rough enough you will say, and I might have written more smoothly. So say I, and so I should, if I had been writing an article for publication; but Thomas put it in just so, and it stung pretty sharply. Yet it really seems to have been just what was wanted. It reached Cuttack quoted in the *Englishman*, while Messrs. Rickett, Mills, Wilkinson, and a number of others were in Divan, consulting about a message for government on the very point to which the above referred, and was brought in while the parties were thus deliberating—so I am informed.

In a few days a message circuitously conveyed reached me, that Mr. Ricketts would receive and record any communication from me with regard to the pilgrim tax, *if I would avoid personalities!* The opportunity was too good not to be embraced at any price, so I immediately sent a lengthy epistle, stating what were our wishes on this subject, and the expectation of the christian world. The following is, as nearly as I can recollect, the substance of the statement:—

"The principal difficulty with respect to the entire abolition of the tax, that I have heard stated, is the pledge of government. That point was fully discussed by Mr. Poynder, in his last speech before the Court of Directors, which was followed by the vote to abolish the connexion of government with the tax. From what I remember of the discussion, I think it was fully shown, that there is really no pledge given that can bind the government to any thing but a strict neutrality. He referred to the various treaties which had been from time to time entered into with the native rajahs, and successfully proved the groundlessness of the above objection. I beg to suggest, that this point may be clearly understood, that the consciences of the gentlemen who form the council on this question may not be improperly biassed."

After stating that our desire was simply the entire disconnexion of the government with the temple in every way, and giving it up entirely into

the hands of the hindoos, I remarked with reference to the above extract, that he would not be surprised we should feel extremely anxious on a subject which had cost the christian world so much labour and expence in order to effect its abolition, and having received the strongest assurances of the Court of Directors that the tax should be abolished, to find our hopes disappointed year after year, and at last to have reason to fear that the final measure would fall far short of what we had reason to expect, I confess excited my feelings. The fear referred to in the above extracts was not of my originating, but was copied almost verbatim from the statement of a gentleman high in the civil service.

In the event of the tax being rejected by the government, and the temple being wholly made over to the rajah and hereditary officers, I would suggest whether it be compatible with the broad principle of neutrality on which the government professedly act, to allow the rajah to levy a tax outside the temple, especially at the entrance to the town. What he chooses to do within the temple, whether in the way of levying a contribution for seeing different parts of the temple, or engaging in various services, or in receiving voluntary contributions, rest with him and the visitors to the temple. This may be a legitimate source of revenue, and may be appropriated to the interests of the temple—no mean source of emolument! but here I think government should stop. Let there be no tax receive its sanction, and no interference of its officers with the temple, or its worship, servants, cars, drawers, offerings, &c., in any way which may compromise the neutrality of government.

I also adverted to the high opinion which I had always entertained and expressed of the ability and usefulness of Mr. W. as collector and magistrate, but at the same time felt obliged to confess, that on religious matters our sentiments appeared to be at the antipodes of each other, and concluded my letter by saying, "Allow me to assure you, that the Honourable Company's Government have no more staunch friends and ardent wishers for its perpetuity than the missionaries in this province. My dearest hopes are all associated with its prosperity and continuance, and nothing is to me a source of greater anxiety, than to appear in any hostile position with respect to any of its measures. Its connexion with idolatry I have all along deprecated, as detracting from the high moral influence it ought to maintain in India, as derogatory to the honour of my country, as destructive of the happiness of the people, and above all, as I believe there is a God who rules over men, as rendering them obnoxious to his displeasure." To this letter, on Saturday afternoon, I received the following reply, accompanied by the papers referred to. "My dear sir,—I believe you are as staunch and honest an enemy as the tax has. I send therefore for your perusal the accompanying papers. I have given the matter all the consideration I can, and you will find in my draft the determination I have come to. You, and those who think with you will, I know, disapprove, and I am prepared to be roughly handled by many parties, but that will not make me alter my opinion. Pray return the papers during the evening, as I go to Pooree to-morrow night, to make arrangements with the rajah. You will understand that nothing has been determined on by the government. This will go as my recommendation. You and your friends will have ample time to make known your objections. You will not take copies of any of the

papers, but you are quite at liberty to say that it was I who made you acquainted with the measure proposed.

Very faithfully yours,  
HENRY RICKETTS."

"I send also the letter I wrote respecting Sectaram Dhakoor Barree in Cuttack, which led to the confirmation of that grant by the Government."

The papers here referred to were three, and I had but just time to read them all over, being very lengthy, and write my reply, being Saturday evening.

No. 1 was the letter of Mr. Ricketts, recommending Government to confirm the grant to the temple at Cuttack. Government had hesitated about continuing to pay it, as no copy or record of the origin of the grant, or why it was made, could be found. But Mr. R. recommended its being continued, as it had been paid thirty years, and it would appear like a breach of faith to discontinue it: so he prevailed.

No. 2 was an admirable remonstrance for the Board of Revenue, signed by their Secretary, Mr. Mangler, against the pilgrim tax, &c., and a reply of the Vice President in Council, written by Mr. Thomson, defending the tax, descrediting the evils of the pilgrimage and the tax being the means of increasing them, but yielding the point of the impropriety of the Governments servants being connected with the internal management of the temple and the festival, and recommended inquiry as to how this connexion might be obviated. This was dated 1832. To this was appended an account of the tax for twenty years, to 1830.

No. 3 was the message of the Governor General to the authorities in the province, to avail themselves of the resettlement of the land revenue to abolish the pilgrim tax, and Mr. Rickett's reply, with the opinion of Mr. Wilkinson on some points. I was not allowed to take a copy, and indeed had no time to do so.

Mr. W. seemed in favour of taking on the rent-roll of the province, certain lands devoted to Juggernaut, abolishing the tax, and allowing the Rajah 50,000 rupees (more or less) annually, to cover all the expenses of the temple, feasts, festivals, &c., &c., and thus making over the whole concern to him as hereditary guardian of Juggernaut.

Mr. Ricketts's final recommendation is to give up the temple and its immunities to the Rajah, and allow him to conduct the whole affairs of the temple, collect the tax Government now collects, and thus release the Government from all further obligation. Yet he wishes the Government to retain the power to regulate the rate of the tax, to decide on the right of admission of various classes to the temple, and, finally, to have the right to remove the Rajah from his office for misconduct. In his argument in favour of his scheme, he several times adverts to, and attempts to answer, the objections I urged to the connexion of Government with the tax in any way. To this I have replied, and sent pieces to the Friend of India, and Calcutta and Christian Observer, as well as private communications to those I know to have power and will to aid our views.

There has since appeared a piece in the Englishman, (by Payne or Wilkinson I expect,) calling so pointedly on the Missionaries, that I

could not keep back. I have therefore replied to it as a Missionary, and changed my ground of attack, to which I intend henceforth to adhere, as being the strongest, and most consistent with our character. I charge the Government connexion with idolatry *as a sin*, breaking the two great commands, and hence a sin to be immediately repented of: repentance demands reformation, viz., renunciation of all connexion with idols; and if there be any pledges which involve the Government, I exhort them to refund their ill-gotten gains, and by a timely bonus to the Raja and officers, take an honourable leave of the business for ever.

We are still in the midst of the battle: a similar battle also about a Government school at Cuttack. We are pretty well, waiting to hear of Lacey and others coming.

#### EXTRACTS OF A LETTER FROM MR. STUBBINS TO MR. J. BUCKLEY.

THE date of this letter is not given, and it has been laid aside for some time, but the extracts are pleasing, and will be interesting to our readers.

“How we hasten to eternity! What multitudes have taken their everlasting flight since we bid adieu to each other at H. ! Perhaps we witness the ravages of death here more than you in England. In all directions the sick, dying, and dead lie around, without any to care at all, or at most to care but little about them; the very tendency of idolatry is to harden the heart, and worse than brutalize the feelings. Every where there is a Golgotha. You turn your eyes on one side, here lies a body, whose spirit has fled—*whither?* The dogs &c., are glutting their appetite upon it. On the other, you see one that has travelled until nature, faint and weary, sinks. Ravens, vultures, &c., wait around him, until he is unable to raise his hands to disturb them, then they seize their prey, and snatch out an eye; the flies in swarming multitudes fill his mouth, which is almost wide open, in dying agonies. Thus his eye sockets, ears, &c., while he is yet alive, become a bed for flies, worms, ants, and all manner of insects, of which there is an abundance in India. The scene is beyond expression appalling and sickening. The heart heaves a sigh, and the eye lets fall a tear of sympathy and pity, and this is all we can do. Ah! unhappy victims of debasing superstition! my heart is ready to bleed for you, and this is all I can do—the spirit has taken its flight to that world for which no preparation had been made, and here is all that remains, a poor eyeless, and soon will be fleshless trunk. These, my dear brother, are some of my feelings. Picture to yourself the scene, and think if they would not be yours also. Here these scenes are not rare, but frequent. Happy few that have been brought to the Saviour, to have in him a never-failing friend. Picture to yourself an immense forest of thousands of miles extent, crowded with trees, but all dead, except here and yonder one blooming with life and rich in foilage; or, conceive of the extended sky, clouded with a hundred-fold blackness, with only here and there a glowing star; how awfully gloomy the general aspect, but how interesting the living and shining spots! Such are the christians—the beloved children of God in this moral jungle—this darkness which may be felt.

Blessed be God for what he has done. Oh! happy day, when every tree and every branch in this vast jungle shall bloom with life and verdure, and this dense darkness all be banished by the universal spread of the glorious light of Divine truth. Let your prayers and exertions all be directed to hasten that happy day. Why is it not more progressive? Is it not on account of the great lethargy of christians generally?

"Perhaps you want to know a little respecting myself—how I am, how I get on, &c. My bodily health is good, better I fear than my spiritual. I fear I do not sufficiently appreciate the abounding mercies of God—do not possess sufficiently that sterling piety—that love to God and compassion to deathless spirits by which I ought to be characterized. But I trust my unceasing prayer is, that I may be more like Christ; that I may never lose sight of the great object which I came hither to accomplish. There is great danger of the heart becoming hard from the frequency of most affecting scenes. Pray for me, that such may never be my distressing experience. I get on by degrees with the language—begin to read it tolerably, but can only speak short sentences. Hope by the time you get this, I shall have had the pleasure of addressing the congregations in public. Brother Sutton and I go alternately into the bazaar; the presence of a missionary, though he can say nothing, has great influence upon the people. Sometimes they hear exceedingly well, and we hope good is done; at other times they are utterly careless, or extol their shastres and gods, and will not hear a word about any way of salvation but that which their own books prescribe. A few nights ago I was with Bamadeb: at first they seemed disposed to make a disturbance, but I told them to be still and listen: this silenced them. He then addressed his conversation to one in the crowd (this is the common way); the man tried hard, but tried in vain, to overcome his arguments; and when he found he could do more without acknowledging the truths of Christianity, he said, 'Well, your heaven is very well for you, and go to it,—I also will go to mine.' Think of a Hindoo's heaven! The night before last, I was in the bazaar with Gunga Dhor. The people much opposed him, and were exceedingly obstreperous. He endured till he could bear it no longer, and then, like a regular 'son of thunder,' drove at one of the most violent of them with all his might. 'Ha!' said he to this fellow, who had been quoting his own books improperly, 'ha! you untruth speaking fellow! you ignorant nothing! you butcherer of your own shastres! you child of the devil! what do you know?' &c., &c. Thus he knocked the poor fellow about, till he seemed so ashamed of himself he knew not where to put his head: he hastened off as soon as he could get. Another immediately took up the other's words, and began pleading for his books, heaven, &c., to whom Gunga replied, 'Ha! ha! ha! you dead man! your books are false—you are false—your country is false—your gods are false—you are all false together; and to talk of your heaven, where is it? The Hindoo and Mussalman's heaven is below, in darkness and misery: the heaven of Jesus Christ, and them that believe on him, is on high, in light and joy.'" He then set off and delivered such an address, in the most masterly and dignified style, as made the people all stand in breathless silence. I looked round to see the effect it produced generally, and saw a number of men

at work upon a house just by; they stood in the utmost surprise, with their tools in their hands, and their mouths open, as though they had been so many images engraved in that form, and fixed there. I never yet saw any thing to equal it. I should just like you to have seen him at it. I would have given any thing to have had his likeness taken in the midst of it. He is one of the finest made men I ever saw—stands about five feet eight inches high—rather stout—exceedingly well proportioned—wears his head shaved all round—has beautiful curly black hair, that covers his crown—and stands with all the majesty you can conceive. He stood then with his naked breast distended, his fine, stout arms uplifted, his round neck erect, and eyes glistening fire, speaking volumes at a glance, while his sentences rolled forth from his lips, re-echoing in the air, almost like peals of thunder. I cannot possibly conceive how far he would be distinctly heard, though I suppose not *quite* to England. He has just come into my house: I told him that I was writing to you; that you were a member of Mr. G.'s Church, and a beloved fellow student of mine; that you had great love for him, and would like to see him, and that you walked very much like him, for he is a little lame. He seemed much to enjoy this, and was amused to think he had a brother in England that walked like him. 'Give my very great love to him,' he said, 'and tell him I should like to see him: should like for him to come here: we want good men here,' &c.

It is to us a severe trial that we are now to lose dear brother G. It comes the more heavily upon us because he seemed so adapted for usefulness. Thus one and another are taken away—some to rest from their labours, others to their native land. But God is, after all, a God of love. His ways are mysterious, but wise; and what we know not now, we shall know hereafter.

I STUBBINS."

#### EXTRACTS OF A LETTER FROM MR. STUBBINS TO REV. T ROGERS.

*Cuttack, Jan. 24th 1838.*

I NOW feel that India is my home: my heart, my work, and all are here, and here I wish to live and die. 'Tis true I love my native land and beloved friends dearly as ever, and should like again to see them; but I think nothing could induce me to return to them. When I look upon the wide field in which I trust I have been called to labour, and behold the hapless millions perishing for lack of knowledge, my sympathies are called forth, which seem to subdue every other feeling except that of gratitude to God that the lines fell to me in pleasant places, and that I had a goodly heritage, and an earnest desire to be instrumental in promoting the glory of the Lord by honouring his name, and showing to the heathen the path of life. Here are the young generally, in fact universally, except such as receive instruction under missionary superintendance, without any one to guide them into the pleasant paths of early piety;—the aged, worn out by fatigue and age, sinking into the grave laden with their sins;—here are the mourners, without any one to offer them genuine consolation;—the destitute disregarded: no one says to them, "Cast thy burden upon the Lord, and he will sustain thee;"—in short, the

generality of Hindoos live, toil, sin, sorrow, sicken, die, and, unpitied, satisfy the craving appetites of beasts and birds, or consume in the flame. But as this only concerns the frail body, that is destined to turn to its original dust, it is, however revolting to nature, trifling; but we think of that spirit which decays not through age, which beasts and fire cannot destroy; we remember that through everlasting ages it remains the same; we endeavour to follow these poor unhappy beings through a suffering life, and painful death, and then eternity conceals them: but ah! what is there for them in eternity? It is here where we shrink back with horror and compassion. We inquire, as we see them hastening on the downward road, Poor deluded victims of sin and superstition, will no one exert himself to pluck you as brands from the eternal burning,—will no one direct you to Him who gave himself a ransom for all? But the reply returns, “No man,” at least so far as our fellow idolaters are concerned, “careth for our souls.”—They have their temples, but they are the synagogues of satan; they have their pilgrims, but, alas! they are not travellers to Zion; they have their priests, but their works declare them priests of the devil; they have their gods, but they cannot pity, they cannot save. I have frequently asked them, “Amongst your many gods, who is your Saviour?” but the reply is, “*There is none.*” In this whole system of idolatry, we find nothing but extortion, oppression, and misery,—unrelenting misery, and last, and worst of all, death and hell. I know you, like myself, will mourn over them, pray for them, and say,

“Fain my pity would reclaim,  
And snatch the fire-brand from the flame.”

The cry of heathen misery cannot fail to pierce the Christian's heart; and one would think it would affect a heart hard as stone, and lead every philanthropist to leave no stone unturned, no means untried, to effect a complete renovation in this dreadful course of things,—to stop this vast torrent—yea, this sea of iniquity.

I have often thought if any motto could be given to India in its present state, it would be *misery*, and this word should extend through time, and force its passage into boundless eternity. The merciful in this, and in our own land, endeavour to remove this misery and the cause of it, viz., alienation from God, and running after idols, but their efforts are nullified by their own countrymen, who seem deaf to compassions loudest calls, and are resolved to give splendour to the edifices of idols by continuing the “pilgrim tax.” Our hearts were once exulting at the thought that so fiendish a mass of iniquity was about to be abolished—that enlightened Englishman had seen the folly, and had resolved no longer to assist in raising the clamour of infatuated Hindoos in crying, “Great is Juggernaut! great is Juggernaut! the true lord of the world is Juggernaut!” but we find after all, that the Court of Directors have only been trifling with us by hypocrisy. They sent out orders, it is true, for the abolition of the tax, and we wondered that these orders were not obeyed, but our surprise on this subject is removed, by another and still greater being excited, viz., that while the Court of Directors sent out apparently positive orders for the abolition of the tax, they only did it to still the clamour of the people against the subject, and there is every reason to believe, sent out an order also, not to

carry their expressed wishes into execution; for says "The Friend of India," "Public opinion transferred all censure from the Directors to their servants in India, but the truth is now too palpably revealed to be any longer mistaken. The obstacles which impede the dissolution of this unholy alliance, are to be traced to *Leadenhall-street*, and *not* to the *Council chamber in Calcutta*. The supreme government would not venture to act in direct opposition to the known wishes of the Court of Directors, however they might treat with negligence a dispatch of which they could easily perceive the motive. If they had not known that their lukewarmness would have been *more than overlooked* at home, they would have proceeded to immediate action. Nothing but an intimate knowledge of the sentiments which pervade the Home Councils would have justified the folding up of the dispatch,\* on which the hopes of the good people in England have rested in perfect confidence for four years, with the remark, that an annual revenue of two lakhs of rupees, (two hundred thousand rupees) was not to be sacrificed to *gratify a few fanatics*. This declaration, which sets the question at rest for the present in India, is but the echo of sentiments which prevail in higher quarters!" &c. What does a christian now think of that professed christian government with which we were ready to rejoice that our land was blessed? Is it christian conduct that the well-wishers of mankind in every land should be silenced and deceived by hypocritical pretensions? Is it righteousness that a christian government should adorn with magnificent splendour idols' temples, and thus give an eclat to idolatry which it would never have possessed? To oppress and add increasing sorrows by taking the property of the worshippers, the deluded worshippers of other gods? Has England now become so debased as to become the pillagers of idols and idolaters, and to add starvation to misery? Surely these people are the objects of our sympathy, and strongest feelings of our compassion, and not of our rapine. I know not how those men live, who know that for what they eat, drink, wear, use, perhaps the last farthing was extorted from some poor Hindoo. Tell us not that the people are not obliged to go to their temples, and therefore are not obliged to pay, we know all this, but they think it is right to go, and in this set more enlightened men an example to be more strict to their profession, and while they feel that it is their imperative duty to attend to these things, why should we say, your folly shall gratify our extravagance and pride—your misery shall heighten our luxury? Let us place ourselves in their situation, and then ask ourselves, What is right? do we, by our present conduct, do as we would be done by? is this loving righteousness rather than iniquity? is this our best example to the heathen? is this to be the blessedness of British connexion with India? If this is to be the object of our pursuit, I feel no hesitation in declaring my decided conviction that the avenger of the oppressed will visit our transgression with the rod, and our iniquity with stripes. I intreat my beloved brethren in England to cry loud and long against this dreadful sin. Tell brother Peggs he has a great deal yet to do; that he must not give over till he sees the utter downfall of this disgraceful impost.

\* A dispatch sent from the Court of Directors to India in 1833, to abolish the "Pilgrim tax."



## MISSIONARY ORDINATION.

THE ordination of Mr. Henry Wilkinson, as a Missionary to Orissa, took place in the General Baptist Chapel, Wisbech, on Wednesday, Aug 1. Mr. W. was married in the chapel the same morning between eight and nine o'clock, in the presence of several hundred people. Mr. Jones, of March, officiated on the occasion. The following was the order of the ordination services:—

Mr. Rogers, of Fleet, commenced by reading Acts xvii., and 2 Tim. ii., and prayer. The introductory discourse was delivered by Mr. Pike, of Boston, and was very appropriate to the occasion. The necessity, propriety, and importance of the missionary enterprize were pressed upon the attention of the audience. The questions were proposed by Mr. Peggs, of Bourn. The answers were very circumstantial and interesting. This part of the service, though long, was very impressive. The ordination prayer was offered by Mr. Jones, of March, and attended with imposition of hands by Messrs. Jones, Pike, senr., Ewen, Holmes, and Taylor. The charge was delivered by Mr. Pike, of Derby, from Matt. xxviii. 20, "Lo I am with you always, even unto the end of the world." The encouragement to missionary labour contained in these parting words of the Saviour, it is hoped, will long be remembered by our dear missionary friends. Mr. G. Wilkinson, a missionary student at Cheshunt, brother of our young missionary, closed with prayer. The hymns, which were very appropriate, and printed for the occasion, were given out by Mr. C. Pike, the minister of the chapel. The congregation was large, the attendance of friends from a distance being very considerable. The service occupied about four hours. A cold dinner was provided by the friends for one shilling in the new school-rooms. The economy and pleasure of this arrangement deserves universal imitation at Ordinations, Conferences, and Associations.

The service in the evening was commenced by Mr. Judd, of Coningsby. Mr. Pike, of Derby, preached to the public, in the absence of Mr. Hunter, of Nottingham, who was detained in Ireland by the serious illness of his parents. The text was from Matt. xxv. 31—46, and the discourse suitable and solemn. M. C. Pike closed by prayer, and the hymns in the evening were given out by Mr. W. Jarrom. The absence and precarious health of Mr. Jarrom, sen. appeared almost the only alloy to the elevated pleasures of this happy day,—happy for the Mission, and happy for our emancipated Negro brethren. The references to this event were frequent, grateful, and animating. May the slaves of India soon partake of similar mercies. "Tis lame kindness that does its work by halves." Above a hundred brethren and sisters supped in the school-room, and the day closed by some vivacious and interesting speeches. May every Church be favoured with such missionary children as brother and sister Wilkinson, (both were members of the Church at Wisbech,) who have also the high satisfaction of sending them from their own bosom to evangelize benighted India. The collections amounted to about £21.

## DEPARTURE OF MR. WILKINSON.

WE understand a passage is taken for our missionary friends in the *Maira*, burthen 700 tons, R. M. Carthy Captain. It is advertized to sail from London September 1st, to touch at the Cape of Good Hope. May He that holdeth the winds in his hand, give charge concerning them, that they may have a prosperous voyage, and be received by our friends in Orissa "in the fulness of the blessing of the Gospel of Christ."

## MISSIONARY MEETING.

PORTSEA.—The Annual Missionary Meeting was held in Clarence-street Chapel, Portsea, June 18th. The chair was taken by the Rev. E. H. Burton. The meeting was addressed by the Revs. T. Morris, C. Cakebread (Particular Baptists); — Dowty (Wesleyan Methodist); J. Edmunds, J. E. Good (Independents); J. Wallis, London; J. Arnot, and C. Room (Baptists); it was a very lively and interesting meeting. Mr. Wallis preached two sermons on the Sunday previous: the collections and subscriptions amounted to £20, 11s. 10d. £5 of this amount was collected by a very active and zealous young lady, and member of our Church, (Miss Barton) for the support of two native orphans, agreeable to Mr. Lacey's plan.

PROPOSED SUBSCRIPTION FOR  
THE RELIEF OF FAMINE IN  
INDIA.

THE prevalence of an awful famine in the Western Provinces of British India appears not to be sufficiently known and felt in the United Kingdom. The following extracts of Indian intelligence will shew the nature and extent of this dreadful scourge, the benevolent efforts of the government and the public in Calcutta, and the propriety of the whole empire sympathizing with the visitation of Providence.

"The famine which now desolates the Western Provinces has at length attracted notice in the metropolis of British India, and a vigorous effort is now made for the relief of the starving population. A meeting was held at the Town-Hall, in March, and a committee was appointed to raise and distribute funds to purchase food for the aged and infirm; the infant and the female; for all, indeed, who have not strength to labor. At this meeting, Mr. Mangles detailed the exertions which had already been made by government, to relieve this extraordinary pressure. In the first instance, revenue to the amount of 60 lakhs of rupees (£600,000) had been relinquished.—Secondly, orders had been

issued to the public officers to grant support, through the medium of public employment, to the able-bodied. This relief was at first limited in its extent, but, as the season advanced, and the horrors of famine became more apparent, the permission to employ the poor was enlarged to an unlimited extent.—Thirdly, the most energetic measures have been taken to strengthen the police establishments, and in preventing those depredations upon the granaries, so natural to a starving population, but which only served, by enhancing the price of food, to augment the general calamity. These measures have served, in some measure, to mitigate the severity of this awful visitation; but still they leave an ample field for the operation of private charity. The scenes which are described as now too common in the Western Provinces are calculated to open the coldest bosom to the call of benevolence. The heaven above is as brass, and the earth beneath as iron. The staff of life, by the mysterious dispensation of Providence, has been for a time taken away. The villages exhausted of their supplies of food, are deserted by their starving population, who eagerly crowd into the towns, in the hope of obtaining the means of prolonging existence; and, in hundreds of in-

stances, perish before they can reach the means of relief. The principal cities present the most gloomy spectacles, in the emaciated forms of the dead and dying. This is, of all others, an occasion which calls for the prompt and energetic exertions of those whom God has blessed with plenty. A rupee, observes a correspondent at Agra, will keep one human being alive for a month."—*East India Magazine*, June, p. 587.

The *Bengal Hurkarn*, published in Calcutta, under date April 1, 1838, states—"The most horrible accounts of the progress of the famine in the Western Provinces have been received. It is said that the inhabitants of Agra are denying themselves their usual evening ride, because of the intolerable effluvia arising from the dead bodies surrounding the station. A nullah or rivulet near Cawnpore is said to be actually choked with the corpses of the multitude starved to death: this, if no exaggeration, is a fearful picture, appealing more strongly than words can do, to the active benevolence of all who are beyond the immediate reach of the scourge."

The pages of the forthcoming number of the *Oriental Herald* for August, published by Parbury & Co., London, kindly sent to the writer, contains the most recent intelligence. "April.—Heart-rending accounts of the famine are still pouring into Calcutta from the north-western provinces. At no period within the memory of man, has the country been visited with an equally severe affliction. In the famous Cahee famine of 1763, which lasted for two years, the desolation was less than at present; the same distress did not prevail, because agricultural labour was not entirely stopt, and then wages enabled the people to procure food enough to support existence. The deaths by cholera, at Agra, amount to 150 daily. The number of poor employed by government in and about the city of Agra is 77,500. The sum actually paid into the Union Bank, for the relief of the sufferers by famine, amounts to 91,495 rupees, nearly £10,000." In May it was stated—"The famine continues to rage in the Western Provinces."

What is the duty of Britain towards her Eastern possessions? The Presidencies and different Stations in India are vigorously aiding the sufferers; let the cry of misery from the East be heard and regarded in the West. The

writer recollects when in India in 1824, that more than £10,000 were raised in that country, for the suffering Irish. Let this sum now be returned, and 'with high interest too.' In London and in the principal towns of the United Kingdom, let those who know and feel the evil, call the friends of humanity and of our common Christianity together; and their appeal will be liberally regarded. Her Majesty and the nation, if properly addressed, must respond to the cry of famine and death.—Remittances are readily made to public charaters and Banks in Calcutta, and by steam or overland dispatch the communication is very rapid.—May our country exhibit the influence of its divine religion, which delares—"It is more blessed to give than to receive."

J. PEGGS.  
*Bourn, Lincolnshire,*  
July 21, 1838.

## LONDON MISSIONARY SOCIETY.

### CHINESE CONVERTS AT MALACCA.

At this station there is an increasing fulfilment of the Divine promise, that the Redeemer shall receive the heathen for his inheritance, and the uttermost parts of the earth for his possession. For some time past, the accounts from the brethren have been peculiarly cheering; the grace which bringeth salvation has appeared unto the Chinese; the Lord is turning their hearts, one by one, unto himself, and the truth is beginning to make them free. These delightful changes are taking place in a community of no slight importance in itself; and were they to pervade the whole of it, without extending further, the addition hereby realized to the kingdom of Christ, would elaim the largest tribute which could be rendered of gratitude to Him, who is the first and the last in this infinitely gracious work. But it should never be overlooked, that the changes adverted to, hold an essential connexion with a field of unequalled magnitude and importance; in reference to which primarily their progress must be viewed, and their value estimated. It would be impossible to prize them too highly, when it is considered, that every successive triumph of the cross among the frontier missions, presents an irresistible claim to be regarded as an indication of the divine intentions of mercy towards China Proper; and as a means, more or less direct, for the evangelization of that im-

mense but still enthralled empire. The latest intelligence from Malacca, dated in August last, fully sustains the eminently encouraging communications conveyed to the friends of the Society, in February of the present year. At the former period, Messrs. Evans and Dyer, transmitted home the subjoined statement of the progress of their truly interesting labours. After mentioning that they had recently enjoyed the satisfaction of receiving into the Church of Christ by baptism, ten Chinese, in addition to those, fourteen in number, of whom they had before written, and that a number more had presented themselves as candidates for the ordinance, they observe:—

“One of the individuals who were baptised, is a venerable old man, with a long flowing white beard. He was formerly a school-master, and a most rigid idolater; perhaps none more so, in the village where he resided. Humanly speaking, he was one of the last persons upon whom the truth seemed likely to make an impression; and yet he says, the things which he read in christian books, caused him to see the folly of idolatry. The truth seems to have been working in his mind for many months, and at last he came forward with a degree of courage quite delightful in so aged a man; he exclaimed before his idolatrous countrymen—‘I have served idols, but I will serve them no more.’

“Two of the baptized persons, husband and wife, have suffered some persecution for the Gospel. The guardian of the wife, with whom they reside, threatened, that if they were baptized, they must leave his house and reside elsewhere, and that the woman should not take any thing away with her, except the apparel with which she was clothed; and that he would not on any account *give his consent* to the wife being baptized. For a long time they were thus threatened; but at length, the husband was actuated by the words of the Saviour—‘If any man will come after me, let him deny himself, and take up his cross and follow me. And every one that hath forsaken houses, or brethren, or sister, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundred-fold, and shall inherit everlasting life.’ Thus encouraged, he determined to sacrifice all for the sake of Jesus. He communicated this determination to his wife’s guardian, who, finding the woman anxious to be baptized with her husband, eased his opposition,

his hard heart relented, he recalled his former threat, and, strange to say, promised, that if they continued to remain with him, he would not only consent to the baptism, but would take down his idol; and he was true to his promise, for when they returned home after being baptized, that very evening every vestige of idolatry was removed.

“The other family, baptized at the same time, is also one of much interest, consisting of a man, his wife, and two children. The man is a master shoemaker, and carries on his business in the town in the midst of idolaters. Several months ago, he was present at a Chinese baptism: his mind became so deeply impressed with the solemnity of the service, and the truths of Christianity, that he began to inquire for himself. He borrowed Christian books from one of the workmen at the college, and for a considerable time continued to peruse them without communicating his opinion or his determination to any one. At length the great change in his conduct became so manifest, that his acquaintance began to ridicule him. Now he was called to confess Jesus before men, and he was not ashamed to do so. He continued firm, and is now a consistent and upright follower of that Saviour whom he hath been spiritually taught to love and serve. Nothing could be more pleasing than the whole of the deportment of this family.

“The other individuals consisted of one man about thirty years of age; two young men, the one twenty-one, and the other seventeen. The two latter, in addition to five others, are preparing for the ministry of the gospel.

“The conduct of the whole of those who have been baptized, is most commendable. Their attendance on the means of grace is very punctual and regular; they conduct family worship among themselves morning and evening; their attention during Divine service is such as would rarely be exceeded in any English congregation; a most happy and friendly feeling exists among them, and they seem very desirous not only to walk worthy of their profession themselves, but to induce others to come with them, that they may do them good. The order and consistency of those who are receiving an education to qualify them for the important office of evangelists to their countrymen, are such as to afford us much comfort.

“We cannot but hope that the little

flock now collected at Malacca, and which continues to increase, will be as a light shining in a dark place, and that from thence shall go forth many a ray to dissipate the moral gloom around.

There are at present ten candidates for baptism: one family, consisting of a man, his wife, and one child; and seven single men. These all attend daily at the college to receive catechetical instruction. It is most gratifying to us to state, that one of the theological students in the college, has been made the sole instrument, in the hands of God, of the conversion of this latter family to Christianity; and their deep humility and meekness of disposition, are a true index of the grace of God dwelling in the heart."

#### UNITED STATES.

*Summary of Missions.*—The Editor of the "Foreign Missionary Chronicle" having completed, as far as the means accessible to him would allow, a general survey of Protestant Missions among unevangelized nations, gives the following result of his investigation:—

From this survey, it appears that, in connexion with various Protestant Societies or Boards, there are, in different parts of the great field, 797 Missionaries, and 222 European or American Assistant Missionaries: the much larger part of these are married men. Of the ordained Missionaries, including the United brethren, who, perhaps, are not all ordained, there are, in West Africa, 24; South Africa, 94; the regions adjacent to the Inland Seas, 49; China, Burmah, or India beyond the Ganges, 45; India within the Ganges, 163; Ceylon, 28; Indian Archipelago, Australasia, and Polynesia, 81; West Indies, 203; North American Indians, Greenland, and Labrador, 108. The returns of Communicants and Scholars are very defective; but give 98,720 Communicants, and 96,478 Scholars: from the details of the survey, we may safely estimate the entire number to be from one third to one half larger than have been numerically reported.

The number of Missionaries, exclusive of Assistants, in connexion with the principal Missionary Societies or Boards, as reported in this survey, is as follows:—United Brethren, 105; Church Missionary Society, 73; London Missionary Society, 110; Wesleyan Missionary Society, 170; Baptist Missionary Society,

Eng., 34; American Board of Commissioners, 121; Baptist Board of Missions, 40; Methodist Missionary Society, 30; Episcopal Board of Missions, 12; Presbyterian Board of Foreign Missions, 10.

#### AMERICAN BIBLE SOCIETY.

(From the Baptist Magazine.)

The first Annual Report of the American and Foreign Bible Society, a copy of which has been kindly forwarded to us by the President, gives an animating view of the condition and prospects of that important Institution. Notwithstanding the pecuniary embarrassments which had pervaded the United States, the contributions for the year had proved unexpectedly large. The amount of receipts from Auxiliary Societies, Associations, Churches, and individuals, was 33,859 dollars. Of this sum, 5,062 dollars had been voted to the Baptist Missionary Society, London, for printing and circulating the Sacred Scriptures in the Bengali, and other languages of India. To the Baptist General Convention in the United States, there had been appropriations of 10,500 dollars; 3500 to aid in printing and circulating the Sacred Scriptures in China, 2000 for Burmah, 1000 for Karen, 1000 for Shivan, 2500 for Germany, and 500 for Ojibwa. A balance of more than 19,000 dollars remained in hand. The Committee, on the subject of Bible distribution, reported,—

"That, having examined a great mass of documents, containing resolutions of Baptist State Conventions, Associations, Auxiliary Bible Societies, and Churches, in every State of the Union, they are satisfied that it is the almost unanimous desire of the denomination, that the American and Foreign Bible Society be left unrestricted in the range of its operations."

At the recommendation of the Committee, the following resolutions, among others, were passed:—

"That the second article of the constitution be altered, to read as follows: viz., 'It shall be the object of the Society to aid in the wider circulation of the Scriptures IN ALL LANDS.'

"That this Society will expect of their Board of Managers, in carrying into effect the second article of the constitution, the most sedulous care in patronizing such versions only of the Sacred Scriptures into the languages of

the heathen as have been, or may be faithfully made, and are approved by competent examiners.

"That in the distribution of the Scriptures in the English language, they will use the commonly-received version until otherwise directed by the Society."

Many of our readers will peruse with pleasure the following address, which was delivered to the meeting by the President, the Rev. Spencer H. Cone, of New York:—

**BRETHREN, AND FRIENDS OF THE BIBLE CAUSE,**

To the God of all grace and all consolation, we would render heart-felt thanksgivings for the privilege of celebrating the anniversary of "The American and Foreign Bible Society," under circumstances of so much mercy. During the past year, the meetings of the Board of Managers have been characterized by uninterrupted harmony; brethren and sisters in various parts of our beloved country have made arrangements efficiently to co-operate with us in our work of faith and labour of love. Notwithstanding the pecuniary embarrassments of the times, more than thirty-three thousand dollars have been paid into the Treasury; and the almost unanimous voice of the denomination has directed us to aid, according to our ability, in printing and circulating the Sacred Scriptures *in all lands*. Animated by these cheering considerations, we are constrained, like Samuel, to erect our Ebenezer between Mizpeh and Shen, and joyously exclaim, "Hitherto hath the Lord helped us!"

The providential events connected with the origin of this Institution have been so frequently and fully exhibited, that I need not repeat them. It is, nevertheless, expedient and proper to reiterate the fundamental principle upon which the Society is based, that it may be impressed indelibly upon the public mind. **THE BIBLE TRANSLATED** is our **PRINCIPLE**, and the **MOTTO** of our holy enterprise. And why should the announcement of this principle excite either surprise or indignation? It is neither new nor wicked; it has been sanctioned by bishops and learned men; by the good and the great, of different names and of different climes; and by no one has it been more candidly or explicitly stated than by the venerable President of the American Bible Society.

In his last annual address he thus speaks: "Our duty, my brethren, is both imperative and plain. We cannot be too particular in admonishing all who receive our aid in the work of translation, to conform faithfully and minutely to the originals;—to beware of incurring the awful guilt of adding to, or taking aught from the Divine Word;—to bear in mind the momentous truth, that he who is employed in transferring the messages of heaven from their originals to another language, is bound to exercise the same accuracy and fidelity in rendering, that the inspired penmen were in recording, the communications of the Most High." To this language we accord our hearty Amen! **CONFORM FAITHFULLY AND MINUTELY TO THE ORIGINALS**—how pure and scriptural! and how strikingly in contrast with the rule, to encourage only such versions as conform *in the principles of their translation, to the Common English Version!*"—a rule which is essential the same as the Roman Catholic decree which proclaimed the Latin Vulgate to be the Infallible Standard. Let those work under this rule who choose to do so: *we cannot—we dare not!* The Word of God must not be bound; "let it have free course and be glorified."

We are aware of the fact, that our separate action in the Bible cause has been ascribed to pride, to sectarianism, to passion; some have recklessly named motives still more offensive. But a satisfactory answer to all these unkind allegations will be found in a "patient continuance in well-doing;" and believing that our witness is in Heaven, and our record on high, we may confidently hope so to conduct the affairs of the Society, as ultimately to disarm opposition of its influence, and prejudice of its sting.

The *importance of union* among Christians, in their efforts to evangelize the world, is not only cheerfully acknowledged, but we do desire with all our hearts constantly to promote it; and nothing is to us more evident, than that the principle involved in our Bible operations, is the only one that can ever accomplish this desirable result. All enlightened men admit that the Bible is not a *sectarian* book. It is the *One Book of the One Living and Triune Jehovah!* It reveals but one pure and undefiled religion, "one Lord, one faith, one baptism." Who, then, does not perceive,

that if all Christians understood and obeyed the commandments of the Bible, they would "keep the unity of the Spirit in the bond of peace!" No longer "carried about by every wind of doctrine by the sleight of men," but receiving and loving the truth, the whole truth, and nothing but the truth, that truth would make them free from all the diversified forms of human error, and the inevitable consequence must be *Christian union*. All attempts to secure this object by an abandonment of minor differences and "non-essentials;" or by so constructing translations "as that all religious denominations may consistently use and circulate them," must prove ineffectual. They leave imperfect human beings, whose opinions are as various as their faces, to decide what truths are worth cleaving to, and what truths may be disregarded, and *union* is the promised fruit of such procedure. Upon the head and front of schemes like these, absurdity is strongly marked. My brethren, our principle is the true one. "Search the Scriptures," is the direction of the great Teacher:

"There is the Judge that ends the strife,  
When wit and reason fall."

And that the Bible may be an intelligible guide, it must be faithfully translated by sound philologists, not by selfish sectarians. Translators must abide by the honest canons of just interpretation, and like Tyndall, "defy the Pope and all his laws;" and when the design of that skillful and devout pioneer, shall be fully attained by still more holy and competent linguists, and *the Scriptures shall be plainly laid before men's eyes in their mother tongue, so that the boy who drives the plough may understand what he reads; when the unadulterated word of God shall be practically received as the infallible Standard, then shall the Watchmen on Zion's walls see eye to eye, and the host of God's elect lift up the voice together; together shall they shout Hallelujah, the Lord God Omnipotent reigneth! "Ephraim shall no longer envy Judah, and Judah shall not vex Ephraim," and upon the banner of every tribe belonging to the true Israel of God, shall be inscribed in characters of gold, CHRISTIAN UNION!*

The Baptists have not usually enjoyed a large portion of worldly goods, and therefore have been frequently obliged to make great efforts and sacrifices to maintain a *separate ministry of the gos-*

*pel*. Why have they thus acted, when there have been so many learned and evangelical preachers of other denominations, upon whose ministrations they might have waited at comparatively trifling expense? Confessedly *because* they believed themselves to be witnesses for God, and under the most sacred obligation "to contend earnestly for the faith once delivered to the saints." In this character they have borne testimony, even unto the death, to the ORDINANCES as well as the DOCTRINES of the Lord; and however the statement by some may be ridiculed or impugned, we do nevertheless most steadfastly believe, that this *distinct Baptist ministry* has been blessed of God, not only to the conversion and edification of millions of deathless souls, but to the promulgation and establishment in the earth, of "the truth as it is in Jesus." From our *distinct Bible organization*, results equally beneficial may be confidently anticipated. We shall be instrumental in multiplying copies of pure versions of the Scriptures, and of counteracting the effects of corrupt and mutilated translations. I hold in my hand a copy of the Bengali New Testament, translated from the Greek, by the Calcutta Baptist missionaries, printed at the Baptist mission press, for the American and Foreign Bible Society, in 1837. This is our first-fruits unto God. Many thousand copies of this edition, in separate gospels and in entire volumes, have been already circulated, at the expense of this Society.

Permit me now to show you a copy of the Chinese New Testament, lithographed in Batavia, under the superintendence of the Rev. W. H. Medhurst, of the London Missionary Society. Upon the cover, one of our missionaries has thus written. "In this version, baptizo and its cognates, are rendered by the term, *Se' Le'*, the Washing Ceremony. The Romish missionaries to China always used this phrase, when they wished to speak or write of baptism in the Chinese language. Dr. Morrison, and all other Pædo-baptists have done the same." Here is another edition of the Chinese New Testament, by Mr. Gutzlaff and others, printed from wooden blocks, at Singapore, under the superintendence of the Rev. Mr. Tracey, of the American Pædo-baptist Board. In this version also, *Se' Le'*, is put for baptism, so that it is said the Saviour should perform "the washing ceremony with the Holy Ghost and with fire." For a

moment think upon Luke iii. 16, *literally translated* from this Chinese New Testament. "John answered, I indeed perform the washing ceremony upon you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose, he shall perform the washing ceremony upon you with the Holy Ghost and with fire." **PERFORM THE WASHING CEREMONY WITH FIRE!** Can we forbear to exclaim with the Psalmist, "It is time for thee, Lord, to work, for they have made void thy law."

To print and circulate these corrupt versions, the British and Foreign Bible Society has appropriated thousands of pounds sterling, while the American Bible Society has furnished its thousands of dollars; and that, too, at the very time when the faithful Bengali and Burmese translations of our brethren Yates and Judson, by these Catholic Societies *could not be encouraged*. My brethren, have Baptists nothing to do in giving the *Word of Life in its nearest possible approach to the mind of God contained in the original record*, to a nation constituting more than one third of the whole human family! Yes; *Here our distinct action* in the Bible cause, like *our distinct ministry of the Word*, cannot fail to promote the spiritual interests of China. It is our high vocation to teach the millions of the "Celestial Empire" *the way of the Lord more perfectly*; and where is the Baptist that in such an enterprise is not willing this day "to consecrate his service to the Lord."

About to enter upon the duties and responsibilities of a new year, we hear the Bible say to us, "It is not in man that walketh to direct his steps." We desire more sensibly than ever to realize our own weakness, and our constant need of Heavenly guidance. We entreat you, therefore, beloved friends and coadjutors in the Bible cause, in your daily orisons, *remember your board of Managers*. Yes—we "beseech you for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with us, in your prayers to God for us," that we may be made wise master-builders, to lay a foundation for Bible operations so broad and deep, that our successors may safely build thereon until the **WORLD SHALL BE FILLED WITH THE KNOWLEDGE OF THE LORD.**

### DEATH OF MR. GARDNER.

WE are sorry to announce the death of this valuable Baptist Missionary, in Kingston, Jamaica, on May 8, 1838. His funeral which took place on the 9th was numerously attended, many merchants and others unconnected with the church were present; the pall was borne by six ministers of different denominations; the large chapel was full to overflowing; and many appeared to feel deeply.

The disease of which he died was what the medical men term congestive fever, occasioned, in all probability, by exposure to a heavy fall of rain, such as those who have never visited a tropical climate can hardly conceive of, and that immediately after travelling several hours beneath the unmitigated rays of a very hot sun. A day or two after he complained of pains in different parts of his body, and felt quite unwell during his evening service on Thursday. He retired from the pulpit to his bed, and left it no more till he was carried to the house appointed for all living. How inscrutable are the ways of God! Here is one of his servants in the vigour of youth, only 31 years of age, removed from an extensive sphere of labour and of usefulness, with which he was just become thoroughly acquainted, and in which his influence was being widely felt! How solemn the warning to those of us who are left! Pray for us, that living and dying we may have but one single aim—the glory of Christ in the salvation of sinners. What infinite condescension that he should employ us at all! But he will have us to learn that he can do without us; and that whatever he may permit us to convey to others, the treasure is in earthen vessels, that the excellency of the power may be seen to be his. It is somewhat remarkable that our brother had selected the passage in Psalm xcvi. 2, and actually prepared a discourse upon it for Sabbath evening, in reference to the death of two or three members of the church, which had recently happened; and do we not see in his death a practical illustration of the language, more striking and impressive than any studied arrangement of words could impart? Until within a few hours of his death, before the disease reached the brain, he was perfectly collected, and spoke of his approaching dissolution with composure.



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ON THE PROPER DIETY OF JESUS CHRIST.

THE unity of God is a first principle of truth. The more deeply natural philosophy pursues her inquiries, the more clearly does she make it appear that the universe is one fabric, of which the several portions have a mutual connexion and dependance; and which it is therefore reasonable to regard as the production of one mind. The parts are innumerable; but the system is one. The doctrine of the divine unity is recognized in the first command of the decalogue, inculcated by various arrangements of the Jewish legislator, asserted by all the prophets, implied in the sacred oracles of Scripture, and declared by Jesus to be a chief doctrine of revealed religion. Whatever ideas we may form of the Supreme Mind, it is our paramount duty not to infringe on the solemn conception of its unity. If God be described in Scripture as a Father of glory, an Almighty Saviour, who exists in a state of inseparable union with the man Christ Jesus, and as a sanctifying transforming spirit; and if some things are said of him as a Saviour, which are not applicable to him as the Father, or the Holy Spirit, it ought still to be recollected, that there is but one infinite Spirit. The mode of his subsistence and manifestations may be incomprehensible; but the infinitude of perfection to which the idea of Deity belongs, is incompatible with the notion of two Dieties. It is for this reason we have denominated the subject of this essay the *proper* Deity of Jesus Christ; for, if he be not God in the strictest and highest sense of the term, it does not appear how the Scriptures can be cleared from the charge of encouraging idolatry, by requiring us to worship two Gods, one supreme, and one subordinate. If Jesus be inferior to Jehovah, he is finite, and therefore infinitely inferior; but if he be possessed of equal perfections, he is infinite, and the idea of his infinitude coinciding with that of Jehovah, can relate to no more than one God.

The discussion of this subject is not to be regarded as a metaphysical disquisition. Its connexion with the apprehension of God is obvious. If Jesus be God, our thoughts of God have a centre towards which they may tend, or a medium through which they may ascend to the Father of glory. Christ is "the way, the truth, and the life." Man who dwells in a house of clay, and derives the materials for abstract meditation from impressions made on the senses, cannot easily disentangle himself from the external universe and meditate on pure spirituality. God, by manifesting himself in the flesh, has come more immediately within the circle of human reflection, and laid hold of the feelings of the heart. Appeals may be made to the reader's experience, whether he does not find it more easy to think of God as in Christ, than as an infinite spirit. Observation furnishes evidence of this truth. Those hymns which celebrate the praises of Christ, and are directly addressed to him, are both more popular, and are sung with more fervour, than those which relate to the abstract perfections of divine wisdom, power, or goodness. Though it is not, and ought not to be the human nature of Christ, but the revealed and condescending Deity, which our congregations worship when they sing these hymns, yet he must be a most careless observer, who has not remarked the holy fire which is enkindled when the audience is summoned to sing the praises of the Lamb. The doctrine of Jesus Christ's Deity is full of consolation. If Jesus be God, how encouraging is the manifestation which has been made of the divine glory. The sublime statement, that the eternal word who was with God, and *was God*, has assumed our nature, become a brother to our souls, and encountered all the natural evils of our condition, has a wonderful power in consoling the heart, and greatly assists us to trust in God as an Almighty Saviour, a sympathizing friend. Sun, moon, and stars proclaim the omnipotence and the wisdom of God. The power which brought them into existence, and which continues to uphold them, must be infinite; and the wisdom by which their positions were arranged, their magnitudes balanced, and their motions directed, must be unsearchable. The utility, also, of the heavenly bodies in giving light, promoting vegetation, and aiding man in the division of time, proves the goodness of the great Creator. But observe, the more deep and overwhelming the impression which external creation produces on the philosophic mind, when its magnificence is beheld by means of the telescope, the more delightful must it be to contemplate the author of all those glorious objects living and acting in our nature, and giving evidence, not only of the natural perfections of wisdom and power, but of the tenderest mercy, in combination with holiness, justice, and truth. The loud cry of ancient

prophecy to earth's inhabitants, that they should prepare for a universal exhibition of this glory by raising every valley, and lowering every hill, was intended to intimate the immense grandeur and the mighty importance of the fact. The doctrine of Christ's deity invests his words with high authority. If Jesus be God, his words were the words of God. Doubtless, an ambassador may be invested with the authority of majesty, but when the king himself delivers a proclamation, he gives to it by his personal agency a special weight and influence. The apostle Paul seizes on this argument when he asks, "how shall we escape, if we neglect so great salvation," which first began to be spoken to us by the Lord. The obligations of holiness are rendered more sacred by this truth. If Jesus be God, his example possesses infinite attraction. In following Him we are the followers of God as dear children; and while studying his worth, our attention is directed to that excellence by which we may "be changed into the same image, from glory to glory, even by the spirit of the Lord." The atonement also owes its value to Christ's proper deity. If Jesus be God as well as man, his death on the cross may justly be regarded as an all-sufficient sacrifice for sin; but if He were not God, it does not appear possible to conceive how the shedding of his blood could operate as an atonement or satisfaction to the divine law in the exercise of mercy. God alone is able to satisfy God's justice, and uphold the glory and honour of his government. The Deity and atonement of Christ must stand or fall together. Every part of revealed truth is valuable; but as in an edifice, there are some parts of more importance than others; so in the system of Christianity there are fundamental principles, doctrines which support other doctrines, and give them their power on the heart; and the Deity of Christ seems to be the basis on which the whole superstructure rests. It is the key-stone in the arch of revelation, the pillar and ground of the truth.

It may be useful to advance first a little *presumptive*, and then a little of the *positive* evidence of the proper Deity of Christ.—

The preparations made for his appearance, and the circumstances attending his birth, furnish presumptive evidence of his divine dignity. A long succession of prophets, beginning with Moses, and ending with Malachi, were raised up to foretel his advent and his glory. The first oracle respecting him was rather dark and mysterious, the next emitted a little more light, and succeeding ones became abundantly luminous and explicit. The place of his birth, his family connexions, the manner of his life, the scenes of his ministry, his death, resurrection, and reign, were foretold in all the language of astonishment and delight. Prophets, whose thoughts were always sublime, felt

their minds raised to the highest pitch of sublimity, and were fired with the most glorious enthusiasm, when they touched on the Messiah's advent or reign. Moreover, a shadowy system of worship was established among the Jews, and continued for fifteen hundred years, the express object of which was, according to the apostle Paul, to illustrate the offices and blessings of the coming Messiah. Events also of the most august character took place in the world to prepare the way for his appearance. Daniel foretold three kingdoms which were to succeed that of Nebuchadnezzar, during the last of which the God of heaven would, as he predicted, set up a kingdom; and, afterwards, the prophet Haggai spoke of a universal shaking of kingdoms as taking place before the coming of "the desire of all nations." The talmud of the ancient Jews, and the commentaries of Christians, concur in applying this latter passage to the Messiah; and when we consider how the empire of the world, which had just passed from the Assyrians to the Persians, was suddenly wrested from the latter by the arms of Alexander, how it was divided among his chief captains after his decease, and then extorted from them by the victorious power of Rome, there seems every reason to acquiesce in that application. It is impossible, however, to imagine, that all this preparation by oracles, by religious rites, and by revolutions in kingdoms, would be made for the purpose of fixing attention on a mere creature, a man like ourselves. As the circumstances to which we have adverted afford presumptive evidence of his divine dignity, so also do the prodigies which attended his birth. A new star was then kindled in the firmament; wise men were led by it to come from the east to Jerusalem; and while their enquiries filled the court of Herod with consternation, angels were causing the plains of Bethlehem to echo with heavenly songs. Though satisfactory proof of Christ's divinity can only be found in the just interpretation of Scripture on principles of philology grammar, and common sense; the argument derived from the circumstances now mentioned, is not unworthy of consideration.

*(The positive evidence of this truth must be reserved for a future number.)*

## ON THE UNITY OF THE HUMAN SPECIES.

A FRIEND, styling himself "A Reader," asks, in the August number, for a few explanatory observations on an article which appeared in the number for May, on the Unity of the Human Species. I hardly know what explanation the article requires, but I am very willing to try to oblige that correspondent. I observed that the variations in the human family are not greater than those which are apparent among inferior animals, which confessedly belong to the same species. In addition to my former illustration of this point, I would

remark, that in the same country we see horses of various colours—black, brown, grey, cream-coloured, &c. Now it appears to me more rational to suppose that this diversity of colour has proceeded from original properties, introduced into the nature of the horse, and acted upon by outward circumstances, than that the Creator gave existence to several pairs of these animals. Divine proceedings are characterized by simplicity in the means, and opulence in the end—by smallness of commencement, and grandeur in the result—and by a rich and endless variety of effects from apparently the same cause, or conjunction of causes. One seed, for instance, will produce a root, a stem, branches, leaves, and fruit of various hues and colours. Is there any thing contrary to analogy in the supposition of the first parents of mankind having given existence to offspring of various colours? I confess it accords more with my notions of the operation of infinite wisdom to regard the creation of Adam and Eve as the opening up of a fountain of existence, the streams of which were destined to cover and replenish the earth, than to think of this end being attained by the creation of a vast number of original pairs. If the principle of the unity of the human species be abandoned, what number of first parents are we to assume? In every variety, both of men and animals, mentioned by natural historians, there are so many gradations, that if we are determined to trace every diversity of form and colour to a distinct original stock, the number of primeval progenitors must be overwhelmingly great. The absurdity of this mode of accounting for the varieties under consideration is, moreover, apparent, when we reflect that actual experiment will prove the effect of external condition in changing the colour of the offspring of animals. If a pair of common brown mice are kept constantly in a dark cellar, or any where wholly excluded from the light, their litter will be produced with white hair and red eyes. Many other similar facts might be mentioned: and if changes may thus be produced, by outward causes, in the colour of inferior animals, why may not similar changes be produced in the human family by the long continued effect of climate, modes of living, and degrees of cultivation? I did not advert to the analagous variety in inferior animals as furnishing an argument which is conclusive by itself, but only as one which would have weight with those who, like myself, consider it irrational to contend for several distinct original stocks in order to account for a few diversities of form or colour among animals, whose tastes, habits, and repugnancies are identical, and whom we have always been accustomed to regard as belonging to one and the same species.

My object, in the argument which is built on the non-communication of contagious diseases to animals of a different species, was to parry the objections of infidelity. I consider that we have abundance of evidence, external and internal, in favour of the truth and inspiration of the Scriptures, which represent all men as the posterity of Adam; and that we have done quite enough to silence the clamours of infidelity when we have shown that the evidence of physiological facts is not *against* the declarations of the Bible. Admitting, therefore, that what I have advanced does not prove that "two men, created at the same moment of time, in different parts of the earth, might not possess the

power of communicating contagions to each other," it was not necessary to my design that it should conduce to that conclusion. Can my inquiring friend bring independent, historical evidence, to show that two men were created as he supposes? If not, why have recourse to imaginations of what might be to neutralize the evidence of Divine revelation?

I can hardly understand the third objection. My argument is, that as all the varieties of the human family show a tendency to approximate to a common standard, there is reason to believe that they have descended from one common parent. My friend asks, "Why might it not be casually so if there was a plurality of species?" The answer is obvious: the theory of several distinct species points to no reason in the nature or history of man which will account for that approximation. If all men are the descendants of the first Adam, I can easily imagine that there may be latent tendencies in their nature to approach to his peculiar configuration and complexion; and I indulge the hope, that when all men shall hereafter be united to the second Adam by faith, and when his word shall have developed its entire energy upon their habits, manners, social intercourse, and modes of living, the external marks of variety shall be much fewer, less apparent, and less repulsive than they now are.

As to the objections raised against my intimation that possibly the cavils of infidelity would be proved to have no foundation if we knew the original colour of the first human pair, it is easy to reply to each of them. They might or might not be of exactly the same complexion. If Adam was of a darker hue than Eve, this difference might account for a considerable variety of complexion in their children; but if they were both of the same colour as my friend insists, then the cause of the present variety of colour must be sought for in the long-continued effect of climate, cultivation, &c. But why should any one be angry at me for intimating that possibly there might be a little original difference of complexion between our first parents, and that the effect of this in their posterity has been increased by other causes? I have never said that there actually was a difference; but I am clearly of opinion that they who, following Lord Humes, reject the bible on account of the varieties in the human species, ought to be able to prove not only that the scriptures are not true, but that the varieties alluded to cannot possibly be accounted for in the way now suggested. On them the burden of proof lies. The enquirer intimates that Adam and Eve would not have been mutually attached, had there been a difference in their complexion. Ah! it would have been well for the cause of human virtue if darkness of colour had always prevented attachments, even in countries, where not one only, but multitudes of a fair complexion might be found.

The last objection is one of taste I suppose. In Gen. i. 28, it is said, "And God blessed them, and God said unto them, be fruitful and multiply." I have said that the population of the globe is the multiplication of one man and one woman. But it is thought that I have overlooked the strictness of my terms. I cannot perceive what objection can be taken against my language which will not apply to the passage just quoted, or to Gen. vi. 1. If the objector means that the

present race of men are not wholly the descendants of Adam and Eve, and that they have not derived from them a corrupt and mortal nature he has an opinion entirely different from mine.

I have thus noticed the above objections, and endeavoured to explain my views. But as I fear that the discussion, if it stop here may do more harm than good, I will add two or three observations. I have always suspected that the wide-spread abominations of slavery, are partly sustained by a secret suspicion that the negroes are not human creatures, and that therefore they may with impunity be subjected to the treatment they receive. This idea is often advanced in America. As a philanthropist I object to the premises and the conclusion.—For,

1. All the corporeal peculiarities which distinguish man from inferior animals are possessed by them. The erect posture, the biped progression, the peculiar position of the heart, the strength and structure of the lower limbs, the size of the heel, and the form of the foot, with very many other particulars, might be mentioned, as distinguishing them from the brute creation, not less than Europeans.

2. It was observed by the late John Hunter, the greatest physiologist of his country, that the offspring of animals which are not of the same species are uniformly unprolific. If this observation, on which we cannot enlarge, be well founded, it must settle the question. It is in the highest degree reasonable to conclude, that Providence has made arrangements to preserve the several species of creatures distinct; for otherwise, there may not be one pure, unmixed species on earth. Revelation also sanctions this dictate of reason. Gen. i. 20—28.

3. Negroes not only possess the noble and distinguishing faculty of speech, but it is a well-known fact, that in America, many of them have risen to eminence as public speakers. The light of their genius darting through the thick clouds thrown around them by popular odium, and unjust usages, has extorted from the public mind a degree of admiration. Others have been known to earn so much by their musical skill as to purchase their freedom with large sums.

4. They have often given signal proof of intellectual power. The works of Ignatius Sancho, and Gustavus Vasa, are well known. Boerhave and De Haen have spoken highly of their medical skill; and Blumenbach observes, that large provinces of Europe might be named, in which it would be difficult to find such good writers, poets, and philosophers, as he had found among negroes. Our Missionaries all concur in attesting their ability in trade.

5. But the highest, the noblest proof of their manhood is their capacity for true religion, the bond which connects man with the Deity, and is the basis of every moral and social improvement. The most exalted distinction by which man is separated from inferior animals is his ability to know God, commune with him, and aspire after his immortality. Indications of something like reason may often be detected in the more sagacious of beasts; but in none of them can the least trace of piety, or of a disposition to render voluntary homage to the Supreme mind be discerned. Man only was created in the image of God; he alone of earth's inhabitants is able to form the abstract conception of an Infinite Spirit; and he only is capable of feeling his favour, or aspiring after an eternal union with Him. There is a spirit in man, and the

inspiration of the Almighty giveth him understanding. Now not only is it certain that negroes are capable of religion; but it is abundantly evident that some of the brightest and most beautiful specimens of christianity that the world has ever seen, have been presented by them in the West Indies during the last half century.

I shall now dismiss the subject. My only object has been to defend the oppressed, and plead for revealed truth. The person who styles himself "A Reader," asks whether there are at present any people in existence answering the description of the first class. In two works on Natural History, now before me, I find references to them as existing among the inhabitants of Java, Ceylon, Darien, and Guinea.

W.

## INGENUITY AND COURAGE OF THE WALDENSES.

IN Jone's history of the Waldenses, we have the following interesting account of the manner in which these faithful followers of Christ endeavoured to propagate their sentiments at a time when the use of the Bible was not allowed by the Pope to the Laity, and when dissentients from the Catholic Church were exposed to every species of cruel persecution. It is not necessary that in our country the same plans should be adopted; but it is necessary that some characters should be raised up whose ingenuity, courage, and constancy shall sustain them in some direct assault on the established habits of intemperance and Sabbath-profanation which every where abound. In some parts of Ireland a similar plan might, perhaps, be successfully adopted. One of their teachers, carrying with him a box of trinkets, or some articles of dress, would, on introducing himself into a genteel family, say,—

"Sir, will you please to buy my rings, or seals, or trinkets? Madam, will you look at any handkerchiefs, or pieces of needlework for veils? I can afford them cheap." If, after a purchase, the company ask, "Have you any thing more?" the salesman would reply, "O yes, I have commodities far more valuable than these, and I will make you a present of them if you will protect me from the clergy." Security being promised, on he would go,—"The inestimable jewel I spoke of is the word of God, by which he communicates his mind to men, and which inflames their hearts with love to him. 'In the sixth month the angel Gabriel was sent from God into a city of Galilee, named Nazareth;' " and so he would proceed to repeat the remaining part of the first chapter of Luke; or, he would begin with the thirteenth chapter of John, and repeat the last discourse of Jesus to his disciples. If the company should seem pleased, he would proceed to repeat the twenty-third of Matthew: "The Scribes and Pharisees sit in Moses' seat. Woe unto you, for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, for ye devour widows' houses." "And pray," should one of the company ask, "against whom are these woes pronounced, think you?" he would reply, "Against the clergy and the monks. The doctors of the Roman Church are pompous, both in their habits and their manners; they love the uppermost rooms, and the chief seats in the synagogues, and to be called Rabbi, Rabbi. For our



parts, we desire no such Rabbies. They are incontinent; we live each in chastity with his own wife. They are the rich and avaricious, of whom the Lord says, 'Woe unto you, ye rich, for ye have received your consolation;' but we, having food and raiment, are therewith content. They are voluptuous, and devour widows' houses; we only eat to be refreshed and supported. They fight and encourage wars, and command the poor to be killed and burnt, in defiance of the saying, 'He that taketh the sword shall perish by the sword.' For our parts, they persecute us for righteousness' sake. They do nothing but eat the bread of idleness; we work with our own hands. They monopolize the giving of instruction, and 'woe be to them that take away the key of knowledge;' but among us women teach as well as men, and one disciple, as soon as he is informed himself, teaches another. Among them you can hardly find a doctor who can repeat three chapters of the New Testament by heart; but of us there is scarcely a man or woman who doth not retain the whole. And because we are sincere believers in Christ, and all teach and enforce a holy life and conversation, these Scribes and Pharisees persecute us to death, as their predecessors did Jesus Christ."

While making the above extract, the writer could not but reflect, that as dissenting missionaries to Ireland are united by the common bond of protestantism with a political faction, they have not equal opportunities with those of the Waldenses for conciliating from papists a favourable regard either to themselves or their doctrine. In the sister country, it is the papist who is oppressed, despised, and insulted; and it is the protestant clergyman who enjoys rich benefices without the obligation of labour or service. The complaint of those who attempt to promote the principles of the reformation in Ireland is, that they cannot persuade the Catholics either to come and listen to their discourses, or read their writings. It is of no use, say they, that we study the controversy between popery and protestantism, and furnish our memories with historical details to illustrate the evil-working of popish principles, for we cannot get either auditors or readers. Nor is it to be wondered at. If the writer were a papist, he could not but feel indignant at a faction, which not only glories in enjoying the ecclesiastical property of the Catholic Church, but unblushingly avows its intention of excluding the members of that communion from an equal participation of civil rights. Popery is doubtless a great curse to Ireland. Its deteriorating influence on the morals of the people is every where apparent; but how is it to be removed so long as the only antagonist principle is associated in the mind of the papist with the spirit of persecution? The reader has probably heard of the answer which the Americans gave to the Spaniards when the latter tried to persuade them to embrace Christianity by holding out to them the promise of an entrance into heaven. "Will the Spaniards be there?" asked the Americans. "Yes," was the reply. "Ah! then we had rather not go," rejoined the persecuted auditors.

### THE FEAR OF DEATH OVERCOME.

THERE is no safety in death, but through him who hath the keys of death and the invisible world; "who openeth and no man shutteth,"

and shutteth and no man openeth." But how shall we know that we are in Christ, and so be able to die with tranquillity? Let us enquire. Do we perceive that we are lost without Him? Are we struck with his glory, and the riches of his grace? Are we willing to receive Him according to his own proposals? Can we say from the heart, "Lord, what wilt thou have me to do? I will follow thee whithersoever thou goest; here I am, do with me as seemeth good in thy sight." Is it our unfeigned desire and endeavour to walk as He walked? Then let us dismiss the fear of death, "for there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit."

If we would meet death without terror, it is of importance frequently to commit ourselves and all our concerns into the hands of Jesus, our Almighty Saviour. The Apostle Paul endeavoured in this way to prepare his mind for the great change. "I know," said he, "whom I have believed, and I am persuaded he is able to keep that which I have committed to him against that day." Stephen also, when he was dying committed his soul into the hands of Jesus. When faith is thus directed to Jesus, the assurance of Divine love is more sweet and consolatory. It is no surprising thing that persons whose hearts have been most sincerely devoted to their great Master, should feel doubts and fears arising up in their minds, when they see the hour coming on at which a change of worlds is to be made; and these solitudes, so far from being a proof the absence of real piety, are often an evidence of it. They who have the fullest and most powerful convictions of the extent and sanctity of the Divine law, will be the most sensible how far the most eminent of his servants come short of it; they who have been most conversant with their own hearts, will have the quickest and most poignant sensibility of their deficiencies; and they who have the highest conceptions of the value of eternal life, may sometimes be most ready to question whether they shall be found meet to rise to such an exalted state of glory. But when these humiliating sentiments possess the heart, our only resource is to fall into the hands of Him who has said "I give unto my sheep eternal life, and they shall never perish, neither shall any one pluck them out of my hands."

If we would die happy let us be loosening our affections from the world. Many of the fears of death arise from excessive worldly attachments. A reluctance to leave the means of present enjoyment causes us to view death as a terrible enemy. Mr. Patrick Adair, visiting Mr. Durham, of Glasgow, in his last sickness, which was long and lingering, said to him, "Sir, I hope you have so set all in order that you have nothing else to do but to die." "I bless God," (said Mr. D.) "that I have not had even that to do neither, these many years." Such is the comfort of dying daily, when we come to die indeed.

If we would overcome the fear of death it behoves us to form just views of that event. "Christians, let me tell you," says Flavel, "death is so far from being a *bar*, that it is a *bridge* in your way to glory, and you are never likely to come thither but by passing over it. I desire to be dissolved, (saith Paul,) and to be with Christ, which is far better. To be with death is sad, but to be with Christ is sweet; to endure the pains of death is doleful, but to see the face of Christ is joyful; to part with your pleasant habitations is irksome, but to be

lodged in the heavenly mansions is most delightful; a parting hour with dear relations is cutting, but a meeting hour with Jesus is transporting; to be rid of your own bodies is not pleasing, but to be rid of sin, and that for ever, what can be more pleasing to a gracious soul."

To repress the fear of death let us reflect that dissolution is not always a painful event. People often die without a struggle or a groan; and Christians on their dying bed, are frequently so cheered and supported by the power of faith, and an assurance of the Saviour's love, that the thought of recovery is rather distressing to them. The great change is indeed sometimes attended with severe pain. But if we are sincere christians it is our consolation to know that all the circumstances of it will be ordered by infinite wisdom; and that whether we die at home or abroad, among friends or foes, on the sea or on land, "God will be the strength of our heart, and our portion for ever."

Dr. Bennett, the author of the Christian Oratory, set an example of happy dying as well as holy living. When the cruel distemper first seized him, (a fever,) it was with so much violence as to leave little room to hope for his recovery, and he professed with an air of great composure, that he was in hopes of having got his discharge. "Death," said he, "is no more to me than it is for a weary traveller, after a hard days journey, to undress and go to bed. Some considerations I confess might plead for my stay in the world awhile, but they cannot prevail with me to desire to live." At another time he declared he had not one uneasy thought about himself, "Death is no awful thing to me," said he, "but will be a happy removal to the church above, where I have long been desirous to be." He told his own son-in-law, who attended him as a physician, and desired leave to call in other assistance, that he was willing he should use what means he thought necessary, but then added, "Doctor, I shall pray against you." Many other such expressions he uttered. He died September 1st, 1726. W.

## ESSENTIAL CHARACTERISTIC OF THE CHRISTIAN.

*(An extract from Wilberforce.)*

THE essential characteristic of true christians is, that relying on the promises to repenting sinners of acceptance through the Redeemer, they have renounced and abjured all other masters, and have cordially and unreservedly devoted themselves to God. They are become the sworn enemies of sin; they will henceforth hold no parley with it, they will allow it in no shape, they will admit it in no composition; the war which they have denounced against it is cordial, universal, irreconcilable.

But this is not all. It is now their determined purpose to yield themselves without reserve to the reasonable service of their rightful sovereign. "They are not their own;" their bodily and mental faculties, their natural and acquired endowments, their substance, their authority, their time, their influence; all these, they consider as belonging to them, not for their own gratification, but as so many instruments to be consecrated to the honour of God, and employed in his service. This is the master principle to which every other must be

subordinate. Whatever may have hitherto been their ruling passion ; whatever hitherto their leading pursuit ; whether sensual or intellectual, of science, of taste, of fancy, or of feeling, it must now possess but a secondary place ; or rather, (to speak more correctly,) it must exist only at the pleasure of its true and legitimate superior, and be put altogether under its direction and controul.

Thus it is the prerogative of christianity "to bring into captivity *every thought* to the obedience of Christ." They who really feel its power are resolved "to live no longer to themselves, but to him that died for them." They know indeed their own infirmities ; they know that the way on which they have entered is strait and difficult ; but they know too the encouraging assurance, "that they who wait on the Lord shall renew their strength ;" and relying on this animating declaration, they deliberately purpose that, so far as they may be able, the grand governing maxim of their future lives shall be "to do all to the glory of God."

Behold here the seminal principle, which contains within it, as in an embryo state, the rudiments of all true virtue ; which, striking deep its roots, though feeble perhaps and lowly in its beginnings, yet silently progressive, and almost insensibly maturing, will shortly, even in the bleak and churlish temperature of this world, lift up its head and spread abroad its branches, bearing abundant fruits ; precious fruits of refreshment and consolation, of which the boasted products of philosophy are but sickly imitations, void of fragrance and of flavour. But it shall at length be transplanted into its native region, and enjoy a more congenial climate, and a kindlier soil ; and bursting forth into full luxuriance, with unfading beauty and unexhausted odours, shall flourish for ever in the paradise of God.

But while the servants of Christ continue in this life, glorious as is the issue of their labours, they receive but too many humiliating memorials of their remaining imperfections, and they daily find reason to confess, that they cannot do the things that they would. Their determination, however, is still unshaken, and it is the fixed desire of their hearts to improve in *all holiness* ; and this, let it be observed, on many accounts. Various passions concur to push them forward ; they are urged on by the dread of failure, in this arduous but necessary work ; they trust not where their all is at stake to lively emotions, or to internal impressions, however warm ; the example of Christ is their guide, the word of God is their rule ; and there they read that "without holiness no man shall see the Lord." It is the description of real christians, that "they are gradually changed into the image of their Divine Master," and they dare not allow themselves to believe that their title is sure, except so far as they can discern in themselves the growing traces of this blessed resemblance.

### THE ABSURDITY OF TRANSUBSTANTIATION.

As there is a general outcry on the increase of popery, we have thought it advisable to insert an exposure of its leading doctrine. We would previously observe, that the controversy might fairly be settled on philological principles,

by an appeal to such passages as Gen. xli. 26, 27, Ezek. xxxvii. 11, Matt. xiii. 37, John xv. 1; where the verb *to be* is used in the sense of *to signify*. Also in Gen. xvii. 10, and Exod. xii. 11, the same verb is used in this in reference to positive institutions. Now if it would be absurd to take it in a literal sense in Matt. xxvi. 26—29, we are bound by common sense, and all just principles of criticism, to affix to it the import it bears in the above passages. That it would be absurd is obvious for the following reasons,—

1. Because our Lord's language is explained by himself in a spiritual sense. In the parrallel passage of Luke the predicate is the term testament, "This cup is the New Testament in my blood, &c." The protestant has as much right to say "the cup is a Testament," as the romanist has to say, "the cup is blood;" but it is obviously the duty of both to say, the cup, or rather the wine, represents the blood by which the New Testament or covenant was sealed; that covenant which secures pardon to the believer through the atonement.

2. Because our Lord called the contents of the cup "the fruit of the vine," even after it had received what the papists call consecration.

3. Because the apostle Paul calls the bread of the supper by the term, and teaches that the whole service is commemorative, 1 Cor. xi. 26.

4. Because to take the word *is* in a literal sense, would destroy the evidence of the senses, on which alone the argument from miracles, and consequently the evidence of revelation rests.

5. Because our Lord could not hold his body, and eat his body, and give it to his disciples, while it remained whole and unbroken in their presence.

6. Because our Lord's body was not to see corruption; which it does, if the view of the romanist be true.

7. Because the Scripture says, "Him the heavens must receive until the times of the restitution of all things;" which cannot be true, if his body be eaten by tens of thousands every week.

8. Because it is downright absurdity to talk of eating a soul; or of bringing any divine quality into contact with the human teeth. Yet the romanist affirms, that the soul of Christ and his divinity are participated with the bread and wine when they have been consecrated.

Transubstantiation may well be called the vilest and most ridiculous of absurdities. It is a very great demand on one's credulity, to require one to admit, that sane and good men have ever believed it.

## CORRESPONDENCE,

### THE PRICE OF THE REPOSITORY.

*To the Editor of the General Baptist Repository.*

My dear sir,—I write now for the purpose of returning thanks, in common with the rest of your numerous readers, for the information you were pleased to give us last month in regard to some changes about to take place in the management of the Repository. Among various alterations which are stated in the notice which I have referred to, one relates to the price of the periodical. It is contemplated to reduce it from sixpence to fourpence. Now I will not go so far as to say, that this regulation is altogether an unwise one, and will conduce rather to the humiliation and decline of that spirit in the connexion

which holds it together as such, I mean a spirit of liberality and energy in supporting our common institutions, than to the prosperity of the connexion; but I am anxious to ascertain what is the principal cause which has occasioned a call for the reduction. I am anxious to ascertain in what quarters, and upon what grounds, this demand is made. I admit that there may exist in some cases justifiable, and even potential reasons for making such a demand, but I should like to be satisfied that these are the reasons and occasions upon which it is urged. I am not unaware that on some parties temporal poverty may press so severely where we most deplore its ravages, because those ravages are at work upon individuals who, did they possess them, would make the best possible use

of more ample pecuniary resources; I know, also, that some, not attached enough to the connexion for its own sake, would fling aside our own journal to indulge a preference for periodicals possessing in a higher degree fascinations merely literary. To relieve the former of these cases no one can possibly feel any objection; and to meet the greater difficulty of the latter, we have to hope that time and labour, which conquer every thing else, will conquer the deficiencies of the General Baptist Repository, and at length bring it to a degree of improvement which shall satisfy the expectations, and gain the firm and constant support of those who are, at present, but fastidious and uncertain friends. But I fear that such grounds as these are not the only ones upon which a demand for a reduction in the price of your journal has been raised. I believe that there is another class of non-contentents, and that this class is the most numerous, and the loudest in their outcry against the present price of the periodical, *whose dissatisfaction arises merely from unwillingness, not from inability or want of competency, consistently with their circumstances, to pay the sixpence that is now asked for your monthly number.* Is it the poorer or the richer members of our Churches and congregations who have given up the Repository? Has the class of individual poor, or individual rich subscribers, diminished most? Other experience may be different, but I, for one, have long circulated the journal, and I must bear my testimony to the fact that it is the latter—that is, the rich, the competent, those who are well able to pay the present price, who have seemed most earnest in their desire for the proposed reduction, and who have, individually speaking, decreased most in number. Mind, I say individually speaking, not collectively. This may surprise you, Sir, and perhaps some of your readers; but I can explain myself. There is a novel mode by which the cost of your publication (and consequently the profits which ought to be devoted to the interests of the connexion) is diminished to each individual reader, and yet the privilege of a perusal preserved, practised—I can speak to it to a considerable extent among your nominal supporters. Instead of each one honestly and honourably buying himself a monthly number, and paying the fair and professed price to the connexion for it, one, two, or three families unite, and take

one number amongst them. Thus for threepence, or even twopence, they get possession every month of a book which the proprietors cannot afford to furnish under sixpence. Now I ask, Sir, is this right? Is it not a duty to support the public institutions of the connexion, and ought not the purchase of your journal to be considered as one clear and *bona fide* means of supporting them? Your readers, I hope, are aware that its profits are expended in advancement of the interests of the religious body under whose auspices it is published; and ought they not to reflect, that by such procedures as these the body is, and must be, essentially and unavoidably deprived of those profits? They could not in common honesty wish to serve their tradesmen and fellow-townsmen so. I hope, Sir, that upon reflection, they will feel unwilling any longer, even by a contrivance clever, neat, and respectable as this, to take such an unfair advantage of the body of Christians with whom they are united in religious fellowship. I cannot think that any one duly sensible of the nature and sacredness of such a connexion, can allow themselves, after serious consideration, to be parties to a system of economy (if it may so be called) of so doubtful, not to say, decidedly objectionable a character.

Again, I would not close this friendly epistle, for I can assure you, dear Sir, in a spirit of perfect frankness and confidence, that it is a *most* friendly one; being dictated by a desire for the good both of yourself, your work, your readers, and the connexion at large—I say, I would not close this epistle of fraternal admonition, without for one moment adverting to another point of light in which I conceive this subject ought to be viewed. I mean a comparative view of what is done by our own and other connexions in the support of a literary medium, as the accredited organ of the body. I am sorry that it is out of my power to present to your readers a list of the publications of other societies of professing Christians, and of the prices of those publications, so as to set before them the exertions which other bodies of professing Christians are making, compared with their own. Perhaps some of your correspondents, or more probably you, Mr. Editor, will furnish us with a scale which would shew the number and prices of religious periodicals at present supported by the various sects of this country. Such a document would of

itself be interesting and important, and accompanied by such observations as you might think well to bestow upon the subject, would be additionally valuable; but at the present moment I consider that it is urgently needed. I believe that such a document would show that our connexion is among the lowest, if not the very lowest, in its support of literature, for besides the generally higher price of other periodicals, their editors, in most cases, receive fair remunerating salaries; and, if so, I conceive the subject assumes a serious aspect. It cannot be doubted by any one at all observant of the course of events, and the spirit of the age in which we live, that literature is one of the most favourite and successful modes of communication, and most powerful instrument in the support of public institutions now in general use; moreover, that its influence daily increases. Then, if it be found that our denomination is backward in support of this popular engine of opinion and influence, compared with others, it appears to me to be time to take an alarm. Why is it so? Are we so much more active and laborious in some other departments than our brethren, that this difference of vigour in support of our journal is sufficiently accounted for by saying, that our energy is expended in another direction? I do not see that others are behind us in these other fields of enterprise. I do not see that we have done any thing so excellent elsewhere as to compensate for deficiency here. Then why, I ask again, is it so? "The want of taste in the members of the connexion, who, of course, form the readers of the Repository." Fix upon such an excuse! If such exists, it deserves to be inquired, how much of the taste we now want would have been supplied had we supported more liberally the principal means of creating and exciting it—the press! If such exists, it is indeed a bad omen. But what is the remedy for the evil? Is it hopeless? No. Rome was not built in a day; and the enlightenment of the mind is the work of time, patience, and labour. Our subscribers should be more liberal—our contributors should write better—our Sunday-school teachers should work harder—our ministers (a thousand pardons) should aspire to a higher moral and intellectual standing than they at present enjoy—the whole connexion should be more united in its internal spirit, more on the alert for its aggran-

dizement, more active for the present, more ambitious for the future.

But how is such a determination to be carried into effect before the world? How does such a resolve harmonize with the proposed measure of reducing the price of our only Magazine? Of retiring even from the inferior station which we now hold among others? Yes: while other bodies are supporting their *Magazines*, which return from their round prices a welcome and considerable profit to the denomination to which they belong, we are to withdraw our *only* journal even from the pitiful station it now holds in the lowest ranks of its compeers, and to come lower still! Providence defend us! If such an idea as this be really consistent with any commonly-received standard of propriety, how we must hitherto have allowed our ambition to transcend our circumstances! The intellectual appetite of the body, like a boy growing out of his clothes, has exceeded our means; and we now, by this confession of our poverty, are going to exhibit ourselves to the world in patched knees, and worn-out elbows! O yes, Sir, if this is the style on which the affairs of the connexion are to be conducted, never let us in future presume above a penny paper. Let us take our rank among the unstamped, and never again show our faces in legitimate Society. But I know I have no right to joke on such an important subject. All that I mean, Mr. Editor, and I hope I shall succeed in expressing myself without offence to any one, is that such a spirit of pinching parsimony must be ruinous to any and every generous and enterprising effort to raise and extend the name, and character, and existence of the connexion. It is my conviction, that if such notions as those which lead to the practice of procuring the Repository for two-pence per month, instead of six-pence, are to be cherished and promulgated—for they cannot be the one without the other—in the connexion, we may be on the look-out for the down-fall and funeral, not only of the General Baptist Repository, but the General Baptist every thing else.

But I do not expect this. I could almost say, I have no fear of this; I wish to attribute the occurrence of such peccadilloes in the conduct of our really respectable friends rather to a temporary and unaccountable forgetfulness, than to real coldness, as to the interests

of the General Baptist Connexion. "Arouse thee," I would say to the slumbering spirit of a body, which, though small in numbers and in wealth, has proved itself, by many events which belong to its history, and which might be distinctly pointed out, not wanting in the elements of power and of success, nor behind most in integrity and soundness of principle, in energy of purpose, and in zeal for God and mankind. Arouse, to every facility of present circumstances, to every recollection of duty, to every stimulus of example. Think of the names of Taylor, Deacon, Donisthorpe, Whittaker, Grimley, and a host besides, of, to us, primitive heroes in the sacred cause, to whose exertions we owe so many of the privileges, and so much of that still too contracted share of importance and notoriety which, as a connexion, we at present enjoy. Think of their names,—and think of their example too! Remember their patience, their generosity, their prodigality of personal labour and sacrifice for the general good; their sublime trust and confidence in God—their self-denial—their holy chivalry—their general, their elevated, their almost faultless consistency. The names of these fathers have often been cited in plea of the continuance of many an inconvenient and antiquated usage, many a by-gone form and ceremony; but let us for once, make a different use of them. If they wrought and spent themselves without remuneration, it is our duty, freely having received of, freely to give to their successors; if they walked dozens of miles from place to place on the holy day of rest to minister to the first scattered people of the body, it is our duty to spend dozens of sixpences, or even shillings, to spread the name and cause of that people in the world at the present day; if they went forth resolved to proclaim the glad tidings of salvation to every sinner they could find, and to proclaim it in spite of the suggestions of internal carnality, and in the face of ridicule, opposition, peril, and death, it is our duty to send by the mute, but million messengers of the press, to every class of sinners and sufferers with which the world abounds the same tidings of great joy—and this in spite of all rival forces and operations without, and all pecuniary reluctance and selfish depravity within.

So let us use their example, Sir. If we do so, I believe it will put a stop to the misdeemeanour of which I have complained among your subscribers. If I am wrong, and it is necessary to reduce the price of the journal, still let us act honourably, and buy out-and-out what we pretend to buy; and let us not, honest in our every-day dealings, bring the guilt of a pious fraud upon our consciences by juggling the connexion. Above all, let us avoid the entertainment of a spirit which will, if indulged, assuredly make such a trick as that I have described merely *one* of its manifestations; but which will go on developing itself in every part of our conduct, and leaving the impress of a cowardly avarice on every act of our lives; whose glory is in continual retreat—which finds food for its existence by the retrenchment of every more noble principle—whose tendency is to bring about death by famine, and oblivion by silent indolence; which ought, out of regard to the glory of God, and the good of mankind, to be "cast out and trodden underfoot,"—to be buried out of sight,—and to have for its epitaph, "I forgot and despised others—despise and forget me."

I am, Mr. Editor,  
Your most obedient servant,  
PETRONUS.

We have inserted the communication of our esteemed correspondent, and most respectfully beg leave to decline offering any additional observations. We have received several strong remonstrances against the proposed alteration in the size and price of the work, from quarters where it has uniformly met with the most liberal support; who remark, and this alteration is, to say the least of it, "a retrograde movement." The Association, however, has committed us to the reduction; and we would hope that in the New Series, with the new arrangements with which it is to be carried on, there will be an increased degree of interest, and a *much more extended circulation*. Much of this will, of course, depend on the communications of able articles, and frequent intelligence, from our ministers and friends who may engage to become contributors and agents. There has been, of late, such an increase of periodicals, that it will not be an easy task to furnish such a list as our correspondent wishes.—ED.



## ON STRICT COMMUNION.

To the Editor of the General Baptist Repository.

Dear Sir,—As no one has thought proper to notice the article on "Strict Communion," which appeared in your May number, perhaps you will allow me a little space for one or two remarks on the subject.

On reading the article in question, I was surprised to find that any one who had once professed himself an open communionist on Scriptural grounds, should ever become an advocate of the opposite principle. In this respect, I think, Mr. Burns stands pretty nearly alone. At all events, it more generally happens that converts to any sect lay more stress on their peculiar views at first than afterwards. Comparatively few strict communionists have ever been in favour of open communion; whereas, most of the latter class were previously found in the former. Be this as it may, Mr. Burns ought at least to have known his old principles better than to treat them so disrespectfully as he has done, I say disrespectfully, for instead of reasoning against them, as he professes to do, he really does nothing but abuse them.

Every thing which bears the semblance of argument in his communication, is comprised in the two following propositions: 1, "Baptism did originally precede communion," therefore, 2, "baptism should always precede communion." Take these propositions in a general sense, and perhaps there is no open communionist who would object to them; but strictly speaking, the first is not true, and if it were, the last is not a legitimate inference from it. It is not true that baptism did originally precede communion, for the communicants at the first supper, the apostles themselves, were not baptized; that is to say, they had not received Christian baptism. Whether they had been baptized by John or not, is another question, of no importance, I presume, in the present controversy. Without attaching any importance to this distinction, however, it may be safely admitted that, after the first formation of a Christian Church, baptism did originally precede communion. As baptists, we of course believe, moreover, that baptism *should always* precede communion; but when it is meant by this, that baptism should always be insisted on before communion, here we join issue.

Taking Mr. Burns's language then in

the sense in which he doubtless used it, there is manifestly something wanting to the completeness of his argument. There is another proposition suppressed, and taken for granted by Mr. Burns, which, nevertheless, requires a little attention; namely, this, "Whatever did originally precede communion, must always precede communion." This, I conceive, is what Mr. Burns is called upon to prove. Let him do this, and he may with reason triumph in his favourite conclusion. But can he prove it? Take it for granted, as he has done, and see what you may do with it. Baptism did originally precede, not only communion at the Lord's-table, but every other kind of fellowship implying any thing like a recognition of Christian alliance or brotherhood. It preceded admission to private membership, to the office of deacon, and especially to that of bishop or pastor. It preceded all union of effort in the promotion of the truth, and every species of intercourse between individuals betokening mutual esteem as brethren in Christ. If Mr. Burns's argument be good, therefore, the strict communionist must refuse to associate with any body of (so called) christians, except baptists. He must decline to unite with them in any act of worship, and to sanction by his presence or otherwise, any but a baptist ministry. Least of all, should a truly christian and orthodox minister take a prominent part in any religious service with a pædo-baptist, pray for his success, or invite him to his pulpit. All such acts as these, I contend, must in the primitive church have been preceded by baptism, and therefore, on Mr. B.'s principle, ought to be so now.

If this argument were advanced apart from the question of the Lord's-supper, Mr. B. would very naturally reply, "Oh, but in the first age of christianity to have refused to be baptized, would have been manifestly refusing obedience to Christ. There was then no dispute on the point; and if there had been, there were the inspired apostles, whose explanation of the truth was authoritative and final. Any one, therefore, refusing to be baptized, could not be accounted a Christian at all. But it is impossible for me to come to the same conclusion in reference to my pædo-baptist friends now. Their holiness of heart, and purity of life, and zeal for God, and wisdom in winning souls, it would be inexcusable churlishness and vanity to estimate lower than our own; I cannot therefore refrain from

acknowledging them as brethren, and wishing them "God speed." But why stop here! Why can every other act of christian recognition be performed, but uniting to commemorate that love which is the common bond of union after all! Monstrous inconsistency!

It is clear, then, that Mr. Burns's argument does not prove baptism to be a scriptural term of communion. If it is so, it must be for some other reason which he has not advanced, arising from some specific and peculiar connexion between baptism and the Lord's-supper, which does not exist between it and the other modes of christian intercourse referred to above. If there be such an appointed connexion, let it be mentioned. That *might* be a reason, doubtless, for the exclusive system. The one already adduced is no reason at all.

I abstain at present from alluding to the practical bearings of this controversy on the conduct of our Churches, in order to leave the question at issue as unembarrassed as possible. Whatever is right, cannot be inexpedient or detrimental to the progress of truth. Whether the principles of strict or open communion shall be shown to be in accordance with the revealed mind of God, I doubt not that a correspondent practice in his people will be the most conducive to his glory. In the mean time, I remain,

Dear Sir,

Your's respectfully,

Hinckley, Aug. 13, 1838. J. LIGGINS.

#### STATE OF PORTSEA CHURCH.

Dear Sir,—Will you allow us to state, through the medium of your Repository, that the reason of our annual epistle not reaching the Association, (as it would appear from the Minutes that it was not received) did not arise from the slightest neglect on our own part. Situated as we are, at a very remote part of the connexion, and deprived, in a great measure, of every immediate opportunity of friendly intercourse with our sister Churches, we have always anticipated with pleasure, and embraced with thankfulness, *this one opportunity* of reminding ourselves and our fellow-members by what name we are called, and to what body we belong. To us, indeed, if we may be permitted to say so, without being thought to assume too much, it appears a matter of deep regret that there should be so much

inattention, and apparent indifference, in reference to this important point, and that in a body so comparatively small as our own there should be at least thirty Churches wholly unrepresented at the Annual Association, besides the inaccuracy which must thus be introduced into our statistical returns. However this may be, our own letter was regularly and carefully drawn up, and committed to the hands of one of our esteemed ministers, who at that time was on a visit to this part of the country, and he promised either to present or to forward it in time. How, after all, it could miscarry, we are not aware; that it has happened so we regret, for other reasons than those already incidentally referred to. The last year has been one of some importance in our history as a Church: our additions by baptism have been very encouraging. The congregations on an average have been larger than we could comfortably accommodate, and we have at length begun to entertain serious thoughts of rebuilding and enlarging our place of worship. We may also be permitted to state that, during the past year, we have adopted, under certain limitations and restrictions, what is usually denominated "*Open Communion*." We state this as a simple fact, without intending to offer any observations upon the propriety or expediency of a practice which in some quarters is warmly disputed. If, Sir, you will be kind enough to insert this communication in an early number of the Repository, you will greatly oblige,

Yours,

JOHN BARTON.

Portsea, Sep. 3rd, 1838.

#### ROCESTER.

The friends at this place have, for a considerable time, felt the inconvenience of assembling for worship in a small school-room, which only furnished accommodation for a very limited number of hearers, and also prevented the establishment of a Sunday school, which would have been instituted, but that there was no possibility of finding room for the children to attend public worship without preventing the attendance of older hearers.

Thus circumstanced, after much deliberation the friends came to the conclusion to build a chapel. They have

accordingly erected a small, but comfortable chapel, which is twenty-seven feet by eighteen inside, without gallery, and which was opened last April.

On Friday, April 13th, the Rev. J. G. Pike preached two excellent sermons, characterized by his usual pathos, solemnity, and faithfulness. The day was fine, the congregations large, and the liberal sum of £16, 15s. was collected.

On the following Lord's day, the Rev. R. Ingham preached two eloquent and impressive sermons. The day was rather unfavourable, the congregations were not large, but the handsome sum of £16, 11s. 10½d. was collected, making the amount collected both days £33, 6s. 10½d., which must be considered a very liberal sum when it is remembered that we are but few, our place small, and are at a considerable distance from any other Baptists. The subscriptions of the friends and inhabitants in the neighbourhood, including two donations of £5 each from the late M. A. White, Esq., and B. Heywood Esq., of Manchester, amounted to £43, 10s.

The chapel is conveyed in trust for the use of the General Baptist Connexion.

We have now a neat and comfortable chapel; the sittings in the pews are all let (about sixty in number); the congregations since its opening have been encouraging; we have begun a Sunday-school, and have already about sixty children.

There is a debt remaining on our chapel of about £140; and as we are but few in number, and have exerted ourselves to the best of our ability, we appeal to the Churches of the General Baptist Denomination for assistance in liquidating our debt. Our minister cannot leave home to collect on account

of his engagements in his school; but any sum will be thankfully received by him, directed Rocester, near Ashbourne, Derbyshire; by the Rev. J. G. Pike, or Mr. R. Pegg, Ashbourne Road, Derby.

(Signed)

On behalf of the Church,

JOHN SUTCLIFFE, *Pastor.*

SAMUEL COPE, } *Members.*  
JOSEPH GAUNT, }

As our Church is of recent origin, and we are probably unknown, in a great measure, to the denomination, we take the liberty of adding Mr. Pike's recommendation:—

"I have a very intimate knowledge of this case; and from what I know of the disinterested labours of Mr. Sutcliffe, and of the very interesting and deserving nature of the case, earnestly recommend it to the attention of all who love the Lord Jesus. J. G. PIKE."

*Derby, April 13, 1838.*

CRITCH.

The friends belonging to the General Baptist Cause, Critch, desire, through the medium of the Repository, to return their sincere and grateful acknowledgements to those Churches who have so kindly rendered them assistance towards the new chapel which they are now commencing to erect; and as they feel themselves necessitated to make a further application to those of our sister Churches which have not been visited, it is humbly hoped that they will imitate their example, regarding the advice of the great apostle; "but to do good, and to communicate, forget not, for with such sacrifices God is well pleased."

*Critch, Sept. 12, 1838.* W. G.

## REVIEW.

JOSEPH AND BENJAMIN; *A series of Letters on the controversy between Jews and Christians, comprising the most important doctrines of the Christian Religion.* By J. S. C. F. FREY. 2 vols. 12mo., pp. 400 and 406.

The author of these volumes, is now in this country, as an agent for the American Society for the ameliorating the condition of the Jews; for the purpose of soliciting aid for the gratuitous circulation of them amongst the Jews, and for their translation into German.

He shall give his own account of himself, and of these letters.

"I was born" he says "in Germany, in the year 1771, of Jewish parents, and brought up in the strict observance of all the religious ceremonies of my forefathers. I was early educated for the office of Rabbi, which I sustained afterward, together with the office of reader in the synagogue, &c. for seven years. At the age of 25, being convinced that Jesus is the Messiah, I left my father's house and kindred, and publicly professed the Christian religion. In 1799 I devoted

myself to the work of a missionary, and commenced the preparatory study in the missionary seminary at Berlin, Prussia, and pursued it afterwards more fully in England. In 1805 I commenced my missionary labours in London, and continued the same until 1816, when I removed with my family to this country, where I became the pastor of a congregation in the city of New York. In 1823 I resigned my pastoral charge, and engaged as agent for the 'American Society for Meliorating the condition of the Jews,' until 1828. Since that period I have spent much of my time in traveling and preaching the glorious Gospel of the blessed God, through the greater part of the United States. Thus far the Lord has brought me on, and I can truly say goodness and mercy have followed me all the days of my life, for which I desire to bless his holy name.

"The substance of the following letters constituted my lectures to my Jewish brethren in London, and many of them I have preached in several cities in Great Britain, in the city of New York, and Charleston, S. C. &c., and to the praise of Him, 'from whence cometh every good gift,' I can say, upon good evidence, that they have met with general approbation, and frequently solicited for publication. For the last twenty years I have revised and enlarged these lectures repeatedly, and carefully compared them with the sacred Scriptures, with the writings of our ancient and modern Rabbins, and with the most approved works of Christian divines; and believe them to contain the truth as it is in Jesus Christ, my blessed Lord and Saviour.

"Now I am old and grey-headed, and cannot expect to have many more days to labour in the vineyard of my Lord, I have endeavoured to prepare them for the press to the best of my poor abilities, and now humbly submit them to the public, that after I shall be dead, and gone to rest with my fathers, Abraham, Isaac, and Jacob, in the kingdom of heaven, I may yet, by these letters, teach transgressors the way of salvation through the once crucified, and now exalted, Redeemer, and confirm believers in the all-important truth, that Jesus Christ is the true Messiah, the Son of the living God."

The work is in fact a body of divinity, embracing nearly the whole of the articles of the Christian faith, which are sustained by appeals to what "Moses in

the Law and the Prophets did write," and enriched by extracts from Rabbinical and Christian writers. Vol. I. is divided into four parts. Part I. is designed to show the necessity of a Mediator; Part II. that a Mediator has been appointed and revealed; Part III. that Messiah must have come; and Part IV. that Jesus of Nazareth is the promised Messiah. Vol. II. is devoted to the exaltation—dignity—second advent of the Messiah, and the general judgment.

While we have found much to approve in these volumes, and are bound to regard their circulation amongst the Jews as a very desirable thing, we should not omit to observe, that the writer belongs to the Calvinistic schools, though not apparently, very extravagantly so; and that he is an advocate for the doctrine of the personal reign of Christ at Jerusalem. With these deductions, we feel ourselves called upon to express our decided wish that these volumes may be extensively read. G.

JUDAH AND ISRAEL; or the Restoration and Conversion of the Jews and the Ten Tribes. By the Author of Joseph and Benjamin; to which is added an Essay on the Passover. 12mo. pp. 242.

In this work Mr. Frey gives an account of his own conversion, and of the origin and progress of Christian efforts to promote the conversion of the Jews, and the duty of the Christians to engage in this good work. It is very interesting. The work commences with a lengthened argument on the Restoration of the Jews to their own land, chiefly extracted from the work noticed above.

THE STAGE: ITS CHARACTER AND INFLUENCE. By JOHN STYLES, D. D. Fourth Edition. Sold by Ward and Co., Paternoster Row.

It is hardly necessary for us to enlarge on the many excellent qualities of this essay; for there is not, we believe, one member of our Churches, and but few in our congregations, who are in the habit of frequenting theatres. We may be thought to write under the influence of sectarian prejudice; but still we venture to record it as our opinion, that Baptists are preserved from many worldly conformities by the blessing of God on the instructions which accompany, and are illustrated by, the ordinance of believer's baptism. It is usual, when

this sacred ordinance is administered, to speak of dying unto the world—being baptized into Christ's death—rising to newness of life; and the ideas expressed by this kind of language are so beautifully illustrated by the burial of the candidate beneath the wave, and his rising out of it, that through grace a very salutary impression in favour of spirituality of character is produced; and as the ordinance is often administered, and its spiritual import as often stated, the effect is, as we believe, that there are in proportion fewer play-going professors of the Baptist denomination than of any other in the world. The writer never knew one; but if there be such an inconsistent character among us, he ought immediately to be made an object of Church discipline. He is either a hypocrite, or one whose deceived heart is turning him aside.

The evil tendency of the Stage is, in this essay, clearly demonstrated. The style is elegant and forcible; and the work abounds with discriminating observations on moral principle, and striking remarks on the nature of Christianity. As obvious sanction is given to the drama by the upper circles of society, the issuing of this edition is a seasonable service rendered to religion and morality. We see much in the book to admire, but nothing to censure. The gift of it to a youth who is in danger of being led away by the temptations of the theatre, would, we think, operate as a preventative of the evil.

MEMOIR OF MRS. LOUIZA A. LOWRIE,  
*Of the Northern India Mission; with  
Introductory Notices by the REV. E.  
P. SWIFT, the REV. W. H. PEARCE,  
and the REV. A. REED, D. D. Re-  
printed from the second American  
Edition. Sold by Ward and Co.*

This is a truly interesting memoir. The subject of it possessed a fine mind, and was endowed with much natural affection, and with fervent piety; but, like Harriet Newell, she was only just permitted to view the wretched heathen among whom she desired to labour before she was summoned into the presence of her Lord. Her letters, and the extracts from her diary, are characterized by strong sense, expansive philanthropy, and exalted devotion. Not the smallest attempt at eulogium has been made by the compiler; but still it produces a deep feeling of humiliation to remark how

ardently she sighed after holiness, how deep were her sympathies for souls, how entirely she lost sight of self in her devotion to that course in which she thought the glory of God would be most effectually promoted. The letter of Mr. Pearce casts useful light on the important subject of female education in India; it contains also the following beautiful reference to our dear and lamented friend Mrs. Stubbins:—

“When Mrs. P. and myself were leaving Bengal, in January 1837, we met a vessel from England sailing up the river Hoogly, on board of which were a missionary and his wife, (Mr. and Mrs. Stubbins) in the service of the General Baptist Missionary Society, whom we had long been expecting. We received from them, while standing on the deck, friendly recognitions, but from the distance could not converse with them. They reached Calcutta, we find by our letters, in safety the following day, and shortly afterwards proceeded on their way to Cuttack. Mrs. S., however, was soon taken seriously ill, and and within a month after her arrival in India was carried to the tomb! But did she regret that she had left the endearments of home, and, like Moses, only saw, rather than entered upon, that region which to her had been ‘the land of promise?’ Far from it. She repeatedly said, ‘When you write to my very dear friends in England, tell them I do not regret coming to India. If I could have foreseen all I have been called to endure, and could have known my end to be so near, I would not willingly have been detained. I feel it to be the will of God, and the path of duty, and I trust the Lord will glorify himself by it.’ She several times expressed a wish to sing that beautiful hymn,—

‘There’s not a cloud that doth arise  
To hide my Saviour from my eyes:  
I soon shall mount the upper skies.  
All is well! All is well!’

And died at last rejoicing in her Saviour.”

A CONCISE VIEW OF CHRISTIAN BAPTISM, by JOHN CRAFS.

This is an excellent tract, fifty thousand of which have been printed and published in a very short time. It includes nearly all that can be said in the short space of 24 pages. A cheap edition is printed in a tract of 12 pages, and is very suitable for distribution at public baptisms.

**THE FRUITS OF THE SPIRIT; being a Comprehensive View of the Principal Graces which adorn the Christian Character.** By JOHN THORNTON. Sold by the Religious Tract Society.

The title of this book gives us to perceive its practical character. Though the first chapter is on the general subject of divine influences, the ensuing ones

may be considered as good discourses on "love, joy, peace," &c. So many of Mr. T.'s writings have been before the public, that their merits are now generally known and appreciated.

#### LITERARY NOTICE.

**THE SUNDAY SCHOOL TEACHER'S DREAM.** Published by Ward and Co.

### INTELLIGENCE.

#### WARWICKSHIRE CONFERENCE

A preliminary meeting was held in the General Baptist Chapel, Union Place, Longford, on Tuesday, July 19th, for the purpose of resuscitating the Warwickshire Conference, which had been dead and buried about five years. The Rev. G. Cheate, of Birmingham, presided; and the following resolutions were unanimously adopted:—

1. That this meeting deems it highly desirable that a closer intercourse should be kept up between the ministers and Churches in this part of the connexion; and that no method of promoting this appears so eligible as periodical meetings.

2. That these meetings be held half-yearly, viz., on the first Tuesday in April, and the first Tuesday in October.

3. That the reports of the Churches be read, and the Conference business transacted in the afternoon; preaching morning and evening.

4. That Mr. Bannister be requested to act as Secretary.

5. That the next Conference be held at Coventry, on the first Tuesday in October. Brother Cheate, to preach in the morning, and brother Derry, in the evening.

The public services were as follow: On Monday morning, a prayer-meeting. In the afternoon, brother Dunkley delivered a short but appropriate discourse, from Psalm cxix. 49. In the evening, brother Bannister preached on the "connexion between eminent personal piety, and the diffusion of religion in the world," from Psalm lxvii. 1, 2. On Tuesday morning, brother Cheate, of Birmingham, preached on "spiritual declension," from Gal. iv. 15. And in the evening, brother Cosens, of Crudeley, delivered a charge to ministers, from 2 Cor. ii. 15, 16. It is to be hoped that these services, which were characterized by a deep tone of devotional feeling, will be productive of lasting good, and

that the resumed intercourse of the ministers and Churches will be attended with the divine blessing, and lead to a genuine and permanent revival of religion in this part of the connexion.

N. B. It was agreed, that after the reports from the Churches have been read, the remainder of the afternoon shall be spent in friendly discussion; and the following question was proposed for discussion at the ensuing Conference, "What are the probable causes of the indecision of so large a proportion of the children of pious parents?"

#### ORDINATIONS.

On Tuesday, August 21, 1838, Mr. D. Hewitt, late of Highbury College, was ordained to the pastoral office over the Independent Church assembling in Providence chapel, Rochdale, Lancashire. Mr. Deakin commenced the service by reading the Scriptures and prayer. Mr. R. Fletcher, of Manchester, delivered the introductory discourse, on the constitution and order of a Christian Church. The questions were proposed by Mr. Blackburn; the ordination prayer was offered by Mr. Jones, of Bolton; and an animating charge was delivered to the young minister, from 1 Kings, xx. 11, by Mr. Ely, of Leeds, the former pastor of the Church. Mr. Sutcliffe, of Ashton, delivered the sermon to the Church and congregation in the evening. The services were well attended, and very interesting.

On the following day, August 22, 1838, Mr. J. M. Obery, M. A., of Highbury College, and the University of Glasgow, was ordained as pastor of the Church meeting in Harrison road chapel, Halifax, Yorkshire. The interesting services of the day were introduced by Mr. J. Pridie, of Zion chapel. A short introductory discourse on the right of

Churches to choose their own ministers, and the nature of ordination, was delivered by Mr. J. Cockin, of Holinfirth. Mr. R. W. Hamilton, proposed the usual questions, and offered up the ordination prayer. A very solemn and affectionate charge was then delivered by R. Wardlaw, D. D., of Glasgow, from Heb. xiii. 17, "They watch for your souls." Mr. Hurdnall, of Huddersfield, concluded the service. In the evening, Mr. Bell, of Stainland, read the Scriptures and prayed, and Mr. Ely, of Leeds, addressed the congregation and Church in a powerful discourse, from Zech. xiv. 20, 21, and Mr. Cooke, of Gomersall, concluded the services of the day with prayer. Congregations were very large, and impressions were made which will not easily be effaced. At both these ordinations, some touching allusions were made to the lamented removal of the late R. S. M'All, L. L. D., who has been taken away in the meridian of life, and in the zenith of his usefulness. May our young friends thus solemnly set apart to their important work, prove good soldiers of Jesus Christ, and "watch for souls as those that must give account."

SPECTATOR.

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#### ANNIVERSARY SERMONS.

On Lord's-day, Sept. 9th, 1838, sermons were preached at Friar-lane chapel, Leicester, by Rev. J. Burns, of London, and Rev. G. Cosens, of Cradeley. When upwards of £17 were collected towards the liquidation of the debt on the chapel. On Wednesday afternoon, about 300 friends partook of tea, and were addressed by Messrs. Wigg, Cosens, Tyers, &c. The proceeds of the tea, &c., augmented the contributions for the chapel to £30.

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#### ANNIVERSARY AT BOURN.

The third anniversary of the opening of the new chapel at Bourn, was celebrated on Lord's-day and the following Monday, September 16th and 17th.

The Rev. T. Stevenson, of Leicester, preached in the morning from Matt. xiii. 31, 32, and in the evening from 2 Kings iii. 4. In the afternoon the Rev. J. Muir, of Spalding, preached from 1 Peter iii. 18, "Grow in grace." The collections on the Lord's-day amounted to £38, 2s. 11½d.

On Monday afternoon, about one hundred and fifty persons partook of

tea in the venerable old chapel, provided by the liberality of the people, which produced for the chapel fund £7, 13s. The Rev. J. Muir preached in the evening from 1 John iii. 2, when rather more than £15 were collected, making the proceeds of the anniversary £61, 12s. 7½d. Let the ministers, members, and congregations in the connexion cultivate the sentiments of the pious and grateful David, when he saw the people liberally preparing for the erection of the temple,—“Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are a shadow, and there is none abiding. 1 Chron. xxix. 13—15. Is life thus transitory and uncertain? why then do we not labour to do more for God and his cause both at home and abroad? Let us regard the apostolic exhortation, “Be willing to communicate, ready to distribute, laying up in store a good foundation against the time to come, that we may lay hold on eternal life.”

On the Tuesday afternoon, the Sabbath-school children had their annual entertainment of cake and tea. About 120 children, with their teachers, were assembled in the old chapel, and appeared very much to enjoy the kind attentions of their friends. Addresses were delivered by Messrs. Peggs, Hardy, and Titley. May many of these dear children rise up to call their teachers blessed, and thus repay their assiduous and pious care of them.

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#### BAPTISM AT DUFFIELD.

August 19, 1838, being the day on which it was generally expected that the ordinance of believers baptism would be administered in the river Derwent, at Duffield bridge. The chapel was filled to excess at the time of the forenoon service. Brother Barton gave out the hymns. Brother Sims read suitable passages of Scripture and prayed; and brother Taylor preached to the people from 1 Cor. 10—15, and when he had addressed them as men capable of judging on other matters, he gave them his views of the subject, mode, and design of believers baptism, urging them at

every point as wise men to judge upon what he said, and we hope that the plain and pointed manner in which brother Taylor addressed them, will not soon lose its effect. After service was concluded the people flocked to the river, but great numbers were there waiting. Brother Sims gave out a few verses and prayed. Brother Barton then baptized six females and two males, their ages varied from sixteen to sixty-two. The day was fine, the river large, the spectators were judged to be between two and three thousand; and, with the exception of one or two of the men who work at the railroad, all was peaceable and quiet. It was a high day, for in the afternoon the congregation was large, and many members of neighbouring Churches stopped and sat down at the ordinance, when brother Taylor in the name of the Church received the newly baptized into Christian fellowship. May the Lord add his blessing. Amen, and amen.

#### BAPTISM AT NETHERSEAL.

On Lord's-day, Sept. 2nd, 1838, the ordinance of baptism was administered in this place to three persons, two males, and one female. Mr. Shaw implored the divine blessing, and the Rev. J. Heath-

cote, from Lyndhurst, preached an impressive sermon, from Isaiah viii. 20, "To the law and to the testimony," &c. And in the afternoon, from Hab. iii. 2, "O, Lord, revive thy work," &c. Our minister then received the candidates in the usual way, and administered the Lord's-supper. This was a day of good things.

#### BAPTISM AT WHEELOCK HEATH.

On Lord's-day, July 29, three persons were baptized in a large pool not far distant from the chapel at Wheelock Heath, by Mr. Pedley. Sermons were afterwards preached in the chapel to numerous congregations, by Mr. Pedley from 2 Cor. viii. 5, and by Mr. Stenson, of Tarporley, from Eph. iv. 5.

#### WESLEYAN ASSOCIATION.

This body of separatists from the Conference, held its annual assembly at Rochdale, in the early part of August last, and it appears from their report, that they have 64 itinerant preachers, 224 chapels, 419 other preaching places, and 26,521 members. Their additions in the past year amount to 5,246.

### POETRY.

#### CHRIST ALL-SUFFICIENT.

Jesus! O soul transporting name,  
That name to sinners dear;  
Which makes my mourning heart rejoice  
And banishes my fear.

'Tis this dear name thro' every stage  
Of life's eventful day;  
Supports the soul 'midst adverse scenes,  
In heavenly wisdom's way.

What though affliction bows me down,  
And ev'ry art defies;  
My Jesus will relieve my pains,  
Or take me to the skies.

Let Satan tempt, let foes invade,  
On Christ for help I call;  
While faith beholds in that dear name  
Her hope, her heaven, her all.

Secure in Christ my soul shall sing,  
While passing Jordan's flood;  
And guardian angel bands convey  
My spirit home to God.

Nottingham. W. B. LINDLEY.

#### COMMUNION OF SAINTS.

We may not lift His banner up,  
With a polluted hand;  
We may not raise His sacred cup,  
Where the ungodly stand!  
We may not sing the songs of God,  
Where mockers scoff the strain,  
Nor spread the Saviour's holy blood,  
Where Satan is not slain!  
Chasten thy heart—pass lightly here,  
For this is holy ground;  
This is the place where mortals fear,  
And angels hover round;  
It is the earthly court of Him,  
Who fills the eternal sky,  
Whose mighty power did ne'er begin  
Nor can it ever die.  
Kneel thou devoutly; this is heaven,  
To those who love the Lord;  
It is a gracious foretaste given,  
Of their vouchsaf'd reward.  
Hatred and sin should find no place  
Among this humble throng,  
But mercy, peace, and love, and grace,  
Swell loud on every tongue. A. P.



# MISSIONARY OBSERVER.



## GENERAL BAPTIST MISSIONARY SOCIETY.

### LETTER FROM THE COMMITTEE TO THE MISSIONARIES.

*The following letter has recently been forwarded to the missionaries. It was thought not unsuitable for our pages, as if read at a missionary prayer-meeting, it might tend to lead our friends to feel an increasing and prayerful interest in the labours of our brethren.*

The General Baptist Foreign Mission Committee, to their respected brethren, the Revds. Charles Lacey, Amos Sutton, John Brooks, and Isaac Stubbins, missionaries in Orissa.

Dearly beloved brethren,

The departure of our young and esteemed friends, Mr. and Mrs. Wilkinson, from amongst us, to become united with you in your arduous and important labour of love, offers us an opportunity of discharging what we feel to be a pleasing duty; viz., that of addressing to you a general epistle expressive of our affection for your persons, our confidence in your christian character, and our solicitude that you may be cheered and encouraged in the prosecution of the great and good work in which you are engaged.

We ourselves, brethren, as christians, and especially those of us who are ministers, have often felt the benefit of a word of kindness and encouragement, even from the weakest of Christ's people; it has revived our drooping spirits, it has cheered our hearts, and strengthened our feeble knees, and even when not labouring under depression and discouragement, such expressions of christian love have animated us with an increased determination to spend and be spent for souls and for Christ. Our own experience, therefore, as well as our conviction of the peculiar difficulties and trials incidental to a missionary's life, prompt us now to address you, that "your hearts may be comforted," that you may "not be ashamed of the testimony of the Lord," but may all be animated with holy zeal, to "be strong, and quit yourselves like men." Be assured, dear brethren, that you all hold a high place in our esteem and affection. We love you as the followers of him who came from heaven on a mission of mercy to a lost and deluded world. We feel that you have strong claims on our christian regard, because of the sacrifices you have made for him and his cause, in devoting your lives to the salvation of the heathen, and because of the consistent and zealous deportment you have displayed since you entered on your christian enterprise. While it has not been in the power of the society personally to observe your labours, and inspect your various operations, we feel that it is but an act of justice to state, that we have the fullest confidence in your zeal and devotedness, being assured that you have laboured "not as pleasing men, but God who trieth our hearts." Go on, beloved brethren, in your holy and self-denying labours, that we may ever cherish

these honourable sentiments toward you, and may feel bound to say of you, as Paul with gratitude and joy said of his brethren in the ministry, "Whether any do enquire of Titus, he is my partner and fellow-helper; or our brethren be enquired of, they are the messengers of the Churches, and the glory of Christ."

Though the obstacles to the progress of the Gospel in a land "where satan's seat is," and where every aspect of the human family is hostile to its diffusion, are such as appear insurmountable to all, but those whose confidence is in the ever-present Redeemer and the Almighty Spirit, and though several honoured names have already sunk under their labour, and you have individually suffered by personal affliction, by painful bereavement, or by deep and heart-sickening discouragement; yet we are sensible that you are not without sources of consolation and of hope. Your companions who have been removed by death, are gone before you to a world of glory and of joy; your afflictions, we trust, have been sanctified, and your labours have proved, that "the things which are impossible with men, are possible with God." We rejoice, dear brethren, in your labours and in your success. We feel that on a review of them, both you and ourselves are bound to "thank God and take courage." When we call to mind the seed of the kingdom that has been sown in Orissa through your instrumentality; the numbers who through grace have been "turned to God from idols, to serve the living and true God, and to wait for his Son from heaven, even Jesus, who saveth us from the wrath to come;" the pleasing fact that several of these have become efficient ministers of "the everlasting Gospel;" when we contemplate the countenance and support you have received from intelligent and pious Europeans in India; the assistance in your work which has been furnished from the Tract Societies in England and America; and, above all, the grace and support that has been given you of God: when we consider the various blessings you have diffused around you, amongst the young, the ignorant, and the poor; the schools you have established, the chapels you have built, the congregations you have collected, the books, and tracts, and Holy Scriptures you have composed or translated, for Orissa, and the many thousands of them you have distributed; and, finally, when we remember the important service our Mission, though small, has rendered to humanity, by its distinguished labours in the abolition of the suttee, and we yet hope of the pilgrim tax, and British connexion with Hindoo idolatry; we do feel that your labours and your successes call for gratitude, thanksgiving, and praise. They have "not been in vain in the Lord." Be encouraged then brethren, in your great work, and in your most gloomy and sorrowful moments recollect, that though a sense of unworthiness may depress you, and an humbling conviction of your nothingness before God may bend you down at his feet, and though you may be dispirited in your toils, the Lord has not left you without witness, he has honoured your labours with his blessing, and given his people through them to see in the distant horizon the first tints of that light which shall ere long bring the fulness of perfect day on benighted Orissa. We are truly thankful to observe the altered aspect of missionary labour since our mission commenced in Orissa. Already error trembles at your approach, "the shadows fly as you advance," the interest of the public mind is awakened to examine the claims

of idolatry, the nature and purpose of your mission is extensively understood, and the devoted and selfish advocates of Juggernaut, feel that their "refuge of lies" is no protection for their system against the armory of truth. "Their rock is not as our rock, our enemies themselves being judges."

In addition to the encouragement which may be derived from past success, we would affectionately remind you of the support which an humble and steadfast faith in God and his word is adapted to afford. He has promised to be with his people, he has taught us to pray for and expect the bestowment of his spirit, he has directed us to look for the coming of his kingdom. Exercise in all your labours, brethren, a believing reliance on his inviolable promises; refresh your hearts by drinking "the streams which make glad the city of God," and by looking beyond the present gloom, to the day when Orissa shall "stretch out her hands unto him." Your present labours bear an obvious relation to that important event; you are laying the foundation of the christian temple which shall yet be built in Orissa; you are clearing the jungle which will yet become "the garden of the Lord," and though severe, and comparatively unproductive toil may be your present portion, and long before the "head stone is brought with shoutings," or, "the wilderness blossoms as the rose," your heads may be laid low, and possibly, even your names may be forgotten among men, yet your "record is on high," "your judgment is with the Lord, and your work with your God."

Be assured, dear brethren, of the sympathy and prayers of your friends at home. Often are you borne on their hearts before God. At the domestic altar, in the social meeting, and "in the courts of the Lord's house," your names, your labours, your trials, and your difficulties, are had in remembrance, and "prayers, supplications, and giving of thanks" are offered to him who heareth prayer on your account. Let this encourage you in your duties, and animate you with the constant hope of assistance from above.

Let the nature of your work yield you its due support. How many have toiled all their days to acquire a questionable name, or fleeting power, or uncertain riches! Their actions, though applauded by a thoughtless multitude, have been injurious to men, and offensive to God, and have entailed on them eternal infamy and contempt. But yours is a holy, a benevolent, an honourable course. You are seeking for gems of immortal brightness to adorn the crown of our glorious Immanuel, for honours which will never fade, for a kingdom which cannot be moved. You are fighting the battles of the Lord, you are diffusing his truth, and lifting up the standard for him, and though the world may despise and hate you, he who "seeth not as man seeth," approves of your devotedness, sustains your zeal, and will at last "reward your doings." The labours of a devoted missionary when viewed in the light of eternity, eclipse by their glory and their results all the works, and devices, and enterprize of man.

We deeply regret, beloved brethren, that we cannot more efficiently occupy the province which providence seems to have thrown under our care. The feeble health of our excellent brother, Mr. John Goadby, has led to his return to this country, and the conviction that his constitution would not endure the rigours of an Oriental climate, has caused a sepa-

ration between him and the mission. He is now gone to America, where we pray that he may be extensively useful. We hope, however, that our young brother, Mr. Wilkinson, with his amiable partner, will be preserved and become efficient helps in the missionary field. It would have given us great pleasure to have sent out with him, two, three, or four missionaries, but the state of the funds declining unhappily in some important churches, though increasing in others, precludes the possibility of such a proceeding. Oh that all our Churches were alive to their obligations to the Saviour, and affected by the worth of souls!

We are thankful for the labours of our brethren in America, who have co-operated with us already in this good work; may they not be weary in well doing, but provoke our churches to love and good works. Present to their missionaries our united expressions of christian regard; and of sympathy with their afflictions. Our prayer is, that they may abundantly prosper.

Permit us, beloved brethren, to exhort you to live much in communion with God. Attend with deep solicitude to the state of your own souls, cultivate love to God, and devotedness to Christ; often contemplate his labours, trials, and untiring zeal; see what he bore for you, and may "the love of Christ constrain you, in all your ways, to live not unto yourselves, but unto him that died for you and rose again." Cherish towards each other sentiments of kindness and love. Avoid in every thing all that could by any possibility inflict pain on each other's minds. Study to promote each other's comfort and welfare. You need not be reminded who has said, "the princes of the Gentiles exercise authority over them, but it shall not be so among you." "Be kindly affectioned one to another, with brotherly love, in honour preferring one another." Let the churches at home, and now too, we are thankful to add, the churches in Orissa, ever have before them, in your harmonious and cordial co-operation, the edifying spectacle of brethren dwelling in the unity of the spirit and the bond of peace.

Set before you daily those great incentives to labour and fidelity which none can feel too much; the shortness and uncertainty of life, the worth of souls for whom the Saviour died, and the great reward which is laid up in heaven for all who are faithful in his service. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

We trust that our dear sisters, the wives of our brethren, with our beloved Miss Kirkman, will assure themselves of the interest the committee and the Society feel in their labours and welfare. We rejoice in their zeal, we have confidence in their ability and piety, and pray that they may be "fellow-helpers to the truth."

To our brethren the native preachers, Gunga Dhor, Ram Chundra, and all who are engaged in labours for Christ, though not mentioned by name, we would send our christian salutation. We are truly thankful for the grace that has been given to them of God, whom we pray to have them in his keeping, that they may be instrumental in imparting to others the light, and liberty, and salvation of which they have been made the partakers. Ye, brethren, were "once darkness, but now ye are light in the Lord, walk as children of the light, follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay

hold on eternal life, whereunto also you are called, and have professed a good profession." As we learn that two young native christians are passing through a course of instruction with brother Sutton, preparatory to the christian ministry, we would also offer to them our cordial and affectionate salaam. May they study the sacred word very closely, and pray much for the guidance of the Holy Spirit, that they may become "able ministers of the New Testament," and in future life be eminently useful to the Church of God.

Finally, brethren and sisters in Christ farewell. "Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." "The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you. Amen."

In behalf of the Committee,

Leicester, Aug. 24, 1838.

JOSEPH GOADBY.

## BAPTIST MISSIONARY SOCIETY.

### CALCUTTA.

Mr. Thomas writes:—

"The congregations at all, or nearly all the places in Calcutta, are increasing—the Lal Bazar among the rest. Were that place shut up, the Circular-road Chapel could not contain the congregation were the people to attend; but many could not, and another place would be necessary. We all think it quite desirable Mr. Robinson should continue. He has been here to consult with us on the subject, and on our engaging to recommend his remaining, should he be able to secure the chapel-deeds for the Church, said he would endeavour to obtain them. I spoke to Mr. Boaz about it: he strongly dissuades from giving up the place—says he and his brethren will gladly sign any document we may wish renouncing all claim to it, and that Mr. Charles, Chaplain of the Scotch Kirk, and others, would do the same.

"Mr. Thompson was down from Serampore a few days ago; he is desirous of returning to Delhi. We think he should do so. He says the Sanscrit Gospels and Testaments would be most acceptable in those parts, and find readers. He was particularly delighted with the prospect of this version being procurable. He says he shall be thankful to have as large a supply of Scriptures for distribution as we can give him. I have written, requesting him to let us know what success he has had, and what are the prospects of usefulness at Delhi. How wonderful are the several coincidences in the late events! The formation of the American and

Foreign Bible Society, and the efficient aid rendered us by it, and this at the moment when we were just prepared to turn it to account—the transfer of the other stations to our Society; thus providing vastly large facilities for the wide circulation of the Scriptures, so soon as they shall be ready, the success of your appeal, and the consequent addition to our number, we trust, of several efficient missionaries, and the union of the Baptist denomination in England in missionary enterprise, who will now be both better disposed and better able to aid us in carrying forward our various labours, and among the rest, this of giving to the millions of India the word of God. I cannot help feeling a strong persuasion that God is about to do great things *by* us, as he has done great things *for* us."

Mr. Ellis writes:—

"The boarding-school, or rather the Baptist Missionary Institution, as the brethren this year have named it, is succeeding very well, and was never more prosperous than at present. The advancement of the youths is most gratifying, and several of the boys are under serious religious impressions. I have not room to enter into a detail of its progress and condition, but must refer you to a letter to Mr. Joseph Gurney, which I hope to send off by this despatch.

"We have received into the Institution an East Indian, named Pascal, who went with Mr. Le Gross to the Mauritius, and was baptized by brother Yates. He is a truly pious young man, and with some education will, I hope,

prove a valuable assistant. At the beginning of the year, it was found desirable and needful to have a theological class, in connexion with the Institution, consisting of none but those who are pious, and likely to prove useful agents in the work of evangelization. This class contains six, who meet three days a week, and in addition to their school duties, go on with a regular course of theological reading and study. Pray, my dear brother, that God would smile on and prosper it. I know, however, that you do this, and most sincerely do I thank you for all your efforts on its behalf.

"There are now here one native preacher, Bishonath, and three catechists, Ramkisa, Pascal, and Shem. They all improve much in their preaching, and, I trust, in their piety.

"We have three native chapels—one at Banda Ghat, one in Howrah, and the other at Goladarga. In these, and in Ebenezer Chapel, there are weekly eight Bengal services, and two English services, on the Sabbath. The catechists all engage in turn in the services among the heathen, as well as in those to our native christian congregation. The sermons delivered to the latter are all written out and examined before they are preached. We have one young man about to be baptized who has been three months an inquirer. Some months ago we had an interesting convert, a well educated brahmin. He came daily for instruction and conversation for more than two months, when he renounced Hindooism, cordially embraced the Gospel, and, throwing off his *poita*, cast in his lot among us. Soon after this we left Calcutta for the Straits, and I deeply regret to say, that a fortnight before our return, his brother seduced him away, and we do not know precisely what has become of him, although I still think he will return to us, as, from all I saw, I cannot for a moment doubt his sincerity.

"I must now tell you of the death of our poor dear youth Mark. This event has been to me more painful than I can express. He died of spleen and abscess about a month ago. On our return from the Straits, we found him very ill, and continued so, notwithstanding every mode of treatment. For some weeks before he died, Dr. Green attended him. Since his baptism, three years ago, his deep piety has endeared him to us very much. His end was

emphatically *peace*, and his heart was stayed upon his God. He knew in whom he had believed, and went calmly down the vale of death resting on the Saviour. He has left, in his own handwriting, several interesting memorials of piety, meditations, and sermons, both in English and Bengalee, and a list of all the verses he had made the subject of daily meditation for many months. I think that there is material and personal recollection enough to make an interesting memoir of our poor boy, for such I must still call him, since

"The church above, and that below,  
But one communion make."

## SIBPUR.

### FEMALE BOARDING SCHOOL.

"There are at present thirty-seven girls in the boarding school, being three less than at the date of my last report in June of the present year. One of these left the institution in consequence of having married. She is gone to reside near Lakyantipur, and will, I hope, be comfortably settled. She was not one of our most advanced scholars, having been in the school but two years; she has, however, I trust, made such progress in learning, as to be materially benefited by her residence with us.

"The other two I am sorry to say have been removed by death. Their end occurred nearly at the same time, which made the event more solemn. One of them was a little girl of eight years of age. She was a child of fine capacity, having learned to read very prettily in seven months, the period of her abode in the school. Her death was very sudden, of cholera. The second case was one of our oldest and best scholars, Luckye, the girl mentioned as being in a poor state of health in the report of last year. To this child this institution has been eminently blessed. She was without doubt a Christian indeed.

"The Bible it might be said was her constant companion, and her progress in Christian knowledge corresponded with her diligent perusal of the Scriptures. She was also punctual in the worship of God, praying I believe, regularly, twice a day, and sometimes oftener; she often expressed her thankfulness to God that she had been brought into the school. She was much respected by the other children, and exercised, there is reason to think, by her conversation and de-

portment, a very beneficial influence among them.

"In proceeding to speak of the other children, the committee will be happy to learn that we have much that is pleasing to report, affording additional evidence of the goodness of God towards the institution. The instructions given, and the hopes indulged in former years, have through the divine blessing ripened into fruit in this. About three months since, we had the privilege to witness the reception by baptism of seven girls of the school, into the fellowship of the Church: these young persons had been candidates for baptism for several months previously. The evidence of their concern for salvation, of their love to Christ, and of their trust in him, became at length so satisfactory, that Mr. Pearce felt it would not be right to detain them from the ordinance any longer. Their baptism took place at Sibpur, in August last, in the presence of a large number of natives, and several European friends, who appeared much interested on the occasion. Prior to their baptism, they underwent a public examination of their knowledge of the truths of Christianity, its influence on their hearts and conduct, &c.; their answers to the questions put to them were readily given, and much to the purpose. It is greatly satisfactory to me to add, that nothing has occurred in the conduct of any of them, since their baptism, to cause us to regret its administration to them; on the contrary, their conduct has always been such as to manifest their continued fear of God, and desire to serve and please him.

"With respect to the progress of the children generally in their learning, it is, I am happy to say, as satisfactory as it has hitherto been. The elder girls are acquiring, I trust, an extensive and solid acquaintance with the Holy Scriptures, as well as of various kinds of useful knowledge. Till Mr. Pearce was laid aside by his late severe affliction, he continued to meet every Lord's-day a bible-class of upwards of twenty children and women, and also twice a week such of the girls as were members of the church, or desirous of being so. On these occasions he went through with them carefully the whole of the Acts of the Apostles, and also several exercises on religious subjects, in which they were required to furnish Scripture proofs. These instructions have been, without doubt, of much benefit to the children.

"The children continue to learn to sew,

as formerly reported, and some of them have attained a very ready use of the needle, and work very neatly."

#### MONGHYR.

Mr. Leslie states:—

"We have had, during the last three months, a very interesting case, in an old native woman, who, after having applied for baptism, and been mentioned to the church as a candidate, was suddenly taken from the midst of us by cholera. She had been attending, for two or three years, the native chapel; but was, I can hardly tell how, entirely unnoticed by, and unknown to me. The Lord, however, had been noticing her; and had, I have every reason to believe, made her a subject of his converting grace. When she came to me, I was surprised, both at the depth of her experience and her knowledge; and, on making inquiries as to her character, I found that she was one who exhibited no small degree of the spirit and conduct of a real christian. I readily, therefore, proposed her to the church; but, before the time of her probation had expired, God took her unto the church above. She was quite sensible during the attack, and died trusting, nay rejoicing in Christ."

#### DIGAH.

Mr. Lawrence reports:—

"I am thankful that I have had nothing more than occasional interruptions in my regular duties since the commencement of last year. Our Hindustan worship with the native Christians and others every morning, our services in the chapel on Sunday mornings, and prayer-meetings on Thursday evenings, as well as our regular English services, have been constantly kept up. Also there has been preaching and distributing tracts, more or less, almost every day, in the streets and lanes of the neighbourhood. With regard to the success which has attended these efforts, painful as it is, I must still write in the language of complaint. I have been sometimes led to hope that good impressions have been produced, and I have felt encouraged for a time; but, like an untimely blossom, these impressions have soon withered away, and I have still to mourn that there is no fruit to be gathered in. But, while I

grieve over the want of converts from my own neighbourhood, I trust I can rejoice over one gathered in from a distant part of the wilderness, who is as a fruit of my labours. On the 1st Feb. I had the pleasure of baptizing the native respecting whom I have mentioned something in my former letters. His name is Baldéo; a native of Farakábád, and of the Rajpút caste. He is a man of not much intelligence, but, I believe, thoroughly sincere. He has been with me about two years and a half, during which time his moral character, so far as I can ascertain, has been irreproachable. And, for the last twelve months, I have had reason to hope that he has experienced the power of true religion. He threw up his caste after he had been with us a few months, and desired baptism; but then I was not satisfied that he acted from right motives. He has since been urgently entreated by some of his friends and relatives to return to them, with the prospect of being better off in worldly things than if he continued with me, and has experienced a great deal of ridicule and abuse from the people of this neighbourhood who know him; yet he has remained with us, unflinchingly avowing his determination to be a Christian. I have delayed his baptism, principally, because I wished to be well satisfied first of his sincerity, and partly on account of the severe affliction which he experienced previous to his coming amongst us. His affliction was occasioned as follows:—He had been sent on board a boat by one of the Insurance Companies in Calcutta, in charge of insured goods despatched to the Western Provinces; and having observed some fraudulent proceedings of the boat people, he remonstrated with them, and threatened to report their conduct if they persisted. They at first endeavoured to persuade him to become a party with them, but, not succeeding, they became embittered against him, and formed a plot to murder and throw him overboard, and report to his employers that he had been taken ill and died on the way. The fear occasioned by the discovery of their murderous intentions, combined with a general derangement of health, and the distress of mind he laboured under at that time, produced by his having failed to observe all the superstitious ceremonies enjoined by the sacred book he had adopted as his guide, drove the poor fellow raving mad. In this state he was

sent to the Native Hospital at Patna, where he remained seven months. On his recovery and dismissal from this place, he came to Digha Farm, in the hope of finding some employ; and shortly after, he met with Hurridas reading the Scriptures by the road-side. His curiosity was in the first place awakened to know what the Scriptures contain; and, as he afterwards continued to read and examine them with me almost daily, his judgment became convinced; and, eventually, I think I can say with confidence, his heart became converted to the Lord Jesus Christ, in whom he has now publicly professed his faith and confidence. Oh! that 'he may hold fast the beginning of his confidence steadfast unto the end.'"

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CEYLON.

Rev. E. Daniel writes:—

In reviewing the labours of the past year, I have to regret that so little fruit has resulted to the Divine glory. When shall we see the Spirit of God poured out on these Churches of the East? Our friends in England should sojourn among us for a time to perceive the discouragements, the almost heart-breaking discouragements that often attend us. We hope the good Lord will preserve both you and us from fainting till we realize the "joy of harvest." We have, during the past year, been compelled to the painful exercise of discipline on several of our members in the Singhalese and Portuguese Churches. In one or two instances the good effects of it have been realized, not only on the other members, but in the repentance of the separated, who, on their restoration, will, we hope, not turn again to folly. We have likewise lost by death, in the above period, four Singhalese members, who have given us pleasing ground to hope that they have been removed to a better Church in glory. Seventeen persons have, during the past year, been baptized and added to the Church—one English person, four Portuguese, and twelve natives. May the Lord deliver them from every evil work, and bring them to his heavenly kingdom! One person, formerly excluded, has been restored.

"We are proceeding with our revised edition of the Singhalese Scriptures, and have printed from Joshua to the end of the Book of Psalms, and are



now going on with Genesis and Exodus. Several interesting new tracts have lately issued from the press.

"We have a new Governor, who, with his lady, appear to be persons of decided piety, and seem determined to use the influence of their example and exertions to advance true religion. Mrs. Stewart Mackenzie has brought with her, from a Society in England, a female to superintend the education of natives of her own sex, chiefly from the families of the native head-men. Befriended by such high patronage, she has met with much encouragement, and has opened a school of the above description under the most favourable auspices. I think how different this reception to that of my dear predecessor, brother Chater, who was obliged to wait for some time before he could obtain permission to preach here. But the sufferings, as well as the labours of the faithful servants of Christ, all bear on the great event of his universal reign."

#### JAMAICA.

From Mr. Dexter, Stewart Town, dated 13th June, 1838:

"We have, as missionaries, I believe, along the whole of this side the island, almost every thing of a cheering nature we could ask for. Our congregations and schools are larger than ever; the work of conversion appears to be going on at our several stations, and numerous other doors of usefulness are continually opening, into which we cannot, with our present strength, enter. At Stewart Town the congregation has of late so much increased, that I have been necessitated to make alterations, so as to accommodate from 300 to 400 persons underneath, who can hear and most of them see the minister through an aperture caused by the removal of a part of the flooring, which can be put down at pleasure for those services when our numbers are not so large. This space was used for the first time last Sabbath, when brother Dendy preached to about 1100 people at the chapel, and I addressed about 500 in the open air. In the afternoon about 500 members of the united churches, 40 of whom had been baptized in the early part of the day, partook of the Lord's Supper, and in the evening brother D. again preached. On the preceding day the children of the Clarkson school, and those of the Sabbath-school, in all about 350, were

examined, and acquitted themselves, in their various exercises, in such a manner as to convince all present that they and the master, Mr. Dillon, must have laboured diligently during the six months which have elapsed from the commencement of the institution. Services in every respect similar to these had been held three weeks before at Rio Bueno, when 53 were admitted to the church by baptism. The examination of candidates for this ordinance has this time been unusually pleasing. Having asked one poor old woman what it was which made her so earnestly desire to go to heaven, she replied, "Spose massa Christ is there, me oblige for want for follow him;" and on the question being afterwards put in a different way, she said, "He is not heaven for me home! Is it not my papa's!" Speaking of remaining sin, and of the temptation of the great adversary, she said that when they troubled her, she begged God not to let her have one word with Satan. She expressed her dependence on Christ in the following manner, "Me hab no broder, me hab no sister; all my stay and all my depend is 'pon my sweet Massa." Another, in speaking of her gratitude to God, said, "Me sit down and drink me water; den me praise God; him give it. Me go out and get wood, me praise *him*, he give me strength, else me no able; me sit down with me pics (she has a numerous family); me praise *him*, he send them." This poor woman had learnt the *spirit* if not the *letter* of the injunction, 'In every thing give thanks.' Another poor old African woman, speaking of her being brought here, said, "Me often tell God thank'ee, for bringing me to buckra country to hear about massa Jesus."

"Our friends in the neighbourhood of Maho Hill have repeatedly and pressingly urged upon me the necessity of recommencing my labours there, which you will remember I had relinquished on account of inability to attend them in a proper manner. We have beyond that place, which is itself twelve miles from Stewart Town, about 300 members and inquirers, while many others, who are too far distant to come to chapel at all, call themselves Baptists, though their conduct is such as to disgrace the society to which they profess to belong. Several of my free members have united in forming a little town or settlement in the neighbourhood, and one of them

has offered me the loan of a paved space, formerly used as a barbecue, over which the members on the surrounding properties have promised gratuitously to build a shed, which will answer as a place of worship, till we see whether appearances will justify us in purchasing or building something more substantial. On these conditions, I have promised to go up once a month myself, and to send Mr. Dillon, our schoolmaster, once a month to read a sermon. They will thus have a service every alternate Sabbath-day, while Rio Bueno and Stewart Town will be deprived of their minister only once in every alternate month. I could not have made these arrangements, had it not been for the assistance of a kind friend, a member of the church at Bath, under the care of Mr. Cater,

who has recently settled here as clerk in a store. His efforts to do good in the Sabbath school and the church are unwearied, and of course there is ample scope for him. He generally reads a sermon when I am at Rio Bueno, Mr. Dillon having wished him to do so on account of his own youth, and the short time he has been connected with us. As, however, circumstances require it, I shall now make use of them both, while Mr. Innis, our native schoolmaster at Rio Bueno, is, on alternate Sabbaths, similarly engaged there. You will perceive from this that though we have not what some of our friends at home have so loudly called for, native preachers, we are glad to employ in a proper manner every instrument which may be raised up around us."

## LONDON MISSIONARY SOCIETY.

### BAPTISM OF CHOO TIH LANG, A NATIVE OF CHINA.

Choo Tih Lang was brought over to this country, about two years ago, by Mr. Medhurst, as a transcriber, to assist him in the revision of the Chinese version of the Scriptures. He resided with Mr. Medhurst, at Hackney, and received kind attentions from many Christian friends, who were anxious to direct his regard to the things of the great salvation. On certain days in every week, he received instruction in some families connected with the church in St. Thomas's-square; and some female members of that church were indefatigable in their endeavours to teach him the English language, and to explain to him the sacred Scriptures. At length, by the blessing of God on their patient and persevering efforts, a deep interest in the truths of the Gospel was awakened in his mind, and he gave his whole mind and heart to the study of the word of God. As he became acquainted with our language, he became also an attentive hearer of the Gospel, under the ministry of Dr. Burder; and it began to be apparent to those who had the best opportunities of forming an opinion, that a change of character, of spirit, and of conduct was increasingly obvious. For some time past, Choo Tih Lang has been desirous of Christian baptism, and has fully avowed his entire abandonment of idolatry, his full conviction of the truth of Christianity, his trust in the

Saviour, and his desire to live and die in the service of Christ. These professions induced his friends, and especially Mr. Medhurst, who has watched over him with paternal solicitude, to be more observant of his demeanor and all his habits, in order to ascertain whether the evidences of his conversion to God were such as to authorise the administration of the ordinance of baptism. At length no hesitation on this point remained. His earnest desire to be baptised, and his reasons for that desire, were distinctly and fully expressed in a letter to Dr. Burder, dated July 6, 1838. Of this the following is a copy:—

My dear Sir,—I am very thankful to God that I have been brought to this country, and that I have been able to stop so long; I am very thankful that I have been taught, by kind friends to read the English Scriptures; and now I feel that I am a great sinner, but Christ died for the pardon of my sins, if I believe in him. I do believe he is the Son of God; if not, how could he do such great miracles, and finish his great work? I perceive that the Gospel is written by the Spirit of God; for though many excellent books have been written by men of great talents, yet none of them contain such pure and excellent principles as those contained in the Bible. If you say, how does the perfect harmony of the various parts of the Bible prove its Divine inspiration? I answer, the Bible was written by many different persons, and at many different periods, so that it

was impossible that its various parts should have perfectly harmonized, unless all the writers had been inspired by the Spirit of the true God; without it, *who* could have been able to write this wonderful book? If you say, how does the purifying influence of the doctrines of the Bible, on the minds of all who sincerely believe them, prove that they are of Divine origin? I answer, those who truly believe, constantly practise the doctrines and precepts of the Bible, and are much better men than those who believe the doctrines which are contained in any other book. If you ask, does the Bible foretell any future events? It foretold the rise and fall of all nations, many years before the events took place; it likewise foretold the birth, miracles, death, resurrection, and ascension of Christ, the Saviour of the world, many hundred years before he descended into the world; and all the predictions respecting these things have been fulfilled. If you ask, how does the fulfilment of the prophecies prove that the Scriptures are inspired by God? This is not easy to understand, *unless* the omniscient God could have *foreknown* the events predicted in the Bible; so that I believe this book to be the word of God. And as I find in the heavens, there is but one sun; in a kingdom, there is but one sovereign; and in the universe, there is but one God, and one Saviour, Jesus Christ, so I find there is no other way of obtaining everlasting bliss, or escaping eternal woe, but by believing on Him; for Christ has said, *whosoever believeth on me, shall not perish, but have eternal life.* Having been taught this great truth, I do feel sorry for my sins, that I have broken God's law, in words, in thoughts, and in deeds. I am a sick man, and desire to come to the Great Physician, that I may be made whole. I was once sitting in darkness, but now the true light hath shined into my heart; and it is as if the darkness of a thousand ages had passed away. I do believe in Jesus Christ the Son of God; I do confess my sins before God. Dear Sir will you baptize me, that I may be joined to God's people in this land? May I not consider this as my native place? Christ has said, *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.* My great desire is to give my whole self to God, a living sacrifice. Before I sat down to write this letter, I read the third chapter of the Gospel of St. John, and

prayed to God to give me his Holy Spirit, to strengthen and establish my faith, that I may give myself publicly to live to his glory. I hope you will not object to baptize me before I return to Cbina, where I hope God will help me to do some good to my countrymen, that they may become wise unto salvation. If you say what should I do, if they persecute me? I must remember what our Lord said, if any man will come after me, let him deny himself, and take up his cross, and follow me; and if any man love father or mother, or wife, or children, or land, more than me, he is not worthy of me, he cannot be my disciple. And I have no doubt, wherever the Gospel goes, there will be persecution; but if God permits men to persecute his servants, it is to prove them. When I go back, if the government will not let me teach the Christian religion, they must take me, and punish me; and then I should be brought before the governors. I will follow the apostle Paul's example, and pray to God to help me, that I may speak forth boldly, as he did before Festus. Perhaps in this way God will open the door for the Gospel into China; if not, I will not be afraid; for though they can kill my body, they cannot kill my soul; but rather I will fear him who is able to destroy both soul and body in hell; for God is my heavenly Father, Jesus Christ is my mediator: if I trust in him, he will take care of me, and his Holy Spirit will guide, sanctify, and comfort me. Dear Sir, I hope you will not forget to pray for me, (if I should have the comfort of joining the church,) when you sit down at the Lord's table. I shall often remember that my English Christian friends will pray for me, when I am far away. Wishing every blessing may attend your preaching. Amen, and amen. I am, my dear Sir,

Your obliged and sincere friend,

CHOO T'HI LANG.

On Friday, July 20, Choo T'hi Lang was baptized at St. Thomas's-square Chapel, Hackney, in the presence of a large congregation of deeply interested witnesses.

The Rev. John Clayton read appropriate passages of Scripture, and offered up fervent prayer.

The Rev. Walter H. Medhurst gave a short account of the circumstances which led him to bring Choo T'hi Lang to England; of the methods he had pursued with a view to his religious benefit;

of the instruction received from Christian friends; and of the full satisfaction with which he should now proceed to administer the ordinance of baptism. Mr. Medhurst then proposed four questions to Choo Tih Lang, and received his replies. They were the following:—

1. Why do you believe Christianity to be the true religion?

“I believe,” replied Choo Tih Lang, “Christianity to be the only true religion, because the Bible was inspired by God, and all that the prophets said about Jesus Christ was fulfilled, when he came into the world. As soon as Adam sinned, Jesus was promised, and in the fulness of time Jesus came. Besides, the Gospel tells me of just such a Saviour as such a sinner as I am needs; and also I find all its commandments are holy. These are the reasons why I believe Christianity to be the true religion.”

2. What reason have you to believe that you are a Christian?

“I humbly hope that I am a Christian, because I love Christ, who died for me. I love to pray to Christ. I believe he only can save me from sin and from hell. I love to talk to Christ's people, and I wish to speak of Christ to every body; and when I go back to China, I will try to bring my countrymen to know Jesus Christ.”

3. Have you entirely renounced the idolatrous practices of the heathen?

“As I love Christ, I cannot any longer have any thing to do with idolatrous customs. It is true, I once loved them, but now I hate them. Idols are the work of men's hands, and perish; but Jesus Christ is the only true God, and him alone I desire to serve.”

4. Do you resolve, in the strength of Divine grace, to persevere in the profession of Christianity till the end of your days?

“I pray that God, by his Holy Spirit, will enable me to persevere in the faith and practice of the Gospel till I die. It is my earnest desire to give up my heart to Christ, and to continue faithful to him to the end of my days. I resolve, not in my own strength, for I am very weak, but in the strength of Divine grace, to seek to know Christ more and more, and to love and obey him better and better every day.”

After receiving these satisfactory answers, which were given under great emotion, Mr. Medhurst proceeded to baptize (query, sprinkle) Choo Tih Lang,

“in the name of the Father, and of the Son, and of the Holy Ghost.”

The Rev. Henry Townley then offered up earnest prayer to God, that the fulness of the blessings set forth in the ordinance of baptism might richly descend upon him.

Dr. Burder then called upon the church in St. Thomas's-square to express, by holding up their hands, their satisfaction in receiving Choo Tih Lang into their Christian communion. This being done, Dr. Burder addressed Choo Tih Lang, assuring him of the affectionate cordiality with which he had been received into their fellowship, and offering to him a few counsels and advices in reference to his future course. He then requested that Choo Tih Lang would state to the church and to the Christian friends present, what were his desires and purposes with regard to his future life. Choo Tih Lang replied to the following effect in Chinese, which was interpreted by Mr. Medhurst:—

“My great desire is to take the truth which I have heard, which I have known, and which I have felt, and make it known to my countrymen in China. I wish to exert all my energies of body and mind for the salvation of souls. I wish to take the great light which God has sent into the world, and set it as it were on some great mountain in China, that the 360 millions there may see it and love it.

“This, then, is my great desire, and to communicate the knowledge of the Gospel as far as I possibly can, and to continue in this great work even to the day of my death.”

Addressing himself then to the Church and congregation of St. Thomas's-square, he took leave of them in the following terms:—

“My dearly beloved friends and brethren in Christ assembled in this chapel,—I am now about to leave you, and I feel two difficulties: the first is, that I am to part with you; and the other, that I am about to enter on such different circumstances when I shall reach China. But I feel very grateful to God who has brought me to this country, that I have heard the Gospel; and I feel very thankful to those kind friends who have taught me the words of eternal truth; for if you had not taught me these good things, and acquainted me with Christianity, my soul, at death, would have descended into the abodes of woe, and therefore it is that I feel grateful to you for the kind interest you have taken in me.

"The reason why I do not like to part with you is, that I wish to know more of the doctrines of the Gospel, and that makes me regret having to part with you. But as I have left China nearly three years, I feel a great desire to return. So that now, by the blessing of God, having some acquaintance with the Gospel, I feel a desire to communicate what I know to my wife, and to all around me, and not to confine it all to myself.

"Now that I am about to return to China, you must not forget me, but remember me in prayer, that God would strengthen me for the great work devolving on me; and when I return to China I will not forget you; and though my body will be in China, yet my heart will be with you; and I will supplicate God, at the throne of grace, to increase your happiness and boliness.

"Now I am about to return to my native country, I do not know if ever I shall return to this country again; but if God should preserve my life, prosper my endeavours in my family, and give me grace to be faithful in my profession, I should much like to return here. But if I never return here, and never see your faces again in this world, I shall earnestly

pray that I may meet you in a better, far better place.

"I hope that God will give me grace and strength to communicate what I know of the Gospel, and that you with me may not labour to spread the Gospel in vain. I hope that you will all unite with one heart and soul in prayer to God, that God, in his mercy, would change the hearts of the rulers in China, that they may give full liberty for its entrance there. And I think, that if you would all unite in frequent and fervent supplications for this, God would hear your prayers.

"I hope that you will send many missionaries to China, who will be the feathers or wings to communicate this knowledge to all in China. This is all I have to say."

The Rev. John Arundel then expressed his thankfulness to God, and his congratulations to the Church and congregation, on the delightful scene they had witnessed, and the heart-affecting declarations they had heard, and concluded the services of the evening in solemn prayer. It is believed that none who were present will ever forget the baptism of Choo Tih Lang!

## PROGRESS OF CHRISTIANITY IN INDIA.

The following is an extract from a letter recently received from the bishop of Calcutta:—

"The mild paternal sway of the British sceptre has now for twenty years extended to what may be termed the sovereignty of Hindostan. A profound peace, resembling in some measure that which prepared for the first advent of our Lord in the flesh, has hushed India into tranquillity, since the termination of the Burmese war, for eight or ten years. Improvements in domestic policy, jurisprudence, the use of the native languages, the more equal collection of the revenue, offices open to native talent; education, commerce, intercourse with home; taste for western manners, government, and literature; discoveries in the arts, &c., have been pushed on with an unexampled celerity. Lord Glenelg's new charter of 1834 threw open the floodgates for India's civilization and illumination. The establishment of steam vessels on our fine and majestic Ganges, has been multiplying the internal facilities for commerce and mutual communication through every part of India, whilst the commencement

of a regular mail despatch from Bombay to England, by the same wonderful mechanical discovery, is bringing on rapidly, as we trust, the time of eastern knowledge, inquiry, and obedience to the faith of Christ.

"For, contemporaneous with these external aids for the elevation of our prostrate millions of Hindoos are the exertions of your society, and those of the propagation of the Gospel, of the British and Foreign Bible Society for the circulation of the Holy Scriptures, of the Church Missionary Society, and others, to impregnate all secular efforts in learning with divine truth, and sanctify the education of youth with the knowledge of the Christian redemption. I need not observe to the venerable society, that the outburst of mere curiosity in a heathen and mahomedan people, their mere grasp after human science, their attainments in the arts, and learning, and wisdom of this world, if that is all, will only resemble the eruption of a volcano, to bury in ruins the fair fields which stretch around.

"Knowledge, as introductory to Chris-

tianity, I hail with joy; but, if divorced from it, with extreme alarm and suspicion.

"These thoughts are naturally suggested by two paragraphs of your letters of March 20th and August 10th, of this last summer. In the one you favour me with an account of the unanimous resolution of the general meeting in June, to present a memorial against the continuance of the pilgrim tax in India; the other, in which you are good enough to pass a vote for the support of our mission schools near Calcutta, and propose certain inquiries to me, connected with the subject.

"The connexion of the British Protestant authorities with the patronage of the basest and most degrading system of idolatry and pollution which the lost spirit of darkness ever perhaps imposed on a fallen world—a system which has contrived an entire code of religious usages, and rewards, and punishments without any one consistent reference to moral good or evil—a code minute, inquisitorial, all-pervasive, in which the anti-social principle of caste condemns one-half of the human race to be perpetual slaves and menials, and depresses nine-tenths of both sexes into an irrevocable and grinding exclusion from hope—a system founded in ignorance of the God who made, and the Saviour who redeemed mankind, and going on its course by means of oppression, cruelty, and lust: the support of such a system by the greatest and freest of the Christian nations of Europe, is an anomaly of the most deplorable and glaring character. I scorn to advert to mere argument, after the incomparable despatch ascribed to Lord Glenelg, of February, 1833. It is a case which requires no argument. Let the fact of British governors, councillors, commissioners, and magistrates, countenancing by voluntary measures the misery, and barbarism, and premature, and exaggerated ruin of their prostrate subjects be established, (and I believe they cannot be denied), and the duty of a Christian people to protest against the national guilt of such a conduct, speaks for itself.

"I am not master of the subject in all its details. I am not aware of the particular objections to an immediate abolition of the pilgrim tax which are raised here, as I suppose they are, by the subordinate local authorities. These matters are as much secrets, and very properly so, in India, as at home. I proceed on these two broad, and plain, and irrefragable points. The countenance

of idolatry, with its attendant horrors, in a Christian state is, *per se*, immoral and sinful. The delay in executing the positive orders from home, embodied in the despatch of February, 1833, if such delay was not inevitable, augments the sin.

"It would be wrong in me, perhaps, altogether to conceal what I hear in conversation with gentlemen who have lived many years in the vicinity of Pooree and the temple of Juggernaut, and on whose veracity no doubt can for a moment be cast. They inform me, that of 150,000 pilgrims who resort annually to the spot, nearly one-third perish from various causes, and never return to their homes.

"They inform me, that the bands of pilgrim-hunters, as they are termed, swarm all over India, even to the most distant provinces, to collect and drive in before them the deluded pilgrims.

"They state, that almost every year the pilgrims of the adjoining provinces are lessening, especially the men; and that the supply is now very much from the more remote places, and chiefly of women.

"They tell me that one practice, which does not appear in any public documents, and which may, therefore, not be generally known, is of the most atrocious injustice—the compulsory assemblage of 2000 poor wretches each year to drag the idol car. If this one oppressive act were discontinued, many gentlemen think the whole system of Juggernaut, like the ancient Dagon before the ark, would instantly fall.

"I have been both at Juggernaut and Allahabad, the sacred junction, as it is accounted, of the Ganges and the Jumna, and my mind retains a vivid impression of the grief, and compassion, and horror, I felt for my sad fellow-creatures crushed under the griffin yoke of 'the god of this world.' Nor could I believe scarcely, nor can I now, that the petty sophisms of human cowardice and political expediency, could chill the glowing benevolence which would strike off the chain, and set the captives free."

#### BAPTIST MISSIONARY SOCIETY.

On Tuesday, July 31, Mr. George Parsons, about to proceed to India to be associated with Mr. Leslie, at Mougghyr, was designated to his important work at the chapel in Badcox Lane, Frome. Prayer was offered, and the Scriptures read at the commencement,

by the Rev. Mr. Crossman, of Wells. The Secretary of the parent Society delivered the introductory address; the Rev. W. Jones, of Frome, asked the usual questions; the Rev. W. Walton, of Trowbridge, offered the ordination

prayer; the Rev. Benjamin Godwin, of Oxford, gave the charge from Matt. xxv. 23; and the service was closed in prayer by the Rev. C. J. Middleditch, the minister of the place.

## LETTER FROM MISS KIRKMAN.

WE cheerfully insert the following letter, as it will tend to bring before our friends the excellent spirit of Miss K.

*“ On board the Royal Saxon, Jan. 1st, 1838.*

“ My dear Aunt,

“ The day which closes the year, and also that which ushers in a new one, always appear to me seasons of peculiar interest; and as I like a pleasant or profitable employment on interesting days, I have resolved to devote an hour to one who has many claims on my best affections. Perhaps you will scarcely expect your request to be complied with at so early a period; but as I have now rather more leisure than I may have at a future period, and shall have a better opportunity of sending from Calcutta than Cuttack, I feel sorry to miss the opportunity. We have been on board about seventeen weeks, and hope to reach Calcutta in less than a month. The first fortnight of our voyage, whilst we were tossing about the Channel, appeared the most tedious, for we were then unaccustomed to a sea-faring life. Since then we have occasionally had contrary winds, and once or twice have had heavy gales; but upon the whole our passage has been a pleasant one; and even when the winds were most violent, and the waves rose like mountains, dashing against the sides of the vessel with a force that made her roll from side to side with a motion so violent as to render it difficult to sit or stand, even then I felt perfectly calm and happy in the consideration that we were under the protection of Him

‘ Who rides upon the storm,  
And manages the seas.’

‘ The calm that succeeds a heavy gale (for I think we scarcely had any thing that deserves the name of a storm) is very agreeable; indeed the sudden changes that frequently take place at sea, seem to render it strikingly emblematical of our passage from time to eternity. At one time we have peaceful skies and prosperous gales to waft us swiftly towards the place of our destination; sometimes a calm, and then a storm or adverse winds. Our arrival in port will probably remind us of entering the port of glory, and landing on a foreign shore of that blest world,

‘ Where not a wave of trouble rolls  
Across the peaceful breast.’

of its inhabitants. I shall be glad to land on India's shores, because I believe it to be the will of God that I should live and labour there, and also because I hope to tell some of the degraded daughters of that land of the precious remedy which has, I trust, proved efficacious in my own case; but I think I shall hail with far more satisfaction and delight the day which shall land me in my heavenly home. The

presence of him whom now we only see through a glass darkly, the absence of sin and sorrow, and minds capable of extatic enjoyment, will render our meeting a very delightful one: our separation will then seem very short, even if we should meet no more on earth; and it is quite possible that a temporary separation may increase the interest of that meeting. I hope I anticipate with increasing pleasure the season just referred to; yet you must not suppose that I am dissatisfied with my situation, &c. So far I feel *perfectly satisfied* with the appointments of God concerning me. I am anxious to learn that useful lesson St. Paul had learned, viz., 'In whatever state I am therewith to be content.' I do not think it is easily practiced in seasons of severe affliction; but there is a precious promise, which says, 'My grace is sufficient for thee.' At any rate, it is unwise and unscriptural to distress ourselves with evils that may never come, or if they do, may be lighter than we expect. I am more than ever convinced of the advantage of living by the day,—of attending to, bearing, and enjoying present duties, trials, and pleasures.

"Those who travel, and especially those who do so under the character of Missionaries, ought to be well versed in the arguments relative to the truth of Christianity. Two of our passengers are reading Voltaire daily. After spending so many weeks with persons whom I expect to meet no more, after a few weeks, till I meet them in heaven, or at the judgment bar, how can I feel otherwise than affected at the thought that *few, very few*, are prepared for heaven? I long to engage some of my friends at home to unite with me in praying for them long after I have left them. I feel interested in the whole of our ship's company, especially so in two cases. One is a young lady who is an orphan, and is going to India to reside with her brother. The other is a Frenchman, and one of the young men who is imbibing infidel principles. His natural disposition is very amiable: he has received a very good education. If he were to become a Christian, his talents, influence, and property might greatly benefit his countrymen. With kind regards to my cousins, Mrs. P., Mrs. W., and Miss W., and other friends whom I cannot name, and wishing you every blessing for time and eternity,

I am,

Your very affectionate niece,

F. KIRKMAN."

### TARPORLEY MISSIONARY MEETING.

ON Tuesday, Aug. 14, 1838, Mr. Pike, of Derby, preached a very interesting and profitable sermon on behalf of the Mission in the afternoon, and in the evening a Missionary Meeting was held. Mr. Stenson presided, and suitable speeches were delivered by Messrs. Bate, and Dutton; Evans, of Snailbeach; Soyce, of Wrexham (P. Baptist); Morris, of Tattenhall (Independent); and Pike, Secretary. Congregation was numerous. Collections and subscriptions £17, 13s. 5d.



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[NEW SERIES.

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ON THE PROPER DEITY OF CHRIST.

WHILE adverting to the presumptive evidence of the deity of Christ, we observed, that it is impossible to imagine that all this preparation by oracles, by religious rites, and by revolutions in kingdoms would be made for the purpose of fixing attention on a mere creature, a man like ourselves. They who hold the Arian hypothesis would accord with this statement; but they maintain that Jesus was a creature of so much excellence, and possessed of natural powers so vast, as to deserve all these notifications and distinctions. It must be admitted that this is a more plausible theory than Socinianism. There are in the evangelical histories of Christ many passages of Scripture relative to his pre-existence and divine mission, which apparently favour this hypothesis; and it is only when we come to compare them with other passages recorded by the apostles, when juster views of his divine dignity had been formed, that the true import of them is discerned. Previous to the Saviour's resurrection the most exalted conception formed of him was that of an elevated though dependant creature, who in some mysterious way, combined in his own person divine and human properties. Was not this the idea of Peter, when, on being asked for his opinion of Christ, he said "Thou art the Christ, the Son of the living God." The prophetic descriptions of the Messiah or Christ, include the idea of Deity; but it does not appear that the apostle had risen any higher in his apprehension of them than to regard Jesus as a man, who standing in a peculiar relation to Deity, and filling a high office, was possessed of certain divine properties. Immediately after the utterance of this glorious confession he proceeded, as we are told, even to rebuke Jesus; and it is not to be imagined that he viewed himself as rebuking the Almighty God. Martha, the sister of Lazarus, uttered much the same confession, and had probably similar notions of Christ's dignity. In reading the

evangelists, we should carefully distinguish between those views which were expressed at the time to which the events narrated relate, and those which may be regarded as the historians own sentiments at the time of writing his narrative. John, for instance, had, during the Saviour's sojourn the same errors as the other apostles, relative to the dignity of his person, and the nature of his kingdom; but when he composed his gospel, it was obviously his aim to impart the highest possible views on both those subjects. It is also an important rule in the interpretation of a speech or discourse, to consider the circumstances of the speaker, the prejudices of hearers, and the necessity which might exist for the gradual development of any particular truth. The application of this rule will shew the irrelevancy of nearly all the passages on which the super-angelic scheme is founded. They are chiefly derived from the four gospels. Those which the advocates of it quote from the acts of the apostles, and the epistles, will so obviously admit of a sublimer sense on the hypothesis for which we plead, that we cannot regard them as giving the least countenance to an opposite opinion. As it respects those which are derived from the gospels it should be observed, that it did not comport with our Lord's object to reveal his divine dignity during his personal ministry. He had come to establish the everlasting kingdom of righteousness and peace, spoken of by ancient prophets; but that kingdom was of a spiritual character, and not a secular one as the Jews expected. It was requisite that the Prince of it should be a *sufferer*, and not as they thought, a mere worldly conqueror, surrounded by the pomp and splendour of armies and courtly retinues. Now it is obvious, that the utmost caution was requisite in instructing auditors so full of erroneous prepossessions, and among whom he had to suffer. It required nothing less than the exercise of infinite wisdom to pursue a method by which their views of his dignity should be gradually raised, and their anticipation of his sufferings constantly enlivened; and it is unspeakably interesting to remark, that when emanations of his glory had beamed upon them, as on the mount of transfiguration, the Saviour immediately took occasion to allay the excitement of their feelings by foretelling his approaching crucifixion; and that the plainest statements relative to his personal dignity were made in his last conversation, when he was just about to enter the shades of the cross. The maxim which teaches us to accommodate the degree of light to the strength of intellectual vision, was admirably observed by the Redeemer. To use his own expressive figure, he "did not put new wine into old bottles," or attach "new cloth to an old garment;" but condescending to the capacity of his auditors, he proportioned the measure of his communications of truth to

their ability to bear it. The writer is not advancing the unwarrantable assertion of some of the German critics, that Jesus uttered error in compliance with the prejudices of his contemporaries. God forbid that so horrible a thought should enter his mind. He is saying no more than this, that Jesus, for wise reasons, kept his personal dignity partially concealed during his sojourn on earth, and that the light he did impart concerning it was gradually communicated.

But if we proceed to examine what Jesus said of himself we shall find that he uttered sentiments which it would be blasphemy for any mere mortal, or even super-angelic intelligence to say of himself. Towards the end of his ministry, when, as we have intimated, he had awakened in the minds of his disciples the deepest anxiety to know who and what he was, "Philip said unto him shew us the Father, and it sufficeth us. Jesus saith unto him, have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then shew us the Father." We cannot for a moment imagine with certain commentators, that this language only means that Jesus uttered divine truths, and displayed divine power in his miracles; for so also did the apostle Paul. But would not this holy man, would not the highest created intelligence of heaven, have shuddered with horror at the idea of saying "He that hath seen me hath seen God!" He had previously represented himself as existing before Abraham, as coming from above, as the fountain of spiritual life, the bread of life, the light of the world, the resurrection and the life, the good Shepherd that gives eternal life, the Master and the Lord of his disciples; and now he crowns the whole by speaking of his conjunction with the divine Father, and his agency in sending the Holy Spirit to supply the lack of his own personal presence.

The *positive* evidence of Christ's Deity may be exhibited in three demonstrations, of which the first arises from the names, attributes, and works ascribed to Him. He is expressly called God, God over all, blessed for ever, and the great God and our Saviour. John, i. 1. Rom. ix. 5. Titus, ii. 13, *et passim*. Now if Jesus be not truly God, it does not appear how the apostles are to be acquitted from the charge of violating the great doctrine of the divine unity, by directing the attention of men to another God. By a comparison of Isaiah, xl. 3—5, with Matt. iii. 3; and of Isaiah, vi. 1—10, with John, xii. 41, it will appear that the Jehovah of the Old Testament is the Jesus of the New. Prophecy describes John the Baptist as preparing the way of Jehovah; the evangelical history represents him as fulfilling that prophecy by preparing the way of Jesus. John, i. 23. In the account given of Isaiah's vision,

the first word employed to denote the object whose glory overwhelmed the prophet, is *adonai*, or Lord; but in the third verse that object is addressed by the seraphim as "the Jehovah of hosts;" and since the evangelist assures us that it was the glory of Jesus that Isaiah saw, we are compelled to regard Jesus as the Jehovah of hosts. Having alluded to the seraphim we may add, that one of the interesting arguments in favour of Christ's divine dignity is derived from the titles given to him by celestial intelligences. Not only did prophets and apostles style him Lord, but even the angels who announced his birth and his resurrection applied this title to him. "Come," said they, "see the place where the Lord lay;" nor are we authorized from the scriptural account of the angelic character to suppose that they would use this term in the way of compliment. It is clear that they viewed him as their own Lord. Eternity, immutability, omniscience, omnipotence, and omnipresence are ascribed to him in Coll. i. 17; Heb. xiii. 8; John, xxi. 17; Phil. iii. 21; Matt. xviii. 20, xxviii. 18, &c. &c. The idea of his being the first created intelligence is inconsistent with the express declaration of his "being before all things, holding all things together, and having power to subdue all things to himself." The author and sustainer of the whole chain of dependent existence cannot be one of its links. The power by which the universe was brought into existence must be self-existent and eternal. Creation, however, is mentioned as the work of Christ. John, i. 3; Coll. i. 16. He is also described as the preserver of his people, the inspector of their hearts, the Lord of the invisible world, the Judge of quick and dead, and the disposer of the eternal mansions of the blessed. Jude, i.; Rev. ii. 23; Rev. i. 18; John, xiv. 1—2; Heb. v. 9; 2 Cor. v. 10. Many more references to passages bearing on each point might be made; but we do not deem them needful. We only remark, that it is not more obvious that a whole includes the parts of which it is composed, than that these works require divine perfections for the performance of them. Can any one, for instance, but God, search the human heart, raise the dead, exercise the office of eternal judgment on all the millions of the human species, and appoint them their everlasting portions?

The second demonstration is a sort of *reductio ad absurdum*; or an argument in which the absurdity of the opposite principle is shown. If Jesus be not God, his conduct in accepting divine honours, and speaking as if he had a right to them is utterly inexplicable. He represented himself as having authority to forgive sins; and when this was mentioned as the sole prerogative of God he gave no explanation. He allowed Thomas to address him as "Lord God," without giving him

any rebuke. Never once did he disclaim the title to divine honours, but on the contrary commended those, who like the centurion, had an exalted view of his sovereign power, and declared that all "men ought to honour the Son even as they honour the Father." If Christ be not God christianity teaches idolatry. It is certain that the first christians worshipped him as God. Did not Stephen with his dying breath? Did not Paul when he was afflicted with the thorn in the flesh? Is it not mentioned as the common characteristic of the primitive christians that they called on the name of Christ? Acts, ix. 14; 1 Cor. i. 2. Did not Pliny in his letters to Trajan, in the year 107, describe the worship of christians as addressed to Jesus? On the supposition, therefore, that Jesus is not God, nothing can be more certain than this fact, that christianity has from the beginning taught men to practice idolatry; a sin which its own records represent as the vilest insult to deity, and the greatest curse to man. If the reader cannot attribute to the scriptures this gross inconsistency, it behoves him to take the other alternative, and consider them as testifying of Jesus, that he is the ever-living Jehovah in human nature, God manifest in the flesh. Lastly, if Jesus be not God, a very extensive practice of idolatry has taken place, and continued for nearly two thousand years, and which the prophets do not appear to have foreseen. In their writings it is mentioned as one of the blessed effects of Messiah's reign, that many nations would be brought to unite in the worship of the true God. Isaiah, ii. 2; Micah, iv. 1; Isaiah, lx. 3; Zeph. iii. 9—20. They have indeed been brought to unite in the worship of Jesus; but if he be not the true God, how strange it is that neither Isaiah, nor Jeremiah, nor any of those holy seers, foretold this corruption of religious worship. They predicted the sufferings of Christ, his resurrection, and the spread of his gospel; and if the worship of Jesus be idolatry, why did they not foretell its prevalence, and warn men of the evil of it? The reader is prepared with an answer. He is sure that the worship of Jesus is not idolatry; and that it is contrary to all reason to suppose that the bible which denounces the worship of the creature as the vilest of sins, should represent this very evil as prevalent in the heavenly world. "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, (living creatures,) and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

*(The third demonstration in our next.)*

## ON SUBMISSION TO THE AUTHORITY OF REVELATION.

*(An extract from Macgee.)*

IF God has vouchsafed a revelation, has he not thereby imposed a duty of submitting our understandings to its perfect wisdom? Shall weak, short-sighted man presume to say, "If I find the discoveries of revelation correspond to my notions of what is right and fit, I will admit them: but if they do not I am sure they cannot be the genuine sense of scripture: and I am sure of it on this principle, that the wisdom of God cannot disagree with itself." That is, to express it truly, that the wisdom of God cannot but agree with what this judge of the actions of the Almighty deems it wise for him to do. The language of scripture must then, by every possible refinement, be made to surrender its fair and natural meaning, to this predetermination of its necessary import. But the word of revelation being thus pared down to the puny dimensions of human reason, how differs the christian from the deist? The only difference is this; that while the one denies that God has given us a revelation; the other, compelled by evidence to receive it, endeavours to render it of no effect. But in both there is the same self-sufficiency, the same pride of understanding, that would erect itself on the ground of human reason, and disdains to accept the divine favour, on any conditions, but its own. In both, in short, the very characteristic of a christian is wanting—humility. For in what consists the nature of christianity, but in this; that feeling an utter incapacity to work out our own salvation, we submit our whole selves, our hearts, and our understandings, to the divine disposal; and relying on God's gracious assistance, ensured to our honest endeavours to obtain it, through the mediation of Christ Jesus, we look up to him and to him alone, for safety? Nay, what is the very notion of religion but this humble reliance upon God? Take this away, and we become a race of independent beings, claiming as a debt, the reward of our good works; a sort of contracting party with the Almighty, contributing nought to his glory, but anxious to maintain our own independence, and our own rights. And is it not to subdue this rebellious spirit, which is necessarily at war with virtue and with God, that christianity has been introduced? Does not every page of revelation peremptorily pronounce this? and yet shall we exercise this spirit even upon christianity itself? Assuredly if we do; if, on the contrary our pride and self-sufficiency of reason are not made to prostrate themselves before the awfully mysterious truths of revelation; if we do not bring down the rebellious spirit of our natures to confess, that the wisdom of man is but foolishness with God; we may bear the name of christians, but we want the essence of christianity.

## ON THE ENJOYMENT OF DIVINE LOVE.

WHEN man arrives at the possession of his reasoning faculties, he finds himself a miracle of mechanism, situated in a world of wonders, 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 dependent upon the will of a supreme and Almighty Providence. The connexion of all our enjoyments with the agency of Him who sits on the throne of universal dominion, is beautifully expressed by Hosea. "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, the wine, and the oil, and they shall hear Jezreel." Sweet indeed is the sensation experienced when we enjoy the love of God in all the bounties of his providence. Has he given us health and reason? These are inestimable favours, and essential to the enjoyment of the various blessings around us. It is their commonness which prevents our discernment of their worth. Did we view them in their true light, we should feel that our hearts ought never to grow cold while we are in possession of them. The want of health unfits us for the enjoyment of food, of balmy air, of beautiful light, and the pleasures of social converse; it is often attended with pain of body and anxiety of mind; with wearisome nights and tedious days; while the absence of reason reduces man to a spectacle over which angels might weep. Bloomfield expressed himself well, when he said

"O may this heart ne'er grow cold  
While I have life and sanity to hold."

The enjoyment, however, of these blessings is greatly elevated when they are held as the gifts of that divine love which surrounds us entirely with its gentle influence, takes cognizance of all our dangers and cares, and shields us from a thousand evils. He has given us relatives, without whom we could not possess those refined emotions, which exalt at the same time that they delight the heart, and which are elegantly described by Scott, as

"Those feelings which, to mortals giv'n,  
Have less of earth in them than heav'n."

But what a value is put upon relatives when they are viewed as the gifts of our heavenly Father's love; the enjoyment which springs from their society and converse is then heightened to an inconceivable degree; while the admonitions and restraints which may also spring from our connexion with them are also received with meekness, and often with gratitude as a part of his paternal discipline. He has given us many auxiliaries to our comfort, arising from commerce, manufactures, and civilization. Without these we should be comparatively destitute of food, covering, and information; and our lives would be spent either in solitary wretchedness and apathy, or in scenes of violence and blood. The pleasures arising from these advantages, however, are more than doubled, when the soul has learned to view them as the donations of a good God, who had prepared them for us before we were brought into existence. It is delightful thus to trace every personal benefit to the love of God. Nor is the sensation of pleasure much less when, having observed the wonders of creation, the innumerable marks of contrivance and design in great and small objects, in the shining heavens and the beautiful earth, we are able to conclude our reflections by saying, "My father made them all." Nay, when the thunders roar and the lightnings flash, when the skies are black and lowering, and all

nature appears to be in fearful commotion, there is still a sublime emotion of delight in the christian, while he sings,—

“Celestial King, thy blazing power  
Exalts our hearts to flaming joys;  
We shout to hear thy thunders roar,  
And echo to our Father's voice.”

But God has also given as a revelation of his will, a charter of immortality, with sabbaths and christian ordinances. Our richest delights spring from these sources. They are the appointed means by which the consolations of pardoning mercy, and the principles of piety and virtue are introduced into the guilty, polluted, and miserable soul of man. So important are they, that in countries where their operation is not felt, the other delights of divine love are not tasted. In some of them even the outward advantages of civilization, order, and government are not possessed; and experiment has proved that the best way to make barbarians set a due value on life itself, and on temporal comforts, is to direct their attention to those “things which are unseen and eternal.” But in those places where the external advantages of civilized life are enjoyed, there is not, in the absence of the scriptures and christian institutions, the sweet enjoyment of divine love. The inhabitants enjoy their daily bread as the ox relishes its fodder; and they wear their clothing as the badger does his skin, to shield them from the inclemency of the weather; but without any thought of the paternal goodness from which their blessings flow. In our own country also, the same phenomenon prevails, to a most awful extent. People enjoy the gifts of God without thinking of the Giver; they devote themselves to the attainment of outward objects, and if they are successful in their pursuit, they become indeed more vain, but less grateful; and instead of praising God, they compliment themselves; “sacrificing to their own net, and burning incense to their own drag.”

What is it, the reader may ask, that hinders these people from enjoying the love of God, when they are the constant recipients of his bounty? The answer is, sin, the consciousness of guilt, and the apprehension of divine displeasure. Were they once brought to a penitent state of mind, and to the enjoyment of pardon, they would begin to feel a fountain of inward peace, and to discern innumerable causes for gratitude in the objects around them. Repentance is necessary. Until the soul perceives the evil of sin, feels the obligations of holiness, and is reduced to a contrite state, it is not prepared to see and feel the operations of divine love. Were ten thousand more outward enjoyments conferred on the impenitent, they would produce no perception of divine goodness, no responsive emotions of gratitude. The doctrine of the cross is also requisite as the means by which a sense of pardon is conveyed to the soul. The contrition which is requisite to make us feel the impressions of love, is a state of mind in which we recognize the claims of God upon us, the majesty of his holiness, justice, and truth; and hence it is that in order to feel assured of his mercy, we require to be told of a sacrifice and a mediation, through which we may be taken into his favour, in a way consistent with his attributes, and with the good government of the world. This is the reason that the preaching of the cross is so needful, and that faith in Christ is, as



it were, the door by which we enter into the state in which the love of God is enjoyed. The pardon of sin is accompanied with a sacred peace, and with a disposition, produced by divine grace to view every advantage, both temporal and spiritual, as the effect of divine goodness, and as the pledge of still greater blessings yet to come. "The love of God is thus shed abroad in the heart, by the Holy Ghost, given unto us."

Here we might delightfully expatiate on the rich spiritual enjoyments of divine love which some exalted saints have been permitted to participate. Jobu Fletcher, of Madely, was constrained, on one occasion, to cry out "Lord withhold thy hand or the vessel will burst." The celebrated John Howe, also speaks in his diary of repeated seasons of similar felicity. The following are extracts from his memoranda :

"Dec. 26, 1689. After I had long and seriously reflected that in addition to a full and undoubted assent to the objects of faith, it is necessary to have a lively faith and relish of them, that they may penetrate to the inmost recesses of the heart, with greater power and efficacy, and there being more deeply seated, may more mightily govern the life; and that there could be no other way of coming to a just conclusion concerning the safety of our state towards God; and after I had been largely discoursing on 2 Cor. i. 12, this very morning, I awoke out of a most delightful dream, of this kind: a wonderful stream of celestial rays from the sovereign throne of the Divine Majesty seemed to be poured into my opened and panting breast. Very often have I, from that remarkable day, revolved in my grateful mind, that memorable pledge of the divine favour, and have tasted over and over again its sweetness. But the experience I had of the same kind of bliss on Oct. 22nd, 1704, through the wonderful kindness of my God, and the most delightful operations of the Holy Spirit, far surpassed all the powers of language I can command. I felt the most delightful melting of heart, attended by the most profuse tears of joy, that the love of God should be shed abroad in the hearts of men; and that his Spirit should be shed on mine for that blessed end."

Few men who have read the writings of Howe will charge him with enthusiasm. His stores of knowledge, his depth of thought, his powers of discrimination, and his sublime integrity assisted him to curb his imagination, and prevent the dominion of feeling over reason. Indeed the enjoyments he has described were not equal to those of the apostle Paul, who employed the strongest expressions to denote his abounding hope, his holy sensibility, and his exceeding joy in all his tribulations.

While the eye of the christian remains single, his conduct consistent, and his devotional exercises fervent, his enjoyment of divine love is in some degree perpetuated. But alas! sin but too often intervenes, and demolishes the whole fabric of his confidence. It is in vain that we attempt to gratify a favourite unlawful inclination, of whatever magnitude, without injuring our spiritual comforts, or destroying our 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 the continued compliance with this desire that the continuance of the christian's spiritual joy depends. We come, therefore, to this conclusion, that the

enjoyment of the love of God springs from repentance and faith, and is perpetuated by obedience to his commands; that when it has suffered interruption by wilful sin, it can only be restored by humiliation, prayer, and fresh application to atoning blood; and that its approximation to the bliss of heaven will always, unless physical disease intervene, be in proportion to our sanctification, and to the fruits of righteousness appearing in the life. The christian is often required to pass through the dark valley of affliction; but if in that low vale he put away the sin for which his heavenly Father has laid the chastisement upon him, and if faith be brought into lively exercise, it shall be his privilege to sing the songs of holy joy amid the thickest shades of adversity. As the nightingale when enveloped in midnight darkness pours forth her most plaintive and melting tones, so the pilgrim towards Zion, when conducted into the wilderness; and feeling that God speaks comfortably to him by his Word and his Spirit, often gives vent to the liveliest expressions of gratitude and joy. In solitude he sings of the presence of God and of angels; in poverty, of a treasure in the heavens, and in affliction and death, of that world, where pain and sorrow, and dissolution will be known no more. There is a fledging-time for the eagle, when this king of birds is faint, languid, and almost unable to move; but when she has put forth her new feather she soars aloft, as if she would make her nest among the stars; and so the christian, when he has recovered from his depression, mounts up "as on the wings of eagles," and expatiates with unutterable joy, amid the diversified, numberless, and boundless proofs of God's eternal love. W.

#### ON SOWING IN THE MUD.

It is recorded of Fuller, the old author of Church history, that walking out one rainy day in the fields, he saw a person employed in sowing beans; and thinking it was strange that the man should be thus occupied under a heavy shower, he asked him why he did not wait till he had a finer day. The farmer answered in this quaint manner:—

"The beans sown in the mud,  
Will spring up like a flood."

You are right, replied the old gentleman. "They that sow in tears, shall reap in joy." May not the Christian learn from the farmer's couplet, that means of usefulness, when employed in the most uncomfortable circumstances, are often the most productive. The parent who continues with patience and long-suffering to apply remedies to the evil tempers and habits of his children, giving them good counsel, and imposing salutary restraints, is "sowing seed in the mud." It would be much pleasanter to him to see nothing to disapprove, or to watch the growth of pious and virtuous habits; but let him not be discouraged. If these ebullitions of wrong feeling in his children increase the fervour and importunity of his own prayers; if they render him more strenuous in insisting on the observance of holy principle, the result may be, that, through the blessing of God, truth will take a firmer hold on their minds, and its effects become the more apparent. Thus,

"The seed sown in the mud,  
Will spring up like a flood."

It is often the lot of public characters to pursue their course amidst slander and misrepresentation. In return for the most assiduous endeavours to serve and please, they receive opprobrious epithets, and false accusations. Are they not "sowing seed in the mud?" Let them not be discouraged. The fruit of their labours shall form their defence. Those principles which support them in this uncomfortable sowing-time, shall enable them to reap their harvest with exceeding joy; only let them recollect "that the fruit of righteousness is sown in peace, of them that make peace." The minister of the Gospel has often "to cast his bread-seed upon the waters." It may appear to him to be utterly lost. Judging from present appearances, it would seem as if no good whatever had been effected by all his studies, his prayers, his public discourses, his private admonitions, his seasonable interjections of just remarks, or his manifestations of christian principle. But these appearances are deceptive. The waters will quickly subside; and the precious seed having struck its roots into concealed mud, at the bottom, will begin to shoot upwards in luxuriant abundance. "He shall find it after many days."

"The seed sown in the mud,  
Will spring up like a flood."

There are generally some unpleasant circumstances in the field of christian labour. The spiritual husbandman has to continue sowing when times are dark, and storms of sorrow fall; he has to scatter some seed on thorny, and some on stony ground; he has to hope even when circumstances threaten him with disappointment, and to submit to God when "the thing which he feared has come upon him." But still let him persevere; "for he that sows to the spirit shall of the spirit reap life everlasting. In due season he shall reap if he faint not." W.

## CORRESPONDENCE.

### ON THE ADMINISTRATION OF THE LORD'S SUPPER TO THE SICK IN PRIVATE.

*To the Editors of the General Baptist Repository.*

In the July number of the Repository, a correspondent requests the opinion of your readers on the propriety of administering the Lord's Supper to members of our Churches in their sick chambers.

On this interesting question, I hoped to have seen before this the opinion of several correspondents. In this I have been disappointed: that other readers, who may be looking for a reply, may not be altogether disappointed, I beg to present the following. It may at least open the subject; and, if unsatisfactory, induce an expression of opinion from others.

The Scriptures which refer to the Lord's Supper may not be deemed so explicit and determinate as to furnish one rule from which no circumstances will justify a departure. Yet, I apprehend, as a general rule, not frequently, if at all admitting exception, the Lord's Supper should be viewed as a Church ordinance, and ought not to be administered to the sick in private.

1. Because the Scriptures lead to the conclusion, that it should be observed by a Church in its united capacity, as a sign of fellowship,

and as a united exhibition of the death of Christ; and not, as individuals, for personal comfort and edification. A knowledge of this ordinance appears to have been communicated to the Apostle Paul by special revelation from the Lord Jesus. And the account which the Apostle gives, in 1 Cor. xi. 23—33, is probably the earliest written narrative respecting it. The Corinthians had evidently used it as a social or Church ordinance; and the Apostle does not blame them for this, but directs, “when ye come together to eat, tarry one for another.” That, at its first institution, it was a social or church ordinance, is evident from the narratives of the Evangelists. One principal design of the ordinance appears to be, to intimate that the Church, as a united family, have communion with their common Lord, and with each other. “The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body; for we are all partakers of that one bread.” 1 Cor. x. 16, 17. Probably it is unnecessary to say more to show that it is a *Church ordinance*.

But the question returns, May it not be administered to the sick in private? To this question, relating to all the variety of circumstances that may occur, it may be difficult to maintain a universal negative; but, for any thing that appears to the contrary, the Apostle Paul would have said to it, “We have no such custom, neither the Churches of God.” It does not appear that the Apostles ever administered it to the sick in private; and any proceeding by which a religious ordinance is either restricted, or extended beyond its original appointment, is hazardous as to its consequences.

Hence we see an evident and distinct design of this sacred institution, which shows the wisdom and goodness of its appointment; and here the reply may be deemed sufficient, at least till something may appear to justify its extension to the sick in private. The only consideration, now apparent, in favour of private administration, is the spiritual comfort of the sick. This, it is allowed, is an important consideration; and if any think it sufficient, under peculiar circumstances, to justify private communion, I am not disposed to contend in opposition. My object is to suggest such considerations as occur to my own mind, that may lead to reflection, and to a satisfactory determination. With this view, I beg to add, that it seems not desirable to administer the ordinance to the sick in private,

2. Because such a practice tends to foster a false opinion of peculiar sanctity in this ordinance, and to deceive, rather than edify, the sick.

Who has not perceived, in the manner in which many persons, even members of Churches, speak of the Lord's Supper, that there is an impression on their minds of peculiar sanctity and importance attaching to this ordinance? It was indeed instituted under circumstances of peculiar solemnity, and it is especially calculated to call forth the best affections towards our blessed Lord and all our fellow Christians; but though its place among christian ordinances is more dignified and influential, there are other ordinances equal in authority and importance in their own order. But, if they can have the Lord's Supper, some Christians seem as if they could almost be content to give up every

thing else. The superstitious reverence attached to this ordinance by the usage of the Church of Rome, and that of England, has perhaps created, and certainly done much to cherish such a feeling; and persons, who in the general may have been delivered from the undue influence of those communions, may still retain somewhat of that disproportionate reverence for the eucharist. It is not unlikely that this may be the origin of the desire to receive the Lord's Supper in the sick chamber. But if no improper regard to it be fostered in the sick person himself, is there not great danger, by private administration to the sick, of contributing to confirm improper ideas in the public? And on this account, though it be not absolutely unlawful, is it not inexpedient to administer it to the sick? Instances have been brought under the observation of the writer, and no doubt of some of your readers, in which pious persons have been requested to visit the sick when they have appeared in a hopeful frame of mind. By a common misapprehension, they have desired to receive what they call the *sacrament*; they have succeeded in their wish, and it has been as an opiate to the soul. Pious exhortation afterwards, to repentance and conversion, has had no hold on the mind. In their own apprehension, they had received a kind of extreme unction, and needed nothing more. There would perhaps be but little danger of this effect in the case referred to by the inquirer, but is there not danger of encouraging such a feeling in others? and on this account, as well as on account of the absence of any direct scriptural encouragement, I submit that it is undesirable to administer the Lord's Supper to the sick in private. J. M.

#### ON STRICT COMMUNION.

IN writing the short article on "Strict Communion," for the May number of the *General Baptist Repository*; I had no desire whatever to excite controversy, and I should have preferred had my good brother Liggins stated his arguments in favour of "Free Communion," leaving my observations, to be received or rejected, as the reader might judge. I feel too somewhat surprised that any remark should have been made upon the fact of my views being changed on that subject. I am not aware that any man can answer for the sentiments he may hereafter hold, as it must entirely depend upon the increase of light which he may possess. I believe most persons who have been educated, and who have passed a considerable part of their life among Pædo-Baptist friends, feel a strong predilection for "Free Communion," and not being acquainted with the arguments of the case, find themselves impelled onwards by the supposed liberality and charity of that side of the question. Indeed it is from the constant appeal of Free Communions to the love and forbearance which *they* display; and not from any scriptural arguments which they can put forth, that so many are enamoured with their system. I was not surprised, therefore, that this was the chief theme of my brother Liggins.

Now all this stir about the charity, &c. of "Free Communion," is mere show—mere pretence, and is as totally different from the true charity of the Gospel as light itself is from darkness. Is it any sign of charity to leave our friends partially instructed, as to the mind of

Christ? Is it any charity to encourage them in partial obedience to the Saviour? Is it any charity to be indifferent to that system, which really and truly in the estimation of every genuine Baptist, "By a vain tradition makes void the commandment of Christ." Christian charity is truly exhibited when the truth is spoken and enforced in love. If the ordinance of baptism were merely hinted at in the scriptures, or only deducible by very doubtful inferences, then it would be highly reprehensible to make it a term of communion. But if obedience to the plain commands of Jesus, even in any one case be given up, then in many things it may be given up—why not in all cases? It appears to me that faith, repentance, baptism, and holiness, are all rendered imperative by the authority of Jesus Christ, and I deem it the most unwarrantable presumption for any man to step forth and say that any of these are unimportant, and may be treated as such by the Church of Christ. Every Baptist if he knows any thing, knows that infant baptism is a wicked and corrupt invention of man; that it is opposed to the truth of Christ's holy example, and Christ's explicit command; that it has no place in his sacred word; that it nullifies one of the chief ordinances of the gospel dispensation, and yet with the conviction of all this, the "Free Communion Baptist," compromises the whole matter, and says to his brother, "though you have never professed discipleship to Christ in Baptism; although by your creed and practice you are supporting a known human device; in short, although you professedly hold in your right hand, what in conscience I believe to be "a lie," yet my charity is so great—my forbearance so extreme—my love to you so intense—that I will treat you as a very *holy* and *pure* disciple of Jesus Christ."

Is this fidelity to Jesus Christ? Is this real affection for the erring individual? Is this the Church being the pillar and ground of truth? In this way do we buy the truth and sell it not? Are we Christ's unshaken witnesses? Will Pædo-Baptism ever be exploded, if it be nursed and dandled on the knees of Baptists? Will the house of the Lord ever be clear, if this foul rival of Christ's Baptism receive the countenance of Baptists themselves; and if it luxuriates around the table, where we have the elements of Christ's death, and wherein all his doctrines and ordinances were ratified by his precious blood. If Christ had wanted such a thing in his Church as infant sprinkling, it would have been established by precept and example in his word. Now, as to preaching for Pædo-Baptists, or them for me, or with me, or seeking God's blessing upon them, I feel no difficulty, because I honour them, and love them for the truth they hold and not for the error they may be under. I pray for them not as Pædo-Baptists; neither do I wish them God's blessing in that, but I pray for them, as those interested in the common salvation, and I pray not that they may continue in any Anti-christian practice, but they may know and walk in all the truth as it is in Jesus. In these things I do not come in collision with them, (Pædo-Baptists), but at the Lord's table I have a right to look for the visible badge, for the external evidence of their discipleship. I cannot profess to dissect their hearts, or examine their consciences, but I may ascertain, and this I deem our imperative duty—have they borne testimony to the truth, and openly avowed discip-

ship by following Christ's example, and obeying his express commands, in being baptized into his name. If they have not, it is either because their knowledge is deficient, or their obedience willingly imperfect. If they have not read, and understood the word of the Lord on this subject, they must be taught, and taught until they see and feel the truth. If they are knowingly disobedient to this one great ordinance of baptism, then by that act they exhibit an unsound heart towards Messiah the Prince, and thus do they exclude themselves from all right to the other great ordinance of his supper. If they believe that their views are scriptural, and those of Baptists anti-scriptural, then would they be more consistent in seeking fellowship with those who hold the truth only with themselves. But Pædo-Baptists can do what true Baptists cannot do, that is, they can believe that both infant sprinkling and the immersion of believers are true Baptism. Now, all who call themselves Baptists, and can do the same, may in my opinion, be true and hearty "Free Communions." My kind brother Liggins, has made one assertion which never has, and never can be proved, that "the apostle's were not baptized, that is to say, they had not received christian baptism."

This I solemnly disbelieve, in the absence of all proof that they were not, I feel myself bound to conclude, that Jesus was not so indifferent to his own sacred ordinance, as to dispense with it in those men who were to be the founders of the New Testament Church. We read in the gospel by John, iii. 22, that Jesus and his disciples, "came into the land of Judea, and there he tarried with them, and baptized." And I find that the number he baptized (by his disciples) was very great. Verse 26.—Who shall say that the apostles were not of the number thus baptized? If it is said their baptism is not recorded, be it remembered of the great multitude thus baptized by Christ's authority, we have not the name of any recorded. Brother Liggins may have authority for his assertion, of which I have no knowledge, and I affectionately request him to inform me, *how he knows* that the apostles *were not* baptized. And if he comes down to supposition as his only ground, then I would ask him, if it were not better in such cases, to express it *as his opinion*, and not to affirm without any such qualification, "The apostles themselves *were not* baptized," &c.

As my friend did not deem the illustrations of my propositions in the May number, worthy of his notice, I must refer the reader to the original article, and not repeat the same observations again.

I sincerely respect my friend Liggins for the general courtesy he has displayed towards me, but I cannot stand pledged to carry on this, or any other controversy. I would that those who differ would defend their own views, and let the *subject*, and not *persons* engage their attention.

J. BURNS.

3, St. John's Wood Grove.

#### ON THE PRESENT STATE OF THE CONNEXION.

*To the Editor of the General Baptist Repository.*

MY dear Sir,—Just before I received the last number of the Repository, I had thought of congratulating you, and my brethren in the ministry, on the

appearance of that union which is so exceedingly desirable, not only in a christian church, but also in a christian denomination, and which seems increasingly to characterize us as a body. But after reading some pieces in the number referred to, pieces which I must say pained my mind not a little, I had about given up all idea of the kind. However, upon second thought, it appeared to me not inexpedient that I should notice a few particulars which are of an encouraging nature, which wear a pleasing aspect, and for which we have cause for gratitude to God; while at the same time, the irregularities which have made their appearance in certain quarters, ought not to be passed over in silence.

It was with no inconsiderable pleasure that I witnessed the union of the two academical institutions, and especially the spirit and manner in which that union was effected. To me it was a matter of little importance *where* the academy was situated, or *who were its tutors*; provided that that situation was one which would be conducive to the *health of the students*, and afford them an opportunity of being known to the *greatest number of our churches*; and provided that those tutors were men of piety, zeal, and erudition. Perhaps it is not indispensably necessary that the classical and mathematical tutor should belong to the connexion. I trust that the various conferences will take an increasing interest in the academy; and that our ministers and churches will encourage such young men as appear to possess piety and talent, not only to preach the Gospel at home, but to offer themselves as candidates for the institution.

It is a matter, perhaps difficult to determine, *what is the best method of ascertaining the talents of young men for the ministry?*

It does not appear desirable that young men should be placed on such institutions without *some ordeal*, without *some investigation*, as to their fitness for the work. Will some able and judicious friends, favour us with their views on this important subject?

It cannot but be gratifying to the friends of the public institutions of the connexion, to witness the generous conduct of the Proprietors of the Book Establishment at Leicester, commonly denominated "The Printing Office." The disinterested manner in which they have come forward, and the declarations which they have publicly made, entitle them to our fullest confidence, and to the encouragement of our ministers and churches. It must be obvious to every unprejudiced mind, that their sole object is the prosperity of the connexion both in a temporal and spiritual point of view. This is just as it ought to be. To be connected with any institution professedly of a benevolent character, merely from selfish and sordid motives, is far from being reputable. Our friends, however, have given unequivocal evidence of the contrary. May we live "not unto ourselves, but unto Him that died for us, and rose again."

There are other features in the character of the connexion which are of an encouraging nature. There is an evident tendency to greater order in our annual meetings, and an increasing disposition on the part of our churches to support the missionary cause. I was struck with one thing, especially, in the various letters sent to the Association, on the subject of the regulations drawn up by Mr. Ingham, and revised by a sub-committee. It was this, Although the greater number of the churches could not come under any positive engagement to make the various collections required, yet they did recognize those high and everlasting obligations under which the Lord Jesus Christ had laid them, to do what they could for the furtherance of his kingdom in the world. It is to be feared that these obligations are not sufficiently felt by British churches. Love to God, gratitude to the Saviour, deep sympathy for the perishing heathen, and consistency of christian character, call upon us as with one voice to *proceed onward* in the great missionary enterprize. Our own souls, the members of our families, and our various churches, will experience the blessed effects of missionary zeal.



It was not a little pleasing to see the anxiety manifested on the part of a number of young ministers and other friends for the improvement of the Repository. It was their earnest wish to see it more interesting and productive to the connexion.

Some change was indispensibly necessary, or the work must have been given up altogether. It is in vain to try to conceal the fact, that the number circulated was diminishing every year; and, in a short time, instead of the periodical contributing to our public institutions, nay, instead of it meeting the expenses necessarily connected with its publication, the Association would have found itself in debt to the editors. This was a state of things most undesirable; a state of things which, as far as it was known, grieved the minds of the best friends of the connexion. Many pious and judicious persons thought that the matter which it generally contained was not sufficiently interesting. Besides, there were other periodicals being circulated amongst us, much cheaper, yet containing considerable information and instruction, and which in fact were superceding the Repository. The young persons in our churches and congregations who are inclined to read, will of course take such works as are cheap and interesting. Hence it was, that the members of the Association considered it the best plan which they could adopt at present, to reduce the price and size of the work; and by having an increase of contributors, they hoped to give the periodical a more extended circulation. It is hoped that our friends will be induced to give up periodicals which do not benefit the connexion a single farthing, and to the utmost of their power promote the circulation of a work, *sanctioned by the body*, and whose profits will be *entirely devoted to its interests*.

The great object of the friends in making any change in the Repository, was to furnish our people with a work at once cheap, interesting, and productive. If it succeed, well; if not, we shall still be in better circumstances than we should have been, had we proceeded on the old plan. In England we have upwards of one hundred ministers, and nearly fourteen thousand members: now if we take the persons who attend the preaching of the Gospel at twice the number of members, then we have about forty-two thousand souls that wait upon our ministry. Out of this number, cannot we raise four thousand subscribers? Let us try. It is my conviction, that if each minister was to make an appeal to his congregation on the subject, and to be the person through whom the work should be distributed, twice the number would be circulated. There are several christian bodies which adopt this plan.

It is not a little gratifying to see our churches increasingly disposed to seek the comfort and happiness of their ministers; to afford them the means of living without being continually harassed with the cares of the present life; to respect their character; to avoid wounding their feelings; and to co-operate with them in winning souls to Christ.

Individuals will be found, and found in the church of God, who care little for the feelings of any man. The spirit by which such persons are influenced, is not the spirit of the Lord Jesus Christ; it is not from above, it is from beneath. These persons are not to be envied; but on the contrary, they are greatly to be pitied. May the power of a Redeemer's love be felt more and more both by ministers and people, and may *we strive together* for the faith of the Gospel.

Before I conclude this paper, there are a few things, not so pleasing, which I wish to notice in the most friendly and affectionate manner.

I understand that there is one of our churches which is *now* in the practice of administering the Lord's-supper every Sabbath. It was announced in the last number of the Repository, that another had opened the door for what is called "Free Communion;" and another, I understand, must have the expressed juice of the grape mixed with sugar, and unleavened bread, in order to commemorate the death of Christ. These circumstances cannot but pain the minds of the lovers of unity and good order. I do not think it proper to enter

into any discussion on the subject at present; but I do submit, whether it is not becoming for any church connected with a christian body, not to take a step so contrary to the universal and uniform usage of the connexion, without laying the matter before their christian brethren.

In reference to what is called "Free Communion," it cannot but be known, that for several years the Association has refused to receive a church into the connexion, simply because one third or one fourth of its members were unbaptized, although it was positively stated in the application, that, *in future*, no members should be received into the church without being immersed. Surely we ought to act with some semblance of consistency.

Now suppose a member of the church where the syrrup is used at the Lord's-table, remove to another part of the kingdom where there is one of our churches which does not pursue the same plan, can that individual comfortably commune with them? Suppose that, in the providence of God, the ministers of these churches were to be removed to other churches in the connexion, and others to occupy their places, whose views were entirely different on these subjects, in what a painful situation does such a line of procedure place both ministers and churches.

I have no wish to dictate to any brother, to infringe on the scriptural independence of any christian church, nor to utter a single sentiment that would inflict the slightest wound upon the mind of any christian friend; but I fear if this course is pursued, it will sever the churches from one another, instead of drawing them closer together. The Divine Being is increasing our numbers, he is increasing our sanctuaries, he is raising up a number of young and devoted ministers to labour in his vineyard, and blessing with his smile the last days of his aged servants; let us then avoid every thing that would divide and scatter, and as far as possible, *as a denomination*, let us act cordially together. The remarks which I have made, they have been made in the spirit of christian friendship; if I am wrong, it is my interest, and my anxious wish to be set right. Praying that the Holy Spirit may be poured out upon us from on high, and that all our churches, and all the churches of Christ, may increase in numbers and piety,

I remain, dear Sir, your affectionate brother in Christ,  
*Nottingham, October 9th, 1838.*

H. HUNTER.

#### WINE AT THE LORD'S TABLE.

*To the Editor of the General Baptist Repository.*

Mr. Editor,—There is every difference in the world between an abstract question and a practical one. In the former, we consider only the simple truth to be arrived at; in the latter, we regard that truth, in its concrete form, with all its connexions, dependencies, and consequences, attached. In the former, when we have arrived at what is conceived to be the immediate object of investigation, we have done; in the latter, when this is effected, we still have to consider the character of the truth discovered, its bearings upon our previous knowledge, and the use, or uses, to be made of it in future proceedings. Consequently, a discovery of the abstract kind may sometimes be made which leaves an impression upon our minds different to that which we

experience upon considering the same truth in connexion with its actual associations. Hence, also, an abstract truth may be valuable as considered in itself, and yet of no avail, or even mischievous, when put into the form of a rule of practise.

These observations have been dictated by the course pursued by some of our Churches in regard to the use of two kinds of wine at the Lord's Table.\* Such a course has been pursued: two kinds of wine, one fermented, and the other unfermented, have been placed upon the Lord's Table; and cups, containing these different kinds, have been circulated among the communicants. Now, supposing that the advocates of this practise have the abstract truth on their side; that is to say, supposing it proved that unfermented wine was used by the Great Institutor of the sacra-

\* We are not aware of this fact.—ED.

mental feast,—a point any thing but proved\*—what, in practise, is the utility of the alteration?

It would hardly have been supposed that any one could have objection to the usual method. What mischief arises from it? We never heard of any one becoming intoxicated from drinking the commonly used wine in excess; we never heard of any one therefrom acquiring a liking for intoxicating drinks in general; we never heard of the credit of the Church being injured in the eyes of the world by the practise of celebrating the Lord's Supper with the wine commonly in use with the country and time. Wherefore, then, alter?

Among the disadvantages of the novel mode, may be noticed, its inferiority to the one in general use in point of simplicity. According to the established usage, the members of a Christian Church meet together around the table of their dying Lord, and, as children of one family, surrounding the table of a common parent, partake of one bread, and drink of one wine. How simple, how beautiful! How emblematical of that invisible sympathy of soul, and union of relation, which they bear to each other, and which, as it binds them to each other, also forms the medium of connexion between them and their "Father which is in heaven!" But, in the newly adopted practise, they pledge not the memory of Him whom they meet to remember in a common cup. The cups are mingled. Slight and most trivial differences of opinion acquire augmented importance by being set forth as distinctive marks in the most affecting symbolical ordinance, which, as Christians, the guests at the sacred board are bound to reverence and observe. The anxious deacon, whose office was once so easy and so delightful, to pass from hand to hand the common elements, now finds the post of cup bearer no light burden. He may well claim our sympathy. How shall he, if he be an unfermented partisan, hand round a beverage of the drinking of which he conscientiously disapproves! Or, if the contrary, with what regret and distaste must he meet the new accession to his duty, and with what compassion must he regard those whose prurient scrupulosity has imposed it! Nay, the new mode may place him

in serious difficulties. He will have to bear in mind, if he can, who are the drinkers of fermented wine, and who of unfermented, lest, by offering a rejected or despised cup to either, he offend the conscience, in an hour which, of all others, ought to be free from interruption. In some cases, the opinion of the individual communicant may be either unknown to him, or undecided as to the point at issue, and then he may have to put the distinct question, "which kind of wine he prefers?" Or, it might even happen, that the individual was a stranger to the controversy, and then surely would arise the necessity of explaining and enlightening the mind of the uninitiated friend upon the subject, ere he ignorantly endangered his conscience by an erroneous deed.

Again, the fermented parties would doubtless, in time, become acquainted, and as no obstacle exists, would associate in pews together. The deacon's toil would, in this case, be in some degree alleviated: to one pew he hands the unfermented vessel, the other receives the ancient emblem. This system of aggregation, it is natural to suppose, would be favoured by other causes than sympathy in sentiment; to wit, various inconveniences arising from the promiscuous association of persons of opposite opinions and practices. As, for instance, the occasional defilement of the conscience from drinking out of the fermented cup, by the unfermented friend; or the rejection of the fluid which a fermented friend had mistaken for wine. These inconveniences being duly felt at each return of the ordinance, and the difference in sentiment, and the antipathy of feeling between the parties being increased every month, probably, in course of time, the Church might think it worth while to take some notice of the circumstance, and might make some arrangements to prevent the repetition of any thing unpleasant to the feelings of its members—a point, they would justly argue, always to be borne in mind by a body which exercises care, in a collective capacity, over the individuals of which it is composed. What arrangements the wisdom of different Churches might end in, it is, of course, impossible to anticipate with precision; but it is not improbable that, in some cases, it would be determined to assign one portion of the chapel or building where they met at these times for the use of one party, and another for that of the other; and to appoint unfer-

\* Which, to speak more plainly, has, on the contrary, been shown by the luminous expositions of Mr. Jarrom, given in your Journal, to be very strongly improbable.

mented cup-bearers to the unfermented friends, and fermented cup-bearers to the fermented ones. Thus we should have a Christian Church divided into two compartments, one of which would be drinking what the other believes to be no wine at all, the other would be quaffing from a cup which has been stigmatized by an active leader of their party as "the cup of devils." Still, however, the dispute might be considered as thus amicably settled, but that there yet remains one person not included in either section of the communicants—the minister. What now shall he do? Shall he desert one half of his Church, and give the whole of his favour to another, and thus excite feelings of rivalry and triumph at a season in which they are so ill-timed? Or shall he, anxious to break down "the middle wall of partition" which has made his flock two, instead of one, partake of both cups? In that case, how worthless to each party is his support! Willing, they may justly think him, to sacrifice truth to peace, and to give up the principles of his party for the interests of the Church.

We cannot help thinking, however, that we have presumed too far upon the forbearance of the unfermented friends in supposing them under the guidance of a fermented pastor, or in connexion with fermented brethren. Is it reasonable to suppose that they would have a fermented minister to officiate among them at all? If so, shall they be in the path of duty to endure him, if once settled amongst them? Then what divisions of Churches, and what removals of ministers, will, in all probability, be the consequence!

To resume. That our friends have a *right* to adopt this mode, if they choose, no one doubts. God forbid that any one should dare, or even if he did not dare, should have a secret wish to impugn that right. It is unscrupulously avowed that the question is argued here purely as a practical one. The discussion is dictated by alarm at the consequences of the fermentation which the fermenting controversy appears likely to excite in the religious world. And, indeed, supposing that there is less ground for these fears than is imagined, it does seem a pity that christian bodies should ever have allowed themselves to be agitated and perplexed because men, *not* remarkable for natural sagacity, *not* of great reputation as men of general judgment, *not* of extensive

influence in intelligent or learned society, and *not* eminently fit to be leaders of a party, composed of men in their proper senses, have started foolish quibbles upon a most unimportant subject. It must, I think, be admitted by a candid judge, that the new mode is an innovation where an innovation is not wanted; and from such

I am, my dear Mr. Editor,  
Yours most obediently,  
A DISSENTER.

#### ON THE UNITY OF THE HUMAN SPECIES.

*To the Editor of the General Baptist Repository.*

Dear Sir,—I believe I shall be pardoned by your readers for having obtruded any remarks upon their attention; since they have been the means of eliciting an instructive article in your journal, upon "the Unity of the Human Species." The great point of the argument—the influence of circumstances upon the physical character of mankind—has been displayed in that article, and I feel confident it will be deemed a sufficient excuse for bringing the subject up twice. It was actuated by a desire that this point might be so displayed, and receive something like its proper share of prominence in the subject, that I made the inquiries. The only occasion of regret that I know of is, that the writer of the original article appears to regard my communication as hostile. If so, I am at a loss to know how he gets such an impression from any thing I have written, and can only say that it was not intended so. If he considers me guilty of rudeness in the manner in which I have taken the liberty to animadvert upon what he has advanced—here is my apology—I am sorry.

But as there seems to be some degree of misunderstanding between us; I hope he will allow me to make one or two statements in connexion with some of his own remarks, which will have the tendency of lessening this apparent difference. In the first place, I meant to state distinctly in my letter, my full belief of all that revelation has disclosed concerning the creation and natural history of the human race; especially the singleness of the species. "Let him not suppose me a disbeliever in such unity; he would do me great injustice; he has alluded to arguments sufficient to establish that important

doctrine." Several passages of of W.'s article appear to have been written in forgetfulness of this avowal.

I said I did not consider the fact that one animal would not infect another with disease, was a proof that two men created at the same time, in different parts of the earth, would not do so. Nor do I. Yet I never said I believed two men *ever were* thus created; I did not believe so. But for all that, if W.'s argument appeared insufficient to prove what he wished to prove, I had a right to remark upon it. Truth will never suffer by being left to stand upon her own foundation; and "one good argument" says Campbell, "is sufficient to prove any thing." The influence of circumstances are sufficient, in my opinion, to account for every variety in the physical characteristics of mankind. "Can my inquiring friend bring independent, historical evidence, to shew that two men were created as he supposes?" I cannot. "If not, why have recourse to imaginations of what might be to neutralize the evidence of divine revelation?" I did not suppose that imagination of what might be *would* neutralize the evidence of divine revelation; but I did suppose they would in all probability bring forward such an article as this, more luminous than its predecessor, and calculated to supply its deficiencies. Still, what is supposing our two first parents of a different colour, but an imagination of what might be?

My *third* objection is answered—"The theory of several distinct species points to no reason in the nature or history of man" *whatever* "which will account for the approximation." The species which are confessedly distinct remain so, without giving symptoms of approximation; we have no reason to believe that horses and cows will ever become one and the same animal.

"Why should any one be angry with me for intimating, that possibly there might be a little original difference of complexion between our first parents?" I was not *angry*. What was my language? "Upon the points to which I have referred I am not convinced that he is quite so clear; and if he will have the kindness to explain them a little more at length, he will oblige me." I read the article; noticed an original speculation in it; made inquiries about it. No more. I hope the writer is not offended. However, any

one might have gone away after reading the first article, with the impression that it was the writer's belief that one of the parties was *white*, and the other *black*; they will not do so now. They will perceive that he meant only a "little original difference of complexion."

The last is an objection of "taste." And why should not bad taste be objected to? Does the writer intend by his reference to bible phraseology, that he would always abide by it as a standard of taste? If so, there we differ. I also believe that all men "have derived a corrupt and mortal nature from Adam and Eve." The motives, so philanthropic, with which the writer avers that he commenced the discussion, every one must allow to be admirable. The condensation of instruction which marks the contents of the five concluding paragraphs of the last article, calls for the expression of my admiration. It was for the production of such matter upon this important subject that I was tempted to trouble your readers with any remark of mine. My object being accomplished, I now return thanks for the courtesy with which your able writer has treated my remarks, and also for the information relative to the countries inhabited by Albinos.

Having, I hope, terminated the controversy between me and my esteemed friend, in conformity with the amicable intentions which best a discussion in this journal, and of this nature.

I am, Sir, your's truly,

A READER.

#### CASE OF SACHEVEREL STREET CHAPEL, DERBY.

TO OUR SISTER CHURCHES.

Dear Brethren,—In consequence of the very heavy debt on our chapel, our annual expences are very considerable and oppressive, having to raise upwards of £70, for interest alone. Anxious that the debt should be reduced, we some time ago commenced a weekly subscription among ourselves and congregation, for this object, which has thus far progressed encouragingly. We also agreed to make an appeal to our Sister Churches, soliciting their aid by public collections, or in any other way they might deem best. We thought it advisable to appeal first to our kind friends in Brook-street. We did so, and they very cheerfully responded to that appeal. After two sermons by our

esteemed Pastor, they collected us the liberal sum of £12, which we desire gratefully to acknowledge. We also thankfully acknowledge the receipt of £5, from our friends at Barton, and would take this opportunity of expressing our hope and prayer that other Churches, when appealed to, will follow their example, and help us in this our time of need.

In behalf of the Church,

J. GLOVER, }  
J. SMITH, } Deacons.  
R. POTTS, }

Sacheverel-street, Derby,  
Sept. 21, 1838.

## QUERIES.

What are those "*principles and practices*" referred to in the 7th rule of "Association Regulations," the unhappy violation of which, will subject the transgressing Church to expulsion from the connexion?

SAMUEL WIGG.

Is it consistent for Members of our Churches to take out a game certificate, and pursue and destroy game?

W. T.

## REVIEW.

HOARYHEAD, AND THE VALLEYS BELOW; OR, TRUTH THROUGH FICTION. By JACOB ABBOTT, Author of "The Young Christian." Sold by G. Wightman, Paternoster Row.

In these tales, beautiful illustrations are given of several important christian principles. It seems hardly possible to read them without being both interested and edified. At the same time, we are not prepared to express our entire approbation of such productions. He who reads for the purpose of obtaining knowledge, will naturally ask, on laying the book down, How much of this is true? Are there in America such rocks and valleys? Are the habits of the settlers such as are here described? In uttering to others the ideas which I gather from this work, shall I be following a false or a true guide? These are not impertinent questions; and as we are unable to return to them satisfactory answers, we wish Mr. Abbott had chosen some other mode of conveying truth to the public. His object is to do good, and his talents as a writer pre-eminent. We wish it to be well understood, that though the actual characters and scenery described may exist only in the author's imagination, the moral truths inculcated are of high importance, and presented in an impressive form.

A SERMON, occasioned by the death of the Rev. Robert Stephens M'All, L. L. D. Preached in Roc-street Chapel, Macclesfield, on Sabbath evening, August 12th, 1838, by G. BARROW KIDD. Sold by Ward & Co., Paternoster Row.

THE NEGLECT OF SOULS. A Sermon preached on behalf of the Norwich and

London City Missions. By ROBERT AINSLIE. Sold by ditto.

OUR HOME POPULATION. A Discourse by ditto. Sold by ditto.

THE SNARES OF THE METROPOLIS. By ditto. Sold by ditto.

The sermon of Mr. Kidd, though containing many just observations, is not remarkably impressive; but his biographical notice of Dr. M'All is rich in sentiment, and highly interesting. The description of him is not mere eulogy, such as might be pronounced over any distinguished man; it is a picture of Dr. M'All, drawn indeed by the hand of an admiring friend, but still discriminating, and presenting an individual likeness; and it gives us an exalted idea of his moral and intellectual endowments, his spirituality of mind, his glowing eloquence, his usefulness in life, and his triumph in death. The following account of his mode of exhibiting truth will give an idea of the style of Mr. Kidd.

"His usual method, indeed, of exhibiting a truth when not contended for, was to look at it while yet at some distance from him, and to go around and around it with his mind, surveying it in all the aspects which it successively presented to him, and giving utterance to his impressions as he received them; taking care to make every revolution of his mind approximate more and more towards the object in the centre, until he had by degrees touched upon and enveloped it in a blaze of mental light. This central radiant point he would sometimes hold up so strongly in the face of an opponent in argument, as well as so suddenly, and with so much

boldness, as to make the other shrink back from that which had thus come unexpectedly upon him."

The discourses of Mr. Ainsley are such as might be expected from a zealous, practical man. While they arrest the attention, and appeal to the conscience by the statement of astounding and awful facts, they direct to practical measures for the removal of the evils complained of. This remark applies particularly to that on the neglect of souls, and to that on our home population. We cordially recommend each of them to the consideration of our readers, fervently praying that the duty of caring for the souls of others may be better understood, and more powerfully felt, by the whole religious world. The following extract is from the discourse first mentioned.

"It is one of the most painful features of the times, that money is not employed for the highest and best purposes, and that the millions of British property are chiefly devoted to accumulation. Do we want, as a nation, to indulge in drinking ardent spirits? then we can raise 24,000,000 annually. Is there a rail-road likely to be a profitable speculation? then we can raise seven or ten millions. Is the government to be supported, and the national debt paid? then we can raise nearly fifty millions. But if six hundred millions of the human race—heathens, pagan idolaters—are to be blessed by the labours of christian missionaries, in obedience to the commands of Christ, then the three principal Missionary Societies can only raise 200,000!!" It is added in a note, that "the taxes on our carriages and riding horses exceed the whole annual income of all religious Societies of protestant nations!!"

**CHRISTIAN PRINCIPLES** taught and explained in a Familiar Dialogue. Sold by Ward & Co., Paternoster Row.

It may be as well to state that this little work was not begun with a view to publication in this country, but entirely in the hope that it might be useful in the instruction of the newly enfranchised Negroes of the West Indies. Observing this statement in the preface, we were able immediately to account for the structure of the dialogue. It might furnish assistance to teachers of Bible classes, but especially to a catechist of Negroes or others who need informing

on the leading facts of revelation. It is hardly simple enough for children, or sufficiently attractive and instructive even for the elder children in our Sabbath-schools. The matter is good.

**FRIENDLY COUNSELS;** addressed to various characters. In twenty familiar letters. Sold by the Religious Tract Society.

**TEN SERMONS on the Power and Grace of Christ, and on the Evidences of his Glorious Gospel.** Sold by ditto.

Merely to state the heading of the above letters in the table of contents, would lead the reader to conclude that there is something individualizing and pointed in the matter of them. One is to a young person professing to be religious, yet preferring the society of those who are irreligious and worldly; another is to a fastidious hearer of the Gospel; another to one who expresses an opinion of sermons with levity and unconcern; another to a lady of intellectual character, and highly cultivated mind; and another to a Sabbath scholar who has removed to a distance. The counsels given are, with considerable judgment, adapted to the peculiarity in circumstances and character of each correspondent. Valuable hints for epistolary correspondence may be derived from it.

Doddridges sermons are too well known to need recommendation. Speaking of Christ's power to save, he observes, "We have been taught to adore Him" as over all, God blessed for evermore, Rom. ix. 5; as "the brightness of the Father's glory, and the express image of his person," Heb. i. 3; as Jehovah our righteousness, Jer. xxiii. 6, "who being in the form of God thought it not robbery to be equal with God," Phil. ii. 6; and took upon himself no higher character than what he had a right to claim, when he spake of himself, in his appearances to the saints under the Old Testament, as the living and true God, as a person properly Divine. Here, my brethren, here is the most glorious evidence of his being able to save to the uttermost. We should dread the curse pronounced on the man that maketh flesh his arm, Jer. xvii. 5, should we repose all the trust and confidence of our souls on created power and goodness, wisdom and fidelity, appearing in a human, or, we may add, even in an angelic form. But how cheerfully may we trust the merit of his

atonement, and the efficacy of his grace, when we consider him as that glorious and wonderful person, "in whom dwelleth all the fulness of the Godhead bodily," Coll. ii. 9.

A COURSE OF LECTURES TO YOUNG MEN AND OTHERS, by *Ministers in connexion with the Christian Instruction Society. Carefully corrected and revised by the Authors, with an Introductory Essay by the Author of "Sketches and Skeletons of Sermons."* Sold by G. Wightman, Paternoster Row, London.

We cannot better introduce this book to the attention of our readers than by the following extract from the introductory essay. "The present course of lectures were delivered in the Weigh-house Chapel, and was commenced by a most comprehensive and interesting lecture on 'The creation and the deluge,

as illustrated by the discoveries of modern science,' by the Rev. Dr. Pye Smith. We cannot say less than that the lecture cannot fail both to interest and edify every inquiring young disciple, and it is worthy of the careful perusal of that class of scientific persons who seem anxious to extol the works of nature at the expense of revelation. The other subjects which follow are of equal interest, and the labours of the Rev. Drs. Cox and Fletcher, the Rev. Messrs. Philip, Ainslie, Burnet, Redpoth, Stovel, Steane, Blackburn, Young, Binney, Dorman, and Archer, were secured. We deem any thing in the form of comparison as to the excellency of the discourses quite unnecessary, persuaded that the reader will not fail to be edified in the perusal of the whole; and we feel confident that few volumes of lectures are more directly calculated to improve the minds of the young men of our congregations."

## VARIETIES.

### SOCINIANISM--A SYSTEM OF NEGATIONS.

He who is wont to expatiate in the wide field of Revelation, surrounded by all that can gratify the sight, or regale the senses, reposing in its green pastures, and beside the still transparent waters, reflecting the azure of the heavens, the lily of the valley, and the cedar of Lebanon,—no sooner approaches the confines of Socinianism than he enters on a dreary and melancholy waste. Whatever is most sweet and attractive in religion,—whatever of the grandeur that elevates, or the solemnity that awes the mind, is inseparably connected with those truths, it is the avowed object of that system to subvert. And since it is not what we deny, but what we believe, that nourishes piety, no wonder it languishes under so meagre and scanty a diet. The littleness and poverty of the Socinian system ultimately ensures its neglect; because it makes no provision for that appetite for the immense and magnificent, which the contemplation of nature inspires and gratifies, and which even reason itself prompts us to anticipate in a revelation from the Eternal mind. By stripping religion of its mysteries, it deprives it of more than half its power. It is an exhausting pro-

cess, by which it is reduced to its lowest term. It consists in affirming that the writers of the New Testament were not, properly speaking, inspired, nor infallible guides in Divine matters; that Jesus Christ did not die for our sins, nor is the proper object of worship, nor even impeccable; that there is not any provision made in the sanctification of the Spirit for the aid of spiritual weakness, or the cure of spiritual maladies; that we have not an intercessor at the right hand of God; that Christ is not present with his saints, nor his saints, when they quit the body, present with the Lord; that man is not composed of a material and immaterial principle, but consists merely of organised matter, which is totally dissolved at death. To look for elevation of moral sentiment from such a series of pure negations, would be "to gather grapes of thorns, and figs of thistles,"—to extract "sunbeams from cucumbers."—*Rev. Robert Hall.*

### THE REDUCTION OF CHAPEL DEBTS.

In a late journey, the following facts fell under my observation:—A respectable and wealthy hearer, in one of our Chapels proposed "that if the church would subscribe to the amount of five



shillings for each member, he would pay the remainder of the debt both upon the Chapel and the Minister's house." The generous offer was accepted, and I observed in the room where I slept a collecting card, stating the object. It struck me that this plan is worthy the adoption of Churches, where debts either small or large, remain from year to year. My friend who made the offer, facetiously observed,—he did not like to have his body mortgaged after he was dead. The apostolic precept applies to Churches and nations, as well as to individuals. "*Owe no man any thing.*" It is a good maxim of the moralist, "he that is out of debt is out of danger." I hope this hint may be useful.

Sept. 17, 1838.

VIATOR.

#### HOW TO CONVERT A HUSBAND.

A lady in Germany, who had been a sincere follower of Christ, but whose husband was unrenewed, was very much afflicted on his account, and told a clergyman, that she had done all in her power in persuading and beseeching him to turn from all his evil practices to no effect. "Madam," said he "talk more to God." A few weeks after, the lady called upon him full of joy, saying that her prayers to God had been heard, and that a change was wrought upon her husband.

#### THE MISSIONARY SPIRIT.

Some years ago a Minister was invited to take the pastoral charge of a large and wealthy congregation. One of his inquiries on coming among them, was, what they had done in aid of benevolent Societies. "What does your subscription for foreign Missions amount to?" We have not given any thing for that object.—"And for the Bible Society?" Nothing. "I cannot stay with such a church," said the good man.

The members of the congregation, who were extremely anxious to secure his services, remarked that he could himself open subscriptions for these different religious societies on the spot. He took them at their word, and set himself immediately to work. He organized several associations among his people, and collected the first year, six hundred pounds sterling. During the same year he sent from his own church eleven members to be missionaries; before he left his charge, he had sent out twenty, and finally devoted himself to the Missionary work. This clergyman is now known to all friends of the cause. It is Dr. Philip, now Superintendent of the Loudon Society's Missions at the Cape of Good Hope.

#### RELIGIOUS STATE OF GERMANY.

There is such lamentable ignorance in this country, as to what is and what is not the word of God, that the Apocryphal books are read with the same authority as the books of holy writ. There are parts of Germany where, out of 400 preachers, not twenty can be said to preach the gospel of Jesus Christ. I have travelled much in this country, but have not met with more than ten or twelve families who were in the habit of reading the Scriptures at family worship. Tears gush from my eyes while I write it: the great bulk of the people are totally ignorant of the way of salvation. I converse with people in the city and in the country, on the highways and in the fields; and when I put the simple question, Which is the way of salvation? or, How do you expect to be saved? The answer is, I do not know. This a man told me in the garden in which I am now writing these lines. Others tell me, "When I die—if I believe myself well,"—"I have a good heart," &c. But not in one instance out of a hundred is the answer given, Through faith in the Son of God.

#### INTELLIGENCE.

##### THE LONDON CONFERENCE

Was held in Ænon Chapel, St. Mary-le-bone, on Tuesday, September 18th. The Rev. J. Burns, presided on the occasion. The Rev. J. Wallis, supplicated the Divine blessing. In reference

to the cases requesting Home Missionary aid, the following was agreed to:—

1. "That Commercial Road and Smarden collect for Sevenoaks; Ænon Chapel for Weudover. In like manner, Chesham is requested to do so for Tring; Berkhamstead for Ford; and Isleham

for Aylesbury. The friends are requested to do so as early as convenient, and to remit the same to the treasurer, Mr. Wileman, Iron-gate Wharf, Paddington.

2. Resolved, "That the Rev. J. Burns correspond with Mr. Matthews, of Bedford.

3. "That the Rev. J. Wallis correspond with brother Burton, of Portsea.

4. "That Mr. Dunch write to the minister of Rushall, requesting the church to unite with the London Conference.

From the reports of the churches it appeared, that peace and prosperity extensively prevailed, and that sixty-seven persons had been baptized and added to the churches since last Conference.

In the evening, at half-past six, a meeting was held for prayer and the revival of religion. After prayer by brother S. Palmer, of Aylesbury,

The Rev. J. Stevenson addressed the meeting on the subject of "What is included in a revival of religion?"

The Rev. J. Wallis, on the subject of "What are the means of a revival?"

Brother Felkin, "That it is the will of the blessed God that religion should be revived, and his kingdom prosper."

Brother Talbot, "That the Church of God should ever keep the subject of revivals prominently in view."

Brother Preston, "That the members of christian churches should individually labour in their respective spheres to promote a revival of religion."

Brother Rofe, "That all exertions for the promotion of a revival of religion must be carried on in humble dependance on divine aid, and with fervent prayer for God's blessing."

During the service, prayer was offered by brethren Wileman, and Talbot.

It was generally considered to have been one of the most spiritual and edifying meetings ever held in Ænon Chapel.

Sept. 29th, 1838. J. BURNS.

#### THE MIDLAND CONFERENCE

Met at Loughborough, Sept. 25th, 1838. Mr. Stevenson, the minister of the place, opened the meeting with prayer.

About 150 were reported to have been baptized in this district since the last Conference, and there are about ninety candidates.

1. Resolved, "That this meeting learns with satisfaction, that the church at Archdeacon lane, Leicester, has agreed

to furnish supplies for the meeting-house at Syston for one year."

2. A letter having been received from eighty members of the church at Castle Donington, stating some circumstances of a painful nature, and requesting advice in their difficult situation. Agreed, "That brethren Goadby, senr., Iugham, and Pike, visit Castle Donington, ascertain the real state of the case, and give the best advice they can to the friends who solicit it."

3. A letter was read, requesting assistance, from the church at Mansfield. Agreed, "That the Melbourne district of the Home Mission, be affectionately requested to turn their attention to this station."

4. The next Conference to be at Dover-street, Leicester, on Christmas-day. Mr. Underwood, to preach in the morning, and Mr. Ayrton, in the evening.

Mr. Pike concluded the meeting with prayer. Mr. Pickering preached in the evening from 2 Peter, i. 12-15, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance."

A. SMITH, *Secretary.*

#### YORKSHIRE CONFERENCE.

The Yorkshire Conference assembled at Staley Bridge, August 20th, 1838. After dinner, they met for business. The Secretary was requested to remind the Church meeting at Prospect place, Bradford, of their neglect in not applying to the Conference for the renewal of their financial grant, to assist them in supporting and promoting the cause of Christ amongst them. He was likewise instructed to give an order on the Treasurer to pay all interest due.

Mr. Thomas Gill, has been engaged by the Church at Burnley, to supply them in the ministry of the Gospel till the next Christmas.

A letter was received from the Church meeting at Rochester, requesting the Conference to recommend their case to the generous attention of the Churches in

the Yorkshire district, to assist in the reduction of the debt on their chapel. It was agreed to postpone this case till the Christmas Conference.

Through the medium of a letter, Mr. Wm. Brand desired assistance in paying an amount for which he is personally responsible. It was recommended by the Conference that our Churches collect in some way for his relief.

Arrangements were made to collect for the Foreign Mission, and the Secretary was directed to write to Mr. J. G. Pike on this business.

A delegate attended the Conference from the missionary station at Stockport, and reported that they had twenty-seven members, and that the prospect was encouraging.

In the evening, Mr. R. Kenny opened the public service by prayer, and Mr. J. H. Hudson preached from 1 John, v. 10.

The next Conference to be held at Birchcliff, December 25th, 1838. Mr. R. Ingham, of Bradford, to preach.

#### WARWICKSHIRE CONFERENCE.

The Warwickshire Conference was held at Coventry, on Tuesday, Oct. 2nd. Brother Cheate, of Birmingham, preached in the morning from Acts ii. 44, "And all that believed were together." The importance and advantages of christian association were very clearly stated, and forcibly urged. In the afternoon, after receiving the reports of the Churches, an interesting and animated discussion took place on the following question: "What are the probable causes of the indecision of so many of the children of pious parents?" A great deal of useful thought was elicited, and many valuable suggestions were thrown out; but owing to the unavoidable brevity of the discussion, it was thought desirable that it should be resumed at the next Conference; accordingly, brother Knight was requested to make it the topic of the morning sermon.

In the evening, brother Derry, who was appointed to preach, being absent, brother Cheate supplied his lack of service, and preached an encouraging sermon from 1 Thesa. v. 16, "Rejoice evermore."

The next Conference to be held at Longford, the first Tuesday in April. Subject of discussion, "Revivals of religion."

J. T. BANNISTER, *Secretary*.

#### ANNIVERSARY OF ÆNON CHAPEL, ST. MARY-LE-BONE.

On Lord's-day, September 16th, the anniversary of Ænon Chapel was held, on which occasion the following sermons were preached. That in the morning, by the Rev. R. Phillips, of Kingsland, author of "The Life and Times of Whitfield," &c., from Isaiah xlii. 1 and 4. In the afternoon, by the Rev. C. Carpenter, of Somers Town, from 1 John, v. 20. And in the evening, at half past six, by the Rev. J. Burns, minister of the chapel, from Zech. iv. 10, first clause.

On Monday evening, the annual tea meeting was held, when it was stated, that fifty-five persons had been baptized on a profession of their faith and added to the church; and the following sums had been raised in addition to the usual assistance of the cause, &c., during the past twelve months.

	£.	s.	d.
In aid of the Sabbath-school	14	0	0½
Home Mission - - -	13	10	0
Visiting & clothing Society	76	0	0
Foreign Mission - - -	21	1	0
Alms Houses - - -	5	1	0
Raised by collecting cards, and anniversary collec- tions, towards reducing the debt of the chapel -	100	0	0
Total - - -	229	12	0½

Addresses were given by several ministers on the subjects of gratitude to, and confidence in the God from whom all blessings flow. The meeting was such as to afford both cheering and edifying impressions, and we hope will long be remembered. J. BURNS.

#### MEASHAN.

On Tuesday, October 2nd, 1838, two excellent sermons were preached at the General Baptist Chapel, Measham, by the Revds. J. Edwards, of Nottingham, and J. P. Mursell, of Leicester, when the very liberal sum of £34, 10s. 6d. was collected, towards liquidating the debt remaining on that place of worship.

#### BAPTISM.

On Lord's day, October 7th, 1838, the ordinance of believer's Baptism was administered to five persons, in the

General Baptist Chapel, Sacheverel-street, Derby. The solemn services commenced at a quarter after 2 o'clock. After singing and prayer a very appropriate sermon was preached by Mr. Ayrton, our highly esteemed Pastor, from Acts, ii. 41, "Then they that gladly received his word were baptized." The congregation was large and behaved in a most orderly manner. In the evening Mr. A. preached again, and then received the newly baptized candidates into the Church, by a very suitable address, and giving them the right hand of fellowship, and administering the ordinance of the Lord's Supper to the Church. This was truly a day of good things to our souls, and our prayer is that we may enjoy many such days.

Derby, Oct. 12, 1838.

R. P.

#### BURTON-UPON-TRENT.

On April 22nd, the ordinance of believers' baptism was administered to four females in the river Trent. Also on August 5th, to two males, and two females. On these occasions, sermons were preached in the chapel by Mr. J. Staddon, and the ordinance was administered in the presence of hundreds of spectators; after which the newly baptized were received into the Church in the usual way.

On Sunday, September 30th, the Anniversary Sermons were preached by Mr. J. Staddon; the congregations were good, and the sum of £17, 11s. 6d. was collected in behalf of the chapel funds. We have still a debt of £240 remaining on the chapel and school rooms, a part of which is wanted immediately. Our friends are making a strenuous effort to meet the demand, and should any of our more influential and wealthy Churches be able to help us in this our time of need, their assistance will be thankfully received, and faithfully appropriated.

J. S.

#### ORDINATION.

On Friday, September 28th, 1838, Mr. William Crabtree was solemnly ordained to the pastoral office, over the General Baptist Church, at Linholme, Yorkshire. After reading suitable portions of the scriptures, an appropriate prayer was offered by M. H. Asten, of

Burnley. Mr. Midgley, of Shore, delivered the introductory discourse on the constitution and order of a Christian Church. The questions to the Church and Minister were proposed by Mr. James Hodgson, of Stubbing House, and the answers of brother Crabtree were exceedingly interesting, affecting, and comprehensive. Mr. W. Butler, of Heptonstall Slack, offered the ordination prayer, with the imposition of hands, and Mr. Hollinrake, of Birchcliffe, delivered a very affectionate charge to the Minister from Coloss. i. 7, and concluded the service. In the afternoon, Mr. R. Ingham, of Bradford, introduced the service by reading the scriptures and prayer, and Mr. Butler addressed the church on their duties to their Pastor, from Phil. ii. 29. "Receive him therefore in the Lord with all gladness, and hold such in reputation."

The day was remarkably fine, the services numerous attended, and much spiritual enjoyment realized, especially by the members of the Church, who have suffered materially since the affecting removal of their late revered Pastor. There is now every probability that the interest will rise at this interesting station: the population is rapidly increasing, and the congregation is much improved. There is, however, one formidable obstacle in the way of their prosperity, and that is the heavy debt, that still remains on the Chapel and premises, amounting to the serious sum of *four hundred and eighty pounds*. The friends are few and poor, but they are exerting themselves very laudably to support the cause, and are highly deserving of the sympathy and support of their christian friends. Should this brief notice engage the attention of any benevolent friend, who may feel disposed to assist the case, he is assured, that his kind liberality would be very judiciously directed, and very gratefully acknowledged.

May the Great Shepherd of Israel smile on the Pastor and his flock, may their union be long, and useful, and happy; that after feeding in the green pastures of divine ordinances upon earth, they may be conducted to living fountains in heaven. Amen and Amen.

W. BUTLER.\*

\* Not the author of an article bearing his initials, in the July number, entitled "On teaching to all the counsel of God."

# MISSIONARY OBSERVER.



## FREEDOM IN JAMAICA.

WE have been favoured with two copies of the Falmouth Post, of August 15, 1838, a liberal Jamaica paper, containing an account of the celebration of freedom in several places. We doubt not that it will be interesting to our readers:

### TRELAWNY.

On the evening previous to the glorious morn, whose sun was not to rise on a single slave in Jamaica, several hundreds of persons from the country, were observed in town, repairing to their respective places of worship.—Over the front gate of the Baptist Chapel, was raised a transparency, having the inscription FREEDOM, brilliantly illuminated. The Wesleyan and Baptist Chapels were lighted up, and were soon filled with their respective congregations. At the latter, just as the clock struck 11, the Rev. Mr. Knibb sung a few verses of the Dirge, composed for the occasion:—

“The death-blow is struck—see the monster is dying,  
He cannot survive till the dawn streaks the sky;  
In one single hour, he will prostrate be lying,  
Come, about o'er the grave where so soon he will lie,” &c.

Portions of Scripture being read, some of the congregation, at that moment slaves, engaged in prayer, and devoutly thanked and praised God, the Father of all their mercies, for the deliverance effected for them by his omnipotence, especially for the great boon that they were about to enjoy. For a few moments before 12, all was still, and perfect silence reigned, when Mr. Knibb commenced a few remarks. It is impossible for us to describe adequately the scene that followed: Every ear was captivated, every eye glistened, every bosom heaved with emotion. “*The hour is at hand,*” said the Rev. Gentleman, “*the monster is dying, the clock is striking, THE MONSTER IS DEAD! THE NEGRO IS FREE!!*” During the delivery of these few sentences, the congregation thrilled with delight, exhibited motions of breathless expectation; and at the moment that the last word was spoken, and the clock had struck the last stroke, they simultaneously rose up, and broke out into one loud, and long-continued burst of exultation and joy, giving three hearty cheers to the Queen.—The congregation then sung the hymn:—

“Restored the Negro's long lost rights,  
How softened is his lot!  
Now sacred, heart-born, dear delights  
Shall bless his humble cot,” &c.

At this expression of joy, sceptics and men who delight to “drive a loathsome traffic,” and tear asunder the “tender ties of father, husband, friend,” may have allowed their lips to play in scorn, and their brows to hold disdain; but he whose breast is inspired with a love of

*Liberty*, who cherishes the lofty feeling of a Heaven-born philanthropy, could not but contemplate the scene with unmingled rapture and delight. The sainted spirits of Sharpe and Wilberforce, would hold communion with the enraptured, disenthralled Negro, and heaven itself would reverberate the praises of angels on such a glorious occasion.

About half-past 5 in the morning a large assemblage of persons collected near the Suffield school room, when a coffin containing a chain, handcuffs, iron-collar, &c., "The hateful ensigns of usurped command" was produced, and lowered into a hole dug for the purpose, whilst the following verse was sung:—

" Now *Slavery* we lay thy vile form in the dust :  
And buried for ever there let it remain,  
And rotted, and covered with infamy's rust,  
Be every man-whip, and fetter, and chain !"

At this ceremony, the flag of FREEDOM, with the British union jack at the corner of it, was hoisted up to the top of a high mast, and the people gave three hearty cheers.

We must not omit to notice, that on one side of the coffin, was painted in large letters "*Cornwall Courier*," and on the other side "*Jamaica Standard*." On the plate was inscribed "Colonial Slavery died July 31st, 1838, aged 276 years," and on the lower part the name of "sir John Hawkins," who first brought Africans into the colonies as slaves; at the head of the coffin was planted a young Cocoa-nut-tree, the token of victory, whose speedy growth will soon cause its lofty branches to wave over the emblems of cruel tyranny. At the planting of the *Tree of Liberty*, the people again gave three hearty cheers.

At the usual hour of Divine Service, the several places of worship in this town were opened, and each one was crowded with a devout and grateful congregation who assembled to return thanks to Almighty God for the extinction of Colonial Slavery, and for the inestimable blessing of Freedom. At the Church the Rev. Mr. Stone delivered an excellent sermon, founded on 1 Peter, chap. iv. ver. 1.

At the Baptist Chapel the Rev. Mr. Ward read and prayed, and the Rev. Mr. Knibb preached an impressive sermon from Nehemiah, xii. 42, 43. At the Wesleyan Chapel the Rev. Mr. Ritchie delivered a most appropriate discourse, founded on Heb. v. 25, and at the Kirk, the Rev. Mr. Thorborn dilated on 1 Kings, xx. 11. The thanksgiving service being ended, a most interesting public meeting was held at the Baptist chapel, at which all the speakers except Mr. Knibb, who was in the chair, were *descendants of Africans*.

The meeting was convened, said the chairman, for the purpose of not merely expressing their united thanks to Almighty God for the boon of Freedom which they were that day in the enjoyment of, but also of recording that expression of gratitude, and of extending it to those whom God had honoured in making them the instruments in his hands of doing his will. A set of resolutions embracing these objects was read, and then proposed *serialim*,

Mr. Richard Brown rose to move the 1st resolution, and observed :— " This resolution I hold in my hand is to express thanks to God for

the Gospel. I am thankful to Almighty God, and to the Lord Jesus Christ, who was rich but he became poor that through his poverty we might be rich, who came from heaven to enlighten the earth with the light of righteousness. I praise the Father, I praise the Son, I praise the Holy Ghost; I praise God for the gospel, the gospel is truth, and the truth shall make us free." The resolution is—

"That this Church and congregation impressed with a deep sense of the great blessings bestowed on them, particularly the inestimable gift of the gospel, desire to express their most fervent thanks to Almighty God for the multitude and magnitude of the Divine favours."

Mr. Andrew Dickson said—"I stand here for the purpose of seconding this resolution. I do truly thank God for the light of the everlasting gospel. I present my thanks to the people of England for the gospel. I know that once I was blind, but I thank God, that I now see; I do offer my sincere thanks to the Lord Jesus Christ for his blessed gospel, and I call on all my brethren here to do the same.

Mr. Knibb observed that this resolution was well moved and seconded, and he was sure that the whole meeting would heartily respond to it. He was glad to observe that his friends were short in their addresses, which was quite proper. The resolution was then put and unanimously carried.

Mr. Wm. Kerr, who rose to move the 2nd resolution, said, "My dear friends, I stand up to give hearty thanks to the people of England for send us the gospel. One time I was blind, but the gospel make we see, one time I was deaf, but the gospel make we hear. The gospel bring we to see this day; the gospel bring we free. No one can tell what we see one time, and what we was suffer; but the gospel bring us joy. We bless God, we bless the Queen, we bless the Governor, we bless the people of England for the joy we have. Let we remember that we been on Sugar-Estate from sunrise a-morning till 8 o'clock at night: the rain falling, the sun shining, we was in it all. Many of we own colour behind we, and many before; we get whip, our wives get beat like a dog, before we face, and if we speak we get the same; they put we in shackle, but thank our Heavenly Father we not slave again!"

The 2nd resolution was then moved as follows:—

"That this Church and and Congregation feeling themselves placed under a large debt of obligation and gratitude to the Baptist Missionary Committee, and their kind friends in Great Britain and Ireland, who have cared for their poor benighted souls, and have generously sent out the gospel to enlighten them, and Missionaries to instruct and feed them, return their most cordial and sincere thanks for these tokens of their noble philanthropy."

Mr. William Smithson rose and remarked: "My dear friends, I am called upon to speak a few words, which I do with much feeling to my heart: my feelings are so much I can hardly speak. My dear friends, we did not expect to see this day, but God has spared us to see it. The same God who said, 'Let there be light and there was light,' has brought us to see this day. If it was not for the gospel, the freedom would not have come. The people of England who did not know us, cared for our poor immortal souls, and send us the gospel, and they send us Ministers to preach the gospel to us. We thank

God for the gospel, and for the Ministers who have preached to us; we pray God to spare them, and enable them to go through that work which they have begun. We pray for better freedom; for that good part which shall never be taken from us. We pray God that we and we Ministers may be together in heaven, where we shall praise God for ever."

The second resolution was then proposed and unanimously adopted.

Mr. William Gibson. "My good friends, brethren, and sisters, we are truly thank God for this opportunity we have to praise his name. We cannot forget that you and I had not such a blessing at one time. We remember when we had none to feed us, when we were persecute because we pray; but remember what God says about Zion. He will not leave nor forsake her, and must we forsake God? No—we must thank God for Freedom; we must thank the people of England for Freedom. Let us pray that our sisters and brothers in other lands may be made free, and let us look for a better freedom; if we do not be freed from sin, we shall be slaves in hell for ever."

Mr. Thos. Reid, "I thank God for this day. I thank God for freedom. I remember the time of persecution. Brown and black, all say, dis religion will soon come to an end. Yes, Mr. Henry said, he hoped they had shot them fellows, for we Ministers: they drive them away but the gospel return. We thank God for the glorious light which we eye see. We thank God for the freedom."

Mr. Richard Kerr, "I will say thanks be to God for the freedom which the gospel bring. God have feeling heart, God send the gospel, and Missionaries in the world; without the gospel, the world is in darkness. The first time the gospel come, it give we light; the second time it come, it give we light and freedom. I hope all will be free."

The resolution being moved, seconded, and supported so well, was unanimously adopted, the whole assembly manifesting their approbation by standing up. It is as follows:—

"That this church and congregation have witnessed, and a majority of them having experienced, some of the horrors and cruelties of slavery, but being now permitted by a kind and gracious Providence to enter upon a state of civil liberty, express their most lively and heartfelt gratitude to the God and Father of all mercies for the great blessings of Freedom."

Mr. Edward Barrett rose to move the 4th resolution, and said "My good friends we are meet together here to shew our gratitude to a certain gentleman, and the people of England, who felt for us when we did not feel for ourselves. We have been made to stand up and see our wives flogged and we could not help them; the people of England did not see us, but God see us, and God stir up their hearts to get us freedom, and now we are all free people! What shall we say? Let us lift our hearts and bless God; let us bless Queen Victoria. Yes, Kings did sit on the throne, but Kings did not make we free; no, that was left for a woman to do; when Kings could not do it, Victoria did. She send a good governor who use his best efforts; who will not allow us to be imposed upon. When we lay down in the cool shade must we not raise up our hearts and hands to Almighty God for the blessings he gives us? The overseers and the book-keepers say that the ships will come from England and go back with



nothing but ballast; but I say to them look out, we shall have more to send home than we ever had; sugar, pimenta, ginger, and coffee. Another thing I have to say is, that not long ago there were two particular gentlemen who came to see how the apprenticeship work, (he meant Messrs. Sturge and Harvey,) they laid out so much money to buy we free, and they came themselves to see us whether we free or no. They come out to see what their Magistrates doing that they send out; they reported the wicked ones; some of them very good Magistrates, and some of them very devils. And now my friends ought we not to throw up something to support we Church, and support the gospel? Let the good friends in England see that Jamaica can now support its own Ministers. I hope God will bless you and your children; I hope God will bless your freedom to your good. I shall now propose the resolution.

"That the cordial thanks of this Church and congregation are justly due, and are hereby given to Joseph Sturge, Esq. and the people of England, for their noble and generous efforts to destroy Colonial Slavery, and to Emancipate the Children of Africa.

Mr. George Prince of Wales, "My dear friends, I am going to make a few remarks on this resolution. It is our bounden duty to give thanks to the friends at home, and to the Queen, for Freedom. This is the day for us to rejoice. I do rejoice. I hope we shall never do any thing to put our friends to shame. Let us keep clear from all nonsense. Walk upright. Remember it is your duty to support our pastor, his wife, and his children; if you do not support religion, you are not worthy of religion. Remember every eye is on you, but may God be your guide and your protector for ever."

Mr. John White, "My dear free brothers, the Ladies of England have heard of us that were living under the cursed chain of Slavery. We cannot see them, they cannot see us, but there are many ladies here to-day, who, with the kind ladies in England have done great things for us. And now they expect to hear something good of us; we must try to behave ourselves as other ladies and gentlemen in this island do. Let us ask that Redeemer who sits on his throne, for grace to behave ourselves. Let us shew the people in England that more sugar can now be made by free ladies and gentlemen than was made by slaves. Let us be kind to our ladies. Let the friends in England hear something worthy of us. I return sincere thanks to the ladies of England for what they have done for us. The 5th resolution was then proposed.

"That the best thanks of this Church and congregation be given to the hundreds and thousands of ladies in Great Britain and Ireland who have sympathized so deeply with the bond-children of Africa, and whose noble and benevolent advocacy of their cause has at last been crowned with success."

Mr. Thomas Gardner, "My dear brothers and sisters, may God bless the whole multitudes of you. We know truly that once there was a time when we expected this good to come, we were not certain sure of it; but God has brought it to pass. Now the black man can unite with the white. No distinctions now, only of character. If any man will not behave himself, he is not free yet. The good people of England send us the gospel, they try, they endeavour to open to us

salvation; they pray to God for us night and day, and they try hard to make us free. O may the whole multitude in Jamaica bless God, and thank the people of England for freedom. I rejoice I am slave no more, and you are slaves no more, Jamaica is slave no more. Amen!

The resolution being put from the chair was unanimously carried.

Mr. James Wallace, "My christian friends, a resolution is placed in my hand, I thank God. The first resolution that was placed in my hands was when I was a little boy, that resolution was a hoe; they put a hoe into my hand to go and clean grass. I remember crying because they put it in my hand to work with, but I was a slave! But now, thanks be to God, my christian friends I am free, and another resolution is placed in my hand, it is in black and white, and though I may not be able to read it myself, I have a little boy at school and he can read it for me. I wish you to have the feelings and sense of what caused this resolution to be placed in my hand. I was told, when I took Christ to be my friend, I would become a beggar: but my christian friends, the gospel made me work better than I ever did before I embraced it. The gospel was a light before me. As the apostle says: 'Ye were sometimes darkness, but now are ye light in the Lord, walk as children of light.' We seldom have the opportunity to meet together, only on the Sabbath; but this is not the Sabbath, it is the day of joy and gladness. Remember your children, my Christian friends, we must support our minister and our schools. We must not work on the Sabbath-day, must take our Minister's advice, do our master's work, and attend to our grounds. Some people say the gospel will make us poor, and that we give all our money to the Minister: it is not so. These people don't remember that they had our bodies to satisfy their soul, but never looked after our souls; no, our ministers did that, and we must not forget them. Let us endeavour, my christian friends to train up ourselves and our children to good conduct. 'Every tree is known by its fruit,' and every one will judge of us by our conduct. Saying and doing is two things: I do not like to say much, but to do much. Let us hold up our hands to support our Missionary, and to comfort him. Let us take the example of the Israelites as a warning. God delivered them out of Egypt, out of the house of bondage, but they sinned against him in the wilderness, and he sent serpents among them to destroy them. Let us remember our conduct, let us not lift our heel against our ministers, and God grant that ourselves and our ministers may meet in a better world."

Mr. M'Laughlin, "With much pleasure I rise to second this resolution. It is the duty of the Church to support its own Ministers. I would ask, what would be liberty? What would be freedom without religion? Look round to the heathen world, they are free, they are at liberty; but are they conscious of the liberty which you feel? We are truly thankful, I trust, for the gospel, and we ought to be very thankful for Ministers of the gospel. Dark, dark, dark, indeed would be this world without the light of the gospel. Blessed be God that he had sent us Ministers to preach the gospel to us. We ought to show our gratitude for the blessings of the gospel. How? By coming

forward as men to do what freemen do. We speak about freedom, I rejoice with you on this occasion ; but let us not be satisfied with the freedom purchased with English gold ; let us seek that freedom purchased by the precious blood of Christ. I do most cordially second this resolution, namely :

“That this Church and Congregation being sensible of the duties which devolve upon them in their several relations as members or parents, pledge themselves to relieve the Missionary Committee of the support of their Pastor, and farther pledge themselves willingly and readily to support their Minister, their Chapels, and their Schools.

This resolution ably proposed and seconded was unanimously adopted.

The Rev. Mr. Knibb did not wish to trespass on the time of the audience, but before they concluded a meeting in which every person felt so deeply interested, he begged leave to propose :—

“That the cordial thanks of this meeting be given to Sir Lionel Smith, the highly esteemed Governor of this Colony, and the ardent and sincere friend of its enfranchised population.”

The meeting signified their unanimous approbation by all standing up. It was then concluded by singing the doxology : “Praise God from whom all blessings flow, &c.”

We offer no comment on the admirable meeting whose proceedings we have just reported ; they speak for themselves, and indicate at once the piety, the gratitude, the intelligence, and the growing importance of the labouring population of Jamaica. Thus the day was spent, a day of thanksgiving, a day of praise—long looked for, never to be seen again, but ever to be commemorated so long as a descendant of Africa inhabits this Western Isle. In the evening, the thousands of people who attended the several exercises of the day retired to their respective homes, and on the little town of Falmouth, peace spread her tranquil wings so that a single voice was scarcely heard in the streets.

On Thursday the 2nd, the town was again thronged with hundreds of youth who repaired to the Suffield school room, whence about 10 o'clock, upwards of a thousand scholars issued in grand procession, under the direction of their several teachers. The train was preceded by a carriage in which were six children, sons and daughters of Ministers, —drawn by two horses gaily caparisoned. One caparison had emblazoned on it “LIBERTY TO THE SLAVE,” the other had “THE DAY OF JUBILEE.” Four banners were displayed by the children, one with the inscription “*The chain is broken,*” with the representation of a broken chain ; another had “*Africa is free, August 1838 ;*” a third had “*Holy Bible,*” encircled by a wreath of laurel, and the fourth had “*Infant School*” circumscribing a little house. The main body of the procession, which occupied almost a whole street, was enlivened by a variety of banners ; their several inscriptions were “*Suffield School*”—“*Union is Strength*”—surrounding a white and a black hand united—“*An Angel*” holding open a book which displayed the text “*Glory to God in the highest, and on earth peace, goodwill towards men :*”—“*Knowledge is Power :*”—“*Camberwell School :*”—“*Prosperity and Peace to Jamaica :*” circumscribing a map of the island :—“*The liberty of the Press is the palladium of our rights,*” encircling the representation of a Press :—“*Green Park School :*”

—“*Ethiopia shall stretch out her hands unto God,*” encompassing the picture of an Ethiopian on her knees with stretched out arms:—and “*The Ship of Liberty*” proudly sailing o’er the waves, with part of the sunken ship of “*Slavery*” with the flag of “*Apprenticeship*” in her wake. The numbers, the appearance, the order, and singing of the children, attracted admiration from all quarters, except from those whose greatest luxury was

“ ————— to gauge and span,  
And buy the muscles and the bones of man.”

Proceeding through the streets with many hearty cheers and huzzas, the train arrived at the Baptist Chapel, the gallery of which was completely filled with youth. Never was there a more lovely sight; the Chapel was tastefully decorated with branches of trees, with flowers, and with the pictures of *Clarkson, Wilberforce, Buxton, &c.* Several ladies and gentlemen were present, and the lower part of the Chapel was crowded by parents and friends whose glistening eyes bespoke the inward delight of their souls. The Rev. Mr. Ward, superintendent of the Suffield School, read and prayed; and the Rev. Mr. Knibb delivered a suitable and impressive address; after this the children returned in processionary order to the school-room, the whole play-ground of which was covered with boards and beautifully adorned with bows, branches, sugar-canes, pictures, festoons, scripture prints, cloth prints, and a variety of other ornaments: Portraits of her Majesty the Queen, and the venerable Thomas Clarkson, both encircled with wreaths of flowers, were placed in the most conspicuous situations, the proud flag of Freedom waving over all, from the long staff to the top of which it was hoisted. Here were tables provided for 1000 children, who sat down to an ample banquet. Nothing could exceed the order, cleanliness, and general appearance of so many children, several hundreds of whom had emerged from slavery but the day before; after their dinner they were addressed by E. B. Lyon, Esq. who proposed a toast to “the health of Queen Victoria.” Each person having a glass of wine, the toast was drank with rapturous applause; in the school-room two other toasts were proposed, viz. “Peace and Prosperity to Jamaica,” and “Success to the good Town of Falmouth.” These were also drank amidst immense cheers; after which the children were dismissed and went away singing, “We’ll all go home together,” &c.

On Friday, the 3rd, a procession was formed at Wilberforce Station, which proceeded to Oxford Estate, where seated on the green sward under the wide spread branches of a Tamarind-tree, the children, near 600 in number, surrounded by their parents and friends, received an address from the Rev. Mr. Ward. It was truly delightful to see so many interesting persons under the canopy of Heaven, receiving instruction from the word of God, which is calculated to make them wise unto salvation, through faith in Jesus Christ, and kneeling and praying to the God and Father of all their mercies, whose bounties were as freely bestowed on them as the air they breathed. This exercise concluded, after experiencing the hospitality of Mr. Philpotts, the Overseer of Oxford, the children returned in order to Wilberforce. “Making the welkin ring” with their loud huzzas and cheers. There

they enjoyed their freedom's festival with great glee, during which a Tree of Liberty was planted by E. B. Lyon, Esq. who expatiated on the topic of civil Liberty in a truly eloquent style.

A similar procession of between two and three hundred scholars was next day organized, near Waldensia station, which, with banners flying, proceeded from the intersection of Forest Estate to the chapel, which was decorated with considerable taste. There, an address was delivered by the Rev. Mr. Knibb, to a congregation of young and old that filled the chapel, after which a beautiful young palm, as a Tree of Liberty, was planted by Mrs. M. Nichols, and Miss Kitchen, not far from the foundation stone of the chapel. Three hearty cheers being given, the children were arranged in order to enjoy a feast, which was handsomely prepared by Mr. and Mrs. Levermore, under whose superintendence Waldensia schools have made considerable improvement.

Other, and similar meetings, were held in various parts of the Island.

## CHURCH MISSIONARY SOCIETY.

### EXTRACTS FROM THE REPORT.

As might be anticipated from the increase of Association contributions, the Committee have to report an increase in the number of Associations. During the past year, fifty-three new Associations have been formed, which are widely spread over the kingdom. Much ground, however, still remains unoccupied. The Committee have, therefore, during the year, enlarged the agency for visiting Associations; convinced, by experience, that it is only by this course of proceeding that the Society's Home operations can be extended, so as adequately to meet the growing demands upon it for the enlargement of its operations abroad.

It has pleased Almighty God in his providence, to remove by death, during the past year, the following individuals: Mrs. Davis, wife of Mr. Richard Davis, who died, after a short illness, at Waimate, on the 1st of February last; Mrs. Knight, wife of the Rev. Joseph Knight, who died, unexpectedly, at Nellore, on the 4th of the same month; Mr. Thomas Sewell M'Arthur, who died of fever, at Trinidad, April 12, 1837; Mrs. Norton, wife of the Rev. Thomas Norton, who died, after a short illness, at Allepie, on the 28th of August last; and the Rev. Thomas H. Applegate, who died from an absence, on the 9th of November last.

The Rev. George A. Kissling, left Sierra Leone, on the 6th of March, 1837, in consequence of ill health; and arrived in London on the 2nd of May last. The Rev. John U. Graf, left the same place on the 10th of August last, to receive

priest's orders; and arrived in London on the 10th of October. Mr. Ebenezer Collins, left Sierra Leone on the 1st of October last, on account of ill health; and arrived in London on the 30th of November.

The Rev. John J. Hæberlin, left Calcutta, in consequence of failure of health, on the 27th of June last; and arrived in London on the 8th of December.

The Rev. Bernhard Schmid, after a residence of nineteen years in India, left Madras, in consequence of ill health, on the 21st of January, 1837; and arrived in London on the 2nd of May last.

The Rev. William J. Woodcock, arrived in London, from Cochin, on the 20th of May last.

In the course of the past year, five of the Society's candidates have been admitted by the bishop of London to deacon's orders, and two to priest's orders; exclusive of one who has been admitted by the archbishop of Canterbury to priest's orders. One has, also, been admitted to deacon's orders by the bishop of Jamaica.

In the course of the past year were sent forth, nine ordained missionaries, sixteen catechists and artisans, and one female teacher. Six of these being married, the total number of individuals sent out is thirty-two. This number includes two missionaries who have returned to their stations, and one missionary who has been appointed to a new station.

The total number of labourers at present engaged in the service of the Society, as ordained missionaries or catechists, amounts to 168; exclusive of native

teachers, and the wives of the married labourers.

The Society has, at present, missions in different parts of the world, marked by various degrees both of ignorance and knowledge. There is a kind of graduated scale, measuring from the Zoolah tribes, who are at the lowest point, where even the sovereign is only learning to spell; advancing further to the New Zealanders, who are just beginning to catch the most elementary ideas of the Scriptures; thence further tracing the plain but useful studies of the Negro on either side of the Atlantic; then reaching further to the yet imperfect modern literature of the eastern regions of the Mediterranean; thence rising higher still, to the varied acquirements of India; and, highest of all, to the cultivated and improving native society of Calcutta and other parts of Bengal.

That increase of knowledge which characterizes these and other parts of the world, has been gradually produced during many years past; but in later years its growth has been peculiarly rapid. There seems to be springing into existence a public mind, not of Britain only, but, in a certain sense, of the whole world: and this mind has received an impulse, the result of which no human thought can calculate. Each succeeding year apparently outstrips some ten or twenty of former times; and even produces effects, which, in former ages, whole centuries have failed to accomplish.

In surveying the different missions of

the Society, it is to India principally, as being highest in the scale of cultivation, that the thoughts of your Committee are directed in these remarks. The lengthened period of peace enjoyed, generally speaking, by this country and by her Indian empire, has given scope for many useful institutions to spring up, and flourish, and expand. Meanwhile, the facilities of intercourse furnished by steam navigation, have drawn our country so near to India, and are making the intermediate regions of Greece, Turkey, and Egypt, so familiar to the mind, that nothing now seems to be too difficult to be attempted.

It is felt, therefore, that in this advanced, and advancing character of the world, former plans are inadequate to meet the wants of the age.

It is to be remembered, especially, that the natives of India will henceforth be no more merely the recipients of knowledge, but the instruments of imparting it to their own countrymen, and to the surrounding nations.

The moment is pressing; because an enemy is on the ground, offering the emancipation of the intellect on terms which would ruin the souls of men. Infidelity, with her high pretensions to philosophy and philanthropy, is prompt to occupy every opening field; assumes to measure correctly the faculties of man; casts the bible on one side; promises liberty; flatters pride; and undertakes, by an apparatus of her own invention, to regenerate mankind!

## BRITISH AND FOREIGN BIBLE SOCIETY.

### EXTRACT FROM THE REPORT.

The work of the Society hitherto, it will be perceived, lies chiefly among the nations of christendom: here its principal operations have been carried on, and here they are likely to be required for many years to come. And, not to detract from the importance of opening the volume of revelation to benighted idolaters, is not the giving of the Holy Scriptures to the nations of christendom a design peculiarly interesting? Here the name of Christ (though, alas! too often little more than the name) is known. Here the Christian Scriptures, under one form or another, are recognized as true, and admitted to have authority; the Bible, however fettered as to its use and influence, receives, in theory at least, some homage; it is the

book to which, more or less, all must appeal who pretend to follow the religion of the Son of God. And we, who believe that the inspired volume should be open to all, and read by all, and implicitly obeyed by all, we surely are bound to wish and labour that every one within the limits of christendom—for even there a lamentable deficiency still exists—should have access to the source of his religion; that each should have an opportunity to drink freely, and for himself, of this Fountain of Truth, Mercy, and Hope.

But if special benefits may be expected to accrue from the circulation of God's written word among the nations of christendom, very, momentous consequences also are suspended on its free introduction into Mahomedan and Heathen lands; especially at a time when,

as in the East, in Africa, and in the Islands of the Southern Seas, the labours of Christian Missionaries, both by translating the Bible, and preaching its truths, have so largely tended to prepare the way for the reception and right use of the hallowed treasure which it has been the blessed privilege of the Society to diffuse.

See, then, what a boundless field of labour opens before us! See how much yet remains to be done by a Society which aims to promote the circulation of the Holy Scriptures to the remotest parts of the world! Nor, while beuding our attention abroad, let us forget the destitution which still remains at home. How many thousands of British families—of families even in London—might lift up an imploring voice, and say, "Have ye not a blessing—have ye not a Bible—for us, even for us also?"

The question then again returns, "Are we prepared for this work? and are we prepared to go forward in it?" In repeating and urging this inquiry, your Committee by no means intend to refer solely, or chiefly, to the requisite enlargement of their funds; yet it must not be concealed that, even in this respect, the bounty of the friends of the Society may be called for far beyond its present amount. There are plans already sanctioned, or projecting, which, if fully carried out, may require, and, as your Committee think, will justify an increased outlay, to the extent of many thousand pounds a year. One single province of British India (Madras) asks for an additional £5000 a year for the next three years; and Calcutta will demand an equal, if not a larger sum.

Your Committee venture to urge this question,—"Are we prepared?"—with reference not more to the growing magnitude of the work of the Bible Society, than to the peculiar circumstances under which it has now to be conducted, and the peculiar difficulties with which it has now to contend.

The questions of stirring interest, which at present agitate our own beloved country; questions, for the solution of which it is so important to the well being of all classes that the majestic voice of inspired truth should be duly heard, and its imperative claims not compromised, but unflinchingly maintained,—the storm which seems rising in many of the countries of Europe, and of which more than the distant murmurings have already reached us; a storm, the

consequence, as it would appear, of the extent and success of those very operations in which our Society has borne so large a part: these considerations, in addition to new demands likely to be made on us from other quarters, all tend to throw us back on a careful examination of our principles, and a not less careful scrutiny into our motives and spirit.

Have we that deep, and full, and irrepressible conviction of the supreme excellence and paramount authority, and, for all the essential matters of religion, entire sufficiency of the written word of God, which we ought to have, and must have, to ensure our labouring in this cause (as we alone CAN labour with any prospect of success) with unwearied devotion?

Are we so entirely satisfied of the goodness and rectitude of the undertaking in which we are embarked, as still to disregard every form of opposition against which the Society, or its agents, have to contend; and which they may yet further expect to encounter, in their attempts to give to God's own creatures the precious record of his truth and love?

Are we prepared to go forward in this great work, with all the patience, self-denial, and long-suffering which become the followers of the meek and lowly, yet untiring Redeemer? and are we prepared still to go forth TOGETHER, *laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking?* Can we, with the simplicity of little children—can we, as *new-born babes, desire for others as well as for ourselves, the sincere milk of the word, that we may grow thereby?*

Are we prepared to do all this out of pity to the souls of men perishing for lack of knowledge, and out of reverence for the father of spirits—our father in heaven—concerning whose name we pray so constantly that it may be hallowed, and who has magnified his word above all his name; out of love, moreover, to that adorable Redeemer whose death is the foundation of our highest hopes, and whose sufferings and subsequent glory the angels desire to look into—doing it still in humble dependence on God the Holy Ghost, to illumine and quicken the hearts of men, and render effectual to their salvation the truths contained in the written word?

Are we thus prepared with Christian fortitude, yet with Christian meekness, in a spirit of zeal and lofty enterprise, yet, at the same time, of faith, humility,

and prayer, laying aside inferior differences, one in effort, and, as it respects this object at least, one in heart—are we prepared thus to come and consecrate ourselves afresh to this service?

All things around and beyond us in the moral and spiritual state of mankind seem to bid us advance. The call to go forward is too loud to be misunderstood; too piercing and solemn to be resisted. Necessity is laid upon us; we dare not go back; we must not even halt. Let us place before ourselves the wide and still enlarging field of our labours: let us conceive of the benefits, temporal and everlasting, which may be looked for, should a merciful God continue to smile on our work: let us think of our responsibilities, and then of our prospects and hopes; and, *by the coming of our Lord Jesus Christ, and by our gathering together unto him*, let us be warned never to rest, till, having planted our foot on every shore, and given the bible in every tongue, we can point to the open volume and exclaim—“O EARTH! EARTH! EARTH! HEAR THE WORD OF THE LORD.”

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#### EXTRACTS OF INDIAN INTELLIGENCE.

(From the *East India Mag. Sep. 1838.*)

##### MORTALITY OF PILGRIMAGES.

“At the great *Mela* which has just taken place on the banks of the *Burna*, it is said that 500 persons were crushed to death, and 1500 wounded. The account may be exaggerated, but the mortality was great. The number of deaths reported to the magistrate was 107, but some of the most respectable people affirm, that the *domes* were employed in throwing 200 corpses into the river at the request of the *Darogah*, who feared a reprimand for his neglect.”

##### CRUELTY TO THE SICK.

“Recently, a native female had, to all appearance, expired, when undergoing the process of ablution: previous to burning the body, signs of life were visible. Her relatives around ascribed her resuscitation to the evil spirit, or some equally satisfactory cause; nor

was it till the poor creature had been exposed on her funeral pile the whole day, and showed unequivocal signs of life, that she was borne home. Suttee is but half abolished, while the murders that are frequently perpetrated in cases like the above are suffered to take place.”

##### COAL FIELDS IN ORISSA.

“We understand that Mr. Kittoe, who had been deputed by the coal committee, on the part of Government, to visit the supposed coal field in the hill provinces of *Cuttack*, has returned to *Calcutta*, having discovered very extensive beds of that mineral within a short distance of the river *Brahmenee*. He states that iron ore is also found in great abundance on the surface of the soil beneath which the coal is found. The natives are totally ignorant of the use of coal. The artful priesthood, however, are acquainted with its qualities, and employ it as a means of strengthening their pernicious influence at a place called *Hingola Takoorane*. One of the coal rocks is set on fire and kept burning by the priesthood for three days at the full moon of *chet bysack*, (April) when hundreds of pilgrims flock from the surrounding country to see the deity show her presence in the shape of the burning hills.”—*Englishman*.

##### FAMINE IN INDIA.

“The country through which I travelled from *Delhi to Chunar*, is in a most distressed state for want of the common necessaries of life,—both man and cattle actually dying through sheer starvation. I could instance many heart-rending scenes, such as people plucking blades of grass and eating it, and every night our little camp was surrounded with beggars, craving the offal of our humble meals, to which nothing short of starvation could have driven them on account of caste. One boy picked up the candle grease which the cook threw out of the tent and greedily devoured it. Oh! is not this misery in its true light?”

We should be happy to promote some efforts in our Churches for the relief of this distress.

#### MR. JOHN GOADBY.

We are happy to announce that our late missionary, Mr. John Goadby, with his partner, landed safely at Philadelphia, on Monday, 17th of September.



THE  
GENERAL BAPTIST REPOSITORY,  
AND  
MISSIONARY OBSERVER.

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No. 60.]

DECEMBER, 1838.

[NEW SERIES.]

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THE PROPER DEITY OF JESUS CHRIST.

(*Concluded.*)

SAURIN has an eloquent discourse on the text with which we concluded our last observations. The preacher having shown that Jesus Christ is supremely adorable, and supremely adored by beings the most worthy of our imitation, states the argument, which we have called the *reductio ad absurdum*, in the following forcible manner. "Collect now, my brethren, all these reflections into one point of view, and see into what contradictions people fall, who, admitting the divinity of our Scriptures, refuse to consider Jesus Christ as the supreme God. No, Jesus Christ is not the supreme God, (thus are our opponents obliged to speak,) Jesus Christ is not the supreme God; but he possesseth that eminence of perfections which constitutes the essence of the supreme God; like him he is eternal, like him he is omnipresent, like him he is almighty, he knows all things, he searcheth the heart and the reins like him, he possesseth the fulness of the Godhead like him, and like him merits the most profound homage of the *mind*. No, Jesus Christ is not the supreme God; but he possesseth that goodness, that communication, which is the grand character of the supreme God; like God supreme, he made heaven and earth, he formed all creatures like him, he wrought miracles like a God for the ancient church, he enlightens like him, he sanctifies like him, he saves us, he raises us from the dead, he glorifies us like him, and like him merits the most profound homage of the *heart*. No, Jesus Christ is not the supreme God; but we are commanded to worship him as if he were. St. Stephen prays to Jesus Christ as if he were God, the faithful confide in Jesus Christ as if he were God, they swear by Jesus Christ as if he were God, they bless in the name of Jesus Christ as if he were God. Who does not perceive these contradictions?" He then proceeds to show that

it implies a contradiction to affirm that a created being can become supremely adorable. No one, he maintains, can be the object of the highest sort of adoration, who is not self-existent and eternal, the essential source of felicity, and possessed of boundless empire; and hence he asserts, that the proof of Christ's title to this honour is a sufficient proof of his supreme divinity. A few observations may be added to his argument.

If in any part of the universe of God, worship is presented in its purity, it must be in heaven. But as it is there offered to Jesus Christ, the necessary conclusion is, that he is strictly entitled to it as God. Further, the book of Revelation never presents Christ as performing in heaven an act of worship. If he be a creature, however exalted, it is incumbent upon him to prostrate himself in deep humiliation before the eternal throne. But be it distinctly observed, that though the Apocalypse exhibits him as receiving homage *from every creature*, it never describes him as engaged in one act of adoration. It moreover appears from the above quotation, that if Christ be not truly and properly God, the New Testament has confounded and perplexed our worship, by requiring us to pay that homage to the creature which is due only to the Creator.

The last demonstration of Jesus Christ's proper deity, arises from incidental notices and illustrations, of which there are many more than can be introduced into one short essay. A few may be mentioned.

Several of the occasions on which the sinless infirmities of human nature were apparent, were the precise seasons when the glory of his divine dignity became most refulgent. His weariness at Jacob's well was an evidence of human infirmity; but his discovery to the woman of Samaria of her past history, and his promise to her of the blessings of eternal life, were indications of his infinite knowledge, and his control over all the sources of human happiness.

"Samaria's daughter little thought,  
That Jacob's God was there."

By sleeping in the vessel on the sea of Gallilee, he gave proof of the exhaustion, and limited powers of his corporeal frame; but by awaking to rebuke the winds and the waves, and to produce a great calm by one word, he demonstrated his authority over all the elements of heaven and earth. The cravings of hunger, by which he was led to go to the fig-tree for fruit, showed his possession of the appetites, and his subjection to the condition of man; but the majesty with which, for wise reasons, he caused it immediately to wither away, was a sufficient intimation of his ability to take away the life both of the animal and vegetable creation. His being apprehended by sinful man was proof of

his humanity; but that emanation of his power which caused his enemies to fall prostrate in the garden of Gethsemane, evinced his sovereign majesty, and the voluntary character of his humiliation. Above all, his crucifixion showed that he was of the seed of David according to the flesh; but the darkened heavens, the trembling earth, the rent rocks, and the opening graves, were glorious demonstrations of a mysterious connexion between the sufferer and every other object visible and invisible; while his promise to the dying thief, and his mighty shout at the moment of dissolution, declared him to be conqueror over death, and Lord of the heavenly world.

The celebration of the Lord's-supper, as an act of worship, terminates in Christ. It is an ordinance appointed by him, and observed in remembrance of him; and who, we may ask, but the supreme Legislator, has authority to appoint ordinances. To take the elements unworthily, without suitable feelings of heart, and without a perception of the Saviour's body, is represented as an act which involves the communicant in deep guilt. A right participation of the bread and wine is described as feeding by faith on a sacrifice, sitting down at the Lord's Table, and drinking of his cup; which language evidently implies that attendance on this ordinance is a species of worship offered to Christ, or an entrance into covenant with him. Further, when Paul said, "For me to live is Christ," he idolized the creature, if Christ be not God. The object for which he lived was to magnify Christ, and for the accomplishment of that object he stood ready to die as a martyr; and when we reflect how averse the Jews were at that time to every form of idolatry, it seems utterly unreasonable to conclude, that Paul regarded Jesus as a mere creature. Again: in the writings and institutions of all countries, priests are understood to be the servants of Deity; but in the book of Revelation, they who are to have part in the first resurrection are represented as "the priests of God and of *Christ*, who will reign with him a thousand years." To crown the whole, Christ is represented as composing the happiness of his redeemed people in the heavenly world. While upon earth he prayed for them, "that they might be with him to behold his glory;" but if he be a mere creature, his glory in comparison with that of God will be unspeakably less than the splendour of a rush-light in comparison with the mid-day sun. But away, ye dishonourable views of the Saviour. He is the brightness of the Father's glory, and the express image of his person; the glorious centre of attraction to all holy intelligences; the one object before which "every knee shall bow," confessing that he is Lord to the glory of God the Father.

It is no objection to this doctrine to allege, that the Scriptures call Jesus a man. No one questions the fact of his manhood.

The believers in his divine dignity contend that he is also God, a person possessed of two natures, and therefore "mighty to save." Nor is it any objection that the full admission of this truth conducts us to mysterious apprehensions as to the manner of God's existence. Our own nature and manner of existence are mysterious, nor can it be surprising that the divine nature and manner of existence are also mysterious. Shall puny worms of the earth presume to comprehend all the properties belonging to the infinite God. It may be one of the unique properties of Deity, that he subsists in the three modes which are described in the economy of redemption as that of the Father, the Word, or Son, and the Holy Spirit; a property by which he is not less distinguished from created intelligences than he is by the attributes of self-existence and eternity. The ordinary rule of worship may be to address the Father with faith on Jesus as a mediator between God and man; but the christian often feels it necessary, for the consolation of his spirit, to fly to God as his Almighty Saviour and Redeemer, to plead the blood which was poured forth on Calvary, and to invoke his aid as the Holy Spirit, the Comforter. Nor is there any thing in these diversified modes of address inconsistent with the idea of the divine unity. This doctrine does not imply that entire simplicity of nature which necessarily excludes the notion of more than one mode of subsistence and operation. The following profound remarks of Howe should be seriously considered.

"Whatsoever simplicity the ever blessed God hath by any express revelation claimed to himself, or can by evident and irrefragable reason be demonstrated to belong to him, as a perfection; we ought humbly, and with all possible reverence and adoration, to ascribe to him. But such simplicity as he hath not claimed; such as is arbitrarily ascribed to him by over-bold and adventurous intruders into the deep and most profound arcana of the divine nature; such as can never be proved to belong to him, or to be any real perfection; such as would prove an imperfection and a blemish, would render the divine nature less intelligible, more impossible to be so far conceived as is requisite; such as would discompose and disturb our minds, confound our conceptions, make our apprehension of his other known perfections less distinct, or inconsistent, render him less adorable, or less an object of religion; or such as is manifestly unreconcilable with his plain affirmations concerning himself; we ought not to impose it upon ourselves, or be so far imposed upon, as to ascribe to him *such* simplicity."

It is not necessary to embarrass our minds with the cloudy metaphysics of schoolmen on the manner of the divine existence. Many of their pompous definitions either convey no ideas, or involve the subject in a degree of obscurity which does not

belong to it. It is also a good rule in speaking of God to confine ourselves to Scripture language. The word *trinity*, is one which the writer would not employ in public discourse. Though he knows there is in Scripture a marked distinction between the Father, the Son, and the Spirit; and that there is something peculiar to each, yet he would speak of the nature of God in God's own words. He would also discourage all attempts to illustrate this subject by comparisons derived from the sun and its beams, water and its vapours. God is a spirit, and must not be compared with material objects. The doctrine of Christ's proper deity is of importance in many points of view; but the writer is free to confess, that the consideration which led him to undertake this imperfect essay was, its importance as a preservative from the guilt of idolatry. That Christ is worshipped every Sabbath by the singing of hymns, which ascribe to him divine honours, is a certain fact; and if the individuals engaged in these acts do not believe him to be God over all, they are infected with the spirit of idolatry.

#### UPON FAITH IN CHRIST.

THE atonement will not save the soul which is destitute of faith in Christ. It is one of the most egregious errors into which a poor deluded mortal can fall, to suppose that because Christ died for all therefore all will be saved, whether they believe on him or not. Persons who die with this persuasion will die with a lie in their right hand. Nor does faith in Christ consist merely in understanding the doctrine of atonement, or in believing that Christ died as a sacrifice for sin. In the exercise of faith, there is reliance on the intercession of Christ—a repose on his power to save. The intercession of Christ ought neither to be forgotten, nor disconnected with the idea of his divine dignity. The fact of his having laid down his life for us is all-important in human salvation; but it should still be remembered that he now pleads the virtue of his blood in the heavenly temple, and that it shields those only from the stroke of justice who make a personal application to him. He has, it is true, bruised the serpent's head, and offered a sacrifice, with the blood of which he has entered the holy of holies; but let it be firmly stated and remembered, that he is the "author of eternal salvation to those only who obey him," in the exercise of repentance and faith. As Abimelech was forgiven upon the intercession of Abraham, and Sodom and Gomorrah would have been, had there been only ten righteous persons in those cities; as the Israelites were pardoned at the intercession of Moses, and Job's friends upon his solicitation, so the penitent sinner, who goes unto God by Christ, is forgiven through the Saviour's mediation. Jesus, though a priest, is on the throne of universal dominion; and his intercession, founded on his sacrifice, must be considered as opposed not to the claims of another *Divine Person*, (at least this is the writer's decided conviction,) but to those of legal and rigorous justice. In this sense, "Christ has

redeemed us from the curse of the law, having been made a curse for us; that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through *faith*." But without faith the blessing will not be enjoyed. The following extract from Strange shows what we mean by faith in Christ.

"When the awakened sinner sees his own utter inability to save himself, and finds that Christ, with all his benefits, is freely offered in the Gospel to all those who will thankfully accept him; perceiving also a wonderful suitableness in him to his case, and a gracious disposition in the Saviour to receive him, he ventures to cast himself upon him. He commits his soul into the hands of the Redeemer, believing that he is both able and willing to save him from the consequences of sin. 2 Tim. i. 12. Paul placed his soul in the hands of Christ as a solemn trust, in hope of its eternal salvation.

"But in believing in Christ, the soul lives upon him, that is, it lives a life of trust in him, exercising a holy confidence in him, depending upon him for divine assistance, and believing him to be faithful who has promised. This is what the Apostle means in those words, Gal. ii. 20, 'I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me.' He lived a life of constant dependance on the Redeemer for all he wanted; trusted in him for wisdom, righteousness, sanctification, and redemption, believing that his grace would be sufficient for him, and that his grace would be made perfect in his weakness. I cannot but think that if any one view of faith, separately considered, is saving, it is that of committing the soul into the hands of Christ, and living upon him.

"What a strange alteration does divine grace make in the circumstances of believers, when those who were before gradually dying every hour emerge from that state, and commence an immortal existence. The spiritual and divine life in the soul of the disciples of Jesus, is no other than the life of heaven begun in them here, and which will be perfected hereafter in the presence of God. It is the same in nature, though not in degree, as that which those happy spirits enjoy who are before the throne of God and the Lamb." W.

#### ERROR OF THE SEPTEMBER NUMBER CORRECTED.

In the story related in the September number, page 325, there is a slight mistake. The true narrative is as follows:—

"On Sunday, August 1st, 1714, while Mr. Thomas Bradbury, pastor of the Dissenting Church, New Court, Carey Street, was walking along Smithfield in a pensive condition, Bishop Burnett happened to pass through in his carriage, and observing his friend, called out to him by name, and inquired the cause of his thoughtfulness. 'I am thinking,' replies Mr. B., 'whether I shall have the constancy and resolution of that noble company of martyrs whose ashes are deposited in this place; for I expect to see similar times.' The Bishop, who was himself zealous in the Protestant cause, endeavoured to quiet his fears; told him the Queen was very ill; that she was given over by the physicians, &c." The rest much as before.

## HINTS TO YOUNG MINISTERS.

1. IF men are fallen creatures, and need recovery, it is necessary to make them sensible of it. Scriptural quotations to prove that Moses and the ancient prophets, Jesus Christ and his apostles kept this object in view, must surely be unnecessary. It is not expedient, however, to pursue a strain of remarks which shall teach men to excuse themselves from sin by pleading the unavoidable corruption of their natures. They should be given to understand that though fallen the guilt of rebellion will be heavily against them, if they do not fly to Christ for Salvation. Neither ought depravity to be so stated as to imply that there is nothing amiable or praiseworthy in the conduct of the irreligious. Such statements are contrary to notorious facts. It is much more rational and scriptural to speak of depravity as consisting chiefly in a wrong state of mind towards God, and a consequent want of correct principle on social virtue.

2. If religion do not consist in a mere name, or in outward forms, men ought to be guarded against cherishing this idea of it. With what sublime eloquence does Isaiah denounce formality in the first chapter of his prophecies; and John the Baptist was fired with holy indignation at the Scribes and Pharisees, for presuming to come to his baptism without a penitent state of mind. The apostle Paul was equally faithful; and Jesus was still more impressive in his exposures of the worthlessness of a mere nominal religion, or a system of formality. His sermon on the Mount, and the twenty-third chapter of Matthew are sufficient proofs of the truth of this remark. But in warning people against this evil, care should be taken not to depreciate the value of a religious profession, or an attendance on ordinances. They are worthless as substitutes of personal piety, but not as evidences of it, or as means for attaining it.

3. If men are disposed to lean to their own righteousness, as a ground for expecting divine benefits, it must be of importance to shew them clearly and frequently their exceeding sinfulness, and how very disproportionate the best obedience of the best men is to the actual claims of God, or the demands of his law. The parable of the Pharisee and Publican, the frequent references of Jesus to the difference between God's judgment of men, and their own judgment of themselves, and his numerous commendations of humility, are clean proofs of his design to draw men off from spiritual pride and self-righteousness; while the frequency with which Paul inculcates self-renunciation, and mentions the worthlessness of "his own righteousness which is of the law," proves that his strain of address was of a similar order. The object of the gospel is to stain the glory of human pride. But in guarding people against this false dependence, the utmost caution will be requisite to prevent any hint, which may imply that moral rectitude is of no value. The folly of a criminal's trusting to a law which condemns him, and the impossibility of atoning for past sins, may be shewn; but the worth of moral excellence must not be depreciated. The aim of the minister in his observations should be to show that contrition becomes the sinner, and that the christian should worship with humility.

4. If there be a lovely Christ who has died for us, and who now carries forward a saving agency, He and his works ought to be made known. The gospel ministry is frequently called the preaching of Christ. He preached himself; and he commissioned the apostles to bear his name before the Gentiles. Nothing can be clearer than that preaching the gospel is setting forth Christ. His official glory ought to be exhibited. He should be set forth as a propitiation for sin, and the Saviour of sinners, as the prophet, priest, and king of the church, the good shepherd, the resurrection, and the life, the judge of the quick and the dead, &c. It is of great importance to state his divine dignity as a qualification for these offices; but the mere utterance or proof of that sublime truth will not produce much impression without a description of his saving operations, and his tender love.

5. If faith in Christ be connected with eternal life, then ought sinners to be invited to come to him, and encouraged to put their trust in him. They must be made to perceive what faith is, and warned against the danger of unbelief. They who object to the plan of preaching to unconverted sinners ought to remember that when the apostles went forth to preach the gospel, they had none but such characters in their audiences. If they did not preach to sinners, to whom did they preach? The apostle, speaking of Christ, adds, "Whom we preach, warning every man, and teaching every man, that we may present every man perfect in Christ Jesus."

6. If good works will promote our own happiness, advance the glory of God, and bless our species, they ought to be both described and enjoined. In this respect the ministry of the present day is sadly defective. The divine founder of christianity was the most practical preacher the world ever heard. Though he never told men to lean on their own righteousness for acceptance with God, he enforced piety and virtue by every argument which could appeal to the sympathy, the conscience, the hopes and the fears of men; and opposed sin in every form and shape. No one who has read the gospels will venture to say that Jesus taught a mere system of opinions, or an abstract theory. The apostles also, treading in his footsteps, descended even to minute detail in delivering the precepts of holiness. The nearer we approach to them as models the more useful shall we be to the souls of men. But in stating the practical requisitions of the gospel it will be necessary to recollect to whom we are addressing ourselves, and to enforce our exhortations by evangelical motives, and with sweetness of manner. If our discourse be directed to the unconverted, the principal though not the only aim should be to convince them of sin, and shew them their need of the Saviour; but if it be addressed to believers we may enforce it by many arguments drawn from their relation to Christ, their privileges, their professions, and their obligations to recommend the gospel to the world.

Lastly—If this world be a scene of conflict and trial, it is the duty of ministers to endeavour to impart consolation. The importance of heavenly wisdom as a source of comfort should often be stated to the ungodly, as a motive to induce them to seek it with all their hearts. Such preaching will draw them, "as with the cords of love." As to christians, they often come to the house of God suffering from personal



affliction and domestic sorrow, mourning under a sense of divine displeasure, or at least conscious of having sustained some injury in their religious feelings from the distracting cares and temptations of business. Comfort on false grounds ought not to be administered; but it is a question whether some ministers are not like the man, who having starved his horse, endeavoured to make him draw, by scolding and beating him. "Give him more hay," said a spectator of his severity. Let ministers take the hint; and recollecting that many of their dear friends may be in trying circumstances, give them encouragement and consolation.

It is not intended to assert that all these objects should be aimed at in each discourse, but rather that there should be a leading regard to some *one* of them in the handling of very many texts. Moreover, whatever be the object of a sermon, Christ ought to be preached. If the aim be to shew the fallen state of man, one proof of it among many others may be gathered from the nature and grandeur of Christ's salvation. If it be to guard against erroneous views of the nature of christianity, the most convincing argument will be that which flows from the absurdity of supposing that Christ, the Holy One of Israel, the fountain of wisdom and knowledge, came from heaven in order to establish so vain and worthless a system. It ought not, however, to be the only reason advanced on this point. If the preacher's object be to show that a right state of mind towards God includes repentance, faith, love, submission, or zeal for his glory, various arguments will suggest themselves; but his eloquence will become most impassioned, and possess the greatest depth of pathos, when he proceeds to shew that such effects alone form an end worthy of the Almighty Saviour to propose, in his humiliation, his intercessory work, and his operations of Providence and grace. Thus it is, that different objects may be aimed at, and a great variety of subjects expatiated upon by the ministry, while Christ is still the perpetual, the principal, the glorious theme. W.

## THE NATIONAL DEBT A REASON AGAINST WAR.

THOUGH the rumours of war between England and Russia may be without sufficient foundation, it may not be amiss to fix attention on the national debt, which began with the American war, and was increased to its present enormous amount by the last protracted conflict with the Continental powers. Taking the national debt at eight hundred and fifty millions sterling, which is between six and seven hundred tons weight of sovereigns; this enormous sum would take a person thirty-two years to count it over, allowing him to count one hundred sovereigns in a minute, and to work twelve hours a day; it would also load as many waggons as would extend forty miles in a direct line, allowing every waggon to carry two tons of sovereigns each, and to occupy a distance of twenty yards; and the interest to be paid annually, allowing five per cent, which must be exacted by direct or indirect taxation from the parsimonious savings of the people of Great Britain, would consequently load as many waggons with two tons of sovereigns each, and twenty yards to each waggon, as would extend one mile and a half in a direct line. With this tremendous load on her shoulders, Britain ought to

tremble at the idea of another expensive war. It is at once her interest and her duty to promote pacific measures. So many instances of political apostacy occur, that we place but little confidence in the principles of statesmen; but we were pleased to observe in one of the weekly journals, that the commercial interests both of England and Russia form an almost certain guarantee for the continuance of peace. No good is ever gained by quarrelling; but in this case both parties would ruin themselves, and become the derision of the other nations of Europe.

### THE EDITOR'S FAREWELL.

IN composing this article for the Repository, the retiring Editor desires to offer his unfeigned thanks to those friends who have kindly assisted him by their valuable contributions, and to those who have favoured his compositions with a candid perusal. Erroneous statements relative to the sale and proceeds of the publication having appeared in the last number, it seems necessary to state the real facts of the case, as published in the Minutes of the Association.

In consequence of the death of Mr. Taylor, in February, 1833, the writer undertook to conduct the work until the following June, in which month the Annual Meeting published the following report relative to the declining state of the Repository:—

“There is a loss on the Periodical, which has been accumulating for the last four years, amounting (errors excepted) to £38, 7s. 1½d.”

By this Association, the writer and his colleague were requested to undertake the Editorship; and the reports of the examining Committees for the next four years were as follows:—

1834. “Although the circulation *has increased*, there is a deficiency on the past amounting to £1, 13s. 3d., leaving the balance due to the executors of the late Mr. Taylor wholly unprovided for.”

1835. “While the Committee appointed to ascertain the state of the finance of the General Baptist Repository and Missionary Observer, feel pleasure in reporting that the work *defrays the expense of publication*, they regret that some decrease has been experienced in its circulation during the current year. The sentiments of approbation frequently heard relative to the improvement of the work, may form a ground of appeal to the active members of our churches, and respectable persons in our congregations, to patronize an undertaking so eminently adapted to promote the diffusion of knowledge, and the cultivation of public spirit.”

1836. “It appears from these accounts, so far as the Committee can ascertain, that the affairs of the publication are in an *improved state*. Although a balance of 6s. 5½d. against the work appears on these accounts, yet, as there is a considerable stock of back numbers on hand, it may be safely declared *solvent*.”

1837. “We have great pleasure in stating, that the Repository accounts have *decidedly improved* during the past year. The last account showed a balance against the Association; but now, after deducting bad debts, there is a balance in its favour of upwards of £9.

Such is the history of the progress of the Publication as recorded in

the published Minutes of the Association. In the four years *preceding* the services of the present Editors, a *deficiency* of nearly £40 had accumulated; in the four years during which these services had been rendered a surplus of £9 had arisen, after deducting bad debts. With these statements before him, made by disinterested brethren, and approved, sanctioned, and published to all the world, by the Annual Meetings, how could our brother write the following sentence. "It is in vain to try to *conceal the fact* that the number circulated was diminishing every year." Who, unless it be our friend in the very article alluded to, has ever tried to *conceal* any one circumstance connected with the publication? It is added, "Instead of the periodical contributing to our public institutions; nay, instead of it meeting the expenses necessarily connected with its publication, the Association would have found itself in debt to the Editors." The improvement effected in four years ought to have produced brighter anticipations, and prevented, at least for the present, any alteration in the Editorship. Even the report of 1838, gives a balance of eight shillings in favour of the work; which, compared with its state when the present Editors commenced their services, is matter of congratulation rather than of complaint. The writer has strong reasons for asserting that the temporary decrease of sale in 1838, was occasioned by the offence which the controversy on the wine question gave to many of the subscribers; and having received new orders from other quarters, he has no doubt that another year would have quite restored the sale to its state in 1837.

It may be thought that these remarks are unnecessary. They would not have appeared, had it not been for the article "On the present state of the connexion," in the last number of this work. It is open to animadversion on several points which the present respondent does not wish to notice; but, by its being introduced into his department without his knowledge, it makes him appear to sanction statements which are quite at variance with the published Minutes of the Association.

The writer now lays down his pen, thankful for the gracious assistance by which he has been enabled to perform his editorial services. He began them in the fear of God, and with a view to his glory; and it is on his unchanging faithfulness he relies for opportunity and ability still "to serve him in the gospel of his Son." W.\*

\* The writer of the above objects to the distinction made in the account of the last London Conference, by prefixing the title Rev. to his own name, and not to the names of his ministerial brethren. He wishes also to inform "A Reader," that he does not regard him as having written from feelings of personal animosity.

## CORRESPONDENCE.

To the Editor of the General Baptist Repository.

Dear Sir,—Whatever compositions appear in public, I have always considered as fair subjects for remark, in the same manner as that in which they are put forth. And if an article is issued in a periodical publication, on a

doctrine which is known to be a controverted one among the readers of such publication, it has the appearance, at least, of being composed with a design to provoke discussion. On these grounds, I certainly concluded from the article on Strict Communion, in the May number of your journal, that Mr. Burns intended to challenge the opponents of

his views to a friendly investigation of the subject. Nothing can be farther from my wish, however, than to mix up any thing personal, still less any thing offensive, with this discussion. I regret, therefore, if the incidental reference complained of by my respected friend has given him a moment's pain, while I may be allowed to plead in extenuation that it was one in which he had himself led the way.

Whether the Apostles, who partook of the first Supper, were baptized or not, is not material to the question before us, since there is no difficulty in admitting all that is worth contending for, namely, that after the first formation of a Christian Church, baptism did originally precede communion. My impression certainly was, when I last wrote, that they were not baptized; but I have no hesitation in acknowledging, after further examination, that this cannot be positively ascertained. Still I cannot concede that there is nothing but "supposition" in favour of the notion. We have circumstantial accounts of the calling of seven out of the twelve Apostles,\* (if Nathaniel and Bartholomew be regarded as the same individual,) and not a syllable about any one of them being baptized, as that circumstance is uniformly mentioned in the narratives of individual conversions afterwards—an incredible omission if they were indeed baptized. Add to this the circumstance that the calling of six of them is related by the Evangelists before the existence of any other disciples is intimated at all—and that whoever of the Saviour's followers was the first subject of baptism, the administrator of the ordinance must have been himself at the time unbaptized—and you have, I conceive, pretty strong presumptive evidence that a part at least of the twelve had not submitted to the rite.

Mr. Burns mentions that I have taken no notice of the illustrations of his two propositions, as if he thought that the main force of his argument rested on them. I confess I thought otherwise. Those propositions seemed to me to be put forward as if they were meant to embody all the argument of the case, and as if all the rest were only intended to illustrate and sustain them. Now if it can be shown that those propositions, however well they may be supported,

must be incomplete and inconclusive unless another, more important to the issue, be first established, there seems to be no utility in leaving the chief part of the subject, to examine the relevancy of subsidiary matter. If the argument intended to be advanced is this, that because baptism did originally, it must always precede communion, I submit again, that before this can be granted, it must be proved that *every thing* which was originally, must, *on that account*, in all future time be preceded by baptism.\* If this be not proved, *nothing* is proved, and all declamatory illustration is useless and ineffectual. It must be obvious to every calm reader of my former letter, that my object was to show the necessary inconclusiveness of Mr. Burns's argument, from the suppression of this most essential part of it; and I was certainly astonished to find it affirmed that my "chief theme" was the "love and forbearance" of Free Communionists, of which absolutely I said not one word.

To consider *seriatim* all the loose and startling assertions which occur in the "illustrations," would make large demands on your space; while it would doubtless demonstrate the prudence of leaving them out altogether until graver matter has been disposed of. Yet as your readers have been referred back to them, take an example or two. "If baptism may be dispensed with as unnecessary to communion, so then also may faith and repentance, for neither are more clearly revealed than baptism. The authority, therefore, that can dispense with any of these can dispense with the whole." Here it is assumed that the Free Communionist usurps authority to dispense with an ordinance of Christ. Manifestly an unfair statement, and a begging of the whole question. The Free Communionist contends that baptism is dispensed with as unnecessary to communion by the same authority that instituted both these ordinances of the Christian Church—the point in dispute. Again: "by one act he (the Free Communionist) compromises the truth, and admits that a human ceremony, viz., infant sprinkling, can give individuals a right to the privi-

\* Through an inadvertent confusion of terms, this third proposition in my former letter was written thus—"Whatever did originally precede communion, must always precede communion." It should have been—"Whatever was originally preceded by baptism, must always be preceded by baptism."

\* Matt. iv. 18—22, ix. 9; Mark i. 16—20; John i. 36—51.

leges of Christ's Table." What Free Communionist has ever admitted this? Does Mr. Burns admit that baptism by immersion *gives individuals a right* to these privileges? Is it their *baptism* or their *Christianity* that does this? Once more: "if truth is to be given up because some persons cannot see it, the whole superstructure of christianity must be broken up." Here again it is represented that the Free Communionist contends for the giving up of a part of the truth. Nothing is plainer than that both parties in any controversy might thus with the utmost ease stride over the disputed ground with an air of triumph as if the question were finally decided, and all doubt had vanished. Would it not be better to forbear such boastful assumptions till last?

Mr. Burns contends, if I understand him, that baptism ought always to precede communion *because* it was so at first. I repeat again, that to make this argument valid, it is incumbent on those who urge it to show that whatever was at first preceded by baptism must be so now. Our friend, Mr. Burns, rightly rejects expediency and all human authority in religious matters. Let him then produce the authority of Christ. I affirm that the second of his propositions cannot be deduced from the first, unless the third which I have mentioned be substantiated. Let *that* be maintained on Scriptural grounds, or else let it be shown that the argument is good enough without it. If neither of these can be done, let some better ground be taken, or the ultimate position must be abandoned as untenable.

To the remark, that consistency requires the Strict Communionist not to associate with Pædobaptists in religious services at all, nor to pray for their success, Mr. Burns replies, that in these things he feels no difficulty, because he "honours them and loves them for the truth they hold, and not for the error they are under. I pray for them," he continues, "not as Pædobaptists, neither do I wish them God's blessing in that; but I pray for them as those interested in the common salvation; and I pray not that they may continue in any anti-christian practice, but that they may know and walk in all the truth as it is in Jesus. In these things I do not come in collision with them; but at the Lord's Table I have a right to look for the visible badge, for the external evidence of their discipleship."

Now I observe, in passing, that Mr. Burns, on his own principles, ought *not* to consider the Pædobaptist as "interested in the common salvation." Whatever he may hope as to the final state of such a one, he ought not to *recognize* him as a Christian at all. Sure I am he could not have done so in the first age of the Church. Nay, he has himself expressly affirmed, that to become the subjects of Christ's kingdom, we must be born into it *both of WATER and the Spirit*. I know this is the language of the commonly received version of the Scriptures; but I should have thought that a Baptist and a Protestant would have desisted, in quoting that passage, before, by so emphatic an adoption of its literal interpretation, he put such an argument, unanswerable as it is, into the lips of the advocates of infant baptism and baptismal regeneration. But leaving this, how, I would ask, do I proclaim fellowship with a Pædobaptist as such, in any sense so as to countenance his errors, by communing with him at the Lord's Table, *any more* than by joining with him in conducting the more public worship of God? How comes it to pass, that the Baptist can unite thus cordially in all the services of the sanctuary with his Pædobaptist brother, without insisting upon any distinctive claims; but when he comes to the Table of the Lord, he must all at once assume the look and the tone of jealous inquisition, must begin immediately to think about "collision," and demand to see *there*, if no where else, "the visible badge, the external evidence of discipleship!" Whence proceed the "right" and the "duty," *then*, to ascertain whether those with whom I associate "have borne testimony to the truth, and openly avowed discipleship," which did not exist in equal force before in any way acknowledging them as Christians at all?

But I must desist. The principle on which nearly all Baptist Churches have been constituted is, that baptism is a Scriptural term of communion, and ought therefore in all cases to be insisted on as introductory to Church fellowship. I wish to see this position either fairly proved, or honestly given up. I have never seen it proved yet. That Mr. Burns has not proved it, at present, I have shown. If he, or any other of your respectable correspondents *can* prove it, they will do much, it is believed, to satisfy many inquiring minds, and to promote

the general interests of truth. In the mean time I beg to remark, that in what I have advanced I have been actuated by no spirit of strife and division. Believing, as I do, that the sanction of Scriptural authority must be conceded to the Free Communionist, there is yet nothing I would wish more carefully to guard against, than by unseasonably urging these views into practical operation, to disturb the harmony of any Christian Church. If in the present state of the Church of Christ the doctrine of Free Communion is of any value, it consists in its tendency to unite, in spirit at least, the followers of the Redeemer. Great caution, nevertheless, is required; lest in endeavouring to promote the work of peace, we foment instead the elements of discord. I beg pardon, Mr. Editor, for obtruding so far on your patience, and remain,

Very cordially yours,  
J. LIGGINS.

#### ON STRICT COMMUNION, ETC.

"As we no longer live in times (God be thanked,) when coercion can be employed, or when any individual, or any body of men is invested with that authority which could silence disputation by an oracular decision; there appears to be no possibility of maintaining the interests of truth without having recourse to temperate and candid controversy."\* Whether communications of a controversial character supply just that kind of material which is best adapted for the pages of the General Baptist Repository, or whether such communications are most likely to promote the edification of its readers, are questions into which I do not at present stay to enquire, though I may be permitted to remark, that my own impressions strongly incline to the negative.† If, however, controversy is found to be unavoidable, let it be conducted in a proper spirit, as much as possible in a spirit of kindness and conciliation; let all personalities be carefully avoided; let acrimony, bitterness, violence, and egotism, never be permitted to appear. I take the liberty of making these observations, because it has appeared to me that the spirit and ten-

dency of certain articles which have recently appeared in this periodical, are any thing but good, and the effect they are calculated to produce upon our churches and congregations, I would modestly submit, is by no means favourable to their peace and prosperity. I do not think proper at this moment more explicitly to designate the articles in question; they might have been well-meant, as I acknowledge they are well written, but the opinion I have expressed with regard to their tendency, I regret to say, is not entirely conjectural. It is, I think, bad in policy, as I believe it is erroneous in fact, to represent the Connexion (and this has been repeatedly done,) as disjointed, disorganized, and in the high way to ruin. This may be regarded as a species of *croaking*, for which I sincerely believe there is no foundation in the actual condition of things; and even if the allegations so pertinaciously and flippantly urged, were strictly and literally true, this certainly is not the way to correct existing abuses, and to restore a better order of things. If there are Churches in our body whose principles and practices are found to violate the principles and practices referred to in rule the 7th of the Association, let such Churches be remonstrated with from proper quarters, and in a proper manner; unless, indeed, some of our brethren, whether lay or clerical, are in official possession of the rod, and have a sort of delegated authority to administer chastisement wherever they may think it is due. Such brethren may wish to serve the interests of the body to which they belong, and to which they seem so firmly attached; but let them be careful, lest in the height of their denominational zeal they "separate chief friends," and help to bring about those very disorders which they profess so solemnly to deprecate and condemn. If, for example, a church of our Connexion in the unfettered exercise of its own independence, should agree, by a large and respectable majority of its members, to adopt weekly communion, or to admit to the table of the Lord, persons of unquestionable piety of their congregation, who had not received baptism by immersion, while yet a small minority leaved to the views of those who hold strict communion, or a monthly celebration of the ordinance: supposing such a case as this I say, what will be the probable effect upon the minds of this minority, if they shall witness a minister, or any other influential indivi-

\* Hall's Works, vol 4, page 422.

† This is exactly our opinion, and we insert this article now, that the present discussion may terminate with this volume.—Ed.

dual of their own denomination coming forth unsolicited and unsought, to defend their views as orthodox and scriptural, while he takes upon him to denounce the conscientious sentiments of their minister, their office-bearers, and a very large proportion of their fellow-members, as heretical, and mischievous? What if there should be one of our Churches which is "now in the practice of administering the Lord's-supper every Sabbath?" What if "another has opened its door for free communion?" and if a third "must have the expressed juice of the grape," &c. ; are these things to set the Connexion in a blaze? are the alleged irregularities of three insignificant Churches to subvert and destroy that "union which is so exceedingly desirable in a christian denomination." But "these circumstances" are said to be "painful to the lovers of unity and good order;" that they should be painful to the advocates of *uniformity* and *established custom* need not be questioned; but let it be observed, that *unity* may exist where there is not *uniformity*, and *good order* may be maintained, notwithstanding shades of sentiment, and modes of worship, are as various and diversified as the colours of the rainbow. Never will unity be restored to the broken ranks and columns of the redeemed, never will "the divided Church be made one," until such notions of it as those above referred to are expended and forgotten. "I could

imagine," says an eloquent writer, whose sentiments on this subject I beg to transcribe. "I could imagine that the latter day glory were begun, if I heard on all sides, and from many voices, a demand for *union*, not *uniformity*; for *universal communion*, not *sectarian exclusiveness*. This is the spirit which in its perfect development will raise every sect above its petty partialities, and at last fuse all into one great and consolidated whole. The virtue of love has been much lauded, but little felt; often inculcated, but seldom exemplified; talked of, but not understood. Men, judging from their conduct, have supposed it to signify *love to their own sect!* Marvellous assertion! Or love to all others when they *shall have joined their's*. Magnanimous liberality!! Love of this sort has had its millenium, it has done nothing but mischief for more than a 1000 years; another and more comprehensive principle is required now. I cannot but hope that the day is approaching when the sublime experiment of its power is to be tried. The bigot of every denomination has taken for his text, 'first pure, then peaceable,' and on this he has wrung his eternal changes, arguing for the subjugation of all to sympathy with himself, before he could unite them in the communion of the Church." May all our Churches be enabled to "keep the unity of the Spirit in the bond of peace."

Novr. 14th, 1838.

A FRIEND.

## REVIEW.

A COMMENTARY UPON THE HOLY BIBLE FROM HENRY AND SCOTT; with numerous Observations and Notes from other writers; also Maps of the Countries mentioned in Scripture, and various useful articles. In six vols. Sold by the Religious Tract Society, Paternoster Row.

We have not time to give so extended a notice of this Commentary as it deserves; but having very often made use of it as a help for the better understanding of the sacred oracles, and found it to warm our hearts with brighter apprehensions of their import, we wish to give it the most cordial recommendation in our power. A naked statement of what it contains might be a sufficient illustration of its value. In the first volume, for instance, we have a very sensible preface; a list of the

authors quoted; a judicious address to the reader; some remarks on the chronology of the Old Testament, and general notes of a very valuable character on the religion and age of the patriarchs; on the tabernacle; the Jewish sacrifices; the other sacrifices mentioned in Scripture; the encampment of the Israelites; the wanderings of the Israelites in the wilderness; the stations of the Israelites; the law of Moses; the law and the gospel; the division of the seasons by the Jews; the Jewish calendar, together with two excellent maps; an analysis of the book of Deuteronomy; a comparative table of the age of the patriarchs, and a table of Scripture measures. The second volume contains various remarks on the historical books of the Old Testament, and general notes on the destruction of the Canaanites; the char-

acter of David; the state of the Jews after the Babylonish captivity, &c., &c., with a good map of Canaan. The third volume contains some remarks on the poetical books, with general notes on the chronological arrangement of the Psalms; the application of them to Christ; on the arrangement of the Proverbs, and of the Song of Solomon. But all these, the reader must particularly observe, are in addition both to the exposition and the valuable notes, extracted from one hundred and more of our best biblical critics. The expository remarks are written in a plain style; they are instructive; they breathe a spirit of piety, and are thoroughly practical. The whole work is not only free from the bitterness of controversy, but from that vain display of learning in Latin and Greek quotations, and verbal criticisms, which perplex the common reader, and often disgust the real scholar. It is impossible to speak too highly even of elaborate criticisms when they appear in books composed expressly for learned men; but in a popular exposition, designed for the use of families and mere English scholars, they would be quite out of place. But though it is a recommendation of this work that it is not encumbered with a display of Latin, Greek, and Hebrew words, yet there is often a judicious allusion to the different rendering which might be given to the original, and which, with the notes at the end of the section in which it occurs, places the English reader almost on equal ground with the Greek and Hebrew scholar. The text is not printed with the exposition. We almost wish it was, and just as it appears in the paragraph bible. When we reviewed the three latter volumes of this work, we cordially commended it to public favour. We now repeat that favourable opinion of it, and assure our readers that it is very cheap, and eminently fitted to increase their knowledge of the Holy Scriptures.

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**CHRISTIAN BENEFACTENCE CONTRASTED WITH COVETOUSNESS; illustrating the means by which the world may be regenerated.** By THOMAS DICK, L. L. D., author of the "Christian Philosopher," &c., &c. Second Edition. Sold by Ward & Co., Paternoster-Row.

The present work was undertaken in consequence of the munificent prize

offered by Dr. Conquest for the best essay on covetousness; but as the author was in the same year, 1835, engaged in conducting another work through the press, he had not leisure to finish it in the time prescribed by Dr. C.'s advertisement, and consequently it never came under the inspection of the gentlemen who were appointed to decide on the merits of the respective essays. It is indeed a truly excellent treatise. In every part it comes forcibly home to the judgment and conscience of the reader. It is not an eloquent oration on the abstract principle of either covetousness or beneficence; but it is a most judicious and successful attempt to cast a strong light on the path of duty by a consideration of the arrangements and the bounty of the Creator, the actual circumstances of individuals, the mutual relations of society, the principles of revealed truth, the well-attested evils of covetousness, and the glorious advantages which would accrue to the church and the world were men to act upon generous and liberal principles. The public has had its attention directed to this subject by the eloquent pen of Harris; but it should be remembered that though he carried the torch of truth into the awful recesses of Mammon's temple, and opened the ear of its guilty worshippers to distinguish the coming thunders of eternal wrath, he by no means exhausted his theme. Ample room was left for Dr. Dick to contrast the right of christian beneficence with the doleful darkness in which covetousness holds its sway. His work is divided into eight chapters, in which the following views of the subject are given. I. On the disposition or propensity designated by covetousness, and the various modes in which it has operated in the world and in christian society. II. On the absurdity and irrationality of covetousness. III. On the inconsistency of covetousness with the word of God. IV. On the evils which flow from covetousness. V. On the principles by which Christians should be directed in the application of their wealth. VI. On the benefits which would flow to the world were covetousness undermined, and an opposite principle prevailing in christian society. VII. On the means to be employed in the counteraction of covetousness. VIII. Considerations addressed to professed Christians in relation to covetousness.



We have not room for copious extracts ; but it is unnecessary to assure our readers that the style of Dr. D. is correct, dignified, and impressive. The merit of the work lies in its eminent adaptation for usefulness. The various degrees of covetousness are pointed out, from its revolting grossness in such characters as John Elwes and Edward Nokes, down to its partially concealed influence in the inconsistent Christian ; but the heaviest of his censures are directed against those insidious professors of Christianity who give little or nothing to the cause of God themselves, and lay their cold and freezing hand upon every noble and liberal design suggested by other members of the Church. It is not, however, a mere tirade against a grasping or a penurious disposition, but a manly, judicious, and scriptural statement of the reasons and grounds for liberality of conduct.

SERVICES CONNECTED WITH THE  
OPENING OF THE CHAPEL, AND THE  
FORMATION OF THE BAPTIST CHURCH  
IN WELLINGTON SQUARE, HASTINGS.  
Sold by ditto ; and by E. Phillips,  
Hastings.

A SERMON, preached before the Ministers and Messengers of the Old Association of Baptist Churches in Norfolk and Suffolk. By JAMES SPRIGG, A.M., of Ipswich. Sold by S. H. Cowell, J. M. Burton, and J. Read, Cornhill, Ipswich.

The opening of a place of worship, and the formation of a Christian Church, are very important events. Every new development of the power of truth, every accession to the Church universal awakens feelings of interest ; but when individuals, whose hearts God has touched, voluntarily unite for christian fellowship, and erect an edifice for the celebration of divine ordinances, stronger emotions are excited. On such occasions, the mind is naturally led to contemplate the rise and progress, the conflicts and the triumphs of the visible Church, or, borne along by the spirit of prophecy, to delight itself, with a view of the purity, greatness, and glory to which it will ultimately arrive. The discourses now before us are of a superior order. That by Dr. Cox is entitled, "The glory of the Church contemplated," and the text is Psalm lxxxvii. 3. Many striking passages might be extracted from it ; but not having room for them, we must content ourselves with the following. After

glancing in an eloquent strain at the mean purposes for which theatres and club-rooms, and the comparatively subordinate ones for which even halls of science and literature are erected, the preacher thus proceeds,—"This place is, as we have described it, a habitation for God. To his glory these stones are consecrated ; within these precincts, in this hallowed enclosure, his worship is to be conducted, his bible to be read, his word preached, his ordinances administered, his name recorded in the exercises of devotion and praise, his sabbaths celebrated, his people united in a Church, his apostate and rebellious creatures reclaimed, sinners of every class turned from darkness to light, his presence realized, his holy angels the witnesses of penitence, and the watchers on the hill-tops of Zion, furnished with new and ever renewing themes of joy and congratulation.

The second discourse on the subject of baptism is by Mr. Davis of Tottenham. It was not reasonable to expect the same degree of interest to attach to this topic. The sermon, however, is truly excellent ; and there is one remark in particular to which we invite attention. Refuting the argument of those who maintain that *pouring* is the proper mode of administering the ordinance, because the Bible speaks of the pouring out of the Spirit, which, as they say, is the *baptism* of the Spirit, Mr. D. makes this important observation—"that the renewing and sanctifying influences of the Divine Spirit, or his ordinary operations on the heart of the believer, are *never* in scripture called baptism." If this statement be true, regeneration is not the *one* baptism of which the apostle speaks in his epistle to the Ephesians ; nor is there the least ground for asserting that the action of *pouring* is identical with that of baptism. It is acknowledged that the extraordinary bestowment of miraculous powers on the day of Pentecost, when the disciples were enveloped in the influences of the Spirit, is mentioned as a baptism both by John the Baptist and by Jesus.

Mr. Steane's discourse on the constitutional principles of the christian church is not inferior to either of the others. It was a difficult task to point out these features which ought equally to characterize the separate sections and the whole community of the church of Christ ; but it has been executed in a masterly style. The following is a striking observation :

"It is, I conceive, one of the heaviest

charges to be alleged against the church of England, that she essentially violates this law of christian unity. Her whole constitution is framed and administered upon the presumption that, excepting the church of Rome, there is not beside herself, another church of Christ upon earth. She recognizes none. With admirable consistency, she admits the claims of that community from which she dissents, but denies those of all other communities which dissent from her. The community which she denounces as idolatrous and blasphemous, which is drunk with the blood of saints, and the blood of the martyrs of Jesus," to which she does not hesitate to apply the mystic description of the Apocalypse, "Babylon the Great, the Mother of Harlots and abominations of the earth," she not only acknowledges to be a church, but declares to be the only one besides herself; while with odious intolerance she thus unchurches all the Protestant communities in christendom." It may serve as a further recommendation of this publication, that the whole proceeds of it will be applied in aid of the cost of the buildings.

Mr. Sprigg's discourse on election was delivered on another occasion. It contains very little to which the New Connexion of General Baptists would object, and much which they would cordially approve. The elect, according to the views of this impressive preacher, are distinguished by the possession of a particular character, "a heavenliness of desire, an unearthliness of aim, a full and complete devotedness to the will of God, arising not from emotions of fear or tremblings of terror, but from ardent constraining love to Him whose name they bore; and they are brought to this state in conformity with divine foreknowledge, and by the powerful agency of the Holy Spirit." "I am fully aware," remarks Mr. S., "of the strong tendency of many minds to leap at once to the conclusion, and say the end is eternal life, and there does seem in some a strangely fixed habit of always thus thinking, and thus speaking, so that when you have heard the words 'election to' fall from their lips, you would never hesitate to complete the sentence for them by uttering the words 'eternal life.' It is requisite he reminds to ascend step by step the wondrous ladder, whose top is lost amid the brightness of eternal glory; and instead of springing at once to the heavenly termination, to observe that we are elected 'to obedience and the sprin-

gling of the blood of Jesus Christ." The discourse concluded with many excellent cautions and exhortations.

*Small Publications of the Tract Society.*

GARDEN MEDITATIONS. By EDWARD BURY, Minister of Great Boles, Shropshire. A. D. 1677.

REASONS OF REPOSE. By the late REV. RICHARD CECIL, A. M.

CONVERSATIONS ON SIN AND SALVATION. By FELIX NEFF, pastor of the High Alps. With a sketch of his life.

THE GATHERED LILY; a Brief Memoir of Lydia Gauntlett. By CATHERINE T. GAUNTLETT.

THE FLOWER GATHERED; or, the History of Henry Packman Smith.

THE CHRISTIAN ALMANACK, 1839.

The Garden Meditations are selected from the Husbandman's Companion, by Bury. Those particularly adapted for the garden are selected. They are truly excellent. Each of them is followed by passages of Scripture expressive of similar sentiments. Cecil's reasons for dismissing all alarms respecting the truth of the Scriptures cannot be read without advantage. Very often has the writer revolved them in his mind, and the effect has generally been to give him sweet repose. The conversations of Neff are calculated to open the eyes of children, and show them their state as sinners, and the way of salvation by faith. The memoir of the "Gathered Lily" emits a delightful fragrance. Lydia Gauntlett was the daughter of a Church clergyman, and died at about the age of twenty years. She possessed a very superior degree of intelligence and piety. "The Flower Gathered," does not please us so well. We are afraid that what is related as the substance of the boy's conversation, contains something more than ever fell from the lips of a child of six or seven years old. It is saying much for the Almanacks to assert, that they are equal in merit to their popular predecessors.

THE YOUTHFUL SUFFERER REJOICING. A Memoir of Miss Edith Luke. By S. J. WILKINS. With an introduction by the Rev. JOHN BLACKBURN, of Claremont Chapel. Sold by T. Ward, and Co.

THE TWO GARDENS. An Allegory; with a letter addressed to Sunday school Teachers. By RICHARD PENNY. Sold by do.

## OBITUARY.

Mr. WILLIAM DAYCOCK, of Hyson Green, near Nottingham, has been removed from the church below, (we trust) to join the general assembly above. He was a member of the General Baptist Church, Broad-street, Nottingham, for nearly 40 years, and was much and deservedly esteemed by his Christian brethren. During the earlier and more active part of his life, Mr. Daycock was engaged in the lace trade, in Nottingham, but when, by patient industry, he had realised a small competency, he gave up business, and spent the last ten or fifteen years of his life free from the distractions and anxieties of trade. He has left a widow to deplore his loss, but no children. Our departed friend was of a modest and retiring disposition, and was more eminent, perhaps, for prudence than for zeal. Nevertheless he was steadfast in his attachment to the cause of Christ, regular in his attention upon public worship, and, we believe, was never backward to do good according to the means which he possessed.

He was blameless and harmless in all his deportment. He took considerable pleasure in reading history; but his chief delight was in the Holy Scriptures, and other religious books, and by these means he became well informed on religious subjects in general. For the last four or five years of his life he was afflicted with the asthma, and during the last winter suffered much from that distressing complaint. Our friend was, however, mercifully spared the sufferings of another winter; for without any great accession of his complaint, his strength failed rather suddenly, and without being confined to his room more than a day or two, he expired without a struggle or a groan, Oct. 16th, 1838, aged 68 years. The night before he died his wife read to him various portions of the New Testament. The 11th chap. of John afforded him peculiar support, particularly the 25th and 26th verses, which were in consequence adopted as the text of his funeral sermon. N. H.

## INTELLIGENCE.

## ORDINATION AT LINCOLN.

On Thursday, October 25th, 1838, Mr. S. Wright was ordained as Pastor, and Mr. W. Blow, as Deacon, over the General Baptist Church in this city. The morning service was commenced by Mr. Craps, the Pastor of the other Baptist church in Lincoln, who read a suitable portion of scripture, and implored the Divine blessing. Mr. Judd, of Coningsby, delivered the introductory address; Mr. Bissill, late of Sutterton, who, in consequence of bodily indisposition, has relinquished preaching, asked the questions of the church and minister, and offered the ordination prayer; and Mr. Rogers, of Fleet, formerly Mr. Wright's Pastor, gave the charge; his text was from Tim. ii. 15. "Study to shew thyself approved unto God." There was a suitability, and a pathos, both in the introductory address and the charge, that must render them, through God's blessing, peculiarly beneficial. The ordination prayer was deemed extraordinary for mental energy, fulness and variety.

How unsearchable are the ways of

God! still they are wise, yet who can but lament, that brother Bissill is unable regularly to labour in the Lord's vineyard. Brother Wright was very explicit in his replies to the questions which were proposed; and evinced himself to be a decided General Baptist.

The evening service was introduced by Mr. Judd, who read appropriate parts of God's word, and prayed. Mr. Rogers, having made a few pertinent remarks relative to the office and ordination of Deacons, presented a suitable prayer in behalf of brother Blow, who was thus publicly recognised as a Deacon of the Church. Mr. Kiddall, of Louth, addressed the Deacon and Church, founding his discourse, which was apposite, faithful, and affectionate, on Gal. v. 13. "By love serve one another." Mr. Gladstone, Independent, concluded with prayer.

On the previous evening about 150 friends took tea in the vestry belonging to Mr. Craps's chapel, after which several interesting addresses were delivered.

Were our meeting-house in this city more advantageously situated, there is every reason to believe, that the Gene-

ral Baptist cause here would be more prosperous. May God in his mercy interpose, and make the little one a thousand, and the small one a strong nation.

AMICUS.

SUTTERTON.—The Church at Sutterton have given Mr. Golsworthy (late a deacon of the Church at Boston,) an unanimous invitation to be ordained over them as their pastor, in consequence of the removal of the Rev. J. Bissil. The ordination services will take place as soon as suitable arrangements can be made.

#### ANNIVERSARIES.

WISBECH.—The Anniversary services connected with the chapel in Ely Place, Wisbech, were held on the 28th and 9th of October. The Rev. J. Stevenson, A. M. of London, preached on Sunday the 28th, morning and evening; and the Rev. J. C. Pike, minister of the place, in the afternoon. On Monday evening, the 29th, a sermon was preached by the Rev. J. B. Pike, of Boston. Collections £20. On the same evening a plan was adopted for raising the interest of the debt on the chapel by weekly subscriptions, so that in future, the whole proceeds of the Anniversary, which have hitherto been appropriated to the interest, will be devoted to the liquidation of the principal. It is hoped that this arrangement will be a stimulus to increased effort and liberality at these annual services. On the following evening, Tuesday, Mr. Pike, of Boston, again preached to a very crowded congregation, after which seven persons received the ordinance of believers' baptism.

BOSTON.—The Anniversary of the opening of the New General Baptist Chapel at Boston, was held on the 2nd of November, when two excellent sermons were delivered by the Rev. G. H. Macdonald, Wesleyan Minister, of Birmingham. The day was rainy, and in consequence, the congregations were thin, especially in the morning, but about £25 was collected. On the following Lord's day, the Rev. S. B. Bergne, Independent minister, of Lincoln, preached two very appropriate sermons, after which the collections were, with those of Friday, £43, 11s. 10d.

SHEEPSHEAD.—The congregation at this place having much improved since the residence of Mr. Shore amongst our friends, it was determined to increase the accomodation for hearers by the erection of a new gallery. This has been done at an expense of between sixty-five and seventy pounds. The subscriptions which have been raised towards defraying it, together with a little money in hand, have amounted to thirty-five pounds. On Sunday, Oct. 14th, the place was re-opened, when three sermons were preached; that in the morning, by the Rev. T. Stevenson, of Loughborough; and those in the afternoon and evening, by the Rev. T. Stevenson, of Leicester. Although the weather was extremely unfavourable, the congregations were good, and the collections amounted to upwards of ten pounds. Some sums from friends have been kindly forwarded since, and the debt which now remains is twenty pounds. The gallery will seat about ninety persons.

#### BAPTISMS.

DUFFIELD.—October 14th, 1838, was a day looked for with some degree of anxiety by the General Baptist Church at Duffield as it was the time fixed on for the administration of the ordinance of believers' baptism. At 10 o'clock we repaired to the chapel, brother Taylor, our minister, opened the service by giving out the hymns, reading the Scripture, and prayer; brother Ingham, of Belper, then preached an excellent sermon from Acts ix. 6, in which he shewed, that if we were sincerely concerned about our soul's salvation, we should not inquire of *self*, what wouldst thou have me to do in order that I may be aggrandized? nor of the *world*, what wilt thou have me to do so as to gain thy esteem? nor of our *friends*, what will ye have me to do to gain or retain your favour? but like Saul we should say, as in the text, "Lord, what wilt thou have me to do?" He then spoke of the human and divine nature of the Redeemer, and truly set him forth in an exalted point of view, as a being worthy of our most serious attention, and most important inquiries, from the consideration of what he was, what he became, what he suffered, what he is now doing as intercessor, and what he will be to each of us in the great day of accounts, as he will then sit upon his

throne as Judge of all men. How important is the question, "Lord, what wilt thou have me to do?" He then from the Scripture showed, that to a man convinced of sin as Saul was, the answer to that question would run as follows: "Believe on the Lord Jesus Christ and be baptized," as believers used to be, Acts viii. 12, &c. He then observed, that though baptism was important, it was not the whole of what Christ would have us to do, for he would have us pay attention to the Lord's-supper, devote ourselves to a holy life in our walk and conversation, to give ourselves wholly unto the Lord, and a portion of our property to the support of the ministry of the word of God, observing, that the money laid out in God's cause, was the best laid out of all. Indeed, it was a sermon that did credit to the preacher, and calculated to benefit those who heard it.

At the conclusion of this service we repaired to the water-side. Brother Sims gave out an hymn, and brother Barton baptized two males, and five females, in the river Derwent, at Duffield bridge, and though it was very rainy, there was a large concourse of people at the river sides, of different sexes and situations. In the afternoon, brother Taylor preached from Acts xvii. 11, 12. He then administered the ordinance of the Lord's-supper, and then in the name of the Church received the seven newly baptized into christian fellowship; and as several of them were quite young, brother Taylor endeavoured to impress their minds with a serious address suited to their age and situation in life. Thus the day was one of joy and gladness to many. That the Lord may grant unto us many more such like days, is the sincere prayer of

Your's affectionately,  
A LOVER OF ZION.

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BASFORD.—On Lord's-day, Aug. 12, 1838, the ordinance of believers' baptism was administered to six persons at Basford. Mr. Woodward, bleacher, whose wife was one of the candidates, very kindly accommodated the friends with the use of his fish-pond, which was very suitable for the occasion. Mr. Hunter, of Nottingham, delivered an appropriate discourse at the water side, from Eph. iv. 5, "One Lord, one faith, one baptism." The preparatory arrangements were excellent, and though upwards of a thousand persons were present, the best

possible order prevailed. This is the first addition by baptism to this newly formed Church, may those thus united with us be faithful until death, and finally receive a crown of unfading glory!

J. BIRCH.

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LOUGHBOROUGH.—On Lord's-day, Novr. 4th, thirteen persons were added to the General Baptist Church in this place by baptism. The baptismal sermon was preached by the Rev. T. Stevenson, pastor, and the ordinance administered by Mr. R. Ball. The congregation was numerous and attentive, and the attendance at the Lord's-table in the afternoon, unusually full.

#### LINCOLNSHIRE CONFERENCE.

This Conference assembled at March, September 27th. The weather was very unfavourable, and but few brethren assembled.

From the few reports presented of the state of the Churches in this District, it appeared that though there have been some additions, upon the whole there is reason to lament the small degree of religious prosperity.

The meeting sympathized with the Church at Tydd St. Giles on account of the lamented indisposition of their respected pastor, Mr. Taylor, and would gladly have furnished supplies for his temporary relaxation. For this, however, they were able to arrange in part only, and that through the ready assistance of our aged, but active brother Ewan.\* Respecting some other cases, there were conversation and arrangements of some interest not desirable to be recorded.

Mr. Rogers preached in the morning from Phil. iv. 19, 20, and in the evening from 1 Peter i. 22.

The next Conference to be at Spalding, on Thursday, Dec. 13th. Mr. Pike, of Boston, is appointed to preach on "Family Worship." J. P.

#### RUSHALL, WILTSHIRE.

The General Baptist Church at Rushall, in the county of Wilts., established

\* The activity, zeal, and kindness of this aged brother deserves an honourable notice.  
—Ed.

on or about the year 1743, and which had become almost extinct, has recently experienced a considerable revival, fourteen or fifteen persons having been added by baptism; and on Tuesday 25th of September last, Mr. Wm. White, a member of the Church, was set apart to the pastoral office. The services commenced at half-past one o'clock. The Rev. G. Wesley, of Devides, read suitable portions of Scripture, and prayed. The Rev. J. B. Shenston, of London, stated the nature and order of a gospel Church, proposed the usual questions to the Church and the minister, received Mr. White's confession of faith, and offered the ordination prayer, accompanied by the laying on of hands. In the evening, a young minister in the neighbourhood read the Scriptures and prayed, and the Rev. G. Wesley gave the charge to the minister, and an address to the members of the Church. The chapel

was filled with attentive hearers; about 200 persons took tea together during the interval of worship. It was truly a season of refreshment and high delight to the village, and the future prospects of the Church are highly encouraging. May the Lord now send prosperity!

Octr. 10th, 1838.

J. B. S.

#### WESLEYAN CENTENARY.

The Wesleyan body are determined to render the next year remarkable in their annals. Their body will then have existed one hundred years. Already subscriptions to a large amount are announced, several of 1000 guineas each. It is proposed to raise £100,000. The erection of a Theological Institution, with furniture, &c., £35,000; Mission House, &c., £15,000, are mentioned among the princely objects contemplated.

### POETRY.

#### WHO WAS CHRIST?

Who was Christ? the son of man,  
Beset with sorrow, care, and grief;  
Whose sweat like drops of crimson ran,  
Who poured his soul forth into death.

Who is Christ? the son of God,  
Exalted to his throne above;  
Ruling creation by his rod,  
Yet offering prayers for us in love.

Where was Christ? a manger's stall  
Gave him his earliest pillow here;  
With men he dwelt, did good to all,  
The sinner's friend, the mourner's cheer.

Where is Christ? exalted high  
At God's right hand, enrobed in light;  
When fears distract his flock he's nigh,  
Far to disperse the shades of night.

What was Christ? Bethlehem's child,  
The Virgin's son, the High Priest's  
scorn;  
Despised, rejected, humble, mild, [thorns.  
Sin's victim pierced, and crowned with

What is Christ? The Prince of Peace,  
The mighty God, the Father, Son;  
The sinner's ransom and release,  
The way, the truth, the Holy One.

What will Christ be? sov'reign lamb,  
In vengeance dress'd to judge the world;  
Creator, Ruler, King, I AM;  
With rolls of justice stern, unfurled.

Jesus, merciful and kind,  
Hear us now at thy throne above,  
Be to our sins and errors blind,  
And receive our souls in love.

E.

#### THE FALLING LEAVES.

Death has breathed on them, they are  
falling fast, [branches bare,  
Leaving those massive trunks and  
T' indure the rigours of a sunless air.  
Their all of life in one short summer past.  
Still they seem beautiful, as o'er the way  
The bleak winds waft and carry them  
along,

Piping a sad though not unpleasant song,  
The melancholy dirge of autumn day.  
'Tis nature's voice, revealing to the heart,  
The hidden truths of sacred mystery;  
Attend ye mortals, for those sounds with  
impart;

Deep breathings of the soul's eternity.  
And as ye gaze on this wide leafy flood,  
Remember, that new life is in the bud.

Leicester.

W. H.

# MISSIONARY OBSERVER.



## JOURNAL OF MR. STUBBINS.

We have received the following from Mr. Stubbins. His labours in his new station are very similar to those of our other missionaries. It furnishes a pleasing evidence of his activity:—

My dear brother Goadby,

It is indeed delightful to turn from a land of darkness and death to one of light and life; and we cannot but feel that such is really the case when through trackless deeps we turn our thoughts from India to England. What an amazing contrast is instantly presented! Here books of the most unutterably filthy description are read with an ecstasy of delight, because they tell some wonderful tales of the wars of celebrated gods. But in England there is the pure word of God, which may justly be read with joy—revealing to guilty man the way of salvation and everlasting blessedness, making wise unto salvation all those who practice its sacred precepts. Here are temples not fit for even an infernal being to behold. In England you have, indeed, temples to the living God characterised by chasteness and neatness; and here are perpetuated crimes that one could scarcely believe it possible to be performed: could not indeed conceive it possible that man might be sunk so much below the brute. In England crimes of the worst character are purity itself as compared with those here practiced. Here abound every species of wretchedness, ignorance, and misery, without possessing the means to make them wise. How different in England. There, if persons are ignorant it is their own fault; they have the means to make them wise—even wise unto salvation. It is, however, matter of ardent joy and thankfulness that we can see the darkness that abounds by the rising light that already begins to make its appearance. Oh! yes; it is an indisputable fact that the darkness is dispersing before the rising beams of the sun of righteousness. I have witnessed here several circumstances of a most interesting description. That you may know more fully how I get on, I shall copy from my journal.

### *Annoyance and Hops.*

April 4th.—Went to a village this eve about three quarters of a mile from my house. Had a great deal of conversation, but fear there was not much good done. There was no such thing as stopping the ignorant talk of a man who administers no small portion of annoyance every time we go to that village.

5th.—Detained from going into the Bazar to-day, in consequence of Mrs. Cadogan's brother getting drowned while bathing. In the eve a young man came to inform me that Dura Bisoi, (the late rebellious king at Goomsur), had received some of our books, and was much delighted with them; that he also wished some one to go and teach him respecting them, &c.; but this is contrary to law to instruct a prisoner, especially a state prisoner. The young man said he should

like to borrow some religious book, as he wished to learn the way to heaven—talked a good deal with him, and lent him Persuasives to Early Piety. May it prove an everlasting blessing to his soul.

6th.—Had a long and interesting conversation with some natives this morning in my compound. In the evening went to Berhampore to preach, and also to find a piece of ground, on which to build a house for native worship. Had an interesting time in speaking. I, Pooroosootam, and Balasi, addressed a great number of people.

7th.—Went at night to a small village near my house: there appeared to be so much interest and attention excited that we scarcely knew when to leave, and there stopped till between eleven and twelve o'clock at night.

*A Vile Bramin.*

12th.—To-night went to a village about two miles distant. Almost all the people of the village came together, and listened, with great attention and apparent interest, for a long time. At length, however, two Bramins came up and interrupted us very much. Their conversation was in favour of their gods, but chiefly of their Shastras. Pooroosootum combated them admirably; but as they continued of the same mind he told them to bring their books and compare them with ours sometime when they came to Berhampore. When he had finished, I asked the worst of the two if the true and Great God was not a holy being, perfectly free from every thing like sin &c. He made no answer, but commenced talking to some one else in an abominably ridiculous manner. I demanded attention, and repeated my question; still, however he gave no answer. That I was afraid he did not understand me, I asked Pooroosootum if he thought he did? he said perfectly well; so I again repeated it, requesting he would answer me. He at length did, by observing "of course God was a holy being, possessing all perfection." "If he is a purely holy being would he give to mankind a holy or unholy Shashtra?" "A holy one." "And by reading and practicing the directions of that book would man become holy?" "Yes." "Very well, have you read and practiced the directions of your books?" "Yes." "And are you holy—have you put away your sinful thoughts, words, actions, &c.?" After a long pause he said "no." "You have not forsaken sin?" "No." "Have any here done so?" "No." But you said God was holy—that he would give a holy book to mankind, and that those who practiced its precepts would be holy. Now you have read your books very much and acted according to their directions, yet you know you swear, lie, steal, commit adultery, fornication, and every other uncleanness, and your own books allow it; did a holy God, therefore, give them? Here he was quite fast. I then spoke for some time upon the plan of salvation as revealed by God to man: told them of the happiness those, who embraced salvation, would enjoy in heaven, and the misery those who neglected it would endure in hell, and then asked to which of these two they wished to go? This vile Bramin replied, "to hell." Told him to pursue his course there but a little further, and he would have his desire gratified, by falling into that everlasting flame, this seemed to produce some impression. We then spoke a little more without further interruption. Gave away books &c., and returned.



*Preaching.*

13th.—Went to-night to Berhampore. Had a good preaching, and generally attentive.

15th.—This has been a day of labour and anxiety. Preached three times—twice in Orissa and once in English. This was my first attempt at systematic preaching amongst the native Christians. My text, on both occasions, was “God is love.” Noticed in the morning the endearing character in which the great and blessed God had represented himself to fallen, sinful, creatures; and again how he had condescended to manifest his love. In the afternoon noticed the effect these considerations ought to produce on our hearts. It was, indeed, most interesting to see the children when, in conclusion, I addressed them, reminding them how greatly they were indebted to God for his goodness and love to them: that a little time ago they were in chains to sacrifice to senseless idols, &c.; but God had, in his love, rescued them, and they were now being taught the way to heaven—to everlasting happiness; and several seemed greatly to feel, and I trust, amongst some of them, feelings of gratitude and love to God were excited. On the whole I do not think I ever enjoyed more of the spirit of God than I have done to-day.

*Resolves.*

16th.—Arose this morning with a determination that, by divine assistance, I would live more fully engaged in the service of my great master, and that instead of going into the bazars &c. on an evening, as is customary, especially in the hot season, I would go out also in the morning, and thus have an opportunity of visiting two places every day, Sundays excepted. I do not know if I shall be able to stand it long; indeed I have fears about it, as the weather is getting very hot; but I perceive unless I make the attempt not half the places even in the immediate neighbourhood, will scarcely ever hear the word of life; and when I look upon the wretchedness, depravity, and wickedness of the people, my soul melts within me. Formed a calculation and plan for visiting the different villages, &c., and find it will take me a whole month, if I can go out twice a day, to visit all the villages once within five miles of my house. In the rainy season it will be almost, if not quite impossible, to go to most of them, as the country being low, it will be quite a flood.

*Superstition.*

Went in the evening to a village about three miles distant: the people generally worshippers of Mahadeb, seemed completely wrapt up in most awful superstition. As we approached the village almost the first thing we saw, next to the temples, was a number of little earthen pots, chiefly containing ashes, which the people had placed just outside the town to keep out the small-pox. This, however, as must be supposed, had little effect, as it was raging very much amongst them. As soon as we entered we met a man with a little piece of straw tied round his neck; I enquired what it was for; oh, he said, to keep out the small-pox from my house. A great many people came together to hear us, and, as is generally the case, some listened well and others indifferently. One man argued rather boisterously, that their God was able to save them. Asked “as you have so many gods which of them is it who can save

you?" "The great god." "Which is that?" "Mahadeb." "Is one blind man able to give eyes to another blind man?" "No." "Is one sinner able to save another?" "No." "What do you think sin is, when a person tells lies, acts deceitfully, commits adultery, and every species of incest, murder, &c., &c., is he a sinner?" "Yes." Mentioned several of Mahadeb's abominations, which would not look very well to write, and asked him if Mahadeb did not sin by so doing? After a short pause he said "yes." "Very well, if he sinned in doing these things he is, of course, a sinner, and you said one sinner could not save another, how then can he save you?" He gave no answer, but seemed quite at a loss. I then said "you see upon your own principles Mahadeb cannot save your soul, how then do you expect to obtain salvation?" "I do not know," he replied. Well, brother, we have come to-night to tell. Spoke then considerably upon the plan of salvation—answered enquiries, objections, and gave away a considerable number of books, and left them.

#### *Encouragement.*

17th.—This morning went to Berhampore. A great number of people heard well, but few questions were asked, and no objections advanced. Went again this evening to Berhampore. Several hundred people assembled. I never witnessed a more delightful feeling than seemed to pervade the whole assembly. Indeed they seemed perfectly filled with astonishment; and, if we may judge from appearances, we may reasonably hope that good was done, at least that several were deeply impressed.

#### *Activity.*

18th.—Went this morning to a small village about a mile distant. About twenty people heard. When we had done they told us that what we said was evidently true; that they were ignorant, and worshiped wood, stones, &c., but in them there was no advantage to be obtained; that they should reflect on what we had said: in the evening was obliged to go out on business, so that I could not get to the bazar.

19th.—This morning went to Berhampore. Several heard attentively. Others made a considerable number of enquiries; and in the evening went to a village between four and five miles. Almost all the people came together. Some of our wise friends (Brahmins) opposed a good deal: when they could get no advantage by argument, pleading for their gods, &c., they commenced reviling, saying it was only to get money &c., that we came. We endeavoured to shew them differently. Several believed us, but others appeared rather disposed to believe their Brahmins, who, of course, cannot lie, not even if they should say the sun shines on us at midnight, and the moon at noon day.

20th.—Went this morning to a village about a mile distant; preached, gave away books, &c., which they received with apparent pleasure. Went in the evening to Berhampore; a large congregation assembled; some heard well, others gave us a little abuse, telling us we were foolish for believing in what we could not see, and that they believed in Mahadeb, and we in vain told them of an unseen God. We endeavoured to convince them of their folly, but they either did, or professed to think

that we were the more foolish of the two for worshipping a god without form, &c.

21st.—Went to a village this morning about a mile distant; it is a complete hole of darkness and iniquity. Pooroosootum calls it Sodom, so that you may justly suppose we had opposition to contend with in abundance. This evening could not get out in consequence of having to settle with a man who has been building school room houses, &c. for children and native preachers. The buildings are of an excellent description. The expense of them is near 160 rupees. Also gave an order to have a house built in Berhampore for native preaching. I feel disposed to try what this plan will effect—first to give a short address in the bazar, and afterwards, wish as many of them as feel disposed, to come with us to the house, where we shall address them again. If they will do this, I feel sure, a noble object will be accomplished; the service will be conducted more solemnly, and the people will not interrupt; besides which we shall have prayer, and in the house, by which they will learn a little what prayer is. Now we tell them they must pray, but they know nothing more about prayers than counting beads, repeating the name of some god, or making a lot of nodding ridiculous gestures before an image.

26th.—Went this morning to a village about two miles distant. Many people came together and heard well for some time; at length, however, a Brahmin came up and pleaded very hard in favor of Jugernath. I reminded him that a number of men went into a forest and found a large Nimb tree, and after a good deal of chopping and hacking about, they succeeded in getting it from its stump. It was then committed to the hands of the carpenter, and he chopped and sawed it about, making a fire, boiling his rice, &c., with part of it, and then taking the middle piece he measured and squared and cut it about, forming a shapeless thing, which ignorant people call Jugernath, viz.: the lord of the world, &c.; and giving the full history of the business. At length this man, stuffing his fingers in his ears, said I reviled his gods, and he would hear no more, and thus left us. I trust, however, good was done. After that we returned and found about 50 or 60 beggars sitting against my house, whom it is my weekly custom to relieve with a trifle. We endeavoured to point them to him who was able to enrich them with everlasting treasures. In the evening were going to a village a little beyond Berhampore; but as we were entering Borampore heard a man, sitting at the door of a temple, reading the Bharat, (one of their sacred books). As I was passing I caught the word “prepared.” I asked him if he should die to-night whether he was prepared for that? and likewise to be judged by him who searches all hearts, &c.? Several were passing and stopped to hear my enquiries, so that I went and sat beside the man, and talked for some time with him, in a familiar manner, until an immense crowd of people surrounded us. I then got up and addressed the people at some length: after me Pooroosootum gave them a full account of their gods. Several seemed much impressed with what they heard. During the time we were there a new moon became visible, when two or three men made their obeisance to it—so full of superstition are they.

## LETTER FROM MR. WILKINSON.

*Ship Moira, off Kentish Coast.*

MY DEAR SIR,—You have perhaps been surprised that you have not heard from me before, especially as I left Derby, with the expectation of sailing Sept. 1st., and it is now the 26th. On my arrival in London I found the ship would be delayed for several days : this I did not much regret, as my dear Catherine was not fully recovered from her attack of the Erysipelas, and it would give us time for the arrangement of our Cabin, and visiting some of the wonders of the Great Metropolis. We spent some time with Mr. and Mrs. Vincent, from whom we received every mark of Christian affection ; but as the ship was not likely to sail before the 15th, we could not feel comfortable in trespassing on the kindness of a stranger so long ; and as we were not able to visit our ship and return without considerable expence, we thought it better to take Lodgings in Town. During the delay of the ship we had time to unpack our baggage, and take out such things as we wanted in our cabins ; before the ship left the docks we made our Cabin very comfortable, and had every thing fit for sea, so as to have nothing to do when we came on board. These arrangements we found to be of great importance—they would have been more so had we been unwell with the motion of the ship, as is often the case, when first coming on board. The ship did not leave the docks until the 19th. On the 21st. we joined her at Gravesend. The next morning we took leave of our friends who came to Gravesend with us, and were hauled about 40 miles down the river by a steam boat. On the following morning (Sunday) we weighed anchor—the wind was strong but not in our favour—we were tossed about until 5 o'clock p. m., when the wind being quite contrary, we cast anchor in the Downs, off Deal, where we remained until Tuesday afternoon, when a light breeze wafted us into the Straits of Dover. This morning we again weighed anchor—we have now a fair wind, and are proceeding delightfully towards the place of our destination. We have now become somewhat initiated into a life altogether different from what we have been accustomed to ; but as yet we fear we have only experienced the pleasures of that life.

At present our passage has been delightful—I have not felt so much of the motion of the ship as to be sea sick, but on Sunday I had great fears lest I should. My dear C, is in excellent health and spirits ; she is the better sailor of the two.

If what we have experienced may be taken as a foretaste of the voyage, it will be far more delightful than we had anticipated. There are many circumstances that contribute to our comfort—we have a convenient and commodious Cabin, which with our sofa,\* table, drawers, trunks, book-shelves, lamps, &c., &c., looks like a little parlour. We have an abundant supply of provisions and water. Our cuddy table is very well supplied with a variety of excellent dishes. That you may form an idea of our comfort in this respect, I send you an account of our live stock, to last until we reach the Cape : 1 cow, 1 calf, 1 goat, 32 sheep, 30 pigs, 2 dozen turkeys, 1 dozen geese, 2 lambs, 32 dozen fowls, and 20 dozen ducks.

\* A sofa-bed, forming a bed by night and a sofa by day.

Our fellow passengers too will contribute no little to our comfort—there are 19 cabin passengers—we all take our meals together in the cuddy—who with the captain, surgeon, and officers make a large family, all of them are agreeable and pleasant companions—among them there are the Rev. G. Parsons and wife, baptist missionaries to India; the Rev. Mr. Aveling and wife, baptist missionaries, to the Cape; Rev. Mr. Ash, a *very pious* clergyman, who is going to the Cape for the benefit of his health—there are also several natives of India, from whom I have learned a few sentences of Bengalee. Four of the steerage passengers are baptists, so that we have ten baptists on board. We expect to have preaching every Sabbath on the quarter deck, and prayer-meetings every evening in our cabins. We have already had several of these, in which the clergyman joined—last evening thirteen were present.

But that which contributes most to our comfort, now every moment bears us farther from our native land and the friends of our youth, is the recollection that we are engaged in the service of our Redeemer. Were worldly fame or wealth the object to which we have devoted ourselves, ours would be a gloomy voyage; but we feel we have engaged in this work from a conviction that it is our duty, and that he who holds the waters in the hollow of his hands will be our defence and guide: this cheers and comforts us.

We deeply feel we need the prayers of our friends, but we believe we shall not be forgotten in their best moments. I found all the things right. I have three boxes for Miss Kirkman, and three from Mr. Goodson, containing presents to the missionaries.

We cannot conclude the last letter we shall write in our native country without expressing our sincere thanks to our friends for the many tokens of their love which we have received, and without assuring them it is our fervent prayer that our future conduct may never lead them to regret what they have done.

Hoping to hear from you soon after my arrival in India

I remain, dear Sir,

Yours in the bonds of the Gospel,

H. WILKINSON.

P.S.—The Pilot leaves us at day-light, when we hope to be off the Isle of Wight.

## MR. LACEY'S JOURNAL, COMMENCING MARCH 1st. 1838.

### *Arrival.*

March 1st.—This morning about eight o'clock we arrived at the school-house, at present the residence of brother Sutton. I felt I believe truly thankful to God for his great goodness towards us, and his great care in preserving us. Through how many labours and dangers, by land and by sea, has he preserved us, and now, lo, we are again where we ever wished to be; where lie our dearest, our most interesting associations. We united in returning thanks to God. We were very kindly met and received by brother and sister Sutton, and brother Stubbins. Our native christians came one by one to see us, and then the females in a group. Some were affected to tears, and I was as glad to see them. Several have been added since I left. In the evening went to my old preaching stand, Chowdry Bazar, in company with brother Stubbins. Collected a good number of people and spoke to them on their immortal

interests. There was too much looking, wonderment, and enquiring about our return among them, to admit of the opportunity being a good one. Some 20 or 30 books were distributed.

*First Sabbath at Cuttack.*

☒ Lords-day, 3d.—This was to me a day of much enjoyment. I recommenced my work among the native christian community. In the morning preached in the Christianpore Chapel, to a large congregation. The people, comprising, with one or two exceptions, the whole of the christian natives, male, female, and children. They sat upon mats on the floor; the men in rows up one side, the females in rows on the other, while the youth and children occupied the centre. Felt much liberty and pleasure in addressing them, and they paid good attention. In the afternoon we met for the Lord's Supper: the whole were present, and several Hindoo British, and English members. The English Chapel was full, and the scene it presented was heart-cheering; all colours, different languages, education and rank, uniting in promiscuous assembly around the Lord's Table. I told them I was glad again thus to meet them, to see the increase of their numbers. Administered the Lord's Supper in Oriya and English: preached in English in the evening, to a full chapel, with some pleasure. Yesterday evening in Islanga Bazar, obtained a tolerable attendance. The people were addressed by myself, Gunga Dhor, and Bikaree.

14th.—Have been in the town daily, and have generally obtained pleasing attention. Yesterday we, Brothers Sutton, Rama, Gunga, and Bikaree, started to Berahmpore *via* Podaga, and attended the Dolepoornamee festival. There were, at least, 4,000 people present; but some had left ere we arrived. We took different stands, and then acted in union; and, in one way or other, had a good deal of communication with the people: gave away about 2,000 tracts. We reached home about four o'clock this morning.

*Visiting the Members.*

On Wednesday afternoon visited the different families at Christianpore: talked with them on the concerns of their souls: exhorted them to prayer, watchfulness, and diligence in their christian life, and prayed with each family. They generally seemed affected, and benefited. Christianpore is an interesting colony. Afterwards visited three families of Hindoo Britons; conversed and prayed with them. One person, once a member, wept much, and hoped she was forgiven of God, and begged to be received into the church again: I hope she is sincere.

*Labours.*

22d.—Rode down to the Boro Bazar, in company with brother Sutton, and joined Gunga Dhor. There Gunga addressed the people for some time; but in vain did he attempt to break the calmness and placidity of the native mind; and fairly stood still without seemingly producing a single emotion. I next addressed the assembly, and as it is of very little use talking to them unless the surface of their placidity can be broken, I attempted this and succeeded. I called out to them and said, it is reported, O people, that recently that unclean, ominous, detestable bird, the owl, has defiled the head of Shree Jugernauth: is this true? No, no, says one, with great emphasis; I protest it is false. Nay, said others, we cannot deny this report, it is true. The feeling of all was up, and an interest excited. I then gave them a detail of the evidence, that it is impossible that Jugernauth should be God, allowing them to defend him as well as they could. After noticing his fallacy I directed them to God—to Christ as the Saviour, and closed by entreating them to forsake idolatry, and seek after the truth. Some considerable conviction was produced. About 20 books were usefully distributed, respecting which I told them they must give account to God. Returning home we called on Mr. J. Cooper, who has been long ill, and appears never likely to

recover. Found him in a most delightful state of mind; quite happy amidst his weakness and pain.

Started off a hackery with tent and tracts to Jageepoor, where I shall follow this evening to a large festival called the Baranee. I expect 25,000 people to meet, and have sent 5,000 tracts for distribution. Our native preachers are actively and usefully employed. Rama, who has been interrupted by the removal laws, has now commenced again in a very good spirit, and with great activity. I had Rama and Gunga here, to read to them the letters of Mr James Smith and his daughters, and to present their tokens of respect. They were very much affected with the kindness and interest expressed in those letters, and they did them much good. I wish other friends would write to them direct. A day or two since an inquirer arrived, a female, and a Brahminee. She has been a Magdalene as almost all are; but her wordly circumstances are quite easy, and, at present, I cannot discover what motive she could have for professing christianity, except the one which she states, i. e. that she may be saved from her sins. Next morning the person, with whom she has lived for five or six years, arrived, and manifested the utmost affection for her, falling at her feet, and declaring that if she left him he would destroy himself. He wants to be allowed to remain with her, but this we could not permit. The case of this female displays the demoralising tendency of Hindooism. Her husband died when she was twelve years old, and she could not be married again. The person she lived with till lately asked her to live with him, and having no earthly protection she consented.

#### AN APPEAL ON BEHALF OF BOOKS FOR INDIA.

A recent communication from our valued missionary brother Sutton contains the following passage with which the writer was much interested. "I have a class of four young men in training, with a view to the ministry. They are all pursuing their studies in Oreeh; but we are sadly in want of suitable books. How this *desideratum* is to be supplied I am at present utterly at a loss to answer. The eldest of the class preaches with tolerable acceptance in the bazar." Is not here the *nucleus* of an academy? It struck me on reading and transcribing the passage, surely there are many friends of the Orissa mission who would gladly present some books to our excellent missionary for the use of his students, or give some subscriptions to purchase such as he considered peculiarly desirable. I hope this suggestion will be favourably regarded by many who may read it. The Syrian proverb is "a glance is enough for the intelligent." I have observed, particularly in the *Evangelical Magazine*, various presents of books, and useful articles for the missionary stations. Let our brethren "provoke to good works." There is one circumstance here that must not be overlooked. Books in Oreeh are particularly wanted. This reminds me of the Englishman who

went to Holland to teach Dutch, forgot until he arrived that he knew English only; but the missionaries can cut the  *gordian knot*. Let useful English books be sent them, and they can make extracts from them, or select those most suitable for their purpose for translation.

It may be urged the scarcity and dearness, in London, of the most popular and valuable religious books in the English language, highly deserves the attention of the friends of the mission. When the writer was in India, Doddridge's *Rise and Progress*, in 18mo. was sold for a rupee and a half, and Dr. Watts' Hymns, printed at Serampore, for five rupees. The extensive circulation of some of our popular religious books among the thousands and tens of thousands in Hindostan, who can read English, would be likely to be very useful. The admirable little works of Mr. Pike, procurable at nine shillings per dozen, would be eagerly purchased abroad for double and fore-fold their price in Britain. The writer sold many of his own books at Cuttack, before leaving India, and hopes that they may prove "bread cast upon the waters to be found after many days."

It appears desirable that the missionaries should always have a number of English books and tracts, both for sale and gratuitous distribution among their countrymen, with whom they come in contact, and others who can speak and

read the English language—"a good book is a silent preacher." Let us increase the number of preachers where there is so great famine of learning the word of the Lord. The utility of our efforts is self-evident. Let the missionaries and their wives be well supplied with "the good seed of the kingdom," and may its fruit "shake like Lebanon."

J. PEGGS.

*Bourn, Nov. 14, 1838.*

### JEWS' SOCIETY.

#### EXTRACTS FROM THE REPORT.

At the period when the society commenced its labours, scarcely more than a solitary individual of the house of Israel could be pointed out, who was engaged in making known the gospel of Christ, either to his brethren or to others; but at this time it can be no exaggeration to say that forty christian Israelites are so engaged. Of the 47 missionaries, or agents, connected with our own society, 23 are of the house of Israel.

At the episcopal chapel, more than 20 communicants are frequently seen at the Lord's Table; and at least 12 at St. Simon's church, in Liverpool, where Mr. Joseph, himself a convert, occupies an important station. At Warsaw, a similar statement might be made; not to allude to other places, of which your committee have not such accurate information.

Notwithstanding the feebleness of the means, by God's blessing, great things, far exceeding expectation, have been accomplished. The missionary exertions of the society are only of 16 years standing; for it was not until the year 1822 that the journeys among the great Jewish population of Poland, Prussia, and Russia, commenced. Our elder missionaries can look back to the time when a believing Israelite was a curiosity; they can now behold companies of converts, some more and some less numerous, dotted over the whole continent of Europe: they can point to professors at universities—pastors of Lutheran and reformed congregations—physicians, jurists, mechanics, tradesmen, eminent in the path of life to which God has called them, and adorning the doctrine of their Saviour in all things—and can thank God for this exhibition of his grace and power in the midst of Israel. To his great name be the glory and the praise!

The committee would not boast, nor lead you to a false conclusion. If they entertain one conviction more firmly than another, it is, that the work has only been begun. They have stood for years knocking at gates which seemed barred with brass and adamant: the power of God has now thrown them wide open. The Jews of Europe, of Asia, and Africa, are willing to receive the bible, and to hear the word of the gospel.

### INFANT SCHOOL TEACHERS.

During the last month, seven have left for the West Indies, trained by the Home and Colonial Infant School Society, for the Mico Charity; two trained by the same Society, have also been sent to Brighton; one to a Poor Law Union; one to Keswick; and four to other places.

#### POWER OF THE GOSPEL AMONG THE INDIANS.

Since missionaries have been labouring in my country, a great many christian Indians have already died happy in the Lord. I went once to visit a poor Indian woman. She was very faithful; and I said to her, as she was on her dying bed, "Do you feel, my sister, that Jesus is now precious to your soul in this your dying hour? Do you feel you will go to heaven?" She replied, "Oh yes! I feel that Jesus is round about my bed all the time: I feel he is ready to take my soul to himself in glory. I am not afraid to die." In this happy frame of mind she left the world, and went home to glory.

I believe the object of your Society is to get souls safely landed in heaven; and you make them comfortable in this world, if you give them the religion of the Gospel, it makes them happy. The converted people in my country are advancing in religious knowledge; their minds are growing and expanding more and more. They are doing a great deal better in their worldly circumstances: the converted Indians are settled in villages, and cultivate the earth; they are now much better off than they were: before, they used to wander about in the woods, and had no fixed habitation.

*Kahkewaquonaby* (Rev. Peter Jones.)