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THE
GENERAL BAPTIST
REPOSITORY,
AND
MISSIONARY OBSERVER.

VOL. VII.—NEW SERIES.

1845.

LONDON :

PUBLISHED BY SHERWOOD, GILBERT, & PIPER,

PATERNOSTER-RROW.

W. H. BURTON, PRINTER,
LEICESTER.

P R E F A C E .

THE conclusion of another volume of this periodical, while it powerfully admonishes us of the rapid flight of time, and of the approach of the period when our labours both in this and every other department will cease for ever, remind us also of the pleasing duty of specially addressing a few words to our numerous and kind friends, the members of our churches, and the contributors to our denominational magazine.

That the maintenance and prosperity of such a miscellany is regarded by them as important and desirable, they have shewn, by their firm support of it during times of peculiar trial, and by the encouragement and assistance they have generously and spontaneously afforded to its Editor. At a time when the periodical press is earnestly competing for public favour, and when magazines of all kinds and pretensions, both religious, political, and literary, are urged on their attention, it requires no ordinary firmness to resist the overtures of those who solicit favour of something new, to the neglect or abandonment of an old acquaintance; but this firmness, we rejoice to record, many of our friends and supporters have displayed; thus proving, how desirable, in their estimation, was the support of a magazine peculiarly their own.

To those friends—to our readers—our agents—and our contributors, we would tender our heartfelt gratitude; and venture to indulge the hope that past favours may be regarded as a pledge of future assistance, and that they will severally exert themselves to promote the improvement of our work, and to extend its sale.

The aspect of the times in which we live, the apparent decline of evangelical piety in the earth, and the new energy which has been put forth by 'the man of sin,' the insidious arts, lofty pretensions, and pompous rites, by which his votaries seek to delude and capture the young, the imaginative, and the unsuspecting, call for the most vigilant attention on the part of all christian pastors and people; for the free interchange of thought and feeling which the periodical press affords, and also for most earnest prayers to God, who is able to favour Zion, and who will ultimately chase away darkness from men. Papers on any of these topics, and on any branch of them, will be most welcome, as they may lead, on the one hand, to a stronger defence for our youth against popery in all its forms, and on the other, to a more earnest effort for the promotion of true godliness and scriptural religion.

As we wish especially to present to our readers a magazine which shall contain memorials of our departed friends, and intelligence of the various movements of our churches, it must be obvious to all that for these materials we rely on the kindness and promptitude of our ministers and active friends in the several churches. We trust they will not be unmindful of this fact, and for the sake of the pleasure their prosperity may diffuse through distant parts of the Connexion, promptly forward concisely-written reports of all their efforts and success; and, for the edification of all, supply us with condensed and faithful obituaries of such as die rejoicing in the faith of the 'everlasting gospel.'

We purposed to make some allusion to the contents of the present volume, and to some of the excellent articles it contains; but we forbear, and conclude by expressing the hope that the efforts used for the sustenance of this work may be zealous and christian in their own nature, and that they may promote the glory of God, and the advancement of true piety in our churches.

Leicester, Dec. 1st, 1845.

THE EDITOR.

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THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 73]

JANUARY, 1845.

[NEW SERIES.

MEMOIR OF THE LATE REV. JOSEPH JARROM.

To preserve from oblivion the names of the wise and good, whom death has removed from our midst; to record the pious deeds they have performed, and the useful services they have rendered to mankind; to exhibit the power and beneficial influence of religion, as illustrated in their character and deportment; to point out what in them is deserving the imitation of others,—is a duty alike due to the living and the dead: to the latter, that their character and worth may be known and appreciated by posterity; to the former, that, by making their acquaintance with ‘the excellent of the earth,’ who have lived in the past, they may be stimulated, by their excellence, to become ‘followers of them who through faith and patience are inheriting the promises.’ The greatest authority for this, as well as the best mode in which it can be discharged, is furnished in those inimitably beautiful sketches of character which so frequently appear in the word of God; while every reader of those deeply interesting biographies, in connection with the lives

of eminent saints who have adorned the church of God in subsequent times, can bear ample testimony to the no small moral and religious advantages which are thus secured. Desirous of furthering the interests of the church of Christ, and the piety and usefulness of the individual members of which it is composed, as well as perpetuating the memory of one whose character and example ought not to be forgotten now, and should be known by generations to come, the writer would add to the list a brief record of the life and death of another of those whose names enrich the page of religious biography.

Conscious of his incompetency for the adequate fulfilment of an office so important and difficult as that of the biographer of one so great and so good, the writer begs to apologize for assuming it; and would do so on the following ground. It seemed greatly desirable that some account of Mr. Jarrom should be compiled; a considerable time had already elapsed since his lamented decease, without this being done; and, as the writer is

about to leave the country, he, in connection with many others, was anxious that it should no longer be delayed. But he has been encouraged to undertake this work himself, on the ground of a promise which he has received, of important assistance, from a valued and very competent friend. The memoir, by some, may be considered deficient in that which gives to biography an interest and a charm; but this is mainly attributable to the station which Mr. Jarrom occupied, and the duties which he sustained. His life was necessarily monotonous; and, if incidents of interest and importance occurred, they were few, or are not now known. Imperfections will be perceived, for which the writer is sorry; had he possessed more time, and that much less interrupted than it is, he hopes there would have been fewer. As it is, he feels he is performing a duty to one whom he holds, and ever shall hold, in the highest estimation; and conferring a gratification upon many with whom he stands connected.

The Rev. Joseph Jarrom was born Oct. 7th, 1774, at the small, secluded village, of Diseworth, in the county of Leicester. His ancestors, for several generations, resided here, engaged, for the most part, in the pursuits of agriculture; and, though they never attained to the possession of riches, yet they secured a sufficiency for the comfortable maintenance of their families. If not religious, they were strictly moral and upright in their general conduct, and regularly attended the service of the established church, to which they belonged. The father and mother, however, of the subject of this memoir, were dissenters, though it is not now known what induced this change in their religious profession: very probably it was a desire to hear preaching that was more evangelical in its character and tendency. Of Mr. Jarrom's piety there is not all the evidence which was furnished of that of Mrs.

Jarrom. She is represented as a very pious woman, whose name was endeared to all that knew her. She died in the enjoyment of a 'good hope through grace,' in the year 1794. Mr. Jarrom died four years subsequently. They had ten children. Two died in infancy; the others lived. In the occupation of a small farm, they were enabled, through industry and the blessing of heaven, to make provision for their numerous family. To secure this, however, the combined efforts of all the family seem to have been requisite; and Joseph, a brief view of whose life we are attempting to exhibit, was, at a very early age, taught the truth of that ancient declaration, 'In the sweat of thy face shalt thou eat bread, till thou return unto the ground.' From his sixth year his employments in the field appear to have been constant and arduous; so much so, that, had he not possessed a peculiarly strong constitution, he could not have performed them. In this manner was the whole period of his boyhood spent; and, except during the winter season, no opportunity was afforded of receiving the limited advantages of the only source of instruction that was open to him, the parish school. But, small and interrupted as his opportunities of improvement were, owing to an intellect, the superior strength of which began, at that time, to display itself, combined with an ardent thirst for knowledge, and a retentive memory, his attainments in general knowledge were far higher than in his circumstances could ordinarily be made. When he was seventeen years of age, he left home, and entered into service, where the few opportunities he had before enjoyed were rendered still fewer; but, so strong was his desire for knowledge, and so determined was he to gratify it, that his plan was always to have about him one book, or more, so that, in his various situations and employments, whenever a

few moments of leisure could be secured, they might be improved. This habit he seems to have practised during the three years which were passed in service; and the consequence was that with which such a course of action will be always accompanied,—he excelled, and became eminent among his associates: and very probably it was the attainments which he had now made, together with a desire to have his time more at his own disposal, that he might the more indulge his studious propensities, which led him to retire from service, and enter upon the new employment of stocking-weaving.

Up to the present time, 1794, he does not appear to have given any indication of piety; indeed, so far from being religiously inclined was he, that, to say the least, he was utterly careless of all true godliness. The books which he read, while they were not immoral in their tendency, were not adapted of themselves to lead him to God. His companions were irreligious; and, as persons in all circumstances must, whether they will or not, yield to the superiority of those with whom they associate, the influence which his greater mind and more extensive knowledge afforded, was greater over them than was theirs over him. Had it been of a moral and religious kind, it might have been the instrument of extensive and lasting good to them; but it was used unhappily for the purposes of evil; and of such importance was he regarded, that his presence and aid were considered essential to

success, in the mischievous schemes which they contrived. However, in the habit of attending, more or less regularly, the General Baptist chapel, the place of worship frequented by his parents, solicitously watched over by a pious mother, feeling some respect for religion and truly religious characters, endued with a tender and sensitive spirit,—a restraint was imposed upon him, that others, differently circumstanced, would not feel, which preserved him from those lengths of wickedness to which it is too common for young men to proceed. But the time had now arrived for an end to be put to these gaities. The death of his mother, which took place in his twentieth year, and to which brief reference has already been made, impressed his mind with the importance of religion. Coincident with, or immediately subsequent to, his mother's decease, was that of one of his principal companions, and this deepened the serious impressions that had been produced, made him feel the solemnity of death, and the necessity there was of immediate and constant preparation for an upper and better world. To this state of mind, his former irreligious pursuits were wholly ungenial; he abandoned his evil ways, and turned his feet unto God's testimonies. The language of his heart, as well as of his lips, was, 'My father, thou art the guide of my youth,' 'Other lords beside thee have had dominion over me, but by thee only will I make mention of thy name.'

(*To be Continued.*)

INFIDELITY CONTRASTED WITH CHRISTIANITY:*

Being the substance of a discourse on 2 Cor. vi. 14.

'What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?'

THIS passage stands connected with a very important admonition,—'Be ye not unequally yoked together with

unbelievers; shun all needless associations and intimacy with the ungodly;

* In compliance with the request of the

beware of the formation of dangerous friendships, and especially of unions for life, with the unbelieving votaries of this world. The importance of this command is evident from the fact, that no satanic art, for blighting and destroying hopeful piety, has been more successful than the temptation to enter into unhallowed connection with those that know not God. When other attempts to draw the soul from the Saviour and religion, have failed, this snare has frequently succeeded; and the solemn importance of the divine admonition, 'Be ye not unequally yoked with unbelievers,' has been too fatally proved, by shipwrecked faith and blasted hopes; by the undoing of the soul, and by the loss of heaven. In the text, and in the passage that immediately follows it, the wide difference that exists, in character and state, between a believer and an unbeliever, is assigned as a reason for the admonition. Their principles are directly opposite: the believer receives divine truth; the unbeliever rejects the truth, and is the slave of falsehood or of superstition. Between them there can be no oneness of feeling, of holy affections, of hopes and prospects. The former feels the influence of heavenly truth; the latter is an entire stranger to all its holy impressions. That loves God and the Lamb, and possesses the sweet hope and prospect of eternal life; this is without God, without Christ, and without hope; an alien from the household of God, and from the covenant of promise. Persons thus circumstanced are in states as wide asunder as possible on this side the wide gulph, which will for ever separate the righteous from the unrighteous. This being the case, a christian, if tempted to form an unhallowed union, should deeply feel

the prophet's expostulation with Judah's king, 'Shouldest thou help the ungodly, and love them that hate the Lord?' Shouldest thou, professedly a child of God, choose, for thy bosom friend, one whose lord is satan, and whose only prospect for eternity is hell?

In adducing the principles on which rests the admonition, to shun unequal alliances with the ungodly, the sacred writer contrasts christianity and infidelity. Christianity is righteousness; infidelity, unrighteousness. Christianity is light; infidelity, darkness. The christian belongs to Christ; the infidel is associated with Satan. It is true, the sacred writer refers not to modern infidelity, but to the unbelief of ancient pagans; yet this occasions no material difference, and affects not the reasoning employed. In the pagan and the modern unbeliever, infidelity is substantially the same; its essence is but one. In both cases, divine truth is rejected: its rejection is infidelity. Having rejected the truths of God, different unbelievers may afterwards vary as to the systems of falsehood they embrace. Here the ancient pagan and the modern unbeliever differ; but, as the rejection of divine truth constitutes infidelity, the pagans of that age and the unbelievers of this are alike infidels. We proceed, therefore, to notice the contrast described by the inspired writer, between christianity and infidelity,—that is righteousness and light; this, unrighteousness and darkness.

Taking, in the first place, the latter view,—

I. Consider the contrast between christianity and infidelity, as the one is light—the other, darkness.

Christianity is light. The nature of natural light is inexplicable. Various theories have been advanced on

Conference at Hugglescote on May 28, 1844, the following discourse would have been sent to the Editor of the Repository much sooner but for the pressure of other calls and duties. In substance it is what was then delivered,

though probably with some enlargement; in *language* it cannot be the same exactly, as, excepting the quotations, it was then an unwritten discourse.

Derby, Nov. 27, 1844.

the nature of light, which, after all, as to any thing like certainty, have left the matter where they found it: but, though the nature of light is unknown, its use is apparent. It is *the medium by which objects are presented to the sense of sight, and by which, in many cases, certain knowledge is obtained respecting them.* Such being the use and design of light, the word, figuratively employed, means knowledge and wisdom; and, as true wisdom leads to holiness and happiness, both holiness and happiness are occasionally intended by the word light. Especially is the term applied to express divine knowledge. Often, in the sacred volume, that heavenly wisdom, which comes from God, and leads to him, is described as light.—Esther viii. 16; Psa. iv. 6, xxvii. 1, xcvi. 11, cxix. 105, 130; Matt. v. 14; Luke xvi. 8; John i. 4, xii. 35; Rom. xiii. 12; 1 John i. 5; Rev. xxii. 5; and often elsewhere.

Christianity is correctly described as light, in consequence of the discoveries which it makes, and the knowledge it imparts, on all those subjects which are, to man, most interesting and most momentous. No knowledge can be so important as that which concerns the great God, in whom we live, and move, and have our being. Christianity represents him as adorable and lovely in the highest degree. He is the Most High, the Lord of heaven and earth. He is the King eternal, immortal, invisible; the only wise God; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom belong power and honour everlasting. He is the one Jehovah, and the only true God. He is the Father of mercies, the God of all comfort, and of all grace. He is the Father of the righteous; their Father in heaven. In him ten thousand excellencies and glories are united: and, to sum up, in a few words, all that

should engage man's best affections, 'God is love.' Yet these are but a very few of the many passages in which the sacred christian volume reveals the adorable perfections and infinite grace of the great and blessed God.—Luke vi. 35; Matt. xi. 25; 1 Tim. i. 17, vi. 16; Mark xii. 29; John xvii. 3; 2 Cor. i. 3; 1 Pet. v. 10; Matt. vi. 9; 1 John iv. 16.

With equal plainness christianity reveals to man those truths of which he himself is the subject. That holy system declares, that the whole human race has sunk into a state of sin, condemnation, and ruin; that men are by nature the children of wrath; that, as transgressors of a holy law, they are already condemned; that their whole frame is polluted and defiled by sin; that they are so depraved, that, without a change, wrought by divine power, and great as a second birth, they cannot possibly enter heaven, or ever with comfort see God. At the same time, christianity proclaims, that man possesses an immortal spirit; that the death which awaits every one, is not the extinction of being, but the departure of the deathless spirit from the mortal body, that it may enter on the solemn scenes of an eternal world. And christianity lifts up the veil which hides that world, so far as to discover a heavenly rest, prepared for all the children of God; and a prison of dark despair, and everlasting burnings, as the eternal abode of the unrighteous and impenitent.—Rom. iii. 19, v. 12, 18; Eph. ii. 1—3; Gal. iii. 10; Luke xix. 10; Rom. iii. 10—18; 2 Cor. v. 14; John iii. 5—7; Matt. xvi. 26; Luke xii. 4, 5, xvi. 19, &c.; Matt. xxv. 46; Mark ix. 43—48.

To man, thus undone, yet destined to live for ever; a ruined sinner, to whom immortality must appear the most direful curse,—christianity reveals a Saviour, and discovers a way of mercy and salvation. The Saviour, thus displayed, possesses divine per-

fections, is the Lord of the universe, the Creator of earth and heaven. The sacred volume declares, that, influenced by love which surpasses all description, he, in a most mysterious manner, assumed human nature, and became, for man, a man of sorrows; that he was wounded for our transgressions, and bruised for our iniquities; that he tasted death for every man; gave his life a ransom for many, and, when all were dead, died for all; that his death was an efficacious sacrifice for sin; that he hath made peace by the blood of his cross; that his blood cleanses from all sin; that we are healed by his stripes; that he was made sin for us, though he knew no sin, that we might be made divinely righteous in him; that, having died for our sins, he rose again for our justification; that he ascended triumphantly to heaven, and will thence continue to dispense his blessings, till he shall come, at the end of time, as the universal judge.—John i. 1—3; Heb. i. 10—12; Col. i. 16, 17; Heb. ii. 14, 16; 1 Tim. iii. 16; Isa. liii; Heb. ii. 9; Mark x. 45; 2 Cor. v. 14; Heb. ix. x.; Col. i. 20; 1 John i. 7; 2 Cor. v. 21; Rom. iv. 25; Eph. iv. 10; John v. 27—29.

Christianity declares, that this divine Benefactor, whose love brought him from the highest throne to his cross of shame and agony, is now exalted as a Prince and a Saviour. He ever lives to save, and can save unto the uttermost. The lost and guilty in him may have all they need. 'It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners;' 'to seek and to save that which was lost.' He has become the Author of eternal salvation; and such is the efficacy of his grace, that there is no condemnation for them that are in Christ Jesus.—Acts v. 31; Heb. vii. 24—26; 1 Tim. i. 15; Luke xix. 10; Heb. v. 9; Rom. viii. 1; John v. 24, iii. 36.

While the Saviour's excellencies and grace are thus displayed, the way in which his mercy may be enjoyed is exhibited with equal clearness. No qualification is required of the guilty, but such a conviction of their sin and misery as renders them willing to receive the Saviour, and to accept a free salvation, through his atoning blood. By faith in him, the penitent sinner obtains an interest in his salvation; but this faith is not a cold assent to the divine truths of the glorious Gospel, but a confident persuasion of their certainty and importance; a faith which rests upon the Saviour's death and righteousness, as the only ground of a sinner's hope; which endears him to the soul, and works by love.—Isa. i. 18, lv. 7, 8; Rom. x. 8—10; Gal. v. 6; Rom. v. 1, iii. 24, 25; 1 Peter ii. 7, i. 8; Matt. x. 28.

The penitent, on committing himself and his all to this mighty Saviour, is declared to become a partaker of the most important blessings; his sins are then blotted out, and his iniquities forgiven; then he passes from death unto life; is justified; has peace with God, and becomes his child; and, if a child, then an heir. His name is written in heaven. Through subsequent life, the Saviour is his shepherd and protector. When the journey of life closes, that gracious Friend, who has thus guarded him through the wilderness of time, will receive his separating spirit. Absent from the body, he will be present with the Lord. In that state of happiness, the immortal soul will continue to the end of time, and, whatever may be passing on earth, will rest in the Lord's presence. At length, time will end. Then the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. All the dead will be raised, in the twinkling of an eye. The unrighteous will rise to the resurrection of damnation; the righteous, to that of life and honour.

Now the most amazing scenes take place. The body, that was sown in corruption, is raised in incorruption. It was sown in dishonor; it is raised in glory. It was sown in weakness; it is raised in power. It was sown a natural body; it is raised a spiritual body. 'For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.'

The Author of this triumphant conquest over death and the grave, will now present his redeemed to himself, a glorious Church, not having spot, or wrinkle, or any such thing, but holy, and without blemish. Henceforth heaven shall be their abode.—2 Tim. i. 12; Acts xiii. 38, 39; 1 John ii. 12; John v. 24; Rom. v. 1, 2, viii. 16, 17; Luke x. 28; 1 Pet. ii. 25; Heb. xiii. 5; Acts vii. 59; 2 Cor. v. 8; Dan. xii. 13; 1 Thes. iv. 16; 1 Cor. xv. 52; John v. 29; 1 Cor. xv. 53; Eph. v. 27.

Christianity, which reveals these amazing and delightful truths, unfolds not *fully* the blessedness which awaits the redeemed of the Lord, in their future happy home; yet exalted views are furnished of the bliss reserved for them. They shall enter the joy of their Lord. They are 'Before the throne of God, and serve him day and night in his temple: and he that sitteth upon the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters.' 'And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.' 'And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God

giveth them light; and they shall reign for ever and ever.'

Admitted thus into the presence of their God, they behold his face in righteousness, and are satisfied; for in his presence is **FULNESS OF JOY**, and, at his right hand, **PLEASURES FOR EVERMORE**.—Rev. vii. xxi. xxii.; Psa. xvi. 11, xvi. 15.

In all these wonderful discoveries, christianity is light. But for its revelations, darkness and gloom would hang over the grave, darkness too intense ever to be pierced by a mortal eye, and gloom too dense ever to have one gleam of light darted into it by human power. Even if some notion of a future life were indulged, still 'shadows, clouds, and darkness,' would rest upon it. Take the light of revelation away, and all is darkness around us, and before us; but, in that light, what scenes of boundless love, of future being, and exalted happiness, court the astonished sight! All that is most interesting, is spread before our view. He, that is brought cordially to embrace christianity, resembles a traveller who has reached, he knows not how, some lonely mountain's top, and has there passed a night of intense darkness. He has seen nothing, he has feared every thing; but at length the sun rises in splendour; now all darkness vanishes; and he now beholds with amazement and delight a wide, beautiful, boundless prospect, expanding on every side. Like the sun, Christ is the light of the world; and thus his heavenly religion brings into the clear light of day unknown scenes, unknown beings, and unknown worlds—worlds of ceaseless rapture, or of undying woe.

Christianity may be further represented as light, because of the certainty of its discoveries. That knowledge of objects subjected to human vision, which is acquired by examining them in a clear light, is considered as certain, and free from all deception. Thus certain are the truths of the blessed Gospel. They rest on evi-

dence strong and unshaken as a solid rock. 'We have not followed cunningly devised fables.'

To a pious mind, the most impressive evidence of the divine origin of christianity is furnished in its effects upon the heart, character, and life.

'Witness, ye saints, that Christ is true,
Tell how his name imparts
The life of grace and glory too;
Ye have it in your hearts.'

Not only is something wrought within the christian which 'shows that Jesus saves the world;' but, as an enlightened mind perceives, on every side, proofs of God's existence in the works of his hands, so, by a spiritual perception, it discerns the marks of divinity in the sacred writings. The works and the word of God alike display their Author to a mind freed from the bias and darkness of sin.

Abundance of other evidence unites in demonstrating that the religion of Jesus is from heaven. Its proofs are immensely strong. Infidels cavil at them, object, lie, and advance again arguments refuted a hundred times. They cast at the impregnable bul-

warks of christianity the broken darts that were shivered in the attacks of former foes, and thus evince the want of power, not of will, to bring forward effectual weapons for its destruction. Their poor cavils, their contemptible sophisms, their fraudulent misrepresentations of doctrines and facts, their falsehood and ribaldry, only evidence the impossibility they feel of advancing any arguments of real power against the christian system. They have never disproved one of the numerous facts on which it rests, nor ever detected one material error in the inspired writings, as they have come down to our day, through the long period of eighteen hundred years. They have never shown one of the principles of christianity to be false or unreasonable; nor ever substantiated a charge of enthusiasm or imposture against the Lord or his apostles. In fact, they resemble puppies yelping at the moon, that, heedless of their petty outcry, continues 'walking in brightness' through the skies.

(To be Continued.)

AN EXHIBITION OF PASSAGES OF SCRIPTURE WHICH TEACH THE UNIVERSAL LOVE OF GOD AND THE SALVABILITY OF ALL MEN.

By J. Burns, Pastor of the General Baptist Church, St. Mary-le-bone.

IN considering the passages of scripture which declare the universal love of God to man, and his desire for the salvation of all our race, first, I would call attention to that class which exhibit his general compassionate regards to sinners, in opposition to the doctrine of unconditional personal election; secondly, those passages which affirm, that the death of Christ is for the benefit of all men, in opposition to the doctrine of particular redemption; and then, thirdly, refer to those general invitations, and offers of pardon and eternal life, in opposition to the doctrine of special, effectual calling.

It is taught by those of the Calvinian school, that God has elected one portion of mankind to salvation, and of necessity, that those of the non-elect must perish. We have previously endeavoured to shew, that there is evidently an election of *character*—an election which perfectly harmonizes with the universal love of God to man. The Jews entertained a notion of God's partiality for some, and rejection of others; and unbelievably complained that they were sold to do evil; but God replied, that sinners, dying in their sins, perished through *their own* iniquity, and cor-

roborates this with a solemn oath,— ‘As I live, saith the Lord God, I have no pleasure in the death of the wicked’.—Ezek. xxxiii. 11.

Now, to weaken the force of this sublime, yet gracious asseveration, it must be proved, that the wicked in the text must be confined to the Jews, or the wicked existing in the days of the prophet Ezekiel—an evasion which no person can be guilty of who has a true veneration for the Holy Scriptures : and if the asseveration is applicable to the wicked in all ages and countries, how can it be made to harmonize with any decrees, or acts of predestination, by which a great proportion of mankind are left of necessity to perish ?

The name by which God revealed himself to Moses is equally expressive of his universal love and good-will to his fallen creatures. ‘And the Lord passed by before him, and proclaimed, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin ; and that will by no means clear the guilty ; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.’—Exod. xxxiv. 6, 7.

The benevolence of the Divine nature renders it impossible that he should hate any of his creatures, or delight in the misery and ruin of the ungodly. Neither can it be presumed, that God is wanting in compassion for any of the rebellious offspring of Adam. His goodness in nature and providence, to the just and to the unjust, to the evil and the good, surely does not surpass his clemency and pity to the souls and eternal interests of his fallen creatures.

Passing by many expressions of God’s forbearance and compassion to all his creatures, in the various books of the Old Testament scriptures, observe the Redeemer’s exhibition of God’s universal love to mankind,—

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‘For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.’ John iii. 16.

To attempt to say that the word ‘world’ here means the elect, is contrary to the very construction of the text, and destroys all its force and beauty, involving the idea, that *some* of the elect only would believe and obtain eternal life. Besides, it is contrary to all analogy, as there is no instance in the oracles of truth where believers, or the people of God, are styled ‘the world.’ This one passage is in itself a citadel of invulnerable strength, in support of God’s merciful regards to the whole family of man.

There are two or three passages in the epistles of Paul and Peter equally explicit on this subject. ‘Who will have all men to be saved, and to come unto the knowledge of the truth.’—1 Tim. ii. 4.

Now, if it be objected to this, that, if God willed the salvation of all, all would be saved,—we reply, God willeth the salvation of all in connection with repentance, faith, and holiness. Those, therefore, who refuse to believe and to obey the Gospel, or neglect the great salvation, cannot escape the judgments of God.

‘For the grace of God, that bringeth salvation, hath appeared to all men.’—Titus ii. 11. It is well known, that this passage should read, ‘The grace of God, that bringeth salvation to all men, hath appeared ;’ and so it is placed in the margins of our Bibles ; the obvious sense of which demands that it be interpreted to include God’s universal compassion to all the human race. Peter, also, (2 Pet. iii. 9) affirms, that God is ‘not willing that any should perish, but that all should come to repentance.’ If God exclude from his gracious considerations a great proportion of our race, he must have willed to do so ; and the obvious sense of this passage is null and void : but, if God contemplated with sincere

compassion all the lapsed and fallen creatures of our species, this affirmation of Peter is in perfect harmony with it. The apostle Paul, moreover, distinctly avers, that the grace of God has superabounded over the aboundings of sin. 'But where sin abounded, grace did much more abound.'—Rom. vi. 20. Sin has abounded so extensively as to involve all men in guilt and condemnation; but, if the grace of God has only been extended to a limited number of mankind, then the very opposite of what the apostle affirms is the truth. But if God's rich and infinite love has provided mercy and salvation, with all the blessings of eternal life, for all men, then the declaration is true, forcible, and consolatory, that where sin abounded, grace has much more abounded.

Let us now take a rapid glance at those passages of scripture which affirm the death of Jesus Christ to have been designed for the benefit of all men, and by which particular redemption is necessarily overthrown. In John iii. 16, &c., it is logically and fairly deduced, that God gave his Son for the world, which he had so loved; that he sent him to benefit that world which he did not come to condemn; and that all who were suffering from the deadly bite of the old serpent, the devil, were interested in Christ, who was to be lifted up, and save those who believed in him. 'Behold the Lamb of God, which taketh away the sin of the world.'—John i. 29. 'And we have seen, and do testify, that the Father sent the Son, to be the Saviour of the world.'—1 John iv. 14. 'For God was in Christ, reconciling the world unto himself.'—2 Cor. v. 19. 'Who gave himself a ransom for all.'—1 Tim. ii. 6 'Because we thus judge, that if one died for all, then were all dead,' &c.—2 Cor. v. 14. 'That he,

by the grace of God, should taste death for every man.'—Heb. ii. 9.

Here the world in general, and each and every man in particular, is declared to be interested in the death and sacrifice of Jesus Christ; and as if to meet the objections of those who deny the redemption of all men, the apostle John adds, 'And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.'—1 John ii. 2.

It is clearly shown, also, that men who perish are represented as doing so despite the death of Jesus Christ on their behalf. 'Destroy not him with thy meat, for whom Christ died.' Rom. xiv. 15. 'And through thy knowledge shall the weak brother perish, for whom Christ died?'—1 Cor. viii. 11. 'Even denying the Lord that bought them, and bring upon themselves swift destruction.'—2 Peter ii. 1. Besides, we add, there can be no evil in the unbelief of the non-elect in a Saviour in whose regards of mercy they are not included; yet unbelief is represented as the great ground of condemnation to those who reject the Gospel; and justly so, if men reject the overtures of Jesus' dying love for all: but, if he died not for them, and never intended their salvation, where is the guilt of their not believing what would in reality be contrary to the truth? If Christ loved them, and gave himself for them, they ought to believe it, and be influenced by such wondrous love; but, if he did not live or die for them, it cannot be their duty to believe that he did so; and there can then be no righteous condemnation for their unbelief. Whatever this inference may involve is for the especial consideration of those who deny the reiterated declarations of Christ and the apostles as to the redemption of all men by the blood of the cross.

(To be Continued.)

HEBREW HISTORY. (No. VIII.)

FROM THE ANOINTING OF SAUL AS KING OVER ISRAEL, B. C. 1096, UNTIL
HIS DEATH, B. C. 1056.

THE government of Israel was properly a theocracy, that is, God was their national, and political ruler. He had given them laws for their observance, of a political and social, as well as of a religious nature. He condescended to dwell amongst them, in the holy place. To him was the ultimate appeal in cases of difficulty, and from his holy oracle, and by inspiration of his servants, he gave them his directions and decisions. He also raised up prophets and leaders, as Moses, Joshua, and the Judges, who were to make known his will, marshal and command his forces, and act as chief magistrates in his kingdom. Their office was not hereditary, nor attended with earthly dignity and splendor, but resulted from the sovereign appointment of God himself. As long as the Hebrews maintained their allegiance to God, they prospered; but adversity was the invariable result of treason and rebellion. How signally honoured were this people in having God for their immediate King, and the guidance of his oracles among them!

Samuel was the last of the officers called Judges. During his administration, many blessings were conferred on the people. He resided at Ramah, some thirty miles north-west of Jerusalem, and where, after the capture of the ark, and the probable spoiling of the tabernacle at Shiloh, by the Philistines, (both which events probably occurred at the same time,) he had built an altar for the worship of God. From this place he made a circuit every year, to appointed stations, to judge the people. When old age incapacitated him, in some measure, for the discharge of his arduous duties, he appointed his two sons to assist him in this work. They were unworthy men, and disgusted the people by their iniquity. This circumstance, and a threatened invasion of the Ammonites, combined with a distrust in God, and a desire to be like other nations, led the elders, or chief men, the local magistrates, sanctioned by the people generally, to assemble at Rama, unto Samuel, and desire that a king should rule over them. This request at first startled the prophet, who felt that

they were discarding him; and, when he appealed to God, the Almighty replied, that they were rather rejecting their heavenly King, in thus seeking an hereditary earthly sovereign.

Samuel was directed of God to set before them the tyranny, extortion, and oppression, that for the most part characterized arbitrary monarchs; and to assure them, that they would feel the pressure of his exactions upon them so heavy as to cause them to cry unto God against it, who, in that case, would not regard them. But this did not alter their purpose. They were therefore told, that their request would be granted, and dismissed 'every man to his city.'

The manner in which the first properly recognized king was chosen in Israel, shows, however, that, though the theocracy was somewhat obscured by this change of government, it substantially remained; and the king, though possessing great power, was yet to be regarded only in the capacity of a vicegerent. He was chosen by Jehovah, and was bound to be submissive to the laws and directions which were, and should be, given by his supreme authority.

Samuel, as the prophet of the Lord, was soon after apprized of God, that a man of the tribe of Benjamin would come to him, whom he should anoint king over Israel: and accordingly, the next day, Saul, the son of Kis, of Gibeah, a short distance north of Jerusalem, came to him, when the Lord told his prophet this was to be the future king. Saul's business was of a very different nature. His father's asses had strayed, a circumstance not surprising in an open country; and Saul and a servant were sent to seek them. After making a considerable tour, they came to Ramah, and Saul determined to ask the advice of the prophet Samuel, as to what he should do. At that time there was a solemn feast in Ramah, and, directed by some maidens, they found Samuel, who told Saul the asses were found, and also intimated to him the extraordinary and unexpected elevation that awaited him. Samuel entertained him at the feast as

the most distinguished guest. This conduct filled Saul with wonder and incredulity. His ambition was not awakened, and he replied to the addresses of Samuel with the most unaffected modesty and humility. On the following day, the prophet awoke him early, anointed him with oil, and kissed him, in token of his newly acquired dignity. Dismissing him to travel home, the prophet gave him several signs which should happen to him on his journey; one of which was, that he should meet a company of prophets, singing the praises of God, and that the Spirit of God would so come on him, that he would join them, and become 'another man.' The events predicted, all occurred, and confirmed the testimony and deed of the prophet. The uncle of Saul was anxious to know of his nephew what Samuel had said to him; and Saul told him, as far as the asses were concerned, but maintained a prudent reserve in relation to 'the matter of the kingdom.'

The person chosen of God was now known to Samuel, and he assembled the thousands of Israel at Mizpeh. The people, as well as their elders, were now summoned. After rebuking them for their perverseness in asking a king, he cast lots; and of the tribes, that of Benjamin was taken; and then the family of Matri; and finally, the person of Saul, the son of Kis, was taken by the sacred lot. So true it was, that 'the disposal' of the lot was 'of the Lord.' But Saul was not to be found. His diffidence and modesty had led him to conceal himself. But, when the chosen man was found, and stood before them, it was felt by Samuel to be almost impossible not to acknowledge the excellence of the selection God had made. Saul stood amongst them 'as a cedar among shrubs.' He was taller than any of the people, from the shoulders upward; he was in the prime and vigor of manhood, being about forty years old; and he was decidedly the most elegant and 'goodly' looking person in all Israel. 'See,' said the prophet, with a degree of pleasure, 'see ye him whom the Lord hath chosen, that there is none like him among all the people;' and the multitude shouted, saying 'Long live the king!'

A band of men, whose hearts 'God had touched,' immediately identified

themselves with their new sovereign; but many of the people despised him, perhaps because he belonged to the least powerful tribe, and was not a man of rank; and perhaps because of their rebellious disregard to the will of God, by whom he was chosen; so that they sent him no presents: but Saul judiciously overlooked their incipient rebellion.

He was very soon called into active service. Nahash, king of the Ammonites, encamped against Jabesh Gilead, of the tribe of Gad, which was close to his boundary; and when the men of Jabesh proposed to serve him, he told them the condition must be, that each of them should lose his right eye; so that they would be incapacitated for war; the shield in battle usually covering the left. The intelligence of the position of the Gileadites, and of the insulting and reproachful conditions on which their lives were offered them, was quickly transmitted through the land, and Saul, who was quietly following his occupation in the field, roused by the report, and the sorrow of the people, and animated with energy from God, summoned all Israel, who simultaneously obeyed the order; and, with an army of 330,000 men, he came on the Ammonites, and routed and dispersed them; and afterwards magnanimously refused to punish those Israelites who had refused to obey and recognize him. This conduct and success filled the hearts of the people with gladness, and, led by Samuel, they repaired to Gilgal, over the Jordan, solemnly to invest Saul with the full authority of the kingdom. Then Samuel, who retained his influence as the prophet of God, and a judge in Israel, to the end of his life, appealed to them as to his own integrity, solemnly admonished both them and their king, gave them awful proof of his power with God by the thunders he called forth, offered sacrifices and peace offerings, and promised the people he would pray for them as long as he lived. So auspicious was the beginning of Saul's reign!

But alas! the fairest morn does not ensure a day without darkness. So it was with Saul. We shall soon discover a very different man from the modest and diffident person who sought his father's asses. In the third year of his reign, an ill-advised and self-willed attack on a strong-hold of the Philis-

tines, which they had in Gibeah, was made by Jonathan, Saul's eldest son, by the direction of his father; and this exposed him to the anger of that powerful and warlike nation, who brought their whole forces upon a people unprepared to oppose them. Saul had 2,000 men with him, and Jonathan only half that number. A proclamation brought together a multitude, who met at Gilgal, to which place Saul had retreated before the enemy; but they were dispirited, for the Philistines came with an unprecedentedly large force, and drove the inhabitants before them, who concealed themselves in thickets, dens, and caves of the mountains, or escaped beyond Jordan. They spoiled the country, depriving the people of weapons of war, and destroying, or taking away captive, all those who wrought in iron, that the Hebrews might be without defence. In this fearful crisis, Saul appealed to Samuel, who informed him, that, in seven days, he would come and sacrifice at Gilgal. On the seventh day, as Samuel had not arrived, and Saul was impatient and fearful, for the people were deserting him, he displayed at once his presumption and want of faith; he usurped the office of the priesthood himself, and offered sacrifices before God. Samuel immediately appeared, and, astonished at his folly and impiety, assured him, with the authority of a prophet, that his conduct was a fatal bar against the establishment of his family in the kingdom of Israel. With about 6,000 men, armed only with instruments of husbandry, Saul repaired from Gilgal, and, with prudent courage, took up a strong position near to the chief garrison of the Philistines; but they continued for two or three years to oppress the people and spoil the land.

After this, Jonathan, who really possessed many good qualities, perhaps led by the Spirit of God, and inspired with zeal for the deliverance of the people, ventured, with a single attendant, into the garrison of the Philistines at Michmash, in mount Bethel. He succeeded in creating a panic, which was heightened by an earthquake—a proof God had inspired him; so that the Philistines fell on and destroyed each other. Their prisoners, and the Hebrews who were hidden in the mountain fastnesses, came upon them. Saul observed the confusion, and, with his forces, smote the Philis-

tines, and chased them from Michmash to Ajailon; but his want of prudence impaired the triumph. He forbid, with a curse, any one to take food that day, until they were avenged of their enemies. This not only distressed the people, but involved his son Jonathan, the leader of the exploit, in danger of death from his father's curse; for Jonathan had not heard the prohibition, and therefore had broken it. Though he was rescued by the people, the progress of the war was retarded. The results of this day were nevertheless important to the Israelites. They were relieved from the presence of the Philistines in the heart of their land; they obtained weapons of war from the slain; and they improved the opportunity to collect and discipline an army, which, in the course of a few years, enabled Saul to repress the aggressions, and enrich his people with the spoils, of surrounding nations.

When Saul had reigned about seventeen years, Samuel, directed of God, commissioned Saul to execute the divine vengeance on the Amalekites, or, at least, a tribe of them, who were near, and whose iniquities were full. He was ordered entirely to exterminate them and their cattle, and to take no spoil. He executed these fearful instructions, as far as the people were concerned, but saved Agag, their king, and the best of the cattle. This was an act of rebellion. He preferred his own will to that of God; so that though the pretence was urged that the cattle were for sacrifice, Samuel said to him, 'to obey is better than sacrifice,' and declared that the kingdom was taken from him and given to another. Saul earnestly intreated Samuel to stay with him and worship, which he did, but the prophet mourned over the self-sufficiency, the folly, and rejection of Saul, and visited him no more.

Though Saul continued to reign, and to strengthen himself in the kingdom, and was used as an instrument for subduing the enemies of Israel, yet from and after this second deliberate act of disobedience to God, the glory was departed from him. Nor did the loveliness of Jonathan his son, and the high esteem in which he was deservedly held, nor all the means used to destroy his competitor, prevent the execution of the divine purpose. To that future sovereign, who is described as better than

Saul, 'a man after God's own heart,' our main attention must now be directed.

Some sixteen years elapsed when the aged and sorrowing prophet was sent to Bethlehem, of Judah, to the house of Jesse, grandson of Boaz and Ruth, and was told that one of his sons was to be the future king. Samuel was afraid lest Saul should kill him, if he should hear of it, a proof that his power had increased, and that the ungovernable impetuosity of his self-will had not diminished. The prophet therefore went as if only to sacrifice, and having quieted the apprehensions of the Bethlehemites, who feared lest he was come for some judgment, he sacrificed. Having directed Jesse, a pious old man, to sanctify himself and his family, and come to the sacrifice, he caused his seven sons, apparently, fine, strong men, to pass before him. When the eldest passed, the aged prophet, struck by his noble person and bearing, said to the Lord, 'Surely the Lord's anointed is before him.' But he was told, the Lord looked not at the outward appearance, but on the heart. They all passed by, and to the surprize of Samuel, not one of them was chosen. Knowing the direction he had received from God, he inquired if Jesse had not another son, and was told that there was the youngest, keeping sheep. He had been overlooked, as if it was needless to introduce him to the man of God. Impatient to see him, Samuel

sent for him; at length he came—a handsome young man, twenty years of age; and the prophet received the sign from God, and poured the sacred oil on his head. It is possible his father and his brethren did not suspect its purpose; but from that time God was in an especial manner with him.

David, though young, was eminently devoted to God. He early acquired celebrity for his piety, his skill in music and psalmody, his great prudence and courage. It is highly probable that some of the sweetest psalms were the compositions of his youth. Full of heavenly fire, and free from care, his heart and soul were lifted up to God. He who watched the flocks by night, in a gentle climate like that of Judea, with a devout heart, would be sensible that 'the heavens declare the glory of God, and the firmament sheweth forth his handy-work;' that 'day unto day uttereth speech, and night unto night sheweth knowledge." With what feeling would he sing; 'When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him, or the son of man, that thou visitest him?' The sweet pastoral psalm, beginning, 'The Lord is my shepherd, I shall not want,' could only have been conceived by one, pious and contemplative, and a shepherd, like the son of Jesse.

To be continued.

AMERICAN BAPTIST CHURCHES.

It is now generally admitted that the Baptists form the largest denomination in the States. It is, however, far from being the most wealthy. I have no reason to suppose them less active than other churches. They sustain many benevolent and christian enterprizes. The principal national Baptist Societies, are the four following:—Foreign Mission; income last year, 74,408 dollars, 61 cents. Home Mission; income, about 50,000 dollars. Bible Society; income, 20,577 dollars, 66 cents, and by sale of books, 3,215 dollars, 86 cents. Publication and Sabbath-school Society, income, 12,667 dollars, 67 cents. Besides these there are many State-societies for various purposes of a more

local character, and many Associational-societies. The Societies in the various States and Associations which correspond with the national ones, many of them bearing other names, pay their overplus of income to the national societies, and thus become members of the general bodies: there are, therefore, large sums of money raised for some of those objects not accounted for in the above reported income. The Baptists have in the States thirteen chartered colleges in successful operation; viz., Waterville, in Maine; Brown University, Rhode Island; Columbian College, district of Columbia; Richmond College, Virginia; Rector, Western Valley; Wake Forest, North Carolina; Mercer University,

Georgia; Howard, Alabama; Judson, Mississippi; Union University, Tennessee; Georgetown, Kentucky; Shurtleff, Illinois; and Granville, Ohio. Theological seminaries are the following, Newton, Massachusetts; Hamilton, New York; Furman, South Carolina; Thronaston, Maine; and Covington, Kentucky. Theological studies are pursued in the following institutions which do not rank as colleges, viz., New Hampton, in New Hampshire; Worcester county high school, Massachusetts; one in Connecticut, and one at Franklin, Indiana; also in the colleges of Richmond, Mercer, Howard, Georgetown, Granville, and Shurtleff.

I have said the Baptist is the largest denomination in the United States; their numbers, according to the last reports are, associations, 540; churches, 9,230; ministers, 5,373, licentiates, 1004; baptized in one year, 89,589. Total number of members, 707,942. These are the regular Baptists, having no particular epithet. In the state of New York are, forty-two associations, 812 churches, 733 ministers, 124 licentiates, 14,642 baptized in one year, and 98,557 members. Besides these, there are the Freewill Baptists, numbering 61,372. The six principle Baptists, 3,055: these are mostly in Rhode Island; Seventh day Baptists, 6,077; Church of God (Baptists), 10,000, chiefly in Pennsylvania, Maryland, and Ohio; the Reformers (Campbellites), about 175,000; Christian Connexion (Unitarian Baptists), 35,000. It is of the regular Baptists I write: I mention the others to show the prevalence of adult baptism. I might have added to the above, the Mennonites, numbering over 60,000. Making a total of 1,058,446 persons. With such numerical strength, there would be much to hope, were all animated by the spirit of the gospel; but, alas! too many are suuk in grievous error; from the self-conceited, and do-nothing Antinomian, to the cold, and frigid, but equally conceited, Unitarian. My remarks and descriptions in future, will be in reference to the first class given, the regular Baptists, and especially to this denomination in the State of New York. You may form some judgment of their prevalence in this state. The population in 1840, was 2,428,921—probably now three millions, and nearly one hundred thousand Baptists, whose in-

crease is truly astonishing, when every year multitudes are leaving for the west. The habits of the people are, to a great extent, migratory; a prospect of temporal benefit is sufficient to induce many to go into the wilds of Wisconsin, and Iowa, tearing themselves away from christian privileges and society,—from spheres of usefulness and happiness; and by this means, in too many instances, strong and efficient churches are not unfrequently reduced to a bare existence. But it is, perhaps, well; the 'far west' continues to recede as population increases; and popery and infidelity would plant themselves there if christians did not. In a few years the western part of the United States will control the whole—probably by the next census, in 1850. Taking a general view, the Baptist denomination is prospering, but as we enter into detail we shall discover much to excite alarm—but the detail I will not enter into now. Ordained ministers are usually termed elders, in ordinary discourse and address, though great efforts are making to introduce the term bishop. I have received many communications lately with the title of bishop prefixed; the object I suppose is, first, to counteract the influence of the name in its present use among Papists, and Episcopalians, and Episcopal Methodists; and second, to employ a scriptural title. Of the wisdom of such a course I am now silent—every one may judge for himself. Deacons are usually called by their official title, not only in the Churches but by all the people; and in some instances this title is given by people generally to an elderly man who is remarkable for his consistent deportment. If deacons remove from one church to another, they retain their title, though not in office. There is a general opinion that a deacon cannot lose his office, except for bad conduct—if he resigns, it can only be 'active service,' he is still a deacon. I have also found another opinion equally strange to me, viz., that when once a person unites with a church, he cannot cease to be a member either of that or some other church until death, except by exclusion; this opinion has led to some singular arrangements and proceedings, which will be hereafter mentioned. Then we have ecclesiastical councils for organizing churches, ordaining ministers, and

settling difficulties. Persons who preach occasionally, or who are just beginning to preach, are termed licentiates, and receive a written licence from the church to which they belong. Churches are usually incorporated, and their trustees are considered officers of the church, and in very many instances they have

the entire management of its temporal concerns—the entire controul of the meeting-house—lend it to whom they please, and in some instances without consulting the feelings of the pastor. I will now finish this general sketch, hoping you will find something to interest you, and not a little information.

ZENAS.

REVIEW.

THOUGHTS UPON THOUGHT. *For Young Men. Second Thousand.* Snow: London. 12mo. pp. 144.

THIS is a very valuable and instructive treatise. The subject is of immense importance to every individual; but as it is prepared more especially for the benefit of intelligent young men, who have acquired a taste for reading and intellectual culture, our attention to it must necessarily have respect to its adaptation to its purpose. It is written in a lively, nervous, and attractive style, and though its author has chosen to designate the volume 'thoughts,' as containing suggestions rather than complete discussions, its various topics are illustrated and enforced at considerable length. The plan of the work is comprehensive. Part I. relates to the responsibility of man in relation to his thoughts. Here, after introductory remarks, are noticed, what are or are not a man's own thoughts—what are the general principles on which responsibility rests—how these apply to thoughts—their influence on conduct—God takes cognizance and legislates for thoughts—the revolution the thoughts undergo in conversion, &c., &c. Part II. refers to the government of the thoughts. The nature, importance, and means of this government, are urged on our attention. The last part is devoted to an exhibition of the influence of thoughts in the formation of character. Amongst other important facts and illustrations, are given, interesting references to the influence of thought in the social circle: the brother's, the companion's, the minister's, the mother's influence are beautifully exhibited. The whole concludes with an affectionate appeal to the reader.

This imperfect analysis is sufficient to shew the comprehensiveness of the plan of the work. Its execution presents much to admire and little to disapprove. We commend this volume most affectionately to our young men, and to those who have the direction of their reading, or who are their counsellors. They cannot peruse it without intellectual and moral benefit. With many

it may be the means of opening before them a wide field of very important and profitable inquiry; and all will feel most impressively, as they carefully peruse its well written sections, that the vigilant inspection of their thoughts and the due government of them, are essential to their preservation from all evil courses, and to their becoming exemplary christians or worthy men. The author has suppressed his name. As far as the merits of the work are concerned, there was no need for this; it would not dishonor any living christian philosopher: but if his object was to give it to the world unprotected, that it might make its way by its own excellence, and perhaps enter into circles, from whence bigotry would otherwise have precluded it, we feel certain that its value will secure it extensive circulation, and we trust its benefits will be enjoyed amongst the youth of every class.

THE MISSIONARY'S REWARD; or, *the success of the Gospel in the Pacific.* By GEORGE PRITCHARD, ESQ., *Her Britannic Majesty's Consul in the Islands of the Pacific.* With an introduction by the REV. JOHN ANGELL JAMES. Snow: London. 12mo., pp. 210.

THIS is one of those books which call forth the devout gratitude of the christian reader. It is devoted to a brief developement of the delightful effects of the gospel on those tribes who a few years ago were ferocious cannibals. The influence of the gospel on individuals, families, communities, in correcting their errors, purifying their morals, elevating their thoughts and affections; in abolishing their cruel and abominable rites and customs, and introducing order, civilization, and innumerable temporal blessings, with the bright hope of immortality,—is very happily exhibited in this volume. The facts are selected from various islands, and shew that the influence of divine grace has alike attended the labours of European and American, of Independent and Wesleyan missionaries. It is a book of facts, and this gives to it its interest. Here is brought before us a Chief, once the terror of the neighbouring

islands, but who afterwards for twenty years was zealous and devoted, humble and pious, as a disciple of Christ, and who died tranquilly saying, "Christ is my resting-place—the fear of death is removed." There, a most ferocious cannibal is seen transformed into a most exemplary christian deacon, preaching the word of life; and when dying, exhorting all to be steadfast, and giving words of consolation to his missionary pastor. In addition to scenes of this kind we are introduced to families presenting every appearance of order and decorum; to meetings for religious purposes hallowed by all that is spiritual in sentiment and sacred in devotion. When we see the habitations, the schools, the manufactures, the clothing of the people; and observe the absence of former savage customs—we feel that "instead of the thorn, has come up the fir tree, and instead of the briar, the myrtle tree." In addition to its interesting details, this volume has claims arising from the character and station of its author, and from a lengthened introduction by Mr. James, of Birmingham, who has wisely touched on the iniquitous conduct of the French in Tahiti.

THE REFORMATION IN EUROPE. *By the author of "The Council of Trent."* Tract Society. 18mo., pp. 388.

THIS is a very useful manual. It contains a comprehensive but concise history of the Reformation in Europe, and is adapted to give as complete an idea of its progress as is needful for ordinary readers. It is divided into twelve chapters. The first, gives a brief historical detail of the rise and progress of the corruptions of christianity. The second, describes the state of Europe at the beginning of the Reformation. The third, notices the early life of Luther, the controversy as to indulgences, and the progress of reform in Germany, to its establishment. Chapters IV. to X., are devoted to a narrative of the Reformation in Switzerland, Sweden, &c., the Low countries, France, Poland, England, Ireland, and Scotland. Chapters XI. and XII., dilate on the important results of the Reformation, and expose the misrepresentations of the papists. The whole is completed by an admirable chronology of the Reformation, in which the chief events from the death of Wickliffe in 1384, to the revocation of the edict of Nantes, in 1685, are presented in their chronological order. We have not seen a more complete, comprehensive, and impartial compendium of the history of any period, than is here given of the Reformation. Its learned compiler has availed himself of every valuable source of information, and has neither distorted facts, nor polluted errors under the influence of party feeling. This book should be in every Sunday-school library.

VOL. 7.—N. S.

LAODICEA; or, Religious Declension, its nature, indications, causes, consequences, and remedies. An Essay. By DAVID EVERARD FORD. *Author of 'Decapolis,' 'Chorazin,' &c.* London: Simpkin & Marshall. 18mo., pp., 118.

THE title of this small volume sufficiently describes its contents. The name of its author, and its affinity with other useful works proceeding from his pen, will, we doubt not, secure for it, as it deserves, extensive circulation. It is a book which may be perused with advantage by all. By the healthy christian, as admonitory; by the incipient backslider as a solemn warning; by the despondent, as affording hope. The writer is serious, and his sentiments are scriptural. The facts and anecdotes by which his statements are illustrated, we have read with deep interest. It is awarding to this book no mean praise, to state, that it deserves a place amongst the other excellent works on practical and experimental religion, which Mr. Ford has already published.

LUTHER AND CALVIN; or, the true spirit of the Reformed Church. By J. H. MERLE D'AUBIGNE, D. D. Blackie & Son, Glasgow. 18mo., pp., 60.

THIS is a beautiful and interesting address, delivered by Dr. D'Aubigne before the Evangelical Society of Geneva, in June last. Its object is to point out the diversity and the unity which subsists between the Reformed Churches and Lutheranism, and at the same time to shew that the Reformed Churches are more scriptural and simple than is Lutheranism. It tends more to freedom and spirituality.

THE JEW, in this and other lands. Tract Society. 16mo. square, pp. 152.

WHAT a wonderful, interesting, and extraordinary people are the Jews. Scattered through all lands, yet a separate people. Persecuted and injured and despised, and yet maintaining their nationality. The descendants of Abraham, the conservators of the writings of the prophets, and yet rejecting the Messiah they foretold. Formerly, most addicted to idolatry—now, clear of its influence in every clime. Here is a beautiful book, containing the choicest information as to the present condition of this people; noticing their ancestry, synagogue, writings, and the predictions as to their ultimate conversion. How important the lessons it inculcates! How cheering the hopes it inspires! and what melancholy interest the blindness under which they now labour, and their prostrate condition excites!

THE ALMOST CHRISTIAN DISCOVERED. *By the BISHOP of LONDONDERRY.* Tract Society. 32mo.

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THIS is a reprint from the edition of 1693. It is serious, plain, and useful.

LEARNING TO FEEL. *Tract Society.* 18mo.

THE CAREFUL NURSEMAID. *Do.*

THE WORKING MAN'S WIFE. *Do.*

THESE three books are about the same size, and price. The first is embellished with engravings, and explains and enforces love, pity, sympathy, kindness, and many other virtues, in a series of delightful conversations. It is the companion of 'Learning to Think.' It is very suitable for children. The second is exceedingly useful, giving to a nursemaid such instructions as will be of service to her in her station, and improve her character for life. The last is full of useful lessons to a working man's wife, and what with its valuable counsels, its recipes, its tables, and index, is the most complete thing of the kind ever published. Happy would be many families

if the wise and prudent cautions and directions of this book were regarded.

CHILD'S COMPANION, for 1844. 32mo. pp. 380. *Tract Society.*

BAPTIST CHILDREN'S MAGAZINE, for 1844. 32mo., pp. 380. *Hull, Harvey, & Co.*

THESE two neat little volumes justly deserve the circulation they have gained. They are embellished with many engravings, and are replete with instructive and appropriate matter.

THE BAPTIST CHILDREN'S MAGAZINE, AND YOUTH'S MISSIONARY REPOSITORY for January, 1845. No. 1. *Enlarged Series.*

THIS enlarged series presents increasing claims on the attention of the young. In addition to the former range of subjects, the ever interesting topic presented by christian missions, is introduced.

CORRESPONDENCE.

THE ACADEMY LIBRARY, &c.

To the Editor of the General Baptist Repository.

SIR,—Being called by business to Leices-ter, I was anxious to visit our Academy; to see its library, philosophical apparatus, maps, &c., &c. But judge of my dismay and surprize, to see a library, not the size of an ordinary tradesman's, or of many mechanic's; not one map, or a pair of globes: philosophical or chemical apparatus, *nil*. The library is destitute of an encyclopedia; two of the zealous and worthy students were anxious to supply this desideratum, and collected at Nottingham ten pounds, but want fifteen pounds more, to procure a work suitable for such an institution. We often hear in the pulpit of the zenith of power; but what can they know of the *zenith* or *nadir* without globes and maps to learn the sciences of geography and astronomy. I believe there is a general desire that our ministers should rank equally with other ministers, on the platform, in committees, and in general public acts of usefulness; but how can they, unless they possess that knowledge which Bacon calls power? We are living in an age fraught with important events; the children of paupers are receiving an education better than the children of the nobility did five centuries ago; the children of the British schools, better than those of tradesmen and wealthy classes forty years since. In all our large towns are established reading rooms, and mechanics institutions, in which are taught the various branches of knowledge and science, for a very small sum per annum, to labourers, mechanics, apprentices, and

young women; these institutions have extensive libraries, maps, globes, drawings, various apparatus, chemical and philosophical, telescopes, microscopes, &c. At a public meeting in Manchester, it was stated that there are thousands of them in Lancashire, and the libraries contain thousands of volumes. In Sheffield there is a society conducted by an Independent minister, in which there are four hundred in humble life, who are receiving instruction in english grammar, composition, latin, greek, mathematics, metaphysics, logic, astronomy, and other sciences. If the English working people are thus moving, what position should Baptist ministers take? Should not the teachers of the people attain a higher altitude? Should not the teacher have a commanding influence? Should he not be 'a workman who needs not to be ashamed,' in whatever society or circumstances he may be placed? In making these observations, my object is, to induce some public-spirited individuals, or the committee of the Academy, to organize a plan, and appeal efficiently to the ministers, churches, and congregations, for pecuniary aid; so that the library should be worthy of the General Baptist Academy. Also a pair of eighteen inch globes, suitable maps, mathematical, and other instruments, should be provided. I should be pleased if every member of our body were to read the statistical account of the Baptist colleges of America, by Drs. Cox and Hoby, they would have an example worthy of imitation, in providing means to educate their ministers.

I am, Sir, respectfully yours,

Nottingham.

ARTEMUS.

PUBLICATION OF THE WORKS OF
EARLY ENGLISH AND OTHER
BAPTIST WRITERS.

We have much pleasure in announcing that a society has been formed for this purpose. It is called 'The Hansard Knollys Society.' The following are extracts from their prospectus:—

'To the Baptists, it will be seen, belongs the honour of first asserting in this land, and of establishing on the immutable basis of just argument and scripture rule, the right of every man to worship God as conscience dictates, in submission only to divine command. Through evil and through good report—"in cruel mockings and scourgings, yea, moreover in bonds and imprisonments," they held fast to the liberty of Christ.

Rejecting the authority of men in matters of faith, they wrote with great simplicity and directness of purpose. Scripture alone was their authority, and excepting some of their polemical works, their productions are remarkably free from that parade of learning which was the fault of their age.

They were not however destitute of learning. Most of the early Baptists had had a university education: and if this privilege was not enjoyed by their successors, it was because the national seats of learning denied it to them. The names of Bampfield, Canne, Cornwell, Danvers, Delaune, Du Veil, Denne, Grantham, Jersey, Knollys, Smyth, and Tombes, not to mention others, afford sufficient proof that the Baptist churches were not destitute of able and learned expounders of their sentiments, eminent for their attainments both in classical and divine knowledge.

The historical value of the works it is proposed to reproduce is very great. Their authors exercised no mean influence on the course of national affairs during the period of Cromwell's protectorate, and they became in subsequent reigns, as they had been in times preceding the Commonwealth, the especial objects of ecclesiastical and political persecution. These productions form therefore an important element in the study of that eventful and stirring time. But especially interesting do these works appear as the documents from which may be learnt the opinions and the bitter trials of those men to whom the Baptist body owes its existence in this country:—in whose stripes, and bonds, and death, was laid the foundation of that liberty we now enjoy.

As theological writers they are characterized by fervour of spirit; deep study of the word of God; great facility of application of divine truths to passing events; a holy attachment to "the truth as it is in Jesus;" clear and pungent exhibitions of the word of life; an uncompromising adherence to the scriptures as the rule of doctrine, practice,

and ecclesiastical organization and discipline; and finally, a fearless following of their convictions, derived from the divine oracles.

There are also wanting for our congregational and family libraries works of this kind. It is to be feared that as a body we are too ignorant of our own history, and of the great and good men who lost all in the maintenance of our principles. Our young people especially need information on these points. Moreover they are needed for the libraries of our ministers. Even our collegiate institutions possess but very few, and such as still exist are daily becoming more scarce and inaccessible. The collection proposed would furnish at a very small cost a series of works peculiarly adapted to their use.

It is proposed to reprint by an annual subscription of ten shillings and sixpence, all or such of the works of the early English, or other Baptists, as the Council shall decide.

The series will include the works of both General and Particular Baptists; Records and Manuscripts relating to the rise and formation of the Baptist churches; Translations of such works as may illustrate the sufferings of the Baptists and the extension of their principles, together with such Documents as are to be found only in large historical collections, or may not yet have appeared in an accessible form. On the baptismal controversy, only those treatises will be given which are of acknowledged worth or historic value. The whole will be accompanied with biographical notices of the authors, and with such notes and illustrations as may be essential to their completeness. The publications will consist of works produced before the close of the seventeenth century.

It is hoped that the cheapness of the works, combined with their intrinsic value, will ensure for them a wide circulation among every class of readers. With a body of three thousand subscribers, the Council will be enabled to issue *three* octavo volumes annually. It is obvious that the larger the number of members, the more frequent will be the publication of the works.

Subscriptions will be received by the treasurer, C. Jones, Esq., at Vassal Road, Kennington; by the secretaries, Dr. Davis, at Stepney College, and Mr. Underhill, of Avening House, near Stroud; or by any member of the Council.

Ministers obtaining *ten* subscribers annually will be entitled to one copy of each work published in the year for which such subscriptions are paid.

COVENTRY CASE.

To the Editor of the General Baptist Repository.

DEAR BROTHER,—Will you permit me, through the medium of your periodical, to

respectfully solicit from the churches of our denomination, an early reply to the application they have received from the Home Mission of the Barton district, on behalf of Coventry; and to ask their sympathy and assistance in this very urgent and needy case. From the favourable tokens of the Divine goodness we have lately received, in seeing that He is deigning to bless the work of our hands, we are encouraged to hope, that, if our christian friends will respond to our earnest entreaties for assistance to discharge the £95., which have been recently and unexpectedly called in by the mortgagee, the cause of Christ in this city, may, notwithstanding the vicissitudes through which it has passed, flourish, and become established.

I remain, dear Sir, yours respectfully,
Coventry, Nov. 22th, 1844. J. LEWITT.

EDITORIAL POSTSCRIPT.

BENEFIT SOCIETIES.—A correspondent, when referring to the importance of these societies, expresses fears lest they are not generally established on 'those principles which will secure their permanent existence.' He instances a prosperous society, which has existed sixteen years, has 187 members, and £500. stock, and the expenditure of which has already begun materially to exceed its income. He anticipates, that, when the present members become aged, the probability

is, that the funds will be exhausted. On this statement, we take the liberty of remarking, that what our correspondent fears has been often realized. Persons, whom we could name, have originated and paid to such societies, and, when old age and sickness have come upon them, they have been left without help by the breaking up of the society. The general reason is, they are too liberal in the amount of relief they afford. It would be well for every such society to consult an *actuary*, or some other competent person, before they are formed; but, were they to do so, it is probable the terms they would offer, not being so liberal as others not so safely founded, would prevent their success. On a subject so beset with difficulties, we are not prepared further to offer an opinion; but we should not object to insert a few plain and practical suggestions from any one thoroughly competent to offer them.

DORCAS SOCIETIES.—An esteemed correspondent mentions the incidents connected with the commencement of a Dorcas society in a small Derbyshire town. While we do not deem it advisable to print the names, circumstances, &c., given, we have thought it would be well to give a hint as to the desirableness of their being formed in connection with every church, when practicable. The poor, in most places, are but slenderly clad, and shrink before the inclemency of the season. Surely in every church something of this kind might be attempted.

OBITUARY.

MR. WILLIAM HARDSTAFF, one of the deacons of the Baptist church at Ilkeston, departed this life, after a short illness, on Lord's day morning, Oct. 27th, in the forty-eighth year of his age. He was the son of the late Mr. G. Hardstaff, many years pastor of the church at Kirkby Woodhouse, where our departed friend was born, Dec. 31st, 1796. He enjoyed, from his youth, the inestimable advantages of a pious education; but, though moral, and regular in his general deportment, he was not converted till after he attained the middle of life. He removed to Newthorpe, as an agent to Messrs. Walker and Barber; and this, in Providence, led to his union in marriage with the eldest daughter of Mr. John Morley, a member of the church at Ilkeston. His pious and amiable wife was removed by death, June 9th, 1837; and, in an obituary of her, which appeared in the General Baptist Repository, Jan. 1838, which it is understood he wrote, the following account is given of their conversion and baptism:—"It was not till Mrs. H. attained 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 thereby brought very near to the gates of death. 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, he 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, if the Lord spared him, and raised him from this affliction, he would devote himself to his service, and live to the Saviour. The Lord, in great mercy, did raise him from this affliction, from which time, with his dear partner, he was led in earnest to seek an interest in the Saviour, and was enabled to trust in him for pardon and salvation, from the gracious declaration, "Him that cometh unto me, I will in no wise cast out." The Lord having thus manifested his goodness and mercy to them, they unitedly

offered themselves for baptism to the church at Ilkeston, and were baptized and received into fellowship, Sep. 10th, 1826.' Such is the account which our departed brother gave of his own conversion.

While residing at Newthorpe, he was very useful in the Sabbath-school, and when he removed nearer Ilkeston, he became a very effective member of the church there. A few years since, he and another brother were selected by the church to co-operate with the only surviving deacon, our venerable brother, S. Barton. It may truly be said of the departed, he 'used the office of a deacon well, and purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus.'—1 Tim. iii. 13. He had the principal management of the finances of the church, gave out the hymns in public worship, and filled up his place in the house of God with admirable regularity. His pastor has compared him to *his shadow*, for, wherever he was, this friend and 'armour bearer' was almost always present. He was much interested with the improvement of the chapel, contributing liberally to it, and was favoured to see the second anniversary of its re-opening.

On Thursday, Oct. 17th, he became slightly unwell. He attended the three services of the Sabbath, and the prayer-meeting on the Monday evening, and was then so poorly as to take some medicine. On Tuesday the doctor was called in; but no relief was obtained. On Thursday the writer saw him twice, and prevailed upon him to have a physician called in. Special prayer was offered for him, and hope was cherished, that 'the prayer of faith would save the sick;' but the Lord saw otherwise, and, early on the Lord's day morning, our lamented brother sweetly fell asleep in Jesus.

To a venerable friend, who saw him on the Wednesday, and inquired whether he had attended to the disposal of his affairs, and what was the state of his mind—after a pause and rest for a few minutes he turned over, and said, 'George, it is all right!' To Mr. Fogg, of Retford, who was delivering a series of revival lectures at Ilkeston, he said, 'Well, brother Fogg, I have been waiting, praying, and longing for your coming; for I wanted to see thy face, and hear thy voice. Yes, I trusted my soul would be profited; but you see I am prevented. Well, "it is the Lord; let him do what seemeth him good." Mr. F. seated himself at his side, and said, 'What shall I say? That I am glad, or sorrowful?' 'Say, I am in the Lord's hand, and all is well with me. Yes, brother Fogg, I wish the Lord to be magnified in my life and death.' 'Do you think your sickness will be fatal?' He replied, 'I have great pain; I cannot tell. I am resigned. God cannot

err. "What he ordains is best." 'What are your prospects?' 'I know whom I have believed; and all is safe. I have no merit; all of grace. I should like to hear you once more, if the Lord will. I hope your visit will prove useful. We want more zeal and love. Yes, brother Fogg, I have a father, mother, wife, and children, and, above all, a Saviour, in heaven.' About two hours before he died, a friend said, 'Shall I send for Mr. Peggs?' (not knowing that he was then absent at Retford.) He said, 'No; all is right. I die in peace.' He reclined on this friend's breast for an hour and twenty minutes, apparently in a sound sleep; but it proved the sleep of death.

His remains were buried at Newthorpe, on the Wednesday afternoon. Mr. Fogg read and prayed, and delivered a short discourse, from, 'They that are Christ's at his coming.' Mr. Peggs gave an address at the grave, from, 'He was a good man, and feared God above many.'

It is an affecting circumstance, that Mr. H. was very active in promoting the enlargement of the burial ground, and the erection of the wall, &c.; and he and his son have been the first to take possession of this new department of 'the house appointed for all living.' His funeral discourse was preached at Ilkeston, by his pastor, from Jer. xii. 5, 'What wilt thou do in the swelling of Jordan?'

Our departed brother, and his son James,* may remind the reader of the scripture, 'They were lovely and pleasant in their lives, and in their death they were not divided;' and sorrowing affection adds, no, nor in their *burial*; for the remains of father, and mother, and grandfather, and children, lie and sleep together, till 'the trumpet shall sound, the dead shall be raised incorruptible, and we shall be changed.' May the sudden and solemn removal of our friend and brother be sanctified!

A FRIEND.

MR. EDWARD BARRASS, of Ibstock, died Jan. 20th, 1844, in the seventy-ninth year of his age. He was baptized, and joined the Church at Barton, in the year 1796, and, when the Church was divided in 1798, he united with the friends at Hugglescote. For many years he was very zealous in carrying on the cause, and, when the chapel was erected at Ibstock, in 1814, he was very liberal in his contributions and assistance. He was, for a long time, very anxious for the church to purchase burying ground at Ibstock, that his body might rest there, and it was so ordered in the course of divine providence that he lived to see a fine burial ground purchased. The fencing &c., was completed on the day of his interment, and

* See G. B. R., 1844, p. 240.

his remains were the first deposited therein. He died in full confidence of his Saviour's love. A few minutes before he expired, a friend said to him, 'You have at different times said Jesus was precious; is he so now?' 'Yes,' he replied, 'he is precious, he is my all.' His funeral took place on the 24th Jan. 1844, when our venerable pastor delivered an impressive discourse from Deut. xxxii. 29, "O that they were wise." As it was the first funeral in the village of the kind, (there being no burial place for dissenters until this was provided,) there was a very large attendance. Our departed friend has left a widow, now in her 82nd year, almost in second childhood, but rejoicing in her Saviour, and anxiously waiting for her release. They have two sons, who have for many years been preachers of the gospel among the Freewill Baptists in America. May all his children so follow him as he followed Christ. J. D.

THOMAS HARBUT, was a native of Ibstock; of sober and industrious habits. About six or seven years ago he united with the Primitive Methodists, but seeing it to be his duty to obey his divine Saviour's command, he offered himself for baptism and fellowship to the Baptist church at Hugglescote, and was baptized and received as a member among them on the last Sabbath in Sep. 1842. From that time to his death he endeared himself to his christian friends by his constant and steady attendance on the means of grace, and his endeavours to do good to others; but alas! his race was short, and his death sudden and unexpected. It took place on the 30th day of Sep. 1844; two years and one day from the day of his baptism. He had been employed on the Swannington Railway six or seven years as breaksman down the inclined plane at Bagworth; and when just completing the last run of waggons for the day, his breakstick snapped asunder, and he fell close to the side of the waggon. The wheel passed over his arm and nearly cut it off; he also received a crush on his chest. He was immediately conveyed by train to the Leicester Infirmary (his widow and friends seeing him no more) where he expired soon after midnight, in the 33rd year of his age. His remains were conveyed to Ibstock, and interred in the Baptist new burial ground, in the presence of many who lamented his sudden removal. Brother Orton delivered a very solemn charge to those who were present, to take care and be ready for death. Our departed friend was quite composed and happy in his last moments. When informed by his attendants that he could not survive, and asked whether he feared to die, he replied without hesitation he did not 'he had lived to die.' And when further reminded by the medical attendant of the

necessity of preparing for death, he said, 'I am prepared to die.' May every reader of these few lines be able, like our dear young friend, in the immediate prospect of death to say 'I have lived to die.' J. D.

WILLIAM JEBBETT.—I am sorry that no notice has been taken of our departed friend, Mr. William Jebbett, of Old Basford. His death has been a great loss to our cause in that place. He was a man devoted to God, and to the interests of the Redeemer's cause in the world, and especially the last years of his life. As I felt anxious that there should be some remembrance of him, I have collected a few facts which I wish to be published in the Repository, as a token of my respect for the man—his principles, and his family. He was a native of Atherstone, in Warwickshire; and in early life, had united himself with the Wesleyan Methodists. He had been a member about twelve months when he removed to Basford, in Nottinghamshire, where there was a society of Wesleyans, but they had no Sabbath-school. Our friend was not willing to be idle, and consequently made application to the teachers of the General Baptist Sabbath-school, whether they would allow him to be a teacher amongst them and yet continue a member of the Methodists. The generous offer was accepted, and brother Jebbett became one of the most devoted and punctual teachers in the school. In this situation he continued for not less than twenty years. After he entered the school some person put Dan Taylor's catechism into his hands. This catechism threw new light on some passages of the word of God, and he began to read the word with great avidity. His mind seemed to become unfettered, and the new and interesting aspect in which several important truths presented themselves to his mind, led him at once to resolve to follow the example, and to yield obedience to the plain and pointed command of the Lord Jesus Christ. There was something rather singular in the circumstances which led him to join the church at Stoney-street. He intended, as many inconsistent persons do, to be baptized and to remain a member where he had been for some time; but this plan was soon put aside. Our brother made known his views and feelings to the superintendent of the Wesleyan circuit, who gave him, for answer, that, if he wished it, he would baptize him by immersion, but, on the same occasion, he should feel it his duty to preach against it. This attempt at making diverging lines run parallel, failing, our brother came at once to the conclusion, that he ought to join the General Baptists. Our friend was subsequently invited to accept the office of deacon, which office he sustained for nearly twenty years.

I have known many persons whose attendance at the house of God was very regular; but I must say, that I never knew any to exceed our brother Jebbett. From the social prayer-meeting he was never absent, except from indisposition, or some other important cause. Having had the pecuniary matters connected with that part of the church entrusted to his care, he was most punctual and faithful in his attention to them. I have very often been much amused at his particularity in mentioning every article which he might purchase, with the exact amount which it cost, however insignificant, while, at the same time, I have admired the principles by which he was actuated.

The prosperity of the cause at Basford led the friends connected with the church at Stoney-street to take the subject of separating Basford from the parent church, into their serious consideration, which being amicably agreed to, our brother seemed delighted that now Basford branch had become an independent church; and, as there was no settled dissenting minister in the town, the church, under the blessing of God, was likely to be a very prosperous one; but, alas! he was disappointed! The individual who was unadvisedly invited to be the minister of the new church, was an entire stranger; and, for a short time, matters moved on smoothly; but it was not long before lamented altercations disturbed their peace, and threatened the dissolution of the church. In these troubles, our friend did not lose his piety, though he evidently began to lose his health. What with some temporal losses which he had sustained, and what with the sufferings he endured from these afflictions, a constitution already feeble began evidently to give way.

After the individual had left Basford, who had scarcely acted as a minister of peace, our brother went back, and endeavoured to rally the friends round him; and, when he found himself once more surrounded with his christian brethren, he seemed happy. The cause of the blessed Redeemer, both in its temporal and spiritual interests, was dear to him, and he felt the welfare of the church to be inseparably connected with his own interest and happiness. Notwithstanding all this, his health, at first almost imperceptibly, but soon very rapidly, declined. When visiting him, I often heard him express his confidence in God, and his entire trust in the blood of the covenant. He spoke of joining shortly in the blissful and glorious theme of heaven, and would often exclaim, 'How shall I sufficiently praise Him?' One day, not long before his death, he talked of the foundation of his hope, and said, 'I believe I am right.' He ordered every thing necessary for his funeral, just as if he were going a journey, and to

return. The whole was gone through with the greatest composure of mind. When he was near his latter end, he called his wife to him, and said, 'I am going; whatever you do, cleave to God. He will watch over you, and care for you and the children.' He fell asleep at seven o'clock in the evening, and died the next morning at six. He was only fifty-seven years of age.

I attended the funeral, and gave an address at the grave. He was buried in the ground connected with the chapel at Old Basford. His remains were followed to the grave by a number of friends. The Rev. W. Pickering improved his death to a large assembly. H. HUNTER.

MRS. MARY HOLLINGWORTH died at Sawley 16th April, 1844. She had been for more than twenty years a consistent member of the Baptist church, meeting at Castle Donington and Sawley. Our departed friend was greatly respected in the church, and her memory is fondly cherished by a large circle of acquaintances. Though she had been a widow for more than fifteen years, she continued through her indefatigable industry to maintain her family honourably and respectably. Ministers who have preached at Sawley, and made her house their home, will not soon forget her kindness. She was not forgetful to entertain strangers.

Her affliction was very protracted; but she was sustained by infinite mercy, and could often rejoice in anticipation of the glory of God. The writer of these lines saw her only a few hours before her death, and feels glad to be able to testify that she had a good hope through grace. Her remains were interred in the chapel at Sawley, and a funeral sermon was preached by Mr. Owen to a large and attentive audience.

MARY GIBBENS was baptized and united to the Union Place church, Longford, June 17, 1827. Her course was one of severe trial, even to the end; and after a protracted illness of more than four years, which she sustained with christian fortitude, she died in the Lord, on Sep. 19, 1843; aged sixty-two. J. S.

JAMES PARKER was baptized and joined the church, Union Place, Longford, Oct. 4, 1829. His death was accelerated by the amputation of his leg, which operation he survived only ten days. He fell asleep in Jesus September 26, 1841, aged sixty-seven. J. S.

WILLIAM BIFIELD was baptized and united to the Union Place church, Longford, May 6, 1833; and was one of the choir belonging to the chapel. His mind was kept in peace during his affliction, and he died in the Lord, October 2, 1844, leaving a widow and three children to lament their loss. J. S.

INTELLIGENCE.

BAPTISMS.

DUFFIELD.—On the 6th of Oct., four persons, of the ages of twenty-two, thirty, thirty-eight, and forty nine, were baptized. In the afternoon they sat down at the Lord's-table, and brother Taylor received them into church fellowship.

BOSTON.—On the 24th of November, Mr. Mathews baptized two persons.

PINCHBECK.—On Lord's day, Oct. 6th, two females were baptized in the river Glen, and on Wednesday evening, November 27th, three more in our new baptistry. It is with pleasure added, that the Lord is blessing his word here, others being expected shortly to join the infant church. B. P.

ANNIVERSARIES.

WOLVERHAMPTON.—The anniversary sermons, in aid of the trust fund, were preached on Lord's day, Nov. 24th, 1844, by brethren Shore, and Hamilton, (P. B.) of Walsall, when the handsome sum of, £7. 2s. was collected.

MANSFIELD.—Lord's day, October 20th, missionary sermons were preached by Revs. J. Wood, and I. Stubbins. An interesting meeting was held on the following evening. R. Watson, Esq., presided; and addresses were delivered by the chairman, the Revs. Stubbins, Hudson, Elsey, Stenson, Millnes, and S. Foster, Esq. Collections £9. 1s. 1d $\frac{1}{2}$. The next evening a delightful meeting was held at *Warsop*. Collection, more than £3.

CHAPELS.

BOSTON.—The chapel many years occupied by the hyper-calvinists in this place, has been purchased by the General Baptists, and will be occupied as school-rooms for Sabbath-school instruction.

NEW GENERAL BAPTIST CHAPEL AT NOTTINGHAM.—We are gratified to learn, that the subscriptions towards an additional chapel in Nottingham, connected with Stoney-street church, already amount to upwards of £800.

REMOVALS.

MACCLESFIELD.—The Rev. John Lindley intending shortly to remove from Macclesfield, on Monday, October 28th, a tea party was held in the Baptist school rooms. The assembly was numerous and respectable, and also composed of individuals of different denominations, who seemed anxious to express their affectionate regard to Mr. Lindley, previous to his departure from this town, in which for the last two years he has zealously and affectionately laboured. The school-rooms not being found sufficiently large to accommodate the numerous audience, after tea they adjourned to the chapel. Mr. John

Woodward was called to the chair. The meeting was addressed by the Rev. J. Tunnicliffe, of Leeds, Mr. D. Oldham, (Wesleyan New Connexion), and Mr. R. Gee, (Indep.). It was the desire of Mr. Lindley's friends that some token of their regard and respect should be given him as a feeble, but honest memorial of his past labours, and diligent attention to the duties of his office. A handsome copy of the sacred scriptures was purchased by Mr. Lindley's friends and presented to him by Mr. David Oldham, who delivered it with an affectionate address upon the value of the scriptures, and the responsibility of the christian ministry. A spirit of brotherly love and affection, and also an earnest solicitude for the future welfare of Mr. Lindley, and his family, pervaded the meeting. On Lord's day following, in the evening, Mr. Lindley preached his farewell sermon, to a crowded and attentive audience. Mr. Lindley is now open to an invitation from any church requiring ministerial aid.

J. P.

SEVENOAKS, Kent.—On Lord's day, Nov. 3rd, Mr. Felkin preached his last sermons to the people at Sevenoaks; in the morning from 2 Cor. xiii. latter part of the 11th verse, 'Be perfect, be of good comfort, be of one mind, live in peace,' &c.; and in the evening, to a large, respectable, and overflowing congregation, from the former part of the same verse, 'Finally, brethren, farewell.' Since Mr. Felkin's arrival at Smalley, he has received a very valuable and splendid spring clock, bearing the following inscription, 'Presented to the Rev. J. Felkin, by his friends in the church and congregation at Sevenoaks, as a token of their sincere regard and esteem for his untiring labours as a minister, and kind sympathies as a friend.' Mr. Felkin entered on his labours at Smalley on Lord's day, the 10th of November, 1844.

ILKESTON.—Some interesting revival services were held at this place, in the month of October, which were well attended. Mr. Fogg, of Retford, delivered discourses on the following subjects, the morning service commencing at six o'clock, and the evening at half past seven:—the prodigal son; regeneration; the barren fig-tree; the hope of heaven; the cry of the perishing man; the soldier's faith commended; the lost sheep; rejoicing in Christ; the zeal of Christ a patero; the great gulph fixed; the christian's duty; the patience of God exhausted; the christian's responsibility; to young persons; the christian at ease; the christian rewarded; the seeker saved; the last judgment. May much good result from the visit of our valued brother, and may many churches be induced to adopt similar methods for the revival of religion. A FRIEND.

POETRY.

MY GOOD OLD WATCH.

WHILE some in laudatory strains
 Fell war's dread deeds resound,
 And tell of wide ensanguin'd plains,
 And death and carnage round,
 Others of peace and science sing,
 And deep philosophy ;
 Be mine the humbler task to bring
 A meed of praise to thee,
 My good old watch.

In all my wanderings to and fro,
 For nearly forty years ;
 In clouds and sunshine, weal and woe,
 Mid hopes and gloomy fears ;
 Like a firm friend fast by my side,
 Thou hast thy part sustained ;
 Whatever changes did betide,
 Thou scarcely lost or gain'd,
 My good old watch.

Oft when amidst the thoughtless crowd
 Or warmed with social glee ;
 In smiling mirth, or laughter loud,
 A monitor to me :
Memento mori, thou hast said,
 As thou hast tick'd along ;
 For tho' without a thinking head,
 Thou'rt not without a tongue,
 My good old watch.

When hopes were high and prospects bright,
 And I was young and gay,
 Thou didst arrest my wandering sight,
 And said'st, or seem'd to say,
 'I urge thee to improve thy time,
 Thy youth will soon be passed !
 And health and vigour, strength and prime,
 Will not for ever last,'
 My faithful watch.

When on affliction's painful bed,
 Through many months I lay ;
 Thou wast suspended near my head,
 My watch by night and day :
 And when restored to health again,
 By Him who brought me low ;
 Thou didst a faithful friend remain,
 And full as truly go,
 My good old watch.

Dear to my sight's thy polished case,
 Dear as a toy can be !

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And oft in thy expressive face,
 The flight of time I see.
 Thou shalt be with me all the way,
 My downward footsteps tend ;
 Suggesting each revolving day,
 I'm nearer to the end,
 My good old watch.

And sure no ruffian-hand will dare,
 Thy form from me to sever ;
 I'll guard thee with a watchful care,
 Nor part with thee, no never :
 At least while I'm remaining here,
 Thou shalt be ever near me ;
 Then to the true and constant care,
 Of some kind friend I'll leave thee,
 My good old watch.

Yes, when I've done with earth and time,
 And every tie is riven ;
 I'll leave thee, to possess the clime
 And happiness of heaven :
 There I shall have no need of thee,
 Nor ought beneath the sun ;
 For time becomes eternity,
 When Life's short course is run,
 My good old watch.

Now let the serious moral taught,
 Be seen and understood !
 That time well spent is richly fraught
 With germs of lasting good !
 Successive moments make our space,
 For ever on the wing !
 Seasons of hope and days of grace,
 These precious moments bring.

May all who read this moral learn,
 (But chiefly so our youth,)
 Their solemn duty to discern,
 And choose the way of truth ;
 As some fair flower, whose opening bud
 Expandeth to the skies ;
 Presenting to the source of good,
 Its odorous sacrifice.

So may each youth this year begin,
 With humble prayer and praise ;
 Flee the delusive paths of sin,
 And give to God their days.

J. TYERS.

'WEEP NOT FOR ME.'

Written after hearing a discourse by the Rev. R. Stanion, from Luko xxiii 28, 'Weep not for me, but weep for yourselves and for your children : ' delivered after the interment of an aged member of the General Baptist Church at Melbourne—the text having been selected by the deceased.

WEEP not for me—'tis the voice of the dying,
Of one who has cross'd o'er a boisterous sea ;
'Tis the language of faith, on the Saviour relying ;
She feels she is safe, and says, ' Weep not for me.'

Weep not for me—though the body lies broken
With pain and disease, there is peace in my soul ;
I know whom I've trusted—he gives me his token
To banish all sorrow, my fears to control.

Weep not for me—the dark valley's not cheerless,
Through the pathway of death, and the land of the tombs ;
A light breaks upon me, it renders me fearless,
Disperses the shadows and scatters the gloom.

Weep not for me, though my heart-strings are failing,
And the pale hue of death gathers over my brow ;
The Strong One supports me, blest spirits are hailing,
They beckon me upward, they smile on me now.

Weep not for me, though the conflict grows stronger,
I'm arm'd at all points, and my captain is here ;
Hold on faith and hope but a few minutes longer—
The conquest is certain, deliverance is near.

Weep not for me, now the struggle is ended,
The blood is victorious,* my spirit is free ;
From the confines of earth even now I'm ascended—
The city's in prospect, its turrets I see.

Weep not for me, I have pass'd through the portals ;
I hear the sweet melody, gaze on the throne ;
The sight, O how glorious ! too dazzling for mortals :
The strains, how seraphic ! to mortals unknown.

Weep not for me, the redeem'd one's are greeting,
Who once were my friends in the valley below ;
They hail me with rapture—how joyous the meeting !
All saved from destruction, all ransom'd from woe.

Weep not for me. Hark ! The Saviour is calling,
He beckons me near him, he holds out a crown ;
He bestows it with smiles, at his feet while I'm falling,
And the praises of myriads re-echo around.

Weep not for me—'tis the height of enjoyment,
To stand in his presence, his beauties to see ;
To praise and adore him is now my employment,
I'm happy ; yes, happy ; then weep not for me.

M.

J. H. W.

* Rev. xii. 11.

MISSIONARY OBSERVER.

LETTER FROM MR. BUCKLEY.

Berhampore, Oct. 16th, 1844.

MY DEAR BROTHER INGHAM,—

* * * Be assured of this, my brother, that if ever you enter a heathen land, you will never wish to quit it; you will see so much to be done, and so few to do it, that you will desire to be employed in missionary work till your dying day. For myself, I cannot conceive it possible that a man can come to India inflamed with love to Christ, and to perishing souls, and ever leave it, unless compelled to do so. Such an one will feel, that 'necessity is laid upon him;' will very gladly spend the longest life in directing the feet of benighted idolaters into the way of peace; and will sympathize with the ardour which induced the seraphic Henry Martyn to say, 'Gladly should every drop of my base blood be shed, if one of India's children might be benefited.' But I must not forget, that you will expect some account of what I have seen and heard since reaching India.

I suppose you have seen the particulars of the voyage, and of my landing at Madras on Saturday afternoon, Aug. 31st. I begin, therefore, with a description of my first Sabbath in India. After six hours of undisturbed slumber, I awoke much refreshed, and exclaimed, on rising, as I had often done in my native land, and on the pathless deep,—

'Welcome, sweet day of rest.
That saw the Lord arise.'

At half past ten o'clock I went to the Independent chapel, Black Town, and had to go through the bazar. O, thought I, how unlike the Sabbath in England! Heard the Rev. W. Porter, pastor of the church, preach a solemn and practical sermon, from Eccles. ix. 10. Several recent instances of mortality had led to the selection of the text. I felt that it was the voice of God to me; it seemed to say, 'Throw your whole soul into the work on which you are now entering; do all that is in your heart for the salvation of the idolaters of India, like a man deeply in earnest. The time for exertion will soon close, and close for ever.' In the evening I went with my friend, the Rev. A. Leitch, whose hospitality I was enjoying, through the bazar: saw several idol temples. The first that arrested my attention was one of Kali's, (the bloody goddess:;) it was a fair specimen of the temples in this part of India. There was nothing fine, nothing to please the eye, or interest the imagination; all was in keeping with the dark, degrading,

devilish superstition of the country. A few yards distant, was a temple, dedicated to Honooman, (the monkey god.) The officiating priest was lighting it up as we passed. It was an affecting sight; and, when turning from it, I said to my brother, with feelings stronger than I had ever before realized,—

'See human nature sunk in shame!'

Several other temples were near, among which was a large one, dedicated to the abominable worship of Shiva. After this, we went to the native chapel connected with the London Missionary Society. The contrast was striking. The congregation could not be much under 100, and was comprised of the native church, nominal christians, and the children from two mission schools. We were a little too late, or rather, the preacher, Isaac David, (one of the most valued native agents of the London society) had begun too soon. The first hymn had been sung, and he was reading the scriptures. 'The place of the scripture which he read was' John xix. Prayer was then offered, all kneeling. I liked this better than our posture in England; it is more reverential and scriptural. Though I did not understand a word of the Tamil language, I had no difficulty in recognizing three of the words used in prayer, Hallelujah, Yasoo Christoo, and Amen. This last word they all audibly pronounced at the close—a practice which obtained in the primitive church, as appears from 1 Cor. xiv. 16; and which continued to be observed for several centuries, as a reference to the fathers would prove. After prayer, another hymn was sung. It was a Tamil translation of one of my favorites,—

'Sweet the moments, rich in blessing,
Which before the cross I spend.'

They sang well; they all sang. I could have wept for joy at what I saw and heard. Delightful as it is in a christian land to see a whole assembly engage, heart and voice, in the worship of God, how much more so is it in a heathen land! The text was then announced,—'One of the soldiers, with a spear, pierced his side.' &c. My missionary brother, with whom I sat, translated the sermon to me sentence by sentence; it was all about sin, and salvation, and Christ; indeed, if it had not been translated, I should have felt tolerably certain, from the frequency with which I heard 'the name which is above every name,' that the burden of the discourse was Jesus Christ, and him crucified. The manner of the preacher was

marked by considerable earnestness, and occasional vehemence. He had quite enough action, often appearing as if about to smite the book or the pulpit, though he did not do this more than two or three times. He was serious and fervent in a cause, which, beyond all others, justifies and requires seriousness and fervency: and the attention of the people was as pleasing as the fervency of the preacher.

Before leaving Madras, I had the pleasure of spending an evening with eleven missionaries. We were of different nations, and attached to different sections of the church. England, Wales, Scotland, Germany, and America, had their representatives in this interesting missionary circle, as also the Baptist, Independent, Presbyterian, and Wesleyan denominations; but we felt that we were one in heart, because one in Christ. The conversation was chiefly on the character and success of popish missions in India; and much important information was elicited, all of which served to prove, that the operation of popery in India, as every where else, is essentially mischievous. I shall enter into this subject in some future letter.

My voyage from Madras to Vizagapatam was not marked by anything worthy of record. Here I was met by our dear brother and fellow-student, Mr. Wilkinson. On first seeing him, I was affected at the change which six years labor in India had made in his appearance; but rejoice to say, that, since we met, a very pleasing improvement has taken place in his health. At V. I was the guest of the Rev. Mr. Lugard, the excellent chaplain of the station. In personal appearance and mental characteristics, he bears a striking resemblance to our friend Mr. Jones, of March. Remained here a week, and travelled by palanquin to Berhampore with brother W. I reached Berhampore on the 24th ult.—a day that I shall ever think of as one of the bright and sunny days of my existence. Soon after my arrival, I received from the hands of a very dear friend the only overland letter that had then arrived. That letter, dear brother, was from you. My first Sabbath at Berhampore was a day of holy enjoyment: a brief account of its services may perhaps interest you. I begin with the prayer-meeting at seven o'clock. Barlije commenced with giving out an Oreeh translation of that well known hymn, so often sung at the table of the Lord in England,—

'When I survey the wondrous cross,' &c.

Barlije, Deemabundoo, and brother W., prayed. One of the native brethren prayed with great propriety and feeling for dear friends in England. I was struck with the posture of our native friends in prayer: it was prostration. Did not like this so well

as kneeling. The scriptural examples adduced in favor of it, when carefully examined and compared together, appear to prove, that the occasions on which it was used were *special*, not ordinary—an opinion which is confirmed by the fact, that the only instance in which the Gospel history mentions the Lord Jesus as 'falling on his face' to address before his Divine Father, was at the time of his agony in the garden of Gethsemane. I thought the prayers of our native friends too long. 'Short and sweet' is a good motto, if you would have a lively prayer meeting, whether in England or India. The service at eleven was a pleasing one. The aspect of the congregation was truly encouraging. In looking on the scene before me, I remembered the way in which the Lord God had led us; contrasted the painful and awful failure of our first attempts to establish a girl's school with the efficiency of our present efforts in this department; reviewed the difficulties which had been surmounted; the success that had been enjoyed: and, in doing this, felt, that, notwithstanding all that had taken place to humble us, and to prove the sincerity of our attachment to the holy cause, we had reason, very much reason, to thank God, and take courage. The order of the service was as follows:—first, a hymn expressive of love to Christ was sung. In singing they all *stand*. After the singing of another hymn, the sermon was delivered, all reverently sitting on bamboo mats, the European females excepted, who occupied chairs. Brother W. wished me to preach, and I cheerfully complied. He translated with facility sentence by sentence, as I gave it in English. We felt that this was an experiment; but it succeeded admirably: the attention was of the most gratifying kind. The amount remembered by the children would have been creditable to any Sabbath-school in England. All of them remembered something; a few of them, a considerable part of the sermon. One of the native christians said, after the service, 'Hearing the sahib's words of instruction, gave birth to much love.' In the afternoon, brother W. preached in Oreeh, from the most gracious words that ever dropped from the lips of incarnate love,—'Come unto me, all ye that labour,' &c. The evening service was in English; congregation, about twelve. Most of our fellow-countrymen that surround us, have unhappily no fear of God before their eyes. The theme of the discourse was the love of Christ—a theme that has been thought, sung, prayed, and preached about, for eighteen centuries, beyond all others, which will continue to be so till the death of time, and which, when this vain world shall have passed away, will employ the songs of the blood-bought family through endless

ages. Such was my first Sabbath at Berhampore—a day spent in discharging holy duties, and enjoying holy pleasures. O that the disclosures of eternity may prove that it was a day of much usefulness!

I go nightly to the bazar, or to an adjacent village, with brother W., and find that nothing keeps up missionary feeling so much as going amongst the people. My health is good. I shall give my best attention to the language till I have acquired it. My friends tell me that I have already mastered the principal difficulties, and they hope that, in six months, I shall be able to preach. I shall rejoice, if these expectations be realized; and can only say, that it shall not be through lack of application, if they be not. Bhubune, one of our native christians, came in while this letter was about, and wished me to send many loving salutations to his dear friends in England, and to say, that he daily remembered them in his prayers. My dear wife desires her christian love to yourself and Mrs. I. Oft as you bow your knees to the Father of our Lord Jesus Christ, remember the holy cause. Dear brother, affectionately thine,

JOHN BUCKLEY.

LETTER FROM MR. WILKINSON.

Berhampore October 14th, 1844.

MY DEAR SIR,—I have the pleasure this month not only of reporting the safe arrival of our dear brother Buckley, but also his marriage with our esteemed sister Derry; this latter event took place last Wednesday, October 9th. The commencement of brother Buckley's missionary career has been very auspicious; his voyage was so short that a letter reporting his arrival at Madras quite took us by surprize. I did not intend leaving home to meet him at Vizagapatam until the following month; as it was, I only arrived a few hours before the 'Wellesley' made its appearance in the Vizagapatam roads, and it was with no ordinary emotions I recognized and welcomed the former companion of my studies, and future partner of my labours, on board the ship. Brother Buckley had for his fellow passengers, Mrs. Gordon, of the London Mission, the Lady of the chief magistrate of Vizagapatam, and a young lady who had come to be married to our young friend, lieut. Frye, who had hurried with me from Berhampore to meet his 'intended.' You can easily imagine we formed a party of anxious hearts as we crossed the raging surf to join those we had so long looked for; and the meeting will be regarded as an epoch in all our lives. Truly no ordinary event takes place when a missionary first places his foot on the shores of India.

We spent eight days at Vizagapatam,

during which time we had an opportunity of witnessing the operations of our brethren of the London Mission. We met with four of the missionaries, viz., Messrs Gordon, Hay, Dawson, and Johnston, from whom we received every mark of christian regard. We had the pleasure of seeing our friend Mr. F. married. When we returned home, as we were in the midst of the rainy season, and cholera was very prevalent on the road, we were obliged to travel by dawk, which enabled us to reach home in three days. As brother Buckley is writing to you this month, he will doubtless give you some account of his first impressions on reaching Berhampore. I may add that the native christians are delighted with our new brother; they compare him to the 'olou,' an esculent plant that throws out its roots before it is put in the ground, or the season for planting it arrives; this is in allusion to his having made considerable progress in the language before leaving England. He has delivered several addresses to them, which I have had the pleasure of translating; it was something very new to see the pulpit occupied by two missionaries at the same time. The addresses have had a good influence, as they have principally consisted of a description of the feeling entertained by friends at home towards the native christians, and the cause of Missions. Our dear brother appears to enter on his new career like one who had girded his loins for work; every night he accompanies me to the bazar, or to some village. Should he be favoured with continued health, I anticipate for him a life of much usefulness. How much to be desired it is that many others could be found who have been favoured with equal advantages for this work.

Since I last wrote we have had no baptisms; we now have some interesting inquirers, but as they are yet quite new, I fear to say much about them.

I was disappointed that brother Buckley did not bring out with him something to aid us in removing the debt on our new chapel; we had quite expected some aid from home.

I shall be glad to receive an answer to the request I made to the committee as to their securing the chapel by buying the land on which it is built.

My health is much improved, and the approaching cold season will, I hope, make me quite strong.

Believe me, yours in the gospel,

H. WILKINSON.

EXTRACTS FROM RECENT LETTERS OF MR. J. BROOKS TO HIS PARENTS.

* * * * *
You will be delighted, I am sure, to learn

that measures are being adopted to put down the swinging, and other cruelties attendant upon the Churruch Poojah. A very intelligent and respectable Hindoo, (treasurer of a bank), told me some time since, that a petition was drawn up by natives, Hindoos not christians, praying government to interfere in the cruel rites and ceremonies; but owing to the absence of several influential native gentlemen, the petition was not presented last year, but will be ready before another festival. I was present at the principal swinging rite, and saw but three persons swing. The previous year, in the same place, I believe I saw at least twelve. This looks well, and I hope in a year or two, this disgraceful and inhuman practice will be abolished. I was at the Juggernaut festival, about sixteen miles from Calcutta, in June. Crowds of people heard the gospel for about three hours, from eleven to two o'clock. Many tracts were distributed. At three o'clock I went out again. But oh! what a crowd; not less, I should think, than one hundred thousand people! The car on which the idol was placed was upwards of fifty feet high, pulled along by hundreds and hundreds of people. I saw many persons in the crowd with tracts in their hands, which they had received in the early part of the day. I have just completed a large work in Bengalee, called 'The Preacher's Assistant,' and another small one, 'Christian's Remembrancer.' I have abundance of work. I feel that I am called to preach the gospel wherever I may be, and in that work I take unspeakable delight. * * *

I have had to preach in English since I have been in Calcutta, sometimes thrice in the week, besides native work, visiting the sick, &c., &c. I have been somewhat engaged latterly in preaching in the Bengalee. There is a chapel for seamen on the river Ganges, and I have frequently to preach there on the Lord's day, as well as at other places where labour is required. At a short distance there is a church of about 130 communicants. I believe my labours among them have been blessed. There are several schools connected with this church at but a short distance from Calcutta.

Yours. &c.,
JOHN.

HINTS RESPECTING THE BAZAR AT NEXT ASSOCIATION.

DEAR SIR,—When it was determined to have a missionary bazar at Leicester, a friend observed, 'We intend to have a very good one.' I do hope that wish will be realized; I am sure it will if all unite in trying to do something. Let not the gentle-

men say, 'It rests entirely with the ladies.' On former occasions they have contributed money or materials, and we doubt not they will kindly lend their aid again. We are obliged to A. E. for hints to tradesmen, &c., and would beg to remind our friends who are farmers, that hams, cheeses, &c., would meet with a ready sale. We are pleased to find some of our poor friends intend to have a share in the undertaking: one aged friend said, 'I can knit a pair of stockings;' others, 'we will weave some socks or stockings.' A judicious friend of missions observed, I intend to send a few articles to the bazar; but on former occasions I have observed there were fewer purchasers than contributors, and shall therefore chiefly aid it in the character of the former, especially in purchasing such things as do not go off very well.' Such friends are invaluable.

We are glad to hear that friends in Yorkshire are hard at work, and that in various places committees are already formed. Some beautiful articles we have seen already completed. We think *utility* should be studied even in fancy articles—plain sewing, *neatly done*, and children's dresses, &c., *modern* in style.

It has been suggested that in some neighbourhoods it might be well to dispose of some of the articles made, and either forward the money to the association, or purchase other materials for the bazar; thus securing double interest for the first outlay. If this plan were adopted, fewer articles would remain unsold, and probably more money would be realized.

While some are working for the bazar others may quite as efficiently aid the missionary cause by assisting in the outfit of at least four or five missionaries, who expect to proceed to China and India in a few months. Those friends who have leisure for plain sewing, &c., and are desirous of saving the society's funds, would do well to mention their intention to the secretary of the Foreign Mission, or to their respective ministers, who we doubt not would feel a pleasure in communicating such wishes to him.

Yours truly,
S. E.

ON GIVING THE NAMES OF PATRONS TO CHILDREN IN OUR ORISSA ASYLUMS.

MY DEAR BROTHER,—The above title will, I trust, sufficiently indicate the import of this letter, and secure the attention of all who are interested in it. Not that I suppose my remarks will, in every case, be satisfactory, but I trust that where they are not, they will be received as an expression of respect for the wishes of our friends and patrons.

It has not been the case so much among our friends as among the friends of some other similar institutions, that patrons of our children have been secured under the impression that their names, or the names of their proposing, were to be given to the children they would support; but this has been the case to some extent, and expressions of disappointment have reached us that we have not called our children by those names. Indeed, the brother who ought to be able to set us right with our friends, has remonstrated with us because we do not 'oblige our friends in this little matter.' We are, therefore set upon our defence.

1st. Then, we would assure our friends, it is not from any deficiency in our desires to meet their wishes; we know, indeed, to do so, would be to offer an additional motive to some persons to support our wards—but simply because we feel that it cannot be done in most cases without being guilty of duplicity. A little reflection will bring home to the minds of our friends that the practice of giving surnames has hitherto been adopted by very few nations, as of old, we read of Adam, Noah, Abraham, David, Malachi, in the Old Testament, so in profane writings, we read of Homer, Nector, Virgil, Cicero, Plutarch, and in the New, of Paul, James, Peter, &c. So, to this day, in eastern nations, as well as in some European states, the same custom prevails, and it prevails among the Hindoos. Therefore, to call our children Granville Sharp, Thomas Graham, &c., &c.,* if it could be done, would be to take them out of the Hindoo family and make them mongrels. They would be viewed as country borns by many, and thus lose much of their influence as native christians.

2nd. But it is not practicable to do so. The natives cannot pronounce, in any tolerable manner, the names of Europeans, even when they are simple in the collocation of letters, and make the most ludicrous work imaginable when they are difficult; and when they consist of three names. Few of our friends would esteem it any honour to have their names so mangled, were it possible to enforce the plan.

3rd. So far as my knowledge goes, wherever the system has been professedly acted upon, it has been a failure. Their English names appear in the report, and perhaps are in some cases used among the members of the mission family, but among the children themselves, or the natives, they are not used, and are not their names. Now this I apprehend is not what the pa-

trons who give the names expect. We have, in some cases where children have come very young, or in cases of the Khund children, when the names were unpronounceable by Oreahs, succeeded in giving a single scriptural name, as Mosah, David, (Daood), Yohuna, Elizabeth, Muriya, or common names, as Kate, Jane, &c. But we often fail in this, excepting so far as we ourselves are concerned; others still calling them by their old names.

In Ceylon, where European influence has been extensively exerted, and English, to a considerable extent, is spoken, and where the system, I believe, originated—it is very imperfectly carried out. In the last report, now in my hands, they were obliged to publish the names of the children both in Tamil and in English, in order that they might be recognized at home and abroad, and even when the children's parents were christians, they could not succeed in changing the name beyond the school. For instance, a father writing to the missionary, says, 'On Wednesday last my little daughter Anna, (Harriet B. Cook), had a long talk,' &c. To intimate to the friends at home who Anna was, it was necessary to put Harriet B. Cook in a parenthesis. This agrees with all my experience; and therefore, in my opinion, involves a species of duplicity, though far be it from me to charge others with the practice of this who do not view the matter in the same light as we do. The system is much less practicable in the north of India than in the south.

4th. Scripture authority sanctions the retention of heathen names, even where the names are those of heathen gods. We, in a few cases, have insisted on a change of very objectionable names, for instance, one of our converts was called Purameswara, the supreme God; this we could not allow. But we read in scripture, of Apollos, Hermas, Olympas, Narcissus, Demetrius, Enneas, and many others.

I merely refer to this, as some persons have, without reflecting on this subject, at once felt as if it was a settled point that christian children should not bear heathen names.

Such are our difficulties in the matter, and such our reasons for the course we have adopted; we shall be truly glad to pursue any more acceptable course that can be pointed out as *practicable*.

Yours, as ever,
A. SUTTON.

TRIP TO BURADA AND HUR-RIHURPOOR.

(Concluded from page 389., Vol. 6.)

In Syloo purgunuah, southward of Ro-

* Mr. Sutton mentions other names, but these are omitted, lest what he designed as a simple illustration of his remark, should lead to the mistaken supposition that the persons mentioned had actually applied to him on the subject.

dindah, I have twenty-four* villages only, put down, containing from 10 to 400 houses. In Sybeer there are upwards of 70 villages marked, but no account of the number of houses. In Hurrihurpoor, which is more accurately given, I have the names stated of 140 villages containing from ten to 758 houses. It must be observed, however, I have not the whole of the villages named, and probably not half in the three first purgunnahs. Of other purgunnahs, as Pacunda and Gunditta, I have as yet obtained no particulars. Hurrihurpoor, which is one of the largest purgunnahs, I judge to be, from west to east, about twenty-four English miles, and, from north to south, about ten miles; so that you may judge that the villages are pretty thickly sown all over the purgunnah. The chief centres are the markets and festivals. The former seem peculiarly conveniently situated, and well attended, not only by the inhabitants of the purgunnah, but of the bordering ones also.

O that these particulars might excite some devoted brother to claim the privilege of labouring here! In the whole missionary district to which I have referred, there is not only not a single European resident, but not a professed christian of any name or country. There are several villages of mussulmans, and, in most villages, a few individuals of this sect; but the great bulk are hindoos, 'without God in the world.'

Is it not time that we did something for this field? I might refer to other divisions of our field, as being pretty much in the same state; but I give this one as a specimen, and hope and pray that our churches will dwell upon the few particulars here given, in that serious, penitent, feeling, prayerful manner, that they may prove the precursor of doing something which may enable us to give a better account of our stewardship than the past affords.

I think, in my last, I made some remarks with a view to direct your choice in the selection of missionaries. Neither at Khunditta, Hurrihurpoor, or Kburda, are there Europeans to preach to; and we consequently want good, industrious men, to labour for the natives; industrious men, who will work and talk. While writing this page, the Calcutta Herald has come in, and furnishes a most apt illustration of the men wanted for missionaries, which ought to be copied in connection with the foregoing remarks. Mr. Daniel belonged to the same class as Chamberlain, Trewen, Broadman and Bampton, with whom he seemed to have much in common. We want men to admire and copy their example, while they avoid their errors.

'We have the painful task of announcing the removal by death of one of the most talented and laborious missionaries in the east, the Rev. E. Daniel, of the Baptist mission in Ceylon. This devoted and honoured servant of Christ laboured in the island of Ceylon for upwards of fourteen years. Few men have laboured more diligently and zealously, or with more evident tokens of success. We remember our dear friend many years back, while yet a pastor at home. He was the pastor of the Baptist church at Luton, in Bedfordshire, for upwards of fourteen years previous to his coming to India; and he had, by his incessant and successful labours, obtained amongst his brethren the honourable title of 'the apostle of Bedfordshire.'

'Mr. D., having decided on his course, first offered his services to the mission, and being accepted, he, after a sermon from the text, "Even Christ pleased not himself," which has been published, announced to the afflicted, but admiring church, the step he had taken. His reason for adopting this decided course, was, that, had he conferred with flesh and blood, he could not have withstood the entreaties of his friends. The step, which he believed to be directed by heaven, once taken, he knew he could not retrace. For intenseness of zeal, and true catholic benevolence, clear and enlarged views of Divine truth, combined with Herculean strength, and great capacity for enduring fatigue, Mr. D. had but few equals, either at home or abroad.

After fourteen years of the most unremitting labours in this part of his Master's vineyard, this apostolic evangelist entered into his rest on Lord's-day, June 2nd, at the age of about sixty years. Unceasing exertion in itinerating, preaching, and the other duties of his arduous vocation, with a total disregard to all personal comfort, gradually undermined a constitution which still resisted the effects of climate in a wonderful manner. Neither scorching sun, nor deluging rain, could deter him from pursuing his appointed rounds of duty, whilst the coarse food of the natives supplied his general nourishment. For the last eighteen months, it was evident, his powers of endurance were taxed beyond their ability. Still, however, he never relaxed, declined the proffered attentions of several friends, who would have felt it a privilege to minister to his comfort, and disregarded the entreaties of those who wished him to return to Europe. To Ceylon he had devoted himself, and here he determined to spend and be spent, in delivering the message of redeeming love.'

From Rev. A. Sutton.

* Since ascertained to contain 120.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 74]

FEBRUARY, 1845.

[NEW SERIES.

MEMOIR OF THE LATE REV. JOSEPH JARROM.

(Continued from page 3.)

THE General Baptist church, called the Kegworth church, comprised, at this time, Kegworth, Diseworth, Castle Donington, and several adjacent villages. Mr. Tarratt, who had many years before been ordained, in connection with Mr. Nathaniel Pickering, of Castle Donington, pastor over it, was still the minister; and, under his ministry, the religious impressions to which the events already alluded to had given rise, were continued and deepened; his knowledge of divine things was enlarged, and he was led to a clear conception of the plan of salvation by faith in the Lord Jesus Christ. Convinced of his guilt, he sought mercy at the hands of God; and, conscious of his utter unworthiness, he sought it through the mediation of the blessed Saviour. The state of his mind was not like that of the Pharisee, who boasted of his comparative innocence and fancied excellence, and hence poudly expected the favour of heaven. Filled with shame and confusion of face for his sins, he entertained the feelings of the

publican, who, smiting upon his breast, cried, 'God be merciful to me a sinner;' and, as every humble and sincere inquirer finds, the favour that he asked was not refused; 'being justified by faith, he had peace with God, through the Lord Jesus Christ;' he was 'turned from darkness to light, and from the power of Satan unto God.' His experience now afforded ample testimony to the glorious truths, 'Whoso confesseth and forsaketh his sins, shall obtain mercy,' and, 'If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new.' The evidence of his conversion being clear and satisfactory, as exhibited in the correspondence of his character and conduct with the spirit and requirements of true religion, he was led publicly to avow the mighty change that had been produced in his soul, and his discipleship to the Lord Jesus Christ. On May 31st, 1795, in the twenty-first year of his age, he, together with seventeen others, was baptized

in the river Soar, at Ratcliffe, near Kegworth, and thus introduced to the fellowship and privileges of the church. One of these was his own brother William, who was a few years his senior, and who died at Christmas, 1836, having been a valued member of the Church upwards of forty years.

The subject of this memoir was now of age, and seems still to have lived at home, and worked in the frame; but this employment was not allowed to interfere with the fulfilment of his religious duties, and a due attention to those exercises in which he was daily engaged, that the improvement of his mind, as well as of his heart, might be secured. To excel, not to rest satisfied with present attainments, to aim at something beyond what he had hitherto reached, which was his great object through life, now stimulated and sustained him in all his pursuits. Objects were now presented to his mind, far nobler than any that had before engaged his attention; and, in the attainment of them, he manifested an ardour which no difficulties could abate—a perseverance, which no obstacles and disappointments could overcome. Nor were his efforts in vain, or the results of the patient industry which he bestowed upon the culture of his mind, unnoticed and unappreciated. He had not been a member of the church long, when it was perceived that he possessed abilities and acquirements superior to the generality of those with whom he was associated in christian fellowship, and which fitted him to be a useful assistant in the extension of religion in the congregation and neighbourhood. It is an excellency in true religion, that it does not either curb or repress natural ardour and resolute determination; but rather regulates and directs them to worthy purposes; and, where they did not previously exist, its tendency is to generate them in the mind. The zeal of Paul,

and the earnestness of purpose which he displayed, was probably as intense before his conversion as afterwards; but, on embracing the Gospel of the Lord Jesus, there were presented to his mind objects that richly deserved all, and more than all, the zeal and resoluteness he could command. The ardour which Mr. Jarrom had shewn before his conversion, in the service of sin, was now directed to the increase of religion in himself, and its advancement in others; while, in the place of that poor qualification which his former pursuits yielded, there was substituted the purer and more enduring pleasure which religion always promises, and with which it always enriches its friends. He was now solicited to take a leading part in the exercises of the sanctuary; and in the conducting of prayer-meetings, the delivery of addresses, and similar engagements, he was frequently employed. By this means he became prepared for the more important work of preaching the Gospel; and, proving generally acceptable in the services he had rendered, he was soon invited to engage in this also. His first sermon was preached in the kitchen of his grandfather Atkin, at Illstone-on-the-Hill. He was there on a visit; and, as Mr. Atkin was in the habit of preaching in his own house to some of his neighbours that came from the villages around, and the preaching evening occurring during the stay of his grandson, the latter was prevailed upon to supply his place. Encouraged by the kind notice that was taken of this early attempt, he complied with frequent requests, subsequently, to occupy the pulpits of neighbouring ministers; and Donington, Kegworth, Ashby, Derby, and other places, were visited by him, for the purpose of preaching ‘the unsearchable riches of Christ.’ His friends now thankfully perceived that their expectations respecting him were not groundless; he improved as

a man and a christian; and the increasing conviction of his fitness for the ministry, was the effect of his public services on their minds. At length he was advised and encouraged to commit himself wholly to the work of the ministry of the Gospel of the grace of God.

An academy, for preparing young men for the more efficient discharge of the duties of the christian ministry, among the General Baptists of the New Connexion, arising out of the increasing wants of new and enlarged congregations and churches, was established in London, in January, 1798, under the care of the late Rev. Dan Taylor. An application to be admitted to its privileges, was promptly acceded to by the managers of the institution; and the summer of 1799 found Mr. Jarrom in London, commencing a course of instruction preparatory to his constant employment in the ministry of the Gospel. While here, he applied himself with exemplary diligence in the prosecution of the studies to which his attention was referred. During the whole time he remained at the academy, he was not known to omit one lesson, or once to be absent from his place at the seasons appointed for meeting the tutor. This is the more noticeable, as he was frequently occupied in preaching at places in the vicinity of the metropolis, to which he was obliged to walk on the Saturday, and return in the same manner on the Monday; but so anxious was he to make the most of his privileges, so resolute in attaining all the knowledge he could secure, that, when he knew that he should not have the opportunity of preparing for Mr. Taylor on the Monday morning, he industriously improved what time he could spare on the Saturday for this purpose. Hence the progress he made was considerable, and the impression upon the mind of his tutor of his assiduity and pious deportment, was most favourable.

Though Mr. Jarrom did not forget the attention which the maintenance and increase of religion in his own soul required, the time that he spent in London does not seem to have been the most happy, in his religious experience. At the commencement of the year 1801, he says, 'In reviewing, as far as may be, the various duties, engagements, and pursuits, of the last year, I am sensible of many imperfections. Alas! I can think of no one thing that I have done, that has not been attended to in a very imperfect manner. If I think of my approach to the throne of grace by prayer and supplication, and of my various tempers and dispositions, I find so many defects, that I ought to be ashamed before God. I find the state of religion in my soul is low. Sometimes weary with going to the house of God; have but little desire for spiritual food while there; my thoughts are engaged upon worldly subjects under the sound of the Gospel, and, alas! while at the throne of grace.' This is obviously the honest and humble expression of what, at the time, were the feelings of his mind; but it displays one of his peculiarities; he would rather err in forming a low than a high estimate; rather fear than hope; caution than encourage. There is every reason to believe that he was now a growing christian; but so searching was his vigilance over himself, so high the standard which he had raised, and so sensible of his deficiencies, that he invariably found the language of complaint and of dissatisfaction with himself, most congenial to his feelings. This was characteristic of him, not at the time of which we are speaking merely, but throughout his life. While he was cautious in the commendations he bestowed upon others, he was humble in his estimate of himself. It was, however, his constant labour, in regard to his christian profession, to 'follow after, if that he might apprehend that for

which also he was apprehended of Christ Jesus.' The description which has just been given of Mr. Jarrom's feelings, at the time referred to, may too accurately represent the experience of many who may peruse this memoir. If so, let them imitate his watchfulness over himself, and deep regret on account of his imperfections, and in his resolute determination, through divine grace, to lay aside every weight, and the sin which most easily beset him. Thus will they go from strength to strength, in Zion will they appear before God.

He continued in London in the almost uninterrupted pursuit of his studies, for a period not exceeding a year and three quarters. The time usually allowed the students at the academy, though not so long as in their circumstances is desirable, was longer than this; and it is likely he would have stayed the whole time, had not duty seemed to point in another direction. The old General Baptist church at Louth, which had been decaying for many years, had, in the year 1800, totally disappeared, and the meeting-house was offered for sale. The association, which was this year held at Spalding, resolving to purchase the chapel, and endeavour to raise a General Baptist church, on evangelical principles, requested the Rev. Dan Taylor to go to Louth, and buy the property. This he did for £200. The meeting-house having been opened, and public worship commenced and supported for some time, by the occasional visits of neighbouring ministers, and the prospect of success being encouraging, it was thought advisable that the students at the academy should, each in his turn, reside at Louth, for some months together, and supply the pulpit regularly. Mr. Jarrom was the first who was sent; and he commenced his labours at Louth in March, 1801. At that time travelling was not so rapid, convenient, or cheap, as it now happily is; and, where persons of small means had

to travel any considerable distance, walking was the usual mode in which it was performed. The journey from London to Louth was a long one; but he walked the whole distance; and the following extract may not, to some, be altogether devoid of interest:— 'On March 27th,' he says, 'I arrived at Louth. I left London on Saturday, the 14th, and preached at Hoddesdon and Royston on Sunday; St. Ives on Tuesday; at Chatteris on Wednesday; March, on Thursday; Wisbech, on Friday, and Sunday; Fleet, on Monday; Spalding, on Tuesday; Gosberton, on Wednesday; Boston, on Thursday; and walked to Louth on Friday.' In reference to this journey, and to his preaching, he says, 'Sometimes I preached better than at others. The Lord has been wonderfully with me, in preserving me from danger, and giving me necessary assistance. In my soul I have been sometimes alive to God.' After he had been here a few days, he remarks, 'Since I came to Louth, I have been more happy in my soul; and more devoted to God.' One reason, and perhaps the chief, of the barrenness which he deplored in London, may have been, that, having his attention fully occupied in the studies of the institution, which were new to him, and congenial to his tastes, he neglected more frequently than was customary with him, the private exercises of devotion, which are the support of religion in the soul: hence he became dark and uncomfortable. But his engagements at Louth were more especially those of the christian ministry, in the fulfilment of which, being brought more frequently and directly under the influence of the word and Spirit of God, he became more lively and happy. Students ought not to forget the excellent saying of Luther, '*Bene orâsse, est bene studuisse.*' This contains a sentiment, which, were it allowed to influence the mind and regulate the conduct, would be found

by them highly contributive to the great objects that, as students and ministers, they have at heart.

He had not been here long when his ministry was succeeded by the Great Head of the church. One instance of usefulness he notices as particularly affording him encouragement. He says, under the date of April 6th, 1801, 'This morning a person has been to inform me that my discourse last night, on 1 Cor. xiii. 13, was the means of his being restored to the enjoyment of the love of God, from which, for a considerable number of years, he had fallen. I have never before experienced such an instance of the Lord blessing my preaching. Lord, humble me. When the person had informed me of his restoration, I retired to praise the Lord, and implore a continuance of his blessing. But, being upon my knees before the Almighty, the consciousness of my own imperfection, and the kindness of God in owning my labours, had a deeply humbling impression upon my mind. I put this down on this account. I had thought, that, if the Lord should ever make me instrumental in bringing sinners to a knowledge of the truth, it would have a tendency to make me proud; but, blessed be God! I do not know that ever I was so sensibly humbled in my life. Bless the Lord, O my soul!' But, to establish them that believed, to confirm the wavering, to restore the wanderer, to comfort the distressed, were not the only happy effects of his ministry. His preaching appears to have been approved generally; the congregations increased; and many were 'turned from darkness, and from the power of Satan unto God.' Yet his experience seems to have been painful rather than agreeable. At one time he 'thought himself more spiritually disposed,' and makes the resolve, 'Through the assistance of the Lord, I will combat all my enemies, and endeavour to gain ground upon them

every day.' A few days afterwards he describes the state of his mind thus, 'Never had I greater cause to weep since I came to Louth, than I have at present. O that it was with me as in time past! O God of heaven, have mercy upon a poor, helpless, wicked, dejected creature! Give me beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.' This depression of mind seems not to have been occasioned by any doubt of his acceptance with God, so much as by a consciousness of his unworthiness in the sight of God, and his slender attainments in religion. More particularly, however, it seems to have proceeded from distressing apprehensions that he began to entertain of his unfitness for the ministry of the Gospel. Shortly after, acknowledging, 'that the Lord did graciously assist him in studying, and that he had been his helper in preaching,' he confesses that he is 'ready to think that the Almighty had not called him to the work, but that he had run before he had been sent.' What he especially deplored, was, an apparent want of proof that his proper office was the christian ministry. 'I seem very empty of pulpit furniture, and, at the same time, awfully full of sin; my preaching is attended with very little success, if any. Now, these things seem to prove, in some measure, that the Lord has not called me to be a preacher. Does he call any whom he does not qualify? Has he not promised to be with his ministers to the end of the world? My qualifications are awfully small.'

Experience of this kind is far from being uncommon among the ministering servants of the Lord Jesus. Various causes may give rise to it; but it is the experience of many. In this instance, it could not be occasioned by the absence of the Divine blessing upon his labours; he was succeeded in them, and succeeded to a considerable extent. He may not have been

made so useful as his desire was to have been; but still 'seals were given to his ministry, and souls for his hire.' The probable way of accounting for it, is, that it was the result of satanic influence, a suggestion of the enemy; and the effect

upon his mind was the greater, as he was considerably out of health, and somewhat nervous. But the apprehension troubled him; and troubled him, as will be seen, sometime subsequently.

(*To be continued.*)

INFIDELITY CONTRASTED WITH CHRISTIANITY.

(*Continued from page 8.*)

MANY and various are the proofs that christianity is from God. Among them, the miracles, wrought in its support, occupy a prominent place. The miracles of our Lord and his apostles were of such a nature, that imposition was impossible. He cured the sick by a word; at his command, the deaf heard, the dumb spake, the blind saw, the maimed had limbs restored, and the dead returned to life. He exerted creating power when, with a few loaves and fishes, he fed many thousands; and divine authority, when tempests were hushed, and the sea grew calm, at his bidding. These miracles were not like the juggling tricks of popery, wrought under circumstances which prevented investigation, but were performed in the midst of enemies. He healed the blind and the lame in the very temple in which his foes were assembled, while they looked on mortified and enraged.—Matt. xxi. 14. When he raised the dead to life, there was nothing like privacy connected with the miracle. He was in the midst of a crowd when Jairus said, 'My daughter is even now dead; but come and lay thy hand upon her, and she shall live.' On arriving at the ruler's house, he found another crowd, that, not understanding him when he said, 'The damsel is not dead, but sleepeth,' laughed him to scorn. They were fully convinced that she was actually dead; but he said, 'Damsel, arise;' and she came back to life.—

Luke viii.; Matt. ix. Equally public was the miracle, when he raised the son of the widow at Nain.—Luke vii. Many disciples were with him, and many mourners attending the bier, on which lay the youthful corpse; but, at his command, 'Young man, I say unto thee, arise,' the dead sat up, and began to speak. The raising of Lazarus was a still more public event. Bethany was near Jerusalem. Lazarus lay in the sepulchre there. Many mourners were assembled; they heard the command, 'Lazarus, come forth,' and saw the dead man instantly come out of his sepulchre.—John xi. This was so certain a fact, that none could deny its reality. Some who witnessed it became disciples of Jesus; others went and related the fact to his bitter enemies, the chief priests and Jewish rulers; and by them a council was held in consequence. Had there been any deception, all these statements might have been boldly denied; but they were not so. The facts were too plain and certain to be met by a denial even from inveterate foes. His own resurrection was another miracle, equally incontrovertible. Before his death, he announced that he should rise from the dead on the third day. The Jewish rulers knew this, and placed a guard over his tomb, to prevent fraud or deception. (Matt. xxvii.) Yet he did rise; for his sepulchre was soon found empty. His foes could not deny that his body was gone; and, to

account for the fact, invented the best tale which obstinate unbelief could devise; yet, unfortunately for them, a tale full of absurdity and carrying falsehood on its front.—Matt. xxviii. The soldiers, who kept guard, were bribed to say, 'His disciples came by night, and stole him away while we slept.' Unhappy men! could you invent no falsehood more plausible than this to excuse your infidelity? What! did sixty Roman soldiers, every one of them liable to death for sleeping upon guard, all compose themselves to sleep together? And did the little fearful band of disciples, that, when their Master was living, all forsook him and fled, now he was dead, came to steal his corpse, with such cool composure, and tread so softly, and move the huge stone so gently, that not one soldier waked? And were these soldiers so unlike all other men, that they could tell of persons that came, and of deeds performed while they were sunk in such deep repose? Truly they were uncommon men; or you, ye Jewish rulers, were infatuated fools, to suppose that such a tissue of falsehood could ever be credited! Alas, what absurdities will not infidels believe! what credulity will they not exercise, rather than receive the truth! But you did not believe your own tale, and when the men you charged with stealing the Saviour's body, were brought before you, you never dared to bring that charge forward against them. They charged you with murdering the Lord of life; but you dared not reply, 'The charge is false. He was not the Lord of life; he was an impostor; for he declared he should rise on the third day; but he did not rise; you stole his body.' Instead of thus honourably meeting the accusation of his disciples, you 'took counsel to slay them;' yet still conscious that their account was true, and your tale false, when Gamaliel suggested that this work might be

of God, you listened to his advice, and dismissed them.—Acts v. Would you or he have thought it possible this work might be of God, if you knew the apostles had stolen their Master's body; that knowledge would have infallibly prevented all such doubts and misgivings.

Some of the Lord's miracles were wrought upon his enemies. Thus, when Peter had cut off the ear of the high-priest's servant, he touched his and ear, healed him; and when the officers were sent to apprehend him, when they saw him, they went backward, and fell to the ground.—John xix. Miracles were connected with his death, which must have been the subjects of general observation. The veil of the temple was rent in twain, the earth quaked, and darkness covered all the land.

Like the miracles of the Lord were those of his disciples. They were equally open to investigation, and often wrought so in the midst of enemies, that imposture was absolutely impossible. The first enemies of the gospel knew this. Celsus, Julian, and other heathen writers, disputed not the reality of the christian miracles, but attributed them to magic.* Jewish writers allowed that they were wrought, but attributed them to magical arts, and to the sacred name stolen from the temple.† Even at this time Jewish writers allow the reality of the miracles: Rabbi Joseph Crool, in his attack on christianity, disputes not this, but maintains that miracles are no proof that Jesus was the Messiah, no sign of his coming, but that he ought to have complied with the request of the Pharisees, and have given them a sign from heaven.‡

* See quotations on this subject in 'Bryan on the truth of the christian religion,' p. 138, &c. also in 'The divine origin of christianity,' p. 34, &c., Tract Society's edition.

+ 'Divine Origin,' &c.

‡ Crool's Restoration of Israel p. 26, 27, answered by Scott.

The christian miracles were further attested by the suffering friends of the gospel, many of whom laid down their lives in attestation of a belief, confirmed by these displays of divine power. Quadratus testifies, 'The works of our Saviour were always conspicuous, for they were real, both they that were healed, and they that were raised from the dead, who were seen, not only when they were healed or raised, but for a long time afterwards; not only whilst he dwelt on this earth, but also after his departure, and for a good while after it, insomuch that some of them have reached to our times.' Justin Martyr, who laid down his life for Christ, attested the Lord's works in the following passage:—'He healed those who had been blind, and deaf, and lame, from their birth, causing, by his word, one to leap, another to hear, and a third to see; and by raising the dead, and making them to live, he induced, by his works, the men of that age to know him.'*

When Nicodemus went by night to converse with Jesus, he said, 'Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him.' This is the confession of common sense. Such miracles as those of the Lord and his apostles most indubitably prove the divine commission of the persons who performed them. Imagine that you behold the diseased suddenly healed, the blind seeing, the deaf hearing, the dumb speaking, the lame walking, the leprous cleansed, the dead rising from a bier, or coming out of a sepulchre, and all this effected at the bidding of a professed messenger from God, could you avoid the conviction. The author of these wonders has indeed a divine commission? Suppose you saw five loaves so multiplied as to furnish ample food for more than as many hungry thou-

sands, or that you beheld the tempestuous winds and waves hushed into an instantaneous calm, by the command 'Peace, be still,' could you resist the impression, 'What manner of man is this that even the winds and the sea obey him! Truly this man is the Son of God.'

Another class of proofs, which attest, beyond the power of refutation, the divine origin of christianity and of the Bible revelation, is derived from prophecy. Futurity is so hidden from human inspection, that no human being can possibly foretell, with certainty, the events even of to-morrow; much less can human foresight discover, and foretell the events of distant ages, and reveal what shall happen twenty or thirty centuries hence. Yet this was done by the prophets of the Old Testament, and by the Saviour and his disciples. God refers to such predictions of future events as intended to demonstrate the truth of his religion. Isaiah xli. 26, xlv. 21, xlvi. 5—7.

Nearly 3800 years ago it was predicted respecting Ishmael, the father of many of the Arabians, 'He shall be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren,' Gen. xvi. 12. This prophecy referred not so much to him individually, as to his descendents. Gen. xvii. 20, and it has been remarkably fulfilled to the present time. Still are the Arabians the wild people thus described. Nations that have sought to subjugate them have long ceased to exist; but they remain a distinct, unsubdued, and independent people, whose hand is so against every man that the subjects of the most powerful nations dread their assaults and purchase their forbearance.

Three thousand three hundred years ago, Moses warned the Israelites, that if they were unfaithful to their God, innumerable miseries would overtake them. He predicted that a

* Quoted in 'Divine Origin,' p. 46, &c.

swift and powerful enemy, from a distant region, would destroy their high-walled cities, and desolate their country; that they should be scattered among all nations, and yet amalgamate with none; that they should suffer wherever they were dispersed, and yet should not be lost among any other people. All this, and much more, has been exactly accomplished, and much of it is accomplishing now. When the predictions were uttered, Israel had not entered the promised land; but they obtained it, inherited it for ages, and then forfeited it by their crimes and rebellion. Their cities were destroyed, as foretold, by conquerors from Assyria and Babylon, and afterwards by the swift and savage Roman power. Their temple was burned, their country desolated, and nearly two millions of them slaughtered by their conquerors, in the reigns of Vespasian and Adrian. The Lord further said, 'I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee.' Jer. xlv. 28. More than two thousand years have passed since this prediction was uttered, and the history of the world attests its accomplishment. The Assyrians, the Babylonians, the Romans, and other nations, conquered and scattered the Jews; and where are they now? Only their name remains; a 'full end' has been made of them; but the Israelites, oppressed, despised, exiled, trodden in the dust, continue a distinct people, a standing miracle, an incontrovertible proof of the divinity of that book, which records their crimes and foretells their dispersion and yet their preservation. One particular in the prophetic description of their sufferings is as minute as its accomplishment is exact and wonderful. It was foretold that the Israelites should become a 'proverb and a by-word,' Deut. xxviii. 37. Had mere probability influenced the prophet's mind, it

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might have seemed more likely that some other people, some doomed and accursed nation, would acquire that unenviable distinction. At that period many nations inhabited those regions. There were Ammonites, Moabites, Midianites, Edomites, Amalekites, Philistines, and the seven wicked and doomed nations of the Canaanites. Yet respecting the descendants of Jacob only, was this prediction uttered, and only in their case has it been realized. The name of none of those other nations, wicked and condemned, as some of them were, has become a by-word and a reproach, but how often when a sharper is intended, is it said, 'He is a Jew!' How often does the injured say of the injurer, 'He has jewed me.' How strange the accomplishment of this minute prediction, thirty three centuries after it was uttered: its accomplishment in different countries, and in this distant island of the sea, then probably an unknown and uninhabited spot. New Testament predictions respecting Israel harmonize with those of the Old. Jesus foretold the miseries that awaited Jerusalem, and the Roman armies, according to the testimony of the Jewish historian Josephus, accomplished every part of his predictions.* He predicted the utter destruction of the city and temple, and all was fulfilled. He foretold, also, that Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.' Luke xxi. 24. This prediction is to this day accomplished, and accomplishing before our eyes. Never since the Romans finally expelled the Jews from their beloved land, have they, even for a single day, had possession of their favourite city. After its desolation it rose again from its ruins, but not to be their city. From

* Newcome's Observations on our Lord's conduct. Newton on the Prophecies, &c.

age to age it has been trodden down by the Gentiles. It has often changed its masters; but whoever have conquered it, the Jews have not. For almost eighteen hundred years it has been trodden down by the Gentiles, and it is so still. It is confidently stated that no Jew possesses the smallest portion of land as his own, in the country of his fathers. In the face of an unbelieving world, the Saviour's prediction has been continually fulfilling, and is fulfilling now. Let infidels point to one fact in the history of all nations besides, resembling this. They cannot find one.

Time would fail to refer to accomplished predictions, respecting those cities, that were the rulers or the glory of the ancient world. Such were Babylon, Nineveh, Tyre, and others, but their desolation was predicted, and every prediction has been fulfilled. None now knows where Nineveh stood; none can tell, with absolute certainty, where was the site of Babylon; and Tyre long since became a desolate and almost deserted rock.

Equally impracticable is it, on this occasion, to survey the predictions contained in the New Testament respecting Antichrist. The predictions are abundantly plain, and nothing can be more exact or striking than their accomplishment, in the assumptions, superstitions, cruelty, general wickedness, and whole character, of popery.

Other predictions, referring to the Messiah, and his peaceful and blessed reign, have received an equally exact fulfilment. Simpson, in his 'Key to the Prophecies,' has collected *one hundred and eight* predictions respecting the Messiah, that have been fulfilled in Jesus Christ. It was foretold that the Messiah should be the seed of the woman; should be a descendant of Abraham, in the line of Isaac, Jacob, Judah, Jesse, David; that he should be born at Bethlehem, in a lowly

situation; that he should work great miracles; that he should be despised and rejected; should be exposed to savage cruelty; should be buffeted, mocked, spit upon; should have his visage marred by cruelty; should be gentle and heavenly; should be led to slaughter like a lamb; should not defend himself from his accusers; should be numbered with transgressors; should make intercession for them; should be scourged, and suffer thirst; should be surrounded by men, savage as ravenous beasts; should be insulted in his sufferings; should have his raiment divided, and lots cast upon his vesture; should be put to grief by his heavenly Father; should have his hands and feet pierced; should die; should have his grave appointed with the wicked, and yet should be buried with the rich; should rise from the dead, and live again after death, when he would declare the name of the Lord, and his pleasure should prosper in his hand; and then he should see of the travail of his soul, and be satisfied.—Gen. iii. 15; Isa. vii. 14; Gen. xxii. 18, xvii. 21, xxviii. 14, xlix. 10; Isa. xi. 1, 2; Jer. xxiii. 5; Micah v. 2; Isa. xxxv. 5, li. 6, lii. 14, all liii.; Ps. xxii. On the subject of his sufferings, Jesus himself foretold that he should be delivered to the chief priests and scribes; that they would condemn him to death, and deliver him to the Gentiles, who would mock, and scourge, and spit upon, and crucify, and kill him, and that, the third day, he should rise again.—Matt. xx. 19; Mark x. 34.

Of these wonderful predictions, perhaps no one is more striking than that which foretold his crucifixion. Crucifixion, it is well known, was a Roman punishment for slaves, and the most despised malefactors, and by Romans it was inflicted on the Saviour; yet, hundreds of years before Rome was built, or the Roman nation existed, David foretold that

the Messiah should suffer crucifixion, — ‘*They pierced my hands and my feet.*—Psa. xxii. 16.

It was also foretold, that he should gather into the family of God the Gentiles; should be their light, and that many of them would become his disciples; that his Gospel should be diffused through the world; and that his kingdom, once established, should never be destroyed.—Micah iv. 1, 2; Isa. xlix. 15, 22, liv., lx.; Matt. i. 11; Isa. xlii. 1, 6, xlix. 6, xi. 10, ii. 3, 4; Dan. vii. 14; Psa. lxxii. 17; Isa. liv. 8, 10, 17.

These events were foretold, not in ambiguous language, but with the utmost plainness; and a number of them not by one or two predictions only, but by many. Whence, but from heaven, could come prophecies, referring to so many subjects, descending into so many minute particulars, to be accomplished through different ages, and in lands far apart; and most of them already fulfilled, or at this very time fulfilling?

Several of the predictions, which referred to the religion of Jesus, foretold that it would be an eminent blessing to the world.—Gen. xxii. 18; Psa. lxxii. 17; Isa. xxxv. 1, 2, xi. 6—9, li. 3, ii. 4. The experience of multitudes, that no man can number, has borne testimony to the accomplishment of this prediction. If temporal advantage only were considered, christianity has been a blessing to the nations. Many years ago, Paley remarked,—‘The effects of christianity have been most important. It has mitigated the conduct of war, and the treatment of captives. It has softened the administration of despotic, or of nominally despotic, governments. It has abolished polygamy. It has restrained the licentiousness of divorces. It has put an end to the exposure of children, and

the immolation of slaves. It has suppressed the combats of gladiators, and the impurities of religious rites. It has banished, if not unnatural vices, at least the toleration of them. It has greatly meliorated the condition of the laborious part, that is to say, of the mass of every community, by procuring for them a day of weekly rest. In all countries in which it is professed, it has produced numerous establishments for the relief of sickness and poverty; and, in some, a regular and general provision by law. It has triumphed over the slavery established in the Roman empire; it is contending, and, I trust, will one day prevail against, the worse slavery of the West Indies.’ His anticipations on the last topic are now realized. Christianity has triumphed over the slavery of the West Indies, and that of every other part of the British empire, and has commenced a vigorous attack on the slavery upheld in the United States, *more atrocious and detestable* than that over which it triumphed in the islands of the West.

Important, however, as are these effects, others more important have resulted from the christian system, in numberless instances. Its peace within the breast has cheered myriads, when all without has been dark and afflictive; heavenly consolations have brightened into smiles of tranquility countenances that else would have been saddened by poverty and woe. These consolations have comforted the chamber of pain and sickness, and, on the bed of death, they have often been felt as the earnest of that future joy which is unspeakable and full of glory.

Thus, whether we regard the discoveries of our heavenly religion, or the clearness and certainty of those discoveries, christianity is light.

(To be continued.)

HEBREW HISTORY. (No. VIII. *concluded.*)

THE final departure of Samuel from Saul, and the recollection of the divine decree, that the kingdom should be removed from him, greatly disturbed the unsanctified and self-centred mind of the king. He became subject to melancholy and dejection, and a prey to evil tempers, if not to a demon. To remove this, David was recommended to him, that he might use his skill on the harp before him, and thus chase away his disturbed and agitated thoughts. Jesse was glad of this promotion for his son; and Saul, charmed with the skill and prowess of David, took him to his house, and delighted in him and made him his armour-bearer. He had not long remained in the house of the king, before the jealousy of his brethren caused him to be recalled by his father; and he was again committed to his humble employment; while his three eldest brothers engaged in Saul's service.

David was discharging his humble service, some two or three years after he had been anointed, when the Philistines encamped against Israel. The valley of Elah, a short distance from Bethlehem, lay between the encampment of the two armies. Amongst the Philistines was Goliath of Gath, a giant above ten feet in stature, and strong in proportion, who challenged the Israelites, and defied them to find a man that by single combat should decide the fate of the battle. Forty days this boasting idolater appeared, but the camp of Israel trembled, and none dare accept his challenge. David, sent by his father with provision for his brethren, and a present for their captain, saw and heard the defiance of the Philistine. His zeal for the honour of God was inflamed; and being told what rewards Saul would give to him who should vanquish this foe of God and his people, he intimated his willingness to engage him. His eldest brother rebuked his temerity; but when Saul heard of it, he sent for him, and expressed his astonishment that so young a person should be willing to enter the lists with a giant accustomed to war. David replied, that he had killed a lion and a bear which came on the flock; and the same God who had enabled him to

do these things, would assist him to conquer the Philistine who had defied his people. Having refused Saul's armour, he went forth with his staff and sling, against this mighty champion. Goliath despised him, cursed him by his gods, and told him that his body should be 'food for the fowls of the air and the beasts of the field.' David, strong in the Lord, replied that he came against the Philistine in the name of the Lord of Hosts, the God of the armies of Israel, whom he had defied. "This day," he said, "the Lord will deliver thee up into my hand; and I will smite thee, and take thine head from thee; that all the earth may know that there is a God in Israel." So confident was he in God, so assured of victory!

David hasted, and slung a stone at the Philistine with such precision and force, that it sunk into the forehead of the giant, and he fell down dead in the field. He immediately ran and took the sword of the Philistine and cut off his head, while the Hebrew army pursued and routed their dispirited foes.

When he returned with the head and sword and armour of the Philistine, Saul would not permit him to go again to his father's house, but gave him an honourable appointment in his service; and the soul of Jonathan was warmly attached unto David, in whom he beheld the future king of Israel, and they entered into a friendly covenant with each other. The path of honour and distinction was now open before him, but a new and formidable difficulty appeared. As Saul returned home from the battle, he was met by the women from every city singing and dancing for joy of their deliverance, saying, 'Saul has slain his thousands, and David his ten thousands.' The superior prowess ascribed to David awakened Saul's jealousy, lest he should at last have the kingdom, and the next day in an extacy of rage and madness, which he concealed under the guise of religious excitement, while David played to him, he twice threw a javelin at him to kill him.

The watchful eye of providence preserved David, and the blessing of God gave him wisdom, and rendered him an

object of general attachment and admiration; but this only excited the more strongly the fears of the king. To secure his destruction, Saul proposed that he should have his daughter, who loved him, to wife, provided he would execute a most dangerous enterprize against the Philistines. David was triumphant, and received the reward; but his success only increased Saul's desire to take away his life, so that he even gave orders to his soldiers and to Jonathan his son to destroy him. A remonstrance from Jonathan led Saul to revoke his order, and David was recalled to his high and honourable post, and shortly afterwards led the army against the Philistines. The great success of David in this war, served but to add fuel to the fire that burned in Saul's breast, and again and again he attempted his life. 'Who can stand before jealousy?' Assisted by Michal, David fled to Rama to Samuel, and doubtless received there such counsel and encouragement as his circumstances demanded.

Saul sent messengers to apprehend him, but they were so awed and charmed by the religious services of the prophets, and the power of God, that they united with them and did not execute their purpose. A second, and a third band were affected in the like manner; and at length Saul went himself, but the same power subdued him. So does God sometimes disarm the foes of his people.

Jonathan, who loved David, afterwards informed him of the evident determination of his father to kill him: and after affectionately renewing their covenant and weeping over each other, they parted, as companions, for ever.

David, the anointed of the Lord, and destined to be king in Israel, was now in the humblest position: denounced by Saul, and regarded by his court as an outlaw, his wife given to another, and himself compelled to wander as a fugitive in the land he was to govern. These were great reverses, and it would have been wonderful indeed if in no degree his confidence had forsaken him. Alas, at best, what is man? He went to Nob, a city of priests, in the tribe of Benjamin, and where what remained of the sacred tabernacle was set up. The high priest, knowing his high repute, and ignorant of his peculiar position, was deceived by him, and gave him and his

attendants bread, the sacred bread, and the sword of Goliath, which had been committed to the custody of the priests. The fugitive, with more of human policy than divine, fled to the king of Gath, who, either from regard to his fame, or expectation of future service from him, gave him a temporary shelter. But the jealousy of the Philistines awakened the most dreadful fears in David's mind; and feigning himself mad, he escaped from Gath, and came to the cave of Adullam, some ten miles north-west of Jerusalem. There his brethren and his aged parents, all now become the objects of Saul's antipathy, came to him; and about four hundred men attached themselves to his train, and he became their captain. Having taken his aged parents for safety to the king of Moab, and being admonished by a prophet of his danger, he and his party entered the forest of Hareth, also in the tribe of Judah. Saul having heard of the relief given to him by the priests, ordered them and their families to be put to death; but none of his soldiers would obey him; and Doeg the Edomite, Saul's herdsman, who informed against them, executed the wicked command, and destroyed the whole city. One of the priests, Abiathar, escaped and told David what had occurred, and David retained him in his attendance, and he enquired of God for him.

Hearing that the Philistines were committing depredations on Keilah, a town on the west border of Judah, David, with the sanction of God, went and smote them, and delivered the Keilites out of their hand, and restored unto them their spoil. But ascertaining that Saul was approaching this place, and being assured of God, that the ungrateful people would deliver him into the king's power, he again escaped, and wandered near to the eastern extremity of Judah, to a mountain of Ziph. There he was refreshed by a private and friendly visit from Jonathan. Sweet and sacred are the secret interviews of chosen friends. Saul came against him there with an army: and when David was almost in his power, and it appeared, humanly speaking, impossible he could escape, a messenger came with breathless haste unto Saul, and said, 'Haste thee, and come, for the Philistines have spread themselves on the land.' Saul therefore

was obliged to retire, and David was delivered. Beautiful and appropriate is his language, 'Our soul is escaped from the hand of the fowlers, the snare is broken and we are escaped.' 'Our help is in the name of the Lord, who made heaven and earth.'

David and his party, amounting to 600 men, next went to the mountain fastnesses and caves of Engedi, a wild region on the north-east of Judea: and there, had he been disposed, he could have slain Saul. He and his men were secreted in a large cavern, into which Saul entered and unsuspectingly lay down to rest. Respect for his office and the anointing of God, and an absence of vindictive feeling, led David to preserve his life, while he cut off a part of his garment, which he afterwards exhibited to Saul, when removed to a distance. This proof of his forbearance so subdued Saul for the time, that he acknowledged his fault, and besought David to promise future friendship to his house.

About this time, when David's troubles had continued four years, Samuel died, and the Israelites lamented and mourned over him. David removed with his men into Paran, south of the land of Israel, into the wilderness, where he might indulge his grief without interruption from his vigilant and implacable foe. But there, necessity led him to appeal to the liberality of a rich man, whose flocks he had protected, for a little temporary relief; his messengers were treated roughly and insultingly refused. This provoked both David and his men. But one of Nabal's servants reported the case to his mistress, and she, sensible of the equity of the request, the obligation of her husband to David, and the danger that might come on them if he determined to make reprisals, prudently took a great quantity of provisions, and coming to David, appeased his anger with this seasonable present. Nabal heard of his danger afterwards and died; and Abigail became David's wife.

Again, when in the neighbourhood of Ziph, Saul was excited by the Ziphites to go against David; and then while he was asleep in his camp, and his guards were asleep, David and Abishai went and took away the spear and cruse of water from near his pillow: but he refused to smite him, though strongly tempted by his valiant attendant; saying

'the Lord shall smite him, or his day shall come to die, or he shall descend into battle and perish.' Again Saul was made to see his error, and then he even invited David to return to his house. But David knew the fitfulness of Saul, and the extreme power of his jealousy, and he was, after the king returned, in greater fear than ever. His confidence forsook him, and he almost abandoned his hope; so that he went once more to the king of Gath. Achish received him courteously, and gave him the city of Ziklag for him and his company, hoping thereby to obtain his allegiance and assistance against Saul. Secure from the attacks of the king, he resided in Ziklag sixteen months, and from this point, which was some thirty miles south of Gath, and near the south-west border of Judah, he made frequent and successful incursions on the Amalekites, the Geshurites, and other predatory and wandering tribes, who had been a terror unto Israel.

Thus for ten years was David in continual difficulties and straits; chased by Saul, and led to flee from place to place as a fugitive on the earth. His exercises of mind were very severe, and though, at times, his confidence in God was shaken, in the main, his 'heart was fixed trusting in the Lord.' The narrative we have glanced at, as recorded in the first book of Samuel, is the key to many of those Psalms which have been the comfort of the tempted and distressed and persecuted people of God in every age. 'They were written for our learning, that we, through patience and consolation of the scriptures, might have hope.'

The king of the Philistines once more invaded Israel, and David was reduced to the painful alternative of exposing himself to his fury, or taking the field against his own people. He seemingly chose the latter course; but the lords of the Philistines suspected him, and he was consequently dismissed by Achish, to return to Ziklag. The battle field chosen by the Philistines was the plain of Jezreel, which is far north of Gath, so that David was three days returning to Ziklag on the south. On his arrival, he found the place in ruins, sacked, burnt, and destroyed. A party of Amalekites taking advantage of his absence had thus avenged themselves on him, taking his wives and those of his

people, their cattle and substance, all with them as a prey. He pursued them, and guided by an Egyptian who belonged to the party, but had fallen in the rear sick, he came on them and recaptured all they had taken, uninjured, besides so great a spoil, as enabled him to send presents to the elders of the chief towns of Judah, who had assisted him in his extremities.

We return now to behold the end of Saul. It was inglorious, but indicated the presence of much personal bravery. Alarmed at the hosts the Philistines brought against Israel, and not answered by the Lord who had rejected him, when he enquired, he had recourse to another and darker power. He went by night in disguise to a woman with a familiar spirit: a priestess of Ob, or a serpent, another form for devil worship. An appearance of Samuel was permitted to come to him, a circumstance which seems to have startled the woman herself, though some suppose an evil spirit personated the prophet; and it told him, that on the morrow he and his sons and his host would fall before the Philistines. This gloomy intelligence filled Saul with such sorrow and alarm that he sunk speechless and overwhelmed on the earth, and, after the priestess had given him a refreshment, though not a penitent, with dejected steps he retraced his path to the camp.

The fatal day of battle arrived. Saul and his sons, like bold and valiant men, were in 'the high places of the field,' but they were overpowered by their foes. The army was routed; Jonathan slain; and Saul, to avoid being killed by a Philistine, fell on his own sword.

The Philistines made a triumph with Saul's armour, and placed it with his head in the temple of Dagon. They dishonoured his body and those of his sons, by fastening them on the walls of Bethshan. The men of Jabesh-Gilead, mindful of their early obligations to Saul, boldly crossed the Jordan, and came in the night unto the city of the Philistines, and took away the bodies that they might receive a decent burial; and then fasted and mourned for him seven days. Such was the end of the first king of the Hebrews! He was brave, but impetuous; at times devout, but not of a right spirit for the important and peculiar position in which Providence placed him as king in Israel.

An Amalekite, hoping for a reward from David, brought him the first intelligence of the sad issue of the battle, and claimed the honour of dispatching Saul. Alas, how little he understood of the character of David, to imagine this would commend him to his favour! He was put to death, as guilty, on his own confession, of murder and treason: and David gave vent to his grief for Saul, whom he respected, and his sorrow for Jonathan whom he ardently loved, in one of the most beautiful and touching elegies ever written.

With this elegy, slightly varied from our common translation, we will conclude the present paper.

O beauteous antelope of Israel,
Slain on thine own mountains!

How have the mighty fallen!

Tell it not in Gath;

Proclaim it not in the streets of Askelon;

Lest the daughters of the Philistines rejoice;

Lest the daughters of the uncircumcised exult!

Ye mountains of Gilboa,

Let neither dew nor rain be upon you,

Nor pastures sustaining offerings:

For on you hath been vilely cast away

The shield of the mighty, the shield of Saul,

As of one not anointed of God!

From the blood of warriors,

From the flesh of the mighty,

The bow of Jonathan was not withheld,

Nor the sword of Saul returned empty.

Saul and Jonathan!

Mutual love united them in life.

And they were not divided in death;

They were swifter than eagles!

They were stronger than lions!

Weep over Saul, ye daughters of Israel!

He clothed you in gayest scarlet,

He ornamented your apparel with gold!

How are the mighty fallen,

In the midst of the battle!

Oh Jonathan!

Pierced on thine own mountains,

I am distressed for thee, my brother Jonathan!

Very delightful hast thou been to me;

Thy love to me was wonderful,

Surpassing the love of women!

How are the mighty fallen!

And the weapons of war perished!

AMERICAN BAPTIST CHURCHES. (No. II.)

AMONG American Baptists the pastoral office is merely nominal; the relation of a pastor to a church is not expected to continue long; the love of change and novelty prevails in churches as well as in the community generally. Many causes have been assigned for this state of things; it is usually admitted to be an evil. Much has been said and written to remove it, but to no purpose. From two to three years is the average duration of the pastoral charge, and in very many instances pastors remove yearly. I doubt whether, in the state of New York, ten Baptist ministers can be found who have occupied their present places ten years. The phrase "hire a minister," is as common as hire a man, or a horse, or a house, or any thing else that is to be had for money. I have discovered very little of that consciousness of divine guidance in directing a church to a suitable pastor, or a minister to a field of labour, which would tend to make the union of pastor and church permanent and sacred. Churches seem to regard ministers merely as servants of the churches, having no interest in them beyond what they are paid for. So long as a minister answers the purpose for which he was called, and no one is offended with him, so long is he a good minister; but should one or two take a dislike to him, either because he is too plain in speech, or too practical in his preaching, or too—anything else, from which offence may be taken, the movement begins which is to issue in his removal: a party is formed, and the work commences; if nothing can be found against his character, that will not make the antipathy less, they can starve him out, and should the persons be inquired of, why they refuse to assist in his support, the answer "He is not the man for us," or "I do not like him," or some such answer amounting to

"I do not like thee, Doctor Fell;
The reason why I cannot tell;
But this I know, and know full well,
I do not like thee, Doctor Fell,"

is all that can be obtained. The minister must go, rather than the church lose two or three who are able to subscribe ten dollars a year.

This course is far too common. But I fancy you are ruminating upon "the purpose for which he was called," and wondering what it means. It may mean many things. He may have been called because he was "a thorough going total abstinence man," and the leading members in the church wished to have a "total abstinence church," and make the teetotal pledge a test of membership. He may be a "red hot abolitionist," whose preaching is strongly spiced with invectives against slavery and the south. Or he may be great in the "moral reform cause," and often exhibit the abominable details of seduction and brothels; or any individual sin, against which the cry of the times is directed.

When such objects are *effected* through his influence, or if he fail in accomplishing them, he must remove; the Church can meet and vote to dismiss him, and he must go. On the other hand, too many ministers seem to regard the churches with which they are connected merely as a stopping place, or point of observation, which they intend to occupy until something better presents itself; something better means a more popular, a more wealthy, or a more numerous church; in which case they are ready to remove, send in their resignations, and away they go to occupy another point of observation, and in a short time to move again. Such scenes as the above are of much too frequent occurrence, and they are the things which first arrest the attention, and by some are regarded as the exponent of the whole. I do not wish you to think so, though I present these irregularities, and call them iniquitous proceedings, upon which the Head of the church must frown.

I suppose that the customs of the country have contributed not a little to this state of things. You know that the habits of a country influence even religious societies, and the aspect of the Christian Church. If, early in the history of Christianity, the church adopted the hierarchical notions of heathenism, and in the end became like it incorporated with the state, and obtained its Pontifex Maximus, need we wonder if in democratic states, where all officers are chosen either directly or indirectly by the people,

and for very short periods, these habits should insinuate themselves into Christian churches, and especially into Baptist churches, which are confessedly democratic. I cannot but regard this as the primary cause, connected with such secondary ones as may be deduced from what I have before stated, of producing the practice of "living by the year,"—a practice, not universal indeed, but very common, and very prolific of evils alike to ministers and churches. Judging from appearances, I think we Baptists are fast hastening to the opposite extreme of popery: papists regard the clergy as the church, we seem to be approaching the position that the clergy are no part of the church; and as popery fleeced or flattered the people, who were merely the tail of the beast, according to its pleasure, so our democratic churches seem disposed to countenance or kick their ministers, as may best comport with the united wisdom of the *incertum vulgus*.

One of the secondary causes, (some think it the primary one,) of the uncertain tenure of the pastoral office, is the labours of men who have obtained the name of Evangelists; these are sometimes called revival preachers, not a few of whom when they go to hold a series of meetings, a meeting of days, or a protracted meeting, (all these names are used,) steal away the affections of the people from their pastor, while they usurp his place for the time they labour, sometimes

almost insult him in the presence of his church and congregation, and when they have collected and brought into the church many both good and bad, leave the poor pastor to regain the affections of the church if he can, and to perform all the drudgery of cleansing the Augean stable they have left behind; in doing which the pastor too often is met and frowned upon by those who have received from his lips the sincere milk of the word, and who are determined upon his removal. These Evangelists are supposed to do a great deal of good, but whether more of good than evil is a problem upon which many minds are at work. I was credibly informed not long since of a pastor of high standing and influence, who had been twice prevailed upon to admit Evangelists; both times he did it reluctantly: at the close of the labours of the second revival preacher, the pastor said to him, "I gave you my affection, you have trampled upon it. I gave you my confidence, you have betrayed it. I gave you my pulpit, and you have disgraced it." If it were so, it was not a solitary instance:—but enough for the present. You may think this a gloomy picture: it is; I wish it were not a faithful one: the bright side has to come. I do not wish to extenuate, nor set down aught in malice; but to present what I have seen and heard from good men and true.

ZENAS.

REVIEW.

THE SACRAMENTS. *An inquiry into the symbolic institutions of the christian religion, usually called, The Sacraments.* By ROBERT HALLEY, D. D. Part I. *Baptism.* 8vo. pp. 620. Price 14s.

The Congregational Lecture was established for the purpose of advancing the interests of religious truth in connection with the Independents; and though the committee of the Congregational Library, with whom rests the selection of lecturers, &c., in their prospectus, declare, that 'whatever responsibility may attach to the reasoning or opinions advanced in any course of lectures, belongs exclusively to the lecturer,' yet the fact, that the lecturers are selected for their 'literary attainments and ministerial reputation,' and that the 'arrangements of the committee secure the publication of each separate course,'

certainly invest the general doctrine of these lectures with a kind of denominational sanction. 'Ridiculous,' as Dr. Morison may affect to regard this idea, there is something in it which cannot be entirely explained away. If the lectures be controversial, the lecturer is put forth as a champion; and if he succeed according to the wishes of his adherents, great and glorious is the flourish of trumpets heard on the occasion. And, in the present instance, we should not have been so repeatedly told that the Congregational Lectures do *not* 'occupy a kind of authoritative standing' amongst the brethren, if there was not something in Dr. Halley's lectures which greatly disturbed them. Our readers will misunderstand us, if this reference leads them to think that Dr. Halley is either a feeble or a contemptible polemic.

He is neither. He comes to his engagement as well equipped for the conflict as can perhaps be desired. But he demolishes so completely some of the old established defences of infant baptism, under the full conviction that they are worthless and unsafe, that their adherents are filled with alarm for their position; and though they may bestow considerable laudation on some parts of his performance, they are not able to conceal their chagrin, that the sweep of their champion's weapon, comes more fearfully in contact with themselves than with their opponents. The lectures of Dr. Halley are therefore more likely to provoke a reply from polemics of his own party, than from ours. If he had 'no expectation' of being brought by the subject of these lectures 'into collision with the opinions of the Baptist denomination;' still less, we presume, did he anticipate that he should have to wage a conflict with those of his own. But we apprehend his fiercest assailants will be from the midst of his own camp.

We proceed to the brief examination of this volume, regretting that the lecturer has not completed his argument on baptism, and also that the price at which the volume is published, is such as to prevent the major part, both of Baptists and Pædobaptists, from purchasing it. It contains about half the matter of Dr. Carson's, and is near double the cost.

It will be seen from the preface, that the object proposed to be attained by Dr. Halley, is not to demonstrate the absolute rightfulness of infant sprinkling, but to set up a passable defence for it. 'If I can succeed,' he remarks, 'in convincing our Baptist brethren, not that we are right, but that we have a case which honest men may honestly maintain without being chargeable with criminally resisting the truth, so that churches have no authority to prescribe any regulation upon the mode or subjects of baptism, my chief object in pursuing this controversy will be attained.' But this over careful and modest form of taking his ground, so widely different both in tone and temper, from other redoubtable champions of the cause, will unavoidably be regarded as indicative of some misgivings as to the cause itself.

Dr. Halley's first lecture is on the term 'sacrament,' and the several institutions to which it has been appropriated. This is an able, interesting, and instructive lecture, and with the lengthened notes in the appendix, is deserving the attention of the student of ecclesiastical antiquity and errors. We wish Dr. Halley had repudiated the use of the term altogether, in connection with the ordinances of christianity. It is heathenish in its origin, and is more adapted to be a covert to error, than an index of truth. 'The perpetuity and design of the sacraments,' is the

subject of the second lecture. Regarding baptism and the Lord's-supper as symbolical services, and of perpetual obligation in the christian church, the Doctor proceeds to refute the objections of the Quakers to these ordinances. Here, incidentally, he rejects, for six valid reasons, the rendering of the commission given by a distinguished writer in the Congregational Magazine, viz. 'Go forth, and make disciples of all nations, *purifying* them *for* the Father,' &c. Having disposed, very satisfactorily of the errors of the Friends, Dr. H. proceeds to the consideration of the *design* of these institutions. 'The conferring of grace in the sacraments, the *opus operatum* of the papists; the modifications of this error maintained in the church of England, and the Lutheran churches; and the doctrine 'of the Puritans, Scotch Presbyterians, and many foreign protestants of the Calvinistic churches,' 'that the sacraments are federal rites, ratifications of the evangelical covenant, made to those who profess to receive it, upon the supposition that their faith is sincere, and so insuring to them all the blessings which are promised to believers,' are rejected, as not agreeing with the symbolical character of religious rites, and as opposed to the great doctrine of justification by faith without works.

Having in this general manner, disposed of preliminary matter, Doctor Halley proceeds more immediately to the business of the present volume. The order in which he takes up his subjects is the following:—Jewish baptism—John's baptism—baptismal regeneration—the mode of christian baptism—the subjects of christian baptism. In the lecture on Jewish proselyte baptisms, Dr. Halley inclines to the opinion, that they existed previous to the time of our Lord, and infers that the Jews were accustomed to baptize the infants of proselytes together with their parents, and therefore, that as christian baptism agrees in many particulars with the Jewish, assumes that there is some ground for the presumption that christians were accustomed to baptize the children of believers. But on *inferences* so remote, and deduced from premises so doubtful, it is scarcely necessary to offer any remark. If the premises were sustained by clear historical evidence, which Dr. Halley does not make apparent, or even firmly believe, it would still be a matter of grave discussion, whether any Jewish practice could be referred to as authoritatively binding us in the interpretation of a positive and clearly definable christian institute.

On John's baptism, the main argument of Dr. Halley may be stated in the words of the late Daniel Isaac:—'John baptized believers and unbelievers, and "a generation of vipers;" and we may do the same.' Dr. H., in support of the indiscriminate administra-

tion of John's baptism, relies mainly on the expressions, 'There went out to him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan;' and he therefore seeks to explain away the force of the objection of John, 'When he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance,' &c. If words have meaning, surely these strong words constituted an objection to the baptism of these persons. Why should John refer to repentance, if there was no profession of it connected with the reception of his baptism? And why, in the case of these self-righteous men and sceptics, did he require more than ordinary proof of it? That John did baptize many who were not sincere penitents, there can be little doubt; but that he baptized any who did not 'confess their sins,' and thus make a profession of repentance, is contrary to the express testimony of the evangelical record. We are as distinctly told that they confessed their sins,* as we are informed that they were baptized; and the mode of argumentation adopted by Dr. Halley, in which he insists on the literal exactness of the former clause, and attempts to elide the latter, does not well comport with his professions of candour. The presence of the clause, 'confessing their sins,' is fatal to his case. The subsequent part of this lecture is devoted to the proof that John's baptism produced no moral or spiritual benefits on its recipients—a proposition, against which no serious objection can be advanced.

The lecture on baptismal regeneration is a satisfactory and able refutation of the various forms of that absurd and pernicious dogma, and is highly deserving the attention, not only of the Tractarians, against whom it is mainly directed, but also of many others, not even excepting many Wesleyans and Congregationalists, whose theories and statements seem to imply that some moral benefit, or spiritual privilege, is conferred on infants who are submitted to it. With the argument of this excellent lecture every Baptist will be delighted.

The longest and most elaborate lecture of the series, is that devoted to the mode of baptism. After stating his conviction, that the administrator of christian baptism is bound by the authority of the commission to mention the names of the triune Jehovah, the Dr. proceeds to the question:—'Is it indispensable, in the administration of this rite, to immerse the subject? We believe that immersion is not indispensable,—that pouring or sprinkling is sufficient to constitute the christian rite, which is the emblem

of the cleansing of the heart by the truth and Spirit of Christ.' He then goes on to argue, that 'to immerse, unless we think it obligatory, for the sake of union, would be, as we conscientiously believe, to concede a principle of more importance than baptism itself.'

The principle, that, if a man 'believes sprinkling with water to be christian baptism,' it is so to him, and ought to be acknowledged to be so by others, the Doctor regards as being 'the very life of all obedience to positive institutions,' and as creating 'the only interest' he feels 'in the controversy respecting the mode of baptism.' This he illustrates and maintains by a reference to the fact, that different kinds of bread and wine may be used at the Lord's-table, and yet the ordinance of the Lord's-supper may be duly administered. But this principle, even with Dr. Halley, has its limitations; for he remarks, 'I have no hesitation in saying, I do not regard the sacrifice of the mass by a Romanist, as the commemoration of the death of Christ, because I do not believe that any christian man could, with due diligence, honestly arrive at such a conclusion.' But, that there are Romanists who as firmly believe in the mass as Dr. Halley does in sprinkling, cannot, we apprehend, be disproved. We do not believe that any one sprinkled in his infancy, has been scripturally baptized; and the papist has as much right to modify the ordinance of the Lord's-supper as the pædobaptist has that of baptism. Besides, the whole of the reasoning is a fallacy. No Baptist wishes any one to submit to the sacred rite except on conviction. Do infants thus submit to this rite? Can they understand 'the very life of all obedience to positive institutions'? Do they 'honestly believe sprinkling with water to be christian baptism?' and attend to it in 'conscientious obedience to Christ'? If they do, half our objection to infant sprinkling is done away with. The whole of this argument has no bearing on its infant recipients. Nor is the sentiment given in connection with this reasoning, one which indicates a state of mind most likely to discover and follow simple truth. 'I do not believe,' says Dr. H., 'the apostle Paul, were he now living upon earth, would think it worth his while to decide the question between the immersionists and the sprinklers.'

But our author ventures still further. He argues, 'that we have full liberty, according to the principles of interpretation stated in the New Testament, in construing the words which relate to a positive institution, to consider its nature and design, and, preserving the integrity of the emblem, to adopt, in exhibiting it, any mode which is in accordance with its nature, and by which its design may be carried into effect.' The italics are ours. Where he obtains this full

* Matt. iii. 6, and Mark i. 5.

liberty, we are at a loss to conjecture. The cases he introduces, of the phylactery; the 'holy kiss'; the use of the actual words of the Lord's prayer in all our devotions; the time when the eucharist is administered; the observance of holy days, or the christian Sabbath.—are not parallel, nor do they afford the liberty to any one to alter the mode of christian baptism. And yet he says of the Baptists, 'Their right to substitute the first day for the seventh, in order to commemorate the resurrection of Christ, without a particle of scriptural law, is an authority for substituting sprinkling for immersion, even if they can prove we make the substitution with which we are charged.' But we ask, do they do this? Did not the disciples meet 'on the first day of the week'? Is it not denominated 'the Lord's-day'? And is not this clear precedent in effect a law? Can Dr. Halley find a clear precedent of the apostolic christians transferring baptism from believers to infants? or of their changing immersion into sprinkling? Will Dr. H. contend, that 'the kiss of charity' was a divinely appointed christian ordinance? that the Lord's prayer was prescribed as an absolute form? that Christ directed his disciples to celebrate his death at any particular hour of the day? or that the command given in Deut. vi. 8, 9, was ever intended to be obeyed literally? The air of special pleading which runs through this part of the lecture, gives us a stronger opinion of the dexterity of the Doctor, than of his decided convictions of the honesty of his case.

Dr. Halley's next effort is with Rom. vi. 3, 4, and Col. iii. 16. These passages have been very generally admitted to contain allusions to the *mode* of baptism, even by pædo-baptist writers, as Doddridge, Pool, Wesley, Tholock, &c., &c.; and our author remarks:—'The Baptists say, that immersion itself—the act of putting in the water—is the symbol of the service, or rather, (for they seem to allow that water is also symbolic of cleansing) is one of the symbols authorized in this ordinance. If this be true, our case is gone. I do not mean our case is gone, if there be found, in the apostolic writings, a figurative allusion to immersion, as a common mode of baptism; for that would in no way affect our reasoning; but, if it be proved that the act of immersion, and not the use of water, is the authorized symbol, the very sign or sacrament, I see not what we can do better than petition parliament to pass the bill on dissenting trusts, that in a body we may carry over with us to the Baptists, the chapels and endowments now in the possession of the Independents.' The bill is now passed, and the course will soon be clear; but, to prevent the necessity of coming over to the Baptists, Dr. Halley remarks, that the phrase, 'being buried with Christ by bap-

tism,' is 'a figurative expression;' that 'it will admit of another,' a spiritual, and, as he thinks, 'a better interpretation;' that immersion no more represents a burial than sprinkling; that neither the body of Christ, nor those of the Jews, were 'let down into the earth'; that the Romans burned their dead, and deposited their ashes in an urn; that 'a burial in water must have appeared to the ancients the most incongruous of symbols'; that, though the 'fathers early adopted this opinion of burial by immersion', they also adopted '*trine* immersion', and many fancies; that 'the representation of a burial is inconsistent with the symbol of saucification by the Spirit, which all parties acknowledge to be represented in baptism'; and sums up by saying, 'On account of all these reasons, I do maintain, that in baptism there is no representation of the burial of a believer with Christ.'

We should have thought, that an allusion to 'immersion, as a common mode of baptism,' in the apostolic writings, went a long way towards settling the question; and we do think that Dr. Halley's reasoning against it is either very obscure or very inconclusive. He says, that in baptism 'there is no more a burial with Christ than there is a crucifixion with him'; but he should know, that the allusion is not ours, but the inspired apostle's. St. Paul does not say we are crucified with him by baptism; but he does say we are 'buried with him by baptism'; and when the Doctor laughs at 'the ludicrous image of a man washing in a grave, or dying in a bath,' we are content to say, that the same act may be referred to as illustrating two very different things; and that, unwittingly, he is rather ridiculing inspired scripture than the opinions of fallible men. He of course thinks he has succeeded in his effort; but with the suffrages of many of his own most learned brethren, with scripture, the consent of the fathers, and even common sense against him, he has but little of which he can boast.

(To be concluded in our next.)

ANCIENT HISTORY. *The history of Greece from various authentic sources, both ancient and modern. two maps. Royal 8vo., pp. 384. Tract Society.*

THIS is an exceedingly well-printed volume. Its large pages, with lines and double columns, contain a great amount of letter-press, presented in a form in which they may easily be perused. Utility and cheapness seem to have guided the publishers in the form and size of their page. What is still better, it is comprehensive and complete, embracing the earliest inhabitants of Greece, with a copious account of their civil and military transactions, from the heroic age, B. C. 1300, down to the period when its in-

dependence was surrendered in the appointment of Philip of Macedon to be generalissimo of Greece in the Persian war, B. C. 338. The stirring events of this extended period are brought before with the fidelity of the historian and the candour and sensibility of an enlightened christian. This circumstance gives a value to the history which will repay the labour and expence of the compilation. The second part is devoted to a history of the polity, national institutions, religion, manners and customs, arts and sciences, of the Greeks. Part III. comprizes the physical and topographical history of Greece. This book is very suitable for the general reader, and for Sabbath-school libraries. It is supplied with a copious index. It would have pleased us better if references had been inserted in the margin, to the various authorities consulted, the book, section, &c.

THE CHRISTIAN GLEANER. *Consisting of original and selected pieces. Post 8vo. pp. 252. Tract Society.*

THIS handsome gilt-edged volume is got up after the style of the annuals which a few years ago teemed from the press at this season. It contains sixteen beautiful engravings, and it is finished in excellent style. The articles are of various merit; some of them are exquisite, and all of them are interesting, and of a useful tendency. A delightful new year's present.

SIGHTS IN ALL SEASONS. 16mo., square, pp. 372. *Tract Society.*

SIGHTS in spring, summer, autumn, and winter, already noticed, are here put up in one neat, gilt-edged, square volume.

BARTH'S BIBLE STORIES for the young. *Old and New Testaments, 18mo., pp. 280. Tract Society.*

THE name of Barth, and the fact that there are some 120 stories selected from the Old and New Testaments by him, and illustrated with many engravings, includes all that need be said to recommend this book to our friends, or indeed to any who are seeking for books for their scholars or young people.

KINDNESS TO ANIMALS. By CHARLOTTE ELIZABETH. 18mo., pp. 108. *Tract Society.*

THIS is a very useful book. Beginning with the naming of animals by Adam, their preservation at the flood, and proceeding to give amusing and instructive anecdotes of the horse, the dog, the cat, the cow, the sheep, the ass, bears, birds, and fishes; their sagacity, susceptibility of feeling, gratitude, &c., the fair and talented writer awakens so much interest in the animal world, as not only to convince the reader of the wickedness of treating them cruelly, but also to induce a disposition of tenderness and mercy. Our children who read it will be improved by it.

CORRESPONDENCE.

THE ACADEMY LIBRARY.

To the Editor of the General Baptist Repository.

SIR—Permit me to follow up the appeal made to the churches in your Jan. number, on behalf of the library of our academy, by my friend Artemus. It must be obvious to the reflecting part of the denomination, that the students should be able to consult standard works on those subjects to which their attention is directed. As an eager thirst for knowledge ought to distinguish those who are admitted into the institution, so the means of obtaining it ought to be within their reach. The library is already enriched with several valuable works, for which we are indebted to the liberality and zeal of the founders of the institution, and of other friends to enlightened piety; but I would, with Artemus, affectionately and respectfully suggest the importance of making considerable additions to it. The times in which we live, call for a well-informed ministry. The ambitious projects of the church of Rome, the revival of papistical errors in the established church, the zeal with which they

are propagated, and the prevalence of the blighting dogmas of infidelity, require that ministers of the Gospel should be able not only to preach it, but to defend its principles, together with those of religious freedom, by arguments and illustrations drawn not only from their own fountains of thought, but by the compositions of superior authors, and corroborated by facts recorded in books both of ancient and modern date, and written both by friends and foes.

It is desirable that the following works, with others of the same stamp, should be immediately added to the library:—

THEOLOGY.

Atterbury's, Bp., Works	Dick's, Rev. Dr., Works
Barrow's, Dr., Ditto	Dick's, Thos., Ditto
Baxter's Ditto	Drew's Ditto
Barnes' Notes	Edwards', Prsdt., Ditto
Buck's Theological Dictionary	Forster's, J., Lectures, and Contributions to the Eclectic Review
Chalmers', Dr., Works	Fabr's Works
Channing's, Dr., Ditto	Fuller's, A., Ditto
Clarke's, Dr. A., Ditto	Goodwin's, Dr., Ditto
Charnock's Ditto	Harris', Dr. J., Ditto
Chillingworth's Ditto	Horseley's, Bp., Ditto
Calmet's Dictionary of the Bible	Jahn's Biblical Antiq.

Jones, Wm., Works
 Keith's, Dr., Ditto
 Owen's, Dr., Ditto
 Pearson's, Bp., Ditto
 Pike's Ditto
 Rosenmuller's Ditto
 Saurin's Ditto
 Sherlock's, Bp., Ditto
 Scott's Ditto
 Schlessner's Lexicons
 South's, Dr., Works
 Smith's, Dr. J. P., Ditto

Congregational Lectures, whole series
 Englishman's Hebrew Concordance
 Englishman's, Greek Philo

MENTAL PHILOSOPHY, &c.

Dugald Stewart's Works
 Dr. Reid's Ditto
 Isaac Taylor's Ditto
 Brown's, Dr. Thos., Ditto
 Campbell's, Dr., (Aberdeen) Ditto
 Cudworth's Intellectual System
 Whately's, Archbishop, Works
 Kant's Criticism of Pure Reason
 Smith's Wealth of Nations

HISTORY.

Hume's History of England
 Macintosh's Ditto
 Keightley's Ditto
 Ranke's History of the Popes
 Lingard's History of England
 Turner's, Sharon, Sacred History of the World
 Ditto of the Middle Ages
 Pritchard's Physical History of Man
 Tract Society's Ecclesiastical History
 Robinson's Travels in Palestine
 Conder's Modern Traveller
 Potter's Antiquities of Greece
 D'Aubigne's History of the Reformation
 Niebuhr's Roman History

NATURAL PHILOSOPHY, &c.

Encyclopædia Britanica, Last Edition
 Maccullock's Geographical Dictionary
 Ditto Principles of Political Economy
 Carpenter's Popular Cyclopædia of Natural Science
 Tegg's Chronology
 A General Atlas of Scripture Ditto
 Dr. Ure's System of Geology
 Bridgewater Treatises
 Lyall's Elements of Geology
 Ferguson's Astronomy and Mechanics
 Mathematical Works, &c.

ENGLISH LITERATURE.

Milton's Works, Prose and Poetry
 Burke's Ditto
 The Spectator
 The Rambler, with Dr. Johnson's other Works.
 Works on British Biography
 Cowper's Works
 Pope's Ditto
 Young's Ditto

N. B. Great assistance would be afforded by the gift of globes, or of mounted maps for walls.

It is of little importance, that the above classification is not exactly accurate. Nothing could be easier than to extend each of the above lists, and to form others; but my object, Mr. Editor, is to give a general view of the sort of works which are absolutely necessary.

As some of your readers may perhaps expect me to mention a plan for the supply the deficiency of which complaint is made, I would suggest that some assistance would be rendered were those of our friends, who

possess duplicates of any of the above books, to forward their spare copies as gifts to the institution. In so large a denomination as ours there must also be many readers who have their favourite authors, from converse with whom, through the medium of their publications, their own views have been expanded, and their own hearts warmed,—would it be too great a mark of respect to the writers whose genius or piety is so much admired, were a complete copy of their works to be given to the academy? While I acknowledge the enlightened benevolence of some of our more wealthy friends, in supporting various institutions, I would earnestly yet respectfully ask them not to lose sight of the object for which we now plead. Are there not several individuals who could each of them present a donation of a number of the above-named works? One church might unite to give 'Ward's Standard Divinity; another to give the Bridgewater Treatises; and a third or fourth, to give any other assortment, according to the respective taste or fancy of each. It is obvious, however, for various reasons, that contributions in money, provided they are made specially for this object, and do not in the least diminish the much-needed collections for the ordinary expenses of the institution, would be the most eligible mode of assistance. The works of highest importance, and from the best editions of them, might then be secured. But I agree with Artemus, that the committee or association must take up the subject; and I trust that vigorous efforts will be made. I am, Sir,

Yours truly,
 J. WALLIS.

BENEFIT SOCIETIES.

To the Editor of the General Baptist Repository.

DEAR SIR,—As secretary to the committee appointed at the last association to prepare rules for the formation of a general BENEFIT SOCIETY, I was thankful to see in your last number a few observations on this important subject. The committee has, I think, effectually provided against the disaster your correspondent supposes. There may, however, be various other difficulties, which we may neither perceive nor meet; and we should therefore be obliged, and through us, the whole Connexion, for any observations any of your readers may suggest. I would request them to do so either to myself directly, or rather, through your pages, to all concerned, that not only the other members of the committee may deliberate upon them, but all the friends at the next association may more intelligently perceive how all possible advantages are secured, and all probable dangers are guarded against. I am, Sir, faithfully yours,

Boston. T. W. MATHEWS.

OBITUARY.

MR. WILLIAM MARSHALL, died at Nottingham, Nov. 10, 1844. His death was improved by the Rev. W. Pickering, on Lord's day, Nov. 24, from the words, 'an old disciple.' The following sketch is taken from the address then delivered by the venerable pastor, to whom the deceased was related by marriage. 'William Marshall was born sometime in October 1766, at Castle Donington, in the same month and year as myself. His parents were pious and respectable General Baptists. He and I were baptized together in the river Trent, in the month of June, 1778, with about twenty-five others, and were both the same day united to the same christian church. He has been throughout his life a credit and ornament to his profession. He was very serious and grave in his deportment, and exemplary in the various relations of life. His talents were above mediocrity, he moved in a noiseless course, with modesty and calm tranquillity. He was 'an Israelite indeed, in whom there was no guile.' He began early, and never swerved from the course of piety to the end of life; and served the Lord in the long period of sixty-five years. It was pleasing to see the regularity of his attendance at the means of grace, especially at the Lord's-supper, and to hear his calm converse about the approach of death. A short time before he died, he expressed his thankfulness that he had not got his religion to seek. He was a preacher occasionally, and a considerable time a deacon of the church at Castle Donington.

ANN CLARK, died at New Mill, near Tring, Herts, September 8th, 1844, in her nineteenth year. From a child she was the subject of serious impressions. When about fourteen she occasionally attended the General Baptist chapel, and her mind became more deeply affected with religious truth. She was baptized June 5th, 1841, and she eminently adorned her profession. She was active in distributing tracts; and when failing in strength, displayed her extreme attachment to the house of God. In her illness she evinced great confidence in Christ, and joy in the prospect of heaven. With her dying breath she encouraged her minister, expressed her gratitude to her Sabbath-school teachers, and warned and exhorted her ungodly neighbours. She died peacefully and triumphantly. Her death was improved to a crowded auditory, from Phil. i. 22.

W. S.

WILLIAM GREEN, Sen., an aged and respected member of the General Baptist Church at Hugglescote, died Oct 21st, 1844, in the 79th year of his age. He was a staunch and liberal supporter of the cause of Christ in general, and unflinchingly firm in his attachment to the Church to which he had been a respectable member many years. He was regular and constant in his attendance in the house of God, both on the Sabbath day, and on week nights; whenever the house of God was open for public worship, his place was seldom empty. As age and infirmities came, his desire to attend the house of God increased. His bodily frame, bowed down with the infirmities of old age, gradually sunk, without much pain of body or anxiety of mind. With child-like simplicity and composure, he fell asleep, and the weary wheels of life stood still, when his active spirit took its flight to join the church above.

SUSANNAH BIGGERDIKE, of Holbeach, widow, aged about eighty-six years, died June 6th. She was an humble, meek, happy, consistent disciple, for about seventy years, having been baptized at Conningsby, by the once celebrated General Baptist Messenger, Gilbert Boyce.

MARY GREEN, of Holbeach, widow, aged probably about seventy years, died January 24th. She had not long been united to the church at Fleet, having only been dismissed a few years from Loughborough. Her walk and conversation seemed to correspond with her profession.

ROBERT WITHERINGTON, of Holbeach, aged probably about seventy years, died June 16th. Having been a worthy member about twenty-five years.

ANN KNIGHT, of Fleet, wife of John Knight, aged fifty-one years, died July 31st. She had been a worthy and consistent member about twenty-four years.

EDWARD ROUSE, of Gedney, aged about fifty years, was suddenly summoned into the presence of his Maker, Nov. 9th. He had been unwell for a length of time, subject to fits of Epilepsy or something of that character. He had been from home on the day of his death to consult a physician at Wisbeach, and on his return apparently as well as usual, fell down in a fit, and expired almost instantaneously. His uniform piety, and trust and confidence in God, amidst all his troubles, rendered him consolation in the prospect of death.

INTELLIGENCE.

MIDLAND CONFERENCE.—This Conference was held at Loughborough, on Tuesday, Dec. 31st, 1844. The morning service was opened by Mr. Goadby, and Mr. Hudson preached, on 'the claims of China'. In the evening a meeting was held, to promote a revival of religion, when addresses were delivered by Messrs. Wallis, Winks, Cotton, and Ferneyhough.

The meeting for business took place at two o'clock in the afternoon. Mr. T. Stevenson commenced with prayer, and the pastor of the church presided. The reports from the churches generally were encouraging. It was reported that the cause at Coventry was in an improving and prosperous state; that the church at Hugglescote had invited Mr. J. Lindley as an assistant to their venerable pastor; that spirited and successful efforts, for the reduction of chapel debts, had been made at Loughborough, Leicester, and other places; and that preliminaries were being arranged for the erection of a new chapel in another part of the town, by the friends at Stoney-street, Nottingham. Since the last Conference, ninety eight have been baptized, and ninety one remain candidates for that ordinance.

1. It was resolved, That the thanks of this Conference be given to brother Hudson, for his excellent sermon this morning, on 'the claims of China.'

2. That the Conference recommend brother Hudson to publish the substance of his sermon.

3. After an animated discussion of the question proposed to the last Conference, by the church at Broughton and Hose, it was resolved, That this Conference considers that baptism, administered as the ground of remission of sins, is not christian baptism.

4. A committee, consisting of brethren J. Goadby, J. F. Winks, S. Grocock, and F. Deacon, were appointed to make inquiry as to Billesdon, and report at the next Conference.

5. A report of the prosperous state of the cause at Wolverhampton was sent to the Conference, accompanied by an application for pecuniary assistance. The report states, that, since their present minister entered upon his labours among them, which was twelve months ago, the church has increased from eight to fifty-six members, and that the good cause is still progressing; but, in consequence of the circumstances of many of their members, they are quite unable to support their minister without assistance, which they request through the medium of the Conference. The Conference having no

funds, but wishing to afford their aid in so important and interesting a case, appointed brethren J. F. Winks, E. Stevenson, and B. Wood, as a committee, to collect the amount solicited.

6. An application being made to the Conference by the friends at Queniborough and Thrussington, for assistance in the erection of a vestry and conveniences for administering the ordinance of baptism, resolved, That we recommend this case to the notice and sympathy of the Churches.

7. The next Conference will be held at Stoney-street, Nottingham, on Easter Tuesday, 1845. Mr. Wallis, of Leicester, is appointed to preach in the morning.

E. BOTR, *Secretary.*

THE DERBYSHIRE CONFERENCE.—This Conference assembled at Belper, on Wednesday, Dec. 25th. Mr. Boroughs opened the morning service by reading and prayer, and Mr. Kenney, as solicited at the last meeting, delivered a discourse on believers' baptism, from Heb. vi. 2, 'The doctrine of baptisms.' In the afternoon Mr. Dunkley, who commenced his labours at Belper on the previous Sabbath, took the chair, and Mr. Felkin opened the meeting with prayer. The Conference consists of the representatives of eight churches, and it was reported that forty one had been baptized since August, and twelve are candidates. The report from Smalley was peculiarly encouraging, twenty-seven having been baptized since the death of Mr. Wilders.

1. Two letters were read from Chesterfield, speaking favourably of the aspect of the cause. The importance of a settled minister for this station is deeply felt, and Mr. Goodlife, of Kirton, who was present, was requested to spend the next two Lord's-days there, and, if he should see his way clear, the committee will endeavour to assist in his support. Mr. G. acceded to the request to visit Chesterfield, and the secretary was desired to write a letter upon the important subject of his visit, and, if requisite, the committee were to be summoned before next Conference.

2. Mr. Kenney reported his visit to Ashford and Bradwell. The Independents have relinquished the chapel at Ashford, having opened their new one in the beginning of the month. Particular reference was made to a minister who might probably remove into this neighbourhood, and take the care of these places. The committee met after tea, to confer upon this business.

3. The following plan of the Conferences for the next two years, was submitted to the brethren:—

1845.—March *Wirksworth*.
 August.....*Crich*.
 December...*Alfretton*.
 1846.—March*Smalldale*.
 August.....*Duffield*.
 December...*Ilkeston*.

4. The churches were requested to consider their Home Mission subscriptions and collections to be due at the last Conference in the year.

5. The next Conference to be at Wirksworth, on Good Friday, March 21st.; Mr. Dunkley to preach in the morning, on *the duty of our churches at the present crisis*. Service to commence at eleven o'clock.

In the evening an interesting revival meeting was held, which was addressed by brethren Kenney, Garratt, Goodlife, Felkin, Dunkley, and Boroughs.

J. PEGGS, *Secretary*.

BAPTISMS.

LONDON, *Ænon chapel*.—On Lord's-day, Dec. 29th, the ordinance of baptism was administered to eleven candidates by our pastor, J. Burns, after a sermon from Matt. iii. 13—17. On this occasion great interest was excited by five of the number being elder scholars in the girls' Sabbath-school. The following Lord's-day evening, when they sat at the Lord's-table, was a season of high enjoyment. J. G.

LONDON, *Præd-street*.—Four persons were baptized, Dec. 29, 1844, by Mr. Underwood. The chapel was crowded; as also the following Lord's-day evening, when they were received into the church.

RETFORD.—Lord's-day, Dec. 1, six persons were baptized, after a sermon on Acts xvii. 11, by Mr. Fogg. In the afternoon the Lord's-supper was administered at Gamstone—the place where Dan Taylor was baptized into Christ—the attendance of members and hearers was very large, and the season deeply affecting. Jan. 5th, the sacred rite was administered to three persons at Retford, after a sermon from Is. xxiv. 5.

WOLVERHAMPTON.—On Wednesday evening, Dec. 25th, 1844, eight persons were immersed in the name of the adorable Trinity. On this most interesting occasion Mr. Cheate preached a very useful discourse from Dan. x. former part of the 21st verse, and brother Shore baptized the candidates in the presence of an attentive congregation.

STALYBRIDGE.—On the 25th of Dec. after an address, singing and prayer, the ordinance of believers' baptism was administered to six individuals, in the presence of a considerable number of spectators. Three of the candidates are scholars in the Sabbath school, and one had been a member of

the established church. May they all be faithful unto death.

KIRKBY WOODHOUSE.—On Lord's-day, Dec. 15th, 1844, four persons were baptized by Mr. Stenson, at Kirkby lane-end. One of the persons baptized had been an avowed infidel. He was induced to attend the preaching of the gospel at Kirkby, became awakened to a sense of his guilt and danger, diligently sought and found pardon, and has openly confessed Jesus as his Saviour.

LEICESTER, *Dover-street*.—Four persons were baptized, Dec. 1st, 1844, after a sermon on the responsibility of a voluntary profession.

DERBY, *Sacheverel-street*.—We baptized eight on Dec. 22nd, after a sermon by Mr. Hudson, missionary to China.

HAY, *Brecknock*.—A correspondent from the principality, in reporting several baptisms at that place, says, the clergyman preached against the rite, and informed his hearers, to their disgust, that it was a 'spectacle that would disgrace a bindoo temple:' and, as one of the parties baptized, has been led to attend to religion by the solemnity of the scene, our correspondent asks, 'whether any person even received religious impressions at a sprinkling!'

LEICESTER, *Vine-street*.—The first baptism took place in the new General Baptist chapel, Vine-street, on Lord's day, Jan. 19th. Four candidates submitted to the sacred rite. The Rev. J. Wallis, the respected tutor of the Academy, preached in the morning, and administered the Lord's-supper in the afternoon. The attendance was good, and the services interesting.

LEAKE.—On Lord's-day, Jan. 12, four persons were baptized in our chapel at Leake, and in the afternoon our pastor gave them the right-hand of fellowship.

MANSFIELD.—On Lord's-day Sep. 22nd, two candidates were baptized by the Rev. T. Wood, minister, and added to the church. Also on Lord's day Jan. 5th, 1845, four more individuals were baptized and received to the fellowship of the church. The attendance on both occasions was very numerous, and the audiences appeared deeply affected, especially on the candidates being received as members of the church.

FLEET.—On Sunday, Jan. 5th. 1845, three females and one male were baptized at Fleet, and received into fellowship. In this case youth and old age met together, one about sixteen, another about seventy.

SMALLEY.—On Sunday, Nov. 24th, 1844, twelve persons were baptized at Smalley by the Rev. J. Felkin; nine who were formerly scholars connected with that place of worship,
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and one a Primitive Methodist preacher; previous to which the Rev. J. Felkin preached in the chapel to a large congregation, and addressed a large multitude by the water-side, previous to administering the sacred rite. Becoming order prevailed, and many seemed seriously impressed. In the afternoon the newly baptized were received in the presence of a crowded audience, and the Lord's-supper was administered. This was a day of great enjoyment. A. W.

ANNIVERSARIES.

LEICESTER, Archdeacon-lane chapel.—Two sermons were delivered on Lord's-day, Dec. 22, by Mr. E. Miall, the editor of the *Nonconformist*; and a very large tea-meeting was held on Wednesday Dec. 25th, which was addressed by Messrs. Miall, Mursell, Green, Wigg, G. Miall. Collections £32., proceeds of tea, near £50.

LOUGHBOROUGH.—After sermons by Rev. J. Burns, Dec. 22nd, £19. were collected. The proceeds of a tea-meeting on Dec. 25th were upwards of £20.; these sums, with other subscriptions, including £10 from an opulent neighbour, reduced the debt £188.

LEICESTER, Dover-street.—A tea-meeting was held Dec. 26th, on the anniversary of the opening of new school-rooms. £21. were obtained from the proceeds, &c., towards the liquidation of the debt. Interesting addresses were given by Messrs. Fisher, Green, Wallis, Tyers, and Winks.

QUEENSHED.—Dec. 25th, a very interesting tea-meeting was held for the liquidation of the debt on the chapel and new burying ground. In 1836, this amounted to £700, which pressed heavily. There is now a prospect of its being speedily reduced to £500. The tea was provided gratuitously by the ladies. The report, read by Mr. Hardy, shewed that nearly £50 had been raised during the past year. At the suggestion of Mr. M. Stocks, a fresh subscription was commenced, and upwards of £30 was promised to be paid next midsummer. The choir kindly enlivened the meeting by their aid; and interesting addresses were delivered by Messrs. J. Farwell, jun., R. Hardy, and J. Tunnicliffe. R. H.

HINCKLEY.—An effort was made in September to raise funds for the repairs and cleaning of the General Baptist chapel, and to pay off some outstanding claims. The repairs, &c., being effected, Rev. T. Stevenson, of Leicester, preached at the re-opening, Oct. 13, 1844, when the collections and subscriptions amounted to £55. An interesting tea meeting was held Dec. 25th, to congratulate each other on the success of our

various efforts. Addresses were delivered by Messrs. Salt, (Indep.) Smith, Verow, Horsefield, and Millar, (students) and others of our own friends.

BOUGHTON.—The anniversary sermons were preached at this place by Mr. Wood, of Mansfield, Dec. 8, 1844, for the liquidating of the debt on that place of worship. On Monday Dec. 9, a social tea-meeting was held, which was well attended. The meeting was addressed by Messrs. Skidmore, Smedley, Fogg, Wood, &c. It is hoped that Boughton and Kirton churches will soon be united. The report forwarded as to Kirton last October was incorrect.

RETTFORD.—The anniversary of the tract society was held Dec. 26th, 1844, when its friends took tea together, and listened to addresses from Messrs. Skidmore, Lockwood, Fogg, &c., on the advantages of such an institution. The profits devoted to the society were £3. 6d. 11d.

LONGFORD, Union Place.—Dec. 22nd, 1844, two sermons were preached by the Rev. J. Collins, and the Rev. Dr. Hewlett, when collections were made towards defraying the expense incurred by the improved lighting of the chapel with the patent camphine lamps; and on the 30th, the choir held their annual tea and singing meeting, the profits of which they kindly gave towards the same object. About 150 sat down to tea, who were much gratified with the entertainment. Donations, collections, &c., about £9. J. S.

SPECIAL SERVICES.

DERBY.—We had a delightful midnight service at the close of the year. The school-room was crowded, several prayed, two of the deacons gave a short address each, and then Mr. Smith spoke. There evidently was a very good feeling in the meeting. May good result from it.

ENON CHAPEL.—On Tuesday night, Dec. 31st, our pastor, J. Burns, according to his usual custom, preached a sermon at half past ten o'clock, from Deut. xi., latter clause of 12 verse, 'From the beginning of the year even unto the end of the year.' This was a solemn and impressive service—the attendance good, and we would hope it may be productive of present and lasting benefit. J. G.

RETTFORD.—A special meeting for humbling ourselves before God and for prayer, was held at this place on the 31st of Dec. We hope the good done may be seen after many days. W. H.

NORTHAMPTON.—On Sunday evening, Dec. 15th, 1844, the Rev. W. Jarrom preached his last sermon to the people at

Northampton, previous to his departure for China. The words selected as the text were:—'And now, brethren, I commend you to God,' &c., Acts xx. 32. The congregation was large and respectable, and the whole service deeply impressive. On the afternoon of the same day he administered the Lord's-supper, and received one candidate into the fellowship of the church, who had been baptized in the morning. These services will be long referred to with feelings of lively interest, and as often shall prayer be presented to the great Head of the church, that his blessing may attend our beloved brother in his mission to China.

MISCELLANEOUS.

CHESTERFIELD.—A committee meeting was held at Bolper on the 13th inst., to make arrangements to procure the services of Mr. W. Goodliffe, of Kirton-in-Lindsay, at this Home Mission station. We hope the effort may prove successful and useful to this infant cause.

THE ACADEMY.—A collection of £3. 5s. has been received from Quorndon towards the *deficiency* of last year. The brethren at this village intend, in addition to the above, both to collect and raise subscriptions for the general expenses. It is hoped that the churches throughout the Connexion will be both prompt and liberal in their pecuniary exertions. Considerable inconvenience will be experienced unless this hint be regarded. We may also add, that the respected Tutor will be willing to visit the churches that are within a moderate distance, and preach for the benefit of the institution.

FLEET.—On Wednesday, Dec. 19th, the day on which the Lincolnshire Conference was held at Fleet, brethren C. Negus, C. H. Ewen, and H. Skeet, were set apart to the office of deacon, and brethren C. Pollin, and W. Ward, as elders.

STANZAS,

On hearing of the sudden death of a very interesting little girl I heard sing at the anniversary services of A non chapel Sabbath-school, July 14th, 1844.

DEAR lovely little warbler! it seems but yesterday,
I listened with delight to thy sweet and sacred lay,
Beheld with heartfelt joy thy animated face,
Beaming with something more than merely earthly grace;
Thy bird-like voice, so sweet and clear, still lingers in my ears,
And thinking of its melody, beguiles me of my tears.

And have thy tuneful warblings ceased, thou dear and lovely one?
Is thy pious hymn of infant praise so very swiftly done?
Has the joyous light gone out, in those bright and beaming eyes?
Is thy prattling tongue now still, that made such sweet replies?
Has the fresh rose faded from that fair and dimpled face?
And thy active little form grown cold in cruel death's embrace?

Ah! no sweet infant! holier, happier thoughts, arise;
Faith leaves this scene of earthly woe, to gaze beyond the skies:
And lo! amid the cherub choir, who evermore rejoice,
There beams thy smiling, happy face, and echoes thy sweet voice;
Thy pure hosannah's even now resound in angels' ears,
Thy tuneful soul is adding to the music of the spheres.

O weep not that a bud so fair has left this scene of gloom,
Transplanted where no blight can come, it shall for ever bloom:
O weep not that a voice so sweet, from earth has died away;
It sings a nobler, sweeter song, in realms of endless day:
O weep not that this smiling child has passed death's stormy sea;
His arms received her, who has said, 'Let children come to me.'

Mrs. C. L. BALFOUR.

MISSIONARY OBSERVER.

LETTER FROM THE REV. C. LACEY.

Cuttack, September 3rd, 1844.

My very dear brother Peggs,
 * * * Last evening I had to go to

THE BURYING GROUND,

to inter a child, the daughter of Mr. Beeton; and after the funeral was over, I took a survey of the tomb of your little ones, as well as of the graves of my own. While I stood surveying the ground which covers all of their mortality dear to us, my thoughts reverted to the past. The vista of the years past seemed but as yesterday, till I called up the various and important circumstances which have transpired through the period; and then a thought occurred for the sparing mercy of God, for the altered scene of things which our mission presents. How often I have been called to the spot, and on each visit have thought, I may next be brought here; but God has extended my existence for so long a period. O that my remaining period, be it long or short, may be devoted to the service of Christ, that when laid in this secluded place I may not have lived in vain. Many such meditations crowded upon my mind, and were broken only by the little inquiries of my little boy, who wanted to know all about his little brothers and sisters. I am certain that yourself and sister Peggs would have enjoyed, though it had been melancholy, a stroll with me among the remains of mortality of those once known to us both.

Immediately after my return to my house from the graveyard, I had to hasten to

OUR MONTHLY MISSIONARY MEETING;

there I had much enjoyment. My colleague was ill, and could not attend; but we had abundance of help in the persons of our native brethren. You would have been highly delighted to have met with us. Those who once were gross heathen, sat in good numbers, young and old, high and low, to be ready to assail the divine throne, with sincere and fervent prayers that the idols might be overthrown, and the Lord God be universally worshipped. O, while I listened, what did I not feel! what would not any one have felt! The whole service was in Oriya. The hymns we sung in that language on the occasion were, first, a translation by brother Sutton of,

'Messiah, at thy glad approach,
 The howling winds are still;
 Thy praises fill the lonely waste,
 And breathe from every hill.'

and secondly a translation by myself of Heber's hymn—

'From Greenland's icy mountains,
 From India's coral strand,
 Where Afric's sunny fountains
 Roll down their golden sand.'

Such are the numbers who remain uninstructed, that we are apt to overlook what God has done, what we have been favoured to effect, and I determined to break in upon the service, and tell our native brethren who were praying; that, in praying for a flood of rain, they must not be forgetful of the moistening drops of promise we had obtained, especially as they must be understood as indicative of the coming plentiful supply. The remark had the effect, and we separated cheerful and full of hope. The day before was

A SABBATH OF UNUSUAL PLEASURE,

though of rather heavy labour. I was almost in raptures at the thought that the infinitely important institution of the last supper was attended to and understood by a chapel full of those who a little while ago were all heathen. The thought was transporting, and strengthened as I perceived a sympathy rising in the close attention and the moistening eyes of my sable but beloved and native christian audience. When I am thankful for the encouragement God has given us, I often find many things to enhance my feelings of pleasure. One occurred the other evening. I went down to

THE BAZAR,

to preach, and my little boy wished to go with me, and, as he said, give away some books, that the people might worship God. We set out, and directed our course to the Boro bazar; but when I got there, I found the stand occupied by one of our native brethren, surrounded by a large number of hearers. I would not interrupt him, and we returned, and went to Chowdry bazar, when two other of our native brethren were there addressing a congregation. I sought another spot, where you and I have sometimes stood—the bridge in Telinga bazar. Away we passed down to the bridge, when, behold! there we found Ram Chundra and Bamadab surrounded by a large number of people, attentively listening to the gospel of the grace of God. I would not attempt another place, and so joined my native help-mates. They had spoken till their throats were sore, and, when they closed, I resumed the theme, and, under the figure of debtor

and creditor, explained to the crowd their standing respecting God and his law; and thus prepared them to hear of Christ, who came to deliver them that were appointed to death. Many people conceived very correctly of the plan of salvation by the death of Christ, and went away with knowledge, which, by God's grace, may be to their everlasting salvation. O may prayer and faith bring down the Spirit from on high, that the seed sown and watered may take root downwards, and give branches upwards, and abounding with fruit to the glory of God, add to the Saviour's satisfaction, and, in an enlarged degree, to our delight.

THE LAST BUTH FESTIVAL

was a time of awful mortality. It was one of the surges of superstition, and bore on its foaming surface many thousands of poor and destitute Bengalee females, whom it hurled to destruction. The scenes of harrowing misery which we witnessed, appear now more like some frightful dream which I had some two months ago, than facts of real life. From the ordinary painful occurrences of life, in which a little, though it be a very little, of the sympathies of humanity, soften and alleviate the pangs of the dying hour, we are tempted to suppose that such destitution as that seen in the high places of idolatry could not occur, much less could they be the triumphs of religion, the boasted specimens of what a religious system produces, when it operates in perfection. But it is true; and the sick, the dying, and the dead, lay about in the streets and corners of the most holy places. The ties of nature and relationship dissolved, the sufferers were left to their happy lot, to mingle with the spirit of the universe, throwing off the dull load of matter. So far from exciting sympathy, they were said to be the only blessed; and jokes, and laughter, and frivolity, mingled in strange dissonance with the groans of the dying and deserted, the mangled and the dead; the bloated corpse and the fleshless skeleton, formed a strange contrast with joyful crowds, dressed in gay attire, bent upon their pleasures on a festive occasion. My heart, sickened as I beheld a set of wretches dragging a woman by the heels to the next golgotha, through scenes of music, gaiety, and mirth. When the blood bursts from the veins of the victim under the wheels of Jugernath's car, he is reported to be so delighted, that smiles are detected upon his face! and surely his worshippers have imbibed his spirit. But the Pooree people had this year unusual reasons for joy, for, besides the government donation of about 60,000 rupees year, the tax is abolished, and the pilgrims are allowed to come in free with their money about them; and this money, and all their other

money, the pundahs are allowed to squeeze from them; so that this festival the people at Pooree have made many lakhs of rupees. However, we do hope that this unusual prosperity is no true sign of the idol's stability, for the last overland announces that Mr. Poynder has received intimation from a member of the government here, that the government concede that no pledge has been given, and no necessity consequently exists for the donation. Heavy will be the regret of Wilkinson and Ricketts, who invented the fiction, to induce the government and Lord Auckland to support the idol. His lordship's administration was, upon the whole, one of much benefit; but it is stained and deformed by the donation to Juggernaut. You, and our friends at home, have now nothing to do but induce the court of directors to order the suspension of the donation, and

THE RENUNCIATION OF THE ENDOWED LANDS.

Then, though Juggernaut will for some time yet appear as firm as ever on his throne, yet, at all events, we shall then be able to deny what I could not the other day, when charged with it amidst an hundred people, that we support Juggernaut by a *dokhena* of 60,000 rupees a year.

Brother Sutton has been poorly for several days, and, though now better, he is not well. Otherwise, we are in good health. We are not making many additions to our numbers, yet the good cause is proceeding; and I should not be surprised, if, ere long, you hear of additions. Please present my kind remembrances to sister Peggs, and the friends at Ilkeston. Much should I love to spend a day or two with you. I rejoice in your prosperity there. May it long continue, and greatly increase. I am, dear brother,

Yours affectionately,

C. LACEY.

ABOLITION OF BRITISH CONNECTION WITH JUGGERNAUTH'S TEMPLE.

THE wishes expressed in the latter part of Mr. Lacey's interesting letter to brother Peggs have been realized. At a quarterly court of East India directors, held Dec. 18th, Mr. Poynder's motion for annulling the money payment of £6,000 to the temple of Juggernaut, was rendered unnecessary, by the chairman stating that 'the necessary documents had been forwarded to India, to complete the severance of the government of India from the idolatrous worship of the natives in the temple of Juggernaut.' One of the directors, writing to brother Peggs on this subject, says, 'I have been at the East India House, and the chairman has done me the favour to let me read the dispatch

about to be sent; and I am glad to find that it goes to the full length of dis severing all connection with Juggernaut, restoring the lands, and withholding money payments, and that it has, already, been partly done.'

In a letter dated Oct. 16, 1844, our beloved missionary Mr. Lacey states, 'I have sent the parcel (books from brother Peggs,) to Mr. Mills, the commissioner, who replies in a very polite note. He says, "There is nothing new respecting Juggernaut which we do not know. The endowment lands have been given up."'

Thus, we trust, through the labours of benevolent and zealous men at home and abroad, not forgetting brother Peggs and our missionaries, and Messrs. Poynder, Hankey, &c., this abomination is put down. There is not now a connection between idolatry and the government in Orissa. The idol left to the cupidity of the natives will fall by its own corruption, and the British name will not be sullied as the patron of the vilest idolatry.

ENCOURAGING FACTS.

Conversions at Choga.—Yesterday I visited Choga, and am encouraged, not to say delighted, with my visit. Just before I set off, Rama returned from his weekly visit to that place, and mentioned several persons who appeared seriously disposed, and to those I found several more; there are in fact about ten individuals more or less well disposed towards christianity, and some of them appear not far from the kingdom of heaven. One man who has for years known much of the gospel was some time since heavily afflicted, and he looked upon his affliction as a visitation from God to punish his disobedience; he resolved if God would spare him, to attend to the concerns of his soul. God has spared him, and raised him up from affliction, and now he wishes to serve God. Another man, who has for years been lingering on the verge of christianity, and of whom I think I have written to you in past years, resolved now to decide. His wife has left him in consequence of his determination, and is irrecoverably lost. Besides these there are two or three heathen who are earnestly inquiring after the truth, and several nominal christians who appear very serious."

Rev. C. Lacey.

Progress of Christianity.—Cut tack church contained 140 members, of which eleven had been added during the year, and it is a very gratifying fact that seven Christian locations, or small villages of professed christians, are already formed, containing in the whole fifty-four households. They are as follow: Christianpore, seventeen households; Laceyce, six; Societypore, six; Khunditta, eight; Bhogerpore, three, besides six or eight who have detached dwellings; Choga, six; Odyapoor, eight.

Baptism of a youth saved from being murdered in sacrifice.—'On the first sabbath in February, 1844, was baptized, one of the Khunds who had been saved from the murderers' sacrificial knives. He had long been a candidate, and such was the satisfaction expressed by Mr. Sutton and the native christians, who know him, that his baptism could not be longer delayed. How different are his circumstances, and those of several others mentioned in the Report, as added to the christian church, from what they would have been, had they remained among the murderous Khunds; or had they never come under christian instruction!

Peaceful death of Senjama.—Senjama, an interesting youth, has finished his short course. He was a candidate for baptism, and died the very evening on which he was accepted for christian communion. Mr. Sutton saw him, and gives an interesting and encouraging account of his last interview with him. His death was somewhat sudden, hastened on by diarrhoea. He had been anxious to be baptized, and was received by the church at the same hour he died. I had the following conversation with him during the day, which I penned down after I returned to the house.

Well my boy, is your mind with Christ?
S. Yes. I have no hope but in Christ. He is the only Saviour. (After a pause,) I should like to have received the sign of discipleship before I go away. But, in this I shall sustain no loss. I wish my brethren and sisters should know my desire.—Sut. It was well this was in your heart, that is much better than attending to the mere outward act.—S. Yes, so far as that is concerned, there is neither good nor evil in it, but I should like to have made this profession.—Sut. You may be taken soon Senjama, are you aware of this?
—S. Yes, I cannot say how soon, it may be to day suddenly, or a day or two hence.—Sut. In that happy world there is no darkness, all is light.—S. Yes, all light, all joy, here there is no joy for me, it is a dark, dark place, but there, ah!—Here he turned to an aged relation, weeping near him, and said, Weep not for me Ma, weep not for me, let no one weep for me. You will not live long here Ma, I am going fast home, you will soon follow me. (She is a christian.) The old lady could only weep. Sut. Yes, Senjama, thus we go home one by one, it matters not who goes first, but to reach that happy home is the great concern.—S. Ah! yes that is all, that is all.

Rev. A. Sutton.

Short notice of Parasua, a native christian, recently added to the number of native ministers. From an account written by himself we extract the following:—'After my father's death I pursued knowledge in

the way my father did; but about this time Sundera-babajee * sent me a tract called the "Jewel Mine of Salvation," and with it this sentence, "Parasua, you must read this, as you will have to answer for it." I read this book, and my own shastras began to appear confused and contradictory by the comparison; they appeared like a wilderness, or a cow-pasture separated into a thousand paths. I soon looked upon the whole system of worship connected with the idols as a tissue of deception and falsehood. I ascertained from the christian books that there was no salvation from those shastras. I learned that God in mercy sent his Son to be the Saviour of a sinful world. He suffered, the innocent for the guilty. He became a sacrifice. That believing on him would secure salvation was a conviction in which my mind became confirmed. I talked to my wife of these things, but she would not listen. I instructed my son, but he said, 'My mother will not regard.' I said to him, it must not be that on your account my soul must sink to hell. I certainly will worship Jesus Christ. About this time I had an interview with Mr. Lacey, at Cuttack, in the place of worship. After some conversation, he said to me, "Ah! brother! I know you. You are one of God's people. How can you remain in the communion of devils, in idolatry. Come quickly! Come quickly! Some danger may occur to you if you delay. The people may do you harm." After my dismissal I returned to my own house. The rajah said to me, "It is a great pity you should become of that hateful caste. See, I will give you some good land, at a cheap rate, and do you worship the gods, count your beads—wear your mala, and use your marks; don't give up your caste." I said to him, No man is great by birth or caste, but by good works, and I wish to be of a good caste by good works. He replied, "I find you mean to become a christian. Well, if you do, I shall seize every thing you have, and give you punishment into the bargain." Nevertheless in a little time, I was baptized, and in a few months also my unwilling wife and son became willing, and we all fled to the fear-dispelling feet of Jesus Christ. They were baptized, and now we are all settled in our faith and devotion to Jesus Christ.'

EXTRACTS FROM A LETTER OF
MRS. BUCKLEY TO HER
PARENTS.

* * * I could not help shedding tears of gratitude on receiving the

* A Hindoo teacher, who though not a christian, had acquired some knowledge of the supreme God, and despised idolatry.

affectionate tokens of remembrance from beloved friends. I was also greatly refreshed by their interesting letters. *

* * * Nothing could be more suitable and acceptable than the presents; they were just the kind of things I now think I needed, though, had not dear friends thought of them for me, I should probably have remained ignorant of my wants. This time last week, (Oct. 9th, 1844) arrayed in the becoming garments sent me, I walked with brother Wilkinson to our new chapel, to promise, with divine assistance, to be unto John Buckley a loving, faithful, and obedient wife. * * * We enjoyed the spiritual presence of Him, whose we are, and whom, to the end of life, we desire to serve; and, giving ourselves to each other, renewed our engagement to our gracious Redeemer. In the evening, after the native christians and children had enjoyed a cheerful repast in their own way, we all assembled in brother Wilkinson's house, and sung a suitable hymn: then our long-tried and valued friend, Mr. Frye, who, with his amiable partner, were the only Europeans present, gave an address to the children, calculated to make them feel grateful for the many mercies which God had bestowed upon them. Brother W. added a few words, and then concluded with prayer.

With our united love to yourselves, brothers and sisters, and all inquiring friends,

Your affectionate daughter,

SARAH BUCKLEY.

Berhampore, Oct. 16th, 1844.

MISSIONARY ANNIVERSARIES.

LONDON. *Juvenile Missionary Meeting, Enon chapel, St. Mary-le-bone.*—On Wednesday, Jan. 8th, a social and highly interesting meeting was held in the girl's school-room, Enon chapel, when between sixty and seventy girls met at four o'clock to participate in the new year's entertainment kindly provided for them by a friend. At six o'clock the missionary meeting was held. After singing they were addressed by the elder teacher of the school, upon the value of time, and the necessity of improving the means and opportunities possessed. The subject of the foreign mission was affectionately urged upon their attention, illustrated with facts, and several urgent reasons were adduced why we should 'not be weary in well-doing,' in such a great and glorious cause, which were practically responded to by a collection being made, when all assembled cheerfully contributed.

WIMESWOLD. *Missionary Tea-meeting.*—On Monday evening, Dec. 23rd, 1844, we had our annual tea-meeting for the benefit of the foreign mission. The weather

was remarkably fine. The attendance was quite equal to former years. Upwards of two hundred sat down to tea. The tea was provided in the infant school, kindly lent for the occasion. From the school we adjourned to the chapel, where we had a most delightful meeting. It was characterized by that seriousness which always becomes the house of God, and pleasure beamed on every countenance. The impressions produced by brother Stubbins' ministrations on the previous evening, were rendered more permanent, and the two services, we trust, will be connected with the most glorious results. The speakers were Mr. Marshall, the Rev. Messrs. Stevenson, of Loughborough, Hoe, of Spalding, Hudson, and Stubbins. The entire proceeds of the meeting, about £10, will be devoted to the missionary cause.

LEEDS.—Our first missionary meeting was held in the Byron-street chapel, Leeds, in November last. Brethren Stubbins and Hudson were with us, and several other brethren of the town. Brother Earp occupied the chair. After addresses from brethren Tunncliffe and Morgan, brother Stubbins, in a speech remarkable for length and delightful interest, addressed the meeting. Brother Hudson spoke for a short time, and closed the meeting. Our congregation was good; our collection exceeded £3. Many regard this as one of the most interesting meetings they have ever attended.—J. T. L.

MISCELLANEOUS MISSIONARY INTELLIGENCE.

THE JESUITS are making great efforts to undermine the progress of pure religion in India. They are attempting to vilify the Baptist missionaries, and delude their converts. Popery does not seek so much to convert the heathen, as to corrupt the christians. The scenes of Tabiti, however, are not likely to be repeated in Hindostan.

FERNANDO PO.—Mr. Clarke writes, July, 1844. Last Lord's day we had a baptism in the rivulet near the town, at which three men and five women were baptized. Mr. Merrick began the service, Dr. Prince read and prayed; I preached from Mark xvi. 15, 16, (by the water side,) to a most attentive and large audience, and brother Sturgeon gave an address to the persons to be baptized, and baptized them in the name of the Three One Jehovah. The morning was very favourable, and two hours and a half were occupied in the open air. Captain Becroft, and several other white persons, were present; and many of our sable friends were melted to tears. Those baptized were as follows: two Eboe women, one Moko,

and two young females, natives of Sierra Leone; one male from Blung, one from Bendov, countries far into the interior from Bimbia, and a Dutch lad, converted to God on his voyage from England with us, in the 'Chilmark.' The effect on many in this town has been great; may it be lasting."

THE MISSIONARY VESSEL, 'the Dove,' is about to be sent as a sailing vessel for the use of the mission in Western Africa. After a careful and protracted inquiry, the committee are fully satisfied of her fitness for the service for which she is designed, and of her sailing qualities. The vessel is at present in the East India Export Dock, and is expected to sail for Africa early in January. Mr. and Mrs. Newbegin from Jamaica, Mr. and Mrs. Thompson, and their families, and Miss Vitou, are expected to sail in her for Africa.—*Bap. Mag.*

CAPE TOWN.—Our quarter-day closed with an increase of eighteen members, forty-two on trial and twenty-nine candidates for baptism, and an increase of contributions. Our congregations are excellent, prayer-meetings well attended, a most gracious influence in the classes, peace in the society throughout; six have found peace during the last ten days, numbers are known to be under conviction of sin; our plans are more regularly followed up, and our prospects of great and effectual good are most cheering.—*Wesley. Miss. Not.*

JUBILEE SERVICES have been held in the north of India, at the several stations of the London Missionary Society. They were very delightful seasons. The collections at them amounted to £769. 8s.

DEMARARA.—Mr. Rattray's premises, and other properties, having been consumed by fire accidentally, in October last, the editor of the Royal Gazette represents it as having been caused by the population around, with a view to cast odium upon the London Missionary Society. These falsehoods have been effectually refuted to the governor, who repudiates all connection with the paper, and condemns and exposes the evil calumny of its editor.

NOTICE.

An individual who professes to lecture on missions, and to exhibit missionary scenes, having been supposed to have some connection with the General Baptist Missionary Society, it is judged necessary to state that the Society has nothing to do with him, or his receipts, which are merely for private purposes.

J. G. PIKE, *Secretary.*
Derby, January 22nd, 1844.

IRISH CHRONICLE.

FEBRUARY, 1845.

PREJUDICES AND FACTS.

THE contributions we have had to acknowledge from time to time, during the past year, are a pleasing proof of the growing interest felt in the Irish mission. Hence, the tone of the Chronicle has lately been more joyful; less of admonition and rebuke; more of congratulation and of hope. The expression of gratitude, rather than the utterance of complaint, has been our duty and privilege.

Notwithstanding, we hear now and then, the question reiterated, "What are you doing?" The prejudice is not yet silenced, "that missionary effort is of no use in Ireland." Some want more information, others say, give us facts, not opinions. We are constantly endeavouring to meet *both* these demands. But time is needed for the first. We cannot be everywhere at once. But we can point to the Chronicle for the last. Are there no facts in it which *prove* the usefulness of our mission? Come, brethren, read them, and remember your prejudices are only opinions; and it may be mistaken opinions.

There has been a steady supply of information from our schools, readers, and missionaries. We have tried hard to give, from the correspondence of our honoured brethren, a proportionate view of their operations. All things considered, their success has been great. The state of public opinion and feeling in Ireland, affords ground for hope that it will be greater still. We cannot *increase* our agency—we have not the means. But read the facts we lay before you month after month. They encourage our friends. They will ere long, extinguish prejudice; the last thing to surrender to the force of truth.

Mr. HARDCASTLE, writes under date of December 27, 1844:—

"I have much pleasure in reporting a good attendance on our Lord's day services, and the increasing diligence of our young friends who have recently commenced a weekly Dorcas meeting, and also a meeting for prayer in one portion of the city, where it is likely to be very useful."

Mr. McCARTHY, says, Dec. 5, 1844:—

"I was at Tullamore on the 25th of last month. We are greatly checked here by the badness of the place we meet in. It was reviving, however, to see so many persons anxious for the bread of life. The prejudice raised by the high church party, against our denomination, is fast dying away. The people as rational creatures, are beginning to assert their right to receive the word of life from whomsoever they think dispenses it most faithfully.

"On Lord's day, Dec. 1, I preached at Rahue. The schools, as you will see from the rolls, are in a thriving condition. The priestly interdict we had some time ago, is vanishing away. Satan cannot stop the work of God."

Mr. MULLARKY's communication of the 23rd Dec. will be read with interest:—

"Since my last I have had an interesting tour round Clough-Jordan, Palace, Castle-Otway Mountains, Nenagh, Brookfield, on the verge of Lough Derig, and Portumna. In each place I found the people anxious to hear the gospel. I am endeavouring to arrange for a tour through the remote parts of Galway, *those parts which have not been visited by any other missionaries.*

"The congregations at Bier have considerably improved, particularly in the evenings. At the other stations the attendance is steady, and the respectful attention which romanists, in this neighbourhood, pay to the reading of the scriptures, exceeds anything I have experienced in the province of Munster. I am sure of being heard with attention, in any house I enter in this parish, and the Lord has already blessed my efforts among the people."

Mr. ECOLES, in a recent letter again urges his plea for more help in his district. That he needs it the following facts will show:—

"I have succeeded in opening two new

stations, both of considerable promise. One is Garvagh, a village nine miles from Coleraine, the other Ballynaeally, a rural district, distant about six miles. In villages and small towns, the people are so much under the observation of their clergy, and so fearful of giving them offence, that it is only in a remarkable case they will dare to attend our preaching. In the rural districts they are neither so swayed by interest, so shackled by prejudice, and consequently they attend more freely. I find too, my "solemn appeal" has met with a cordial welcome from several in this neighbourhood. In every point of view, I have considerable reason to thank God, and take courage.

"I am also invited to another quarter, about thirteen miles distant. It is represented as an important opening. The right of private judgment is beginning to make way here also. You may scarcely understand this; but among protestants, as well as romanists, disbelief of their respective standard is attended with the infliction of pains and penalties; not certainly bonds and imprisonments and death, but of a nature more subtle, and equally distressing and potent.

"'Coming events cast their shadows before.' The arm of the Lord is evidently bared for the overthrow of his enemies. Popular ignorance, and consequently servile submission to the clergy, are gradually disappearing. Our operations are but as it were *commencing*. Difficulties of every kind stand in our way. The wall must be built in troublous times. We must sow the seed, and wait till God gives the harvest. The grandest work is not the soonest accomplished. Give us, then, thou Glorious One, to whom the residue of the Spirit belongs, the faith, the grace, the patient hope we need!"

Mr. BATES, in his last communication, mentions a *fact* which deserves the notice of all our readers; and we earnestly beg them to consider it:—

"I have visited Skrew, Coolaney, Dromahair, and other places, during the month. It is a *fact* that opposition is increasing, *not from romanists, but from the clergy and landlords of the Protestant Church*. They are the greatest obstacle we have to contend with, in diffusing the truth, except the enmity of the carnal heart. They say to their tenants, "if you go to hear dissenters preach, you shall leave my property;" and then the matter is at an end. I would wish to be as gentle as a breeze of a summer's morning, if it were calculated to do the least good; but I plainly perceive that moderation in dissent is of no avail. In itself it is an unpardonable sin. To be on their side in theory, while we are dissenters in practice, will procure no mercy, while state churches are in power. Generally speaking, they torment, harass, or de-

stroy, those whom they cannot subdue, or convert. When nothing but the extinction of dissent will satisfy a people among whom you dwell; and nothing less than equal rights will satisfy the friends of civil and religious liberty, what is to be done? O for a spirit of living faith in the principles of divine truth, a holy prayerful life, with dependence on Jesus! Then the consistent friends of liberty and religion will be *too strong* to be violent, and *too calm* to be overcome. Though this opposition, in most places, is systematic and powerful, yet, in most stations *I had larger congregations, this last month, than I ever had before.*"

This sort of opposition, though a calamity is often overruled for good. We subjoin a testimony to both these facts. JOHN MONAGHAN writes December 19:—

"I mentioned in my last, with deep regret, the continued opposition with which we are assailed. I have now to say, that every possible effort is still unsparingly made, to prevent the spread of divine knowledge. Blessed be God, these efforts, are, in a great measure, vain. The more they persecute, the more the persecuted are becoming steadfast, in insisting on their right and claim to read and study that word which can make them wise to salvation.

"From the people at L——, which is, perhaps, one of the places where there has been most of it, I have received an invitation to hold meetings for scripture reading and prayer. The meeting held in my own house, during the winter, has not been in vain. Two young men who then attended, and who have through it been brought to see their own sinful state, called upon me, a short time since, and wished to commence similar meetings at each of their own houses, as they hoped the Lord would mercifully bless these meetings to others, as they had been to their own souls. I have now to add that their efforts seem to prosper, and that considerable good will result from their labours."

Here is another fact, which will not only be read with surprise and pain, but which will show that our brethren in Ireland have need of patience, meekness, gentleness, and love. It is from a letter of THOMAS COOKE'S, dated Dec. 21:—

"I had lately to meet the curate of this parish who had been trying to put down our prayer-meetings. He came to preach in a house at K. where I hold one, and before he began he said our people were ignorant and narrow-minded. He said, 'Perhaps the baptist now is here, and now let him come forward.' After the sermon was over, I stood up and defended myself from his attack. The people listened with great attention; and after proving from the scriptures our doctrines and

practice, he acknowledged that immersion was the practice of the apostles, but it was changed, and *sprinkling would do quite as well*; he got into a passion with me, and said that baptists might go and duck themselves in puddles as often as they liked; they were worse than papists, and that he would as soon meet the devil as a baptist! I begged him to be so kind as to hear me; and not to take all the time and conversation to himself. After his anger was over, I went over many scriptures to show that from Abraham to Christ and his apostles, all true believers worshipped God according to the dictates of their consciences,—that it was not according to scripture to preach in a bad spirit, nor agreeable to Christian character to go about breaking up little prayer meetings. He went away, but the next morning sent a man to apologize for his conduct."

—
Surely such statements as those furnished by ADAM JOHNSON in his communication of the 14th ult. will awaken gratitude and hope :—

"I have reason to believe, from observation, that men are very much upon the inquiry, caused by the different charges the priests have made at the wells, lakes, stations, fasts, &c. Frequently, before I have time to introduce any thing spiritual, some one or other of the romanists will do it. One who resides here, lately made some very interesting remarks on the scriptures, and I have reason to believe the scriptures are making a very powerful impression on his mind, and that he will soon throw off the yoke of bondage. Respecting another with whom I have often conversed, my labours have not been in vain. I found him a few days ago, *exhorting others on scriptures which I had read, and doing it in the presence of many more*. He was hearing you the last time you were here. He often converses with Miss S. and Miss G. and says he finds their instructions very profitable. I trust he is under the teaching of the Holy Spirit. There are many who are thirsting for a further acquaintance with the oracles of God. Indeed not a day passes, but I have opportunity of reading and conversing with such inquirers.

"I am fully persuaded many of these would renounce the church of Rome, and all its errors, but for fear of persecution. Some have confessed to me that they would fear for their lives if they did. It is, however, truly delightful to hear many poor romanists telling what Christ has done for their souls."

—
WM. McADAM, in a letter of the 22nd November, mentions several striking instances of similar usefulness. Two or three are selected, and we trust it will

be remembered that they are only selections from a mass of facts :—

"I went on the 4th to B. and had an opportunity at the house of Mr. L. of making known salvation by Jesus. Many romanists were present. One of them could read, and after a little conversation, he asked some absurd questions about the devil, when he was created, and when he was cast out of heaven. I merely said your questions tend to no profit, and turning to the rest, in a mild and serious manner, spoke to them of the scriptures. I gave an Irish testament to this man who could read, and we read together, verse about, many suitable parts of truth. One man, who was near me, asked many important questions. I answered him as well as I could. We read more; I expounded. The man before-mentioned suddenly got up, and asked Mr. L. some questions about worldly things, when a Roman catholic, who had paid great attention, exclaimed, 'See how the devil is tempting him, at this moment, to rise from hearing the word of God, and turn again to folly.' I was really amazed, but delighted to hear such words from a papist. Many more questions were put to me, and they all thanked me for my instruction. This person particularly said that the questions were put solely for the sake of information.

"At another place, on the 15th, in the house of a nominal protestant, several romanists came to hear me read and explain the scripture. One man tried to interrupt us by asking a companion to sing a profane song; but another rebuked him for it, telling him it was sinful to sing such things."

Again on Dec. 19, in the same journal, we find, among other intelligence, the following :—

"On the 12th, 13th, and 14th, I had many grand opportunities of reading the scriptures. One romanist called at Mr. L.'s purposely to receive instruction. I read in the Irish testament, and translated them to others, several portions of Romans, Titus, James, and Peter, in order to show that there is but one church, composed of all true believers, one Shepherd, Jesus Christ, and one faith, and one baptism. I gave them several tracts, 'On the Novelty of Popery,' 'Have you heard the News?' 'Repeal of the Union,' &c., for which they thanked me. The person first mentioned came along with me seven miles, to have more conversation. He told me he thanked God he had learned to read, for his father had often kept him from school to obey the priests, but he used to steal away to school in spite of them, and got some learning. And now, said I, what do you think was the priest's reason for preventing their people reading the scriptures. Oh, said he, for fear the people would get a knowledge of them, and surely if they did their gains would be gone."

The following is interesting as giving a good notion of the way in which the readers carry on their work, and adapt their plans to circumstances. It is from PATRICK BRENNAN'S letter of the 20th ult. :

"In going from house to house, reading the scriptures, I leave tracts for the people to read, and when I come again, I take these and give others in exchange. This is the most useful way to dispose of the tracts, as they will be careful to keep them safe, and also to read them; for I generally ask them questions about what they think of such and such a tract, or what did they see which they did not like. This gives an opportunity of speaking more fully on the subject.

"Last week I visited a poor old man that was very ill. When I went into the house I found a good many neighbours. Some said he was a good neighbour, others that he had a good heart, and all uniting in the remark, God help others, if *he* was not happy. I told them not to be deceiving the man, telling him he had what he never possessed, a good heart. I read several passages which speak of the heart of man being deceitful above all things, &c. They listened with deep attention, and the poor sick man said often, while I was reading, 'That is the truth. May the Lord bless you that is reading that blessed book.' I endeavoured to direct them all to Jesus."

POSTSCRIPT.

We beg our friends to look to Ireland just now, and to view the *facts* here before them, in connexion with two important events in that country. The Roman Catholic mind is deeply agitated by the apprehension of a union between their church and the state. The signs, to them, are the Bequests' Bill, and the Pontiff's Rescript. At the same time a *majority* of the prelates of the Established Church have again taken the field against the national system of education, thereby reviving the whole spirit of domination and injustice. Who can take advantage of these things but the Voluntaries? Do they present no ground of hope? Oh! when will you come up to the help of the Lord against the mighty? The work must be done. Come with us and engage in it. If you share its anxieties and toils, you will share its triumphs too.

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THE
GENERAL BAPTIST REPOSITORY,

AND

MISSIONARY OBSERVER.

No. 75]

MARCH, 1845.

[NEW SERIES.

MEMOIR OF THE LATE REV. JOSEPH JARROM.

(Continued from page 42.)

Mr. Jarrom seems, when at Wisbech, on his way to Louth, to have made an impression upon the friends at that place, which they did not forget; and a deputation from the Church attended the Association at Loughborough, in 1801, to secure, if practicable, his settlement among them. They succeeded in their object, and Mr. J. returned to Louth, having made an engagement with the Wisbech church, that, on the expiration of the time he was to serve the friends at Louth, he would remove to Wisbech. This engagement was fulfilled. 'Jan. 18th, 1802. Through the providence of Almighty God,' he says, 'I am now at Wisbech, labouring in the cause of Christ. I left Louth on Dec. 29th, 1801, and came to Coningsby that night to preach. On Wednesday I came to Boston, where I staid till Saturday morning. I came to Wisbech on Lord's-day, Jan. 3rd, 1802.' What he says afterwards, is in reference to the doubts with which his mind was

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still painfully exercised, of his fitness for the ministry. The writer makes no apology for the insertion of this anecdote, as it cannot but be interesting to the friends of the subject of this memoir, and will correctly describe an actual occurrence which is frequently misrepresented:—

'Last Wednesday I was at the yearly meeting at Fleet, and preached in the evening from Heb. xiii. 1. In this discourse my memory failed me so far, that, having given notice of a fourth head, I was obliged to inform the congregation that the subject had slipped my memory. I then came to the last general head; but, alas! I never recovered myself during the whole opportunity. I was speaking of the various things which have a tendency to destroy the continuance of brotherly love, and intended, in the fourth place, to mention the different sentiments which we have in religion, as a principal cause of the declension of brotherly love. What shall I think of this? I had prayed to the Lord, before the commencement of the service, that if he had not called me to labour in the ministry, he would confound me that night before the people. Is that, therefore, a sufficient evidence that the Lord has not called me to the work of the ministry? If I continue to preach I will endeavour to learn

K

something from it which may be useful in future life. 1st. To entertain a proper, humble sense of my own weakness. 2nd. To study my discourses before I bring them into the pulpit, with the greatest attention. 3rd. To write large notes of sermons, and to take those notes into the pulpit with me. 4th. To look to the Almighty for support and direction in preaching his word. Lastly, to sympathize with others in like difficulties.'

In whatever light Mr. J. himself regarded this circumstance, he does not seem to have considered it a decisive proof that he ought to relinquish the ministry of the gospel; he continued preaching, and in doing so, he acted, as the issue abundantly proved, wisely and approvedly in the sight of God. Let others who may be troubled with apprehensions similar to those which agitated the mind of Mr. J. learn from his experience not *soon* to decide that the ministry of the gospel is not their appropriate employment; and be encouraged, if to *any* extent they have the seal of God's approbation in the success of their labours, to be 'steadfast, unmoveable, always abounding in the work of the Lord.'

At Wisbech he seems to have been rendered prosperous and happy. Under date of Oct. 10th, 1802, he writes, 'Sometime past my mind has been in a very uncomfortable state, but, blessed be God, I am now much more happy. It is my fixed determination, through Divine assistance, faithfully and diligently to attend to religion. We have now seven candidates for baptism, five of whom stand approved; and many others, I hope, seem seriously disposed. O Lord, grant that a feeble mortal who is called to preach the gospel, may be kept from falling, and may be enabled to go before the people in self-denial, holiness of disposition, zeal in the service of God, and an exemplary life in all things.' Though he had, for several years, been removed from the place of his nativity, and thus debarred the privilege of religious intercourse with the people with

whom he had associated himself in church fellowship, he still continued a member at Kegworth. But now having been some time at Wisbech, and the probability of his continuing there being great, he was dismissed from the church at Kegworth to that at Wisbech.

'*March 19th, 1803.* I have received a letter,' he observes, 'from the Kegworth church, dismissing me from them to Wisbech. I hope I shall fill up the duty of a member of the Wisbech church; of a minister, if it be the will of God to fix me here; also that of a pastor. I shall have been baptized eight years, if I live till the month of May next. Four years of this time I continued at Diseworth. Nearly two years I was in London; part of a year at Louth; and more than a year at Wisbech.'

The sentiments which follow, as well as those which precede, indicate his humbleness of mind at this period, and the ardour and sincerity of his desires after greater attainments in the Christian life; while he was sensible of and deplored his short-comings and unworthiness.

"Since I professed religion, what a number of defects there has been in me! What little devotion to God! How much carnality! I have learned more of the deceitfulness and depravity of my heart than at that time I was conscious of. I have had a longer experience of the goodness of God than I then had; and I have greatly swelled the number of my sins; O Thou on whom I depend, known unto thee are all my imperfections and short-comings! I do humbly pray that whatever defect thou hast seen in me, since I first professed the sacred name of Christ, Thou wilt mercifully forgive. I would, in the most humble, serious manner, give myself afresh into Thy hands! O that I may be thine! Amen."

The congregation and church having increased, through the faithful labours of Mr. J., the meeting-house in which they had hitherto assembled in Place's-yard became too small. It seems to have been erected in the year 1697, at the cost of £120; a considerable portion of which expense was sustained by Mr. Henry Place, who was a leading member of the society. He accommodated them with the ground on which the meeting-house stood; hence the name by

which it was known. This place of worship, now very old, having been in constant use for upwards of a hundred years, decayed, and very inconveniently situated, besides its being too small for the convenience of the increasing congregation that now regularly assembled, it was determined to erect a larger one in a more central part of the town. This determination, was carried into effect in the course of this year. A site, retired, central, and of easy access, was procured in Ely-place, and ultimately a neat, commodious, meeting-house, was erected upon it, which was opened for Divine worship on Oct. 27, 1803. To the opening services Mr. J. thus refers:—"Oct. 29. Last Thursday we opened our new meeting house: it was in a state of forwardness to admit of it. Mr. Dan Taylor preached in the morning and afternoon; Mr. Burgess in the evening. We were well attended with hearers, and we hope the day will long be remembered by us with thankfulness." "Oct. 31. Yesterday I preached for the first time in our new meeting-house at Wisbech. We had good congregations all the day. In the afternoon there were upwards of 200; in the evening sixty or seventy more. The day was much enjoyed. O that sinners may be converted and believers abundantly edified! Amen." As the friends were now provided with a convenient place of worship and increasing good continued to attend the ministry of the Gospel, they were encouraged to invite Mr. J. to assume the pastorate. "I have now," he writes, April 18, 1804,

"An invitation from our church to take upon me the pastoral office. May the God of all wisdom direct me, and lead me to act according to his blessed will. This night I am to inform the friends whether I consent to become their pastor."

Though he does not record it, his decision was to act in compliance with their desire; for he says, May 13,

"I expect to be ordained next Tuesday

but one. May the great Head of the Church fit me for so important a station, make me useful in it, and carry me comfortably through it. I do not know that I have any other cause, besides that of Christ, which I desire to serve."

The event of his formal appointment to the office of pastor, took place, according to his expectation; in reference to which he thus writes:

'June 3. On Tuesday, May 22, I was set apart, in a public manner, to the pastoral office. It has long appeared to me to be my duty to engage in that office. I hope I am under the influence of the Divine Being, and that he will smile upon me in that arduous work. Brother Goadby began the services of the day by prayer, and reading Ephesians iv. to the 16th verse, and 1 Tim. iii. Brother Burgess, of Fleet, gave out a hymn, and offered up the general prayer. Brother B. again gave out a hymn, and brother Whitaker, of Melbourn, delivered an introductory discourse. Another hymn was sung, then the questions were asked by Mr. Taylor, of Boston. Mr. D. Taylor then offered up the designating prayer, and towards the conclusion of it, with several other ministers, laid hands upon me. Another hymn was sung, and then Mr. D. Taylor delivered a charge from 2 Tim. ii. 14. A hymn was sung, and the service of the morning concluded with prayer. In the afternoon Mr. Binns, of Bourn, opened the meeting by prayer, then brother Pollard delivered a discourse to the church, from 1 Thess. v. 12, 13. The meetings were well attended, the congregations were serious, and I hope the day will be long remembered by many of us.'

The church and congregation, though considerably enlarged and improved since Mr. Jarrom resided among the people, being still small, and his resources limited, in the autumn of this year, he entered upon a new engagement, that of a school, and with encouraging prospects of success. It was his great care, however, that attention to the duties involved in this undertaking, while they were diligently performed, should not divert him from the great objects of the christian ministry. To the advancement of religion in himself, and to its extension in his congregation and neighbourhood, he was thoroughly devoted. His heart was in his work; and it

was the great refreshment and delight of his mind, as well as the great business of his life, to 'preach the word; be instant in season, out of season.' A few months subsequent to his ordination, after a most searching examination of his conduct, of the motives by which he was actuated, and the principles by which his life was generally directed, he enters into these resolutions:—

"1. I would labour to impress upon my mind a sense of the importance of religion, and make an advancement in it the great object of my life. 2. In order to this I would avoid the indulgence of all those tempers, dispositions, and passions, which are sinful and injurious. 3. I would rise early from my bed, and attend cheerfully and actively to the duties to which I am called. 4. I would pray to God constantly and fervently for his blessing to attend me in all my engagements and pursuits. 5. I would read more of his blessed word, with more seriousness and attention; that I may feel its sacred influence upon my heart, and be directed and supported by it. 6. I would be more frequent and spiritual in my visits, and labour to promote real religion among all my people, and their advancement in holiness. 7. I would be more watchful against pride, carnality of mind, and all kinds of sinful desires; and on the other hand cultivate humility, gentleness, and every Christian temper. 8. I would frequently examine myself with respect to the state of my mind, the manner in which I attend to the several duties of my station, and the progress which I make in the Divine life. 9. I would be more thankful to God for the blessings which I receive from him, meditate upon them, be sensible of their value, and be contented with them. O Thou who dwellest in heaven, who knowest the desires of my heart, help me to practise these directions, to feel more the importance of religion, to have more love to thee, and to take more delight in thy service."

A short time afterwards, under date of Nov. 9th, of the same year, he writes:—

"This day I have been on the whole more comfortable than I frequently am, for which I desire to be thankful to Him from whom all my mercies flow. I have now been spending some time in secret devotion, in which I have felt tolerably at liberty, and pretty comfortable. May I always labour to have my mind impressed with a

sense of the greatness and majesty of God; that I may love him, and serve him, and be devoted to his glory. May I cultivate a kind, gentle disposition to all the human race, and labour for their benefit as far as the influence of my conduct can extend. May I endeavor to give my hearers sound instruction, to deliver it in an affectionate manner, and to use proper arguments and motives to induce them to obey those instructions. May I follow my hearers to their houses, and converse with them there respecting the benefit which they derive from my ministry. May I have a proper command of my time, talents, books, and everything with which I am entrusted, that I may improve them to the best purposes. And may I, in all things, set a good example, that my conduct may be the most powerful argument in enforcing the instructions which I give to my fellow-creatures. O Lord, grant in these things I may thus act; grant it for thy mercies' sake. Amen."

These extracts are given to show the views which Mr. J., at this early period, entertained of the christian ministry, and of the way in which its duties should be performed. He did not regard or fulfil it as a profession, in the pursuit of which an easy and comfortable maintenance might be secured; but as a most honourable and sacred engagement, involving duties and responsibilities, that demand the greatest piety and self-denial, diligence and activity. And the writer would beg to be allowed to refer his friends in the ministry, of a similar age, to him as an example deserving their imitation. Acting in such a spirit, adopting such resolutions, and taking diligent care through Divine grace to fulfil them, they may expect richly sanctifying and comforting influences in their own souls, and an abundant blessing to attend their ministerial labours. Mr. J. was in the habit daily, and, sometimes frequently in the day, of examining rigidly and impartially the actions of his life, and the state of his heart; of living near to God in the exercises of reading the Scriptures and prayer: and oftentimes he combined fasting with his private religious engagements, on which occasions they were extended to

a length of time far beyond what ordinarily could be allowed in respect to the duties in which he was employed. Hence the habitual sense of the presence of God, and the seriousness of deportment which always characterized him; and hence, too, mainly, the usefulness of his life.

Mr. Jarrom had hitherto resided with Mr. Yorke, who was a very pious, devoted, and useful member and deacon of the church for upwards of thirty years.* But in the commencement of the year 1805, he consummated an engagement with Miss Mary Harvey, of Diseworth, in Leicestershire, the place of his own nativity. Here, on January 15th, of this year, the event of their marriage took place; an event that received the blessing of heaven, through which many of those enjoyments and advantages which usually accompany such a state were fully realized by them.

Succeeding both in his day and boarding school beyond his expectation, larger premises than those he first occupied became requisite, and in the course of this year he entered upon a spacious and convenient house, where he resided through the long period of five and thirty years. He now proceeded in a quiet and persevering manner in the discharge of his numerous and important duties at home, occasionally visiting the churches far and near, without the occurrence of any event of peculiar importance or interest. The writer is not aware that he can do better than introduce a few extracts from some written papers which Mr. J. has left behind, indicative of his growing piety, and the ardour and sincerity which accompanied all his efforts to promote religion; which may have a tendency to incite him

who writes and them who read, to aim at superior excellence and usefulness. The following, selected from among many similar passages, shews the strictness of that vigilance which Mr. J. uniformly exercised over his heart and conduct, and the diligent manner in which he endeavoured to improve his time, notwithstanding the fatiguing engagements of a considerable school.

'Aug. 2, 1807. Was up between five and six. Much as usual in my mind. Some serious impressions, and drawing of soul toward God. Read some time in Matthew Henry, and afterward engaged in prayer. Much as usual the morning part; but at the house of God, in the beginning of the service, and after the service began, was not so comfortable, and so much at liberty, in the morning, as I sometimes am. In the afternoon was somewhat better. At the ordinance, tolerably comfortable; and I hope it was the case with my friends generally. Not so spiritual in my mind after meeting, as is sometimes the case; but better than I often have been. The present manner in which I endeavour to regulate my time and pursuits, is the following. To arise about five in the morning; to spend nearly an hour in reading, prayer, &c.; to read in the Greek Testament, or some other Greek book, till half-past seven o'clock, or more. About a quarter before eight, to begin family worship. After breakfast, before school, read aloud in my study out of some well-written poem, &c. All the time which I have at dinner to spare, to devote to Latin. After-noon, to spend nearly an hour in private devotion. Then sometimes write to friends, sometimes study discourses, sometimes visit the brethren, &c., till nearly nine o'clock. Then attend to family prayer, supper, &c. After supper, read until bed-time, in such a book as I may think proper for the purpose. May God help me. Amen.'

In the commencement of the year 1811, a severe illness laid him aside from all active engagements: he thus refers to it:—

'Feb. 25. I have lately been afflicted with an illness. I went to the yearly meeting at Fleet, and thence to Spalding, where I caught cold by sitting with my back towards a door, from which a strong current of air blew upon me. My cold brought on a fever, which lingered upon me some time, and, after I returned to Wisbech, gained strength, till at last I was forced to my bed. For three Lord's days I was unable to preach. At length, through the use of means and

* An interesting memoir of him appears in the Repository for the year 1815. He was the grandfather of Mr. Robert Yorke Clarke, who has succeeded him in his business, and likewise in his station and usefulness in the church.

the blessing of God, my disorder was removed; and at present, my health and strength are, in a good measure, restored. During my indisposition, was not so happy in my mind as could have been wished, nor had had so comfortable a sense of the love of God as is desirable. I trust my affliction will be sanctified to the good of my soul. I am more forcibly impressed with the importance of religion than I have been for many years; and that time which I have passed in prayer to God, and communion with him, appears to have been the best improved. God grant that the impressions which I felt in my sickness may never leave me, and that my indisposition may be made an everlasting blessing. The two Lord's-days which I have preached since my recovery, I think I have preached with more feeling and animation than I am wont to do.'

In the following year, 1812, Mr. J.'s ministry being attended with increasing success, it was found necessary to erect two side galleries in the meeting-house, for the accommodation of the enlarged congregations that assembled for Divine worship.

A considerable addition was, in the year subsequent to this, made to the duties and responsibilities which already devolved upon Mr. Jarrom, in being appointed to the tutorship of the Academy. This institution had been managed, until the year 1813, by a committee selected out of the subscribers and supporters, by whom it was chosen; but at the Association which was this year held at Birmingham, they resigned the management of it into the hands of that assembly. Having defined their objects, a committee of the academy was formed to prepare a plan for their accomplishment, 'On the recommendation of this committee, various principles and regulations were adopted for the future management of the institution. Mr. D. Taylor being in his seventy-fifth year, the Association felt itself obliged, though very reluctantly, to look out for a younger man to superintend the Academy. They, therefore, after expressing their deep and grateful sense of the valuable services of the former tutor, of his firm attachment to the

principles of the Connexion, and of his long and valuable labours to promote its interests, chose Mr. J. Jarrom for his successor. Mr. Jarrom accepted the appointment; and the Academy was accordingly transferred to Wisbech.* Mr. J. now gave up his day, but continued his boarding school. His hands were now full, and had he not been possessed of a mind and natural constitution unusually robust, he could not have sustained the burden of responsibility his various and difficult engagements imposed. In the numerous and arduous duties resting upon him, he found ample opportunity for the employment of all the talents and learning he possessed; and a few extracts from his diary will shew that, in performing them, he manifested his usual diligence and seriousness.

'Aug. 2, 1814. My mind has been latterly much the same as formerly. I have great cause to lament my imperfections and sins. May they all be forgiven, and may the Lord stir me up to more diligent watchfulness and prayer. At present my mind is, I think, more seriously impressed than it has sometimes been. Our congregations continue tolerably large and respectable, for which I desire to give thanks; and I hope some good is done among us.'

'19. To-day I have been busy finishing a lecture, which I have to read to Mr. ——. Felt uncomfortable, through a consciousness of not labouring so assiduously as I might do. Before tea in the afternoon, read a little while, aloud in my study, in one of Dr. Campbell's Lectures, and then to myself in one of Dr. Doddridge's Sermons on Salvation by Grace; after which I engaged in private prayer. The two sermons of Dr. Doddridge on salvation by grace are very excellent; but, though I approve of them, I do not think he makes out the point that the apostle there means that faith is the gift of God.'

"May 9, 1816. I wish to improve my time to the most important purposes, viz. my advancement in religion, usefulness, and the glory of my Maker. I would make a practice of waiting upon God every afternoon, as soon as tea is over, when I am at home; and before I go out to tea, if I can secure the time, when I am not at home.

* See Taylor's Hist. of the English Baptists, Vol. II. p. 456.

I would first implore a blessing from God upon my devotional exercises; then read a quarter of an hour in some religious work, chiefly of a practical, devotional, or experimental nature; then a portion of the Scriptures, with serious meditation, &c.; and afterwards pour out my soul to God in prayer and praise. On Monday I would pray more especially for myself, that I may grow in religion, in usefulness, be assisted in all my duties, and made successful in my endeavours in studying, preaching, visiting, &c. On Tuesday, for the church and my Christian brethren; the success of the cause amongst us; its prosperity in our Connexion, in the country, in the world at large, &c. On Wednesday, for my own family, my dear wife, children, servants, inmates, &c.; that they may be pious, healthful, prosperous, &c.: and here include my relations, brothers, sisters, cousins, &c. On Thursday, for my brethren in the ministry, including the students under my tuition, and the ministers of Christ in general; praying that all may be successful, happy, &c. On Friday, for enemies; for the afflicted; for success to attend public religious institutions, &c. On Saturday, miscellaneous matters; reviewing the week, supplicating assistance for the ensuing Lord's-day, &c. On Sunday, as I have opportunity, let the occupations of the day for the most part be referred to. On all occasions, let me remember to intermingle thanksgivings for blessings conferred on me, the family, &c."

This year Mr. Jarrom published a Selection of Hymns, as a supplement to the Hymn Book of the New Connexion of General Baptists. It has passed through several editions, and continues to be used in many of our congregations. He published, too, in the course of this year, a Sermon on Believers' Baptism, preached upon the occasion of the baptism of nine persons on May 26th.

"June 12. My mind is much as usual. Yesterday and to day have been as serious and attentive to the duties of my station as I have been accustomed to be. Am desirous, through Divine assistance, to be unreservedly devoted to the service of Christ. I think I would be willing to do anything or suffer anything for the Saviour. At times, there are returns of coldness and insensibility. Through Divine grace, I will increase in holiness, in zeal, and diligence in the service of the dear Redeemer. Nothing in the world deserves attention compared with religion."

Desirous that the Gospel should be known, and its blessings enjoyed, he

had, for many years, been in the habit of preaching in several villages in the immediate vicinity of Wisbech. Murrow, to which he alludes in the following extract, was considerably farther. "June 19, 1817. Yesterday opened a place of worship at Murrow; were well attended with hearers. Expect next week to go to Norwich, to assist in opening a place of worship there, belonging to the G. Baptists. Have to preach also, the week after, at Castle Donington. May the Lord meet me at each place."

'July 27. I continue very unworthy, but the Lord is very good to me, and I have been assisted much more than I had any reason to expect. At Norwich was moderately at liberty and comfortable; and at Castle Donington was carried through the service much more acceptably to the hearers than I ever supposed I should. Many expressed much satisfaction with the sermon, and wished to have it printed. It was from Luke ii. 10. It was considered exceedingly well-timed. I see not but that I ought to attribute it to the goodness of God to me, that I was so assisted and brought through. I have now five students with me, besides Mr. —, who has spent his vacation in Norfolk, and has not yet returned. May the Lord assist me in instructing them, and make me a blessing to them."

This year the lamentable death of the amiable and beloved Princess Charlotte took place, and produced considerable excitement in the country. Mr. Jarrom was one, among many, who preached and published a sermon with a view to improve the event. Mr. J. took a great interest in public matters, loved his country, and laboured to promote its welfare in a variety of ways; and in some important respects, particularly in his immediate locality, succeeded in doing this. "Dec. 21. Have lately published a sermon on the death of the Princess Charlotte, which has engaged my attention, in some measure. It seems to be moderately acceptable to the public, and will not, I trust, be altogether unuseful." This year Mr. J. gave up his Boarding School.

(To be Continued.)

INFIDELITY CONTRASTED WITH CHRISTIANITY.

(Continued from page 47.)

To all this, infidelity presents an awful contrast; it is darkness—darkness the most intense and entire.

The nature of darkness, as well as that of light, is a matter of dispute and uncertainty. Some suppose that darkness is merely the absence of light; others, that darkness, like light, is a product of divine power; and certainly the Scriptures seem to countenance the latter notion, for God asserts, 'I form the light, and create darkness.' Whatever view be adopted upon this point, the effects of darkness are obvious. In entire darkness, every object is hidden from view. Perfect ignorance must exist respecting places and things that have been always enveloped in darkness. Hence, in the Scriptures, as in common phraseology, darkness signifies ignorance, and especially ignorance of the great subjects of religion. Sin and misery are the fruits of such ignorance; and hence the sins of men are represented as deeds of darkness.—1 Thes. v. 5; Acts xxvi. 18; Eph. v. 8, 11.

Suppose yourself set down in an unknown place, in total darkness. What is around you? You know not. Are you on a plain, or on the edge of a precipice? in the midst of a wild, or in the heart of a populous city? You cannot tell. Are you alone, or surrounded by friends, or beset by foes? Are you in safety, or in danger? All is unknown. Do smiling scenes of peace court you to happiness? or are death and desolation stalking on every side, and threatening your inevitable destruction? You cannot possibly discover. Let but a gleam of light, even the twinkling of a star, pierce the darkness, and you may form some notion of your situation; but, while the darkness is unbroken, your ignorance is entire, and proportionably painful must be the anxiety and apprehension

of your situation, perhaps hoping good, yet fearing ill. Such entire ignorance of all that most concerns mankind, is the effect of infidelity: justly, therefore, is it denominated DARKNESS.

Infidelity consists in the rejection of the gospel, and of the scriptures, as a divine revelation. It thus rejects all knowledge on the all-important subjects of religion. Infidelity is no new thing; it springs from an evil heart of unbelief; from men loving darkness rather than light, because their deeds are evil; and from the pride of a fallen mind, not willing to submit its vaunted powers to the teachings of God. The causes of infidelity thus always existing, the world has never been free from virtual infidelity; but in some periods it has displayed greater boldness, and appeared more prominent, than in other ages. In modern times it has assumed various names, by which it would hide its real character, as some sinners strive to conceal their vices under flattering names, or even to gloss them over with the names of virtues. At one period infidelity took to itself the name of deism, as of a system believing in God: then it was, and still in Germany is, rationalism, as if infidels, who are too wise in their own esteem to receive instructions from the Great Fountain of reason, were the only rational beings in the world: then it was freethinking, as if christians were in mental slavery, and infidels the only persons that had freedom of thought. Some infidels even had the audacity to assume the title of freethinking christians. Latterly it has been socialism, as if the vain philosophy which deluged France with blood and murders, were friendly to human happiness. But, whatever be its name, or its occasional variations, the same has been its character, the same its essence. Thus, God's

great enemy is the same infernal being, whether he be denominated satan, the wicked one, or the devil.

Christianity is light, as it discovers to man all the truths, of which the knowledge is most important to his welfare and happiness; infidelity is darkness, as it plunges him into utter ignorance of those momentous subjects. It cannot reveal to man the character of God, nor deduce it from his works. His eternal power and godhead may indeed be learned from the works of his hands; and they are without excuse, whether atheists or pagans, who learn not this lesson.—Rom. i. 20. But man is too blind and depraved to learn even this without revelation. Hence, instead of receiving this instruction from the works of God, men without revelation have universally rushed into idolatry. Modern infidels, with all their vaunting about the light of reason, would doubtless have been as debased idolaters as ancient heathen philosophers were, as modern Chinese and Hindoo philosophers are, but for the light reflected from the revelation which they ungratefully reject. Even, however, if from the works of God, knowledge be gained of his existence, wisdom, and might, still, as to those attributes which most concern mankind, all is utter darkness. Will that great God favourably regard sinful men? Man feels himself to be a sinful creature. All nations have acknowledged this. Heathen writers have confessed the humiliating fact. Pythagoras termed sin 'the fatal companion, the noxious strife that lurks within us.' Seneca, the celebrated Roman philosopher, declared, that 'the seeds of all the vices are in all men, though they do not break out in every one.' Juvenal, the Roman satirist, affirmed, that 'nature unchangeably fixed, runs back to wickedness;' and the gay and dissipated, though distinguished poet Horace, uttered the mournful but certain truth, that 'youth has the soft-

Vor. 7.—N. S.

ness of wax to receive vicious impressions, and the hardness of rock to resist virtuous admonitions.' According to the testimony of men that infidels admire, such is man. Has God any mercy for a race so sinful? Will he ever look upon them with favour? Ask infidelity. It is speechless; and, on this great question, speechless must for ever remain. Was man created a sinful being? or what was the cause of this sinfulness? Again infidelity is speechless; it can answer neither question, much less can it tell man of any cure for the sinfulness he feels, or of any pardon for his numberless sins.

To thoughtful men, in all ages and nations, the pardon of sin has been a subject of deep anxiety; but infidelity *can proclaim no pardon*. How the injured Creator of the universe, supposing his being admitted, may treat the guilty, it cannot possibly discover. He may frown rebels into utter ruin, may doom them to die with beasts, or burn with demons, for aught infidelity knows, or ever can learn. IT CAN PROCLAIM NO SAVIOUR. Rejecting the only revelation of a Saviour's existence, power, and grace, it can point the anxious, desponding, despairing sinner, to no refuge of hope, no way of mercy. It is darkness. On all these most important of all important topics, it is silent as death, and gloomy as the grave.

Infidelity may reason and speculate on the soul, on immortality, and the future prospects of man, but on all these subjects can attain *no certainty*. Sometimes it proclaims that death is an eternal sleep, and presently its very votaries declare, by their dying horrors, that they believe not their own lie; for there could be no possible cause for their horrible anticipations, if they really believed that death ends in eternal insensibility. Thus infidelity cannot show man whether this life is his all, or whether another awaits him. If there should be another, it cannot discover to him whether

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it will be a state of temporary or endless existence; nor whether he may anticipate happiness, or should dread the deepest woe. Infidelity thus places its wretched votary in utter darkness. He knows nothing that is around him, nothing that is before him. Some good may be proffered to his acceptance; but he beholds it not, and thus loses the opportunity of securing the offered boon. He may be on the verge of a precipice, destruction before him, and dangers all around; yet the dense darkness conceals all the danger, and his first intimation of it may be the feeling that he is falling from that precipice into utter destruction. Such is the darkness of infidelity. How deplorable is their condition who love this darkness!

When christianity is rejected, man becomes to himself a perfect mystery. Voltaire says, 'Who can without horror contemplate the whole earth, as the empire of destruction? It abounds in wonders; it abounds also in victims: it is a vast field of carnage and contagion. In man there is more wretchedness than in all other animals put together. He smarts continually under two scourges which other animals never feel, anxiety and listlessness in appetite, which make him weary of himself. He loves life, and yet he knows that he must die. If he enjoy some transient good, for which he is thankful to heaven, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative; other animals have it not. He feels it every moment, rankling and corroding in his breast. Yet he spends the transient moment of his existence in diffusing the misery that he suffers, in cutting the throats of his fellow-creatures for pay; in cheating, and being cheated; in robbing, and being robbed; in serving, that he may command; and in repenting of all that he does. The bulk of mankind are nothing more than a crowd of wretches, equally

criminal and unfortunate; and the globe contains rather carcasses than men. I tremble upon a review of this dreadful picture, to find, that it implies a complaint against Providence, and *I wish that I had never been born.*' In the same spirit, even Benjamin Franklin, the best of infidels, yet certainly an infidel, declared to a correspondent, that he began to doubt whether the human race were worth producing or preserving.

Christianity was represented as light, because its discoveries are certain. In contrast with this view, also, infidelity is darkness, for ignorance and uncertainty attach to all its speculations. Its votaries may form many amusing fancies, may deem many notions plausible, but certainty belongs to none of them. Their schemes, and fancies, and speculations, undergo a perpetual change. In one thing only are they stable, in pertinaciously rejecting the truth of God. They advance many things, but *know* absolutely nothing on all the most important subjects of human knowledge. Hence, the infidel Thistlewood, when dying for his crimes, remarked to a fellow-sufferer, that, in a few minutes, they would know *the grand secret!* How awful an entrance on eternity in such a condition!

This uncertainty, attaching to all the speculations of infidels, has been the source of perpetual change. They have no certain standard. Some altogether deny the existence of God. This is atheism. Others allow his existence, but strip him of his attributes. This is partial atheism. They begin their course with rejecting christianity, and thence proceed from bad to worse; from deep to lower deep; from shades of gloomy darkness to the blackness of darkness, unbroken and intense. Lord Herbert, an early and distinguished English unbeliever, professed to respect christianity, yet rejected it. He avowed belief in the existence of God, in the necessity of worshipping him,

and in a future state of punishment or reward. Very similar to him was Benjamin Franklin. Both adopted some of the doctrines of christianity, but both rejected that heavenly system. Lord Herbert's followers, however, rejected much that he upheld, till at length a modern infidel wrote, 'Deism is but the first step of reason out of superstition. No person remains a deist but through want of reflection, timidity, passion, or obstinacy. Time, experience, and an impartial examination of our ideas, will undeceive us:' in plain words, every deist, that pursues his speculations, will become an atheist, the fool that says in his heart, 'There is no God.' Very often has this been realized.

This progress in infidelity has been usual. Anacharsis Cloots, the reporter of the committee of public instruction to the French National Convention, at the time when infidel philosophy was triumphant in France, said, in an official report, 'The Supreme Being, the Eterqual Being, is no other than nature uncreated, and uncreatable; and the only providence is the association of mankind in freedom and equality. Man, when free, wants no other divinity than himself. Reason dethrones both the kings of the earth and the kings of heaven. No monarchy above, if we wish to preserve our republic below. If you once admit the existence of a heavenly sovereign, you introduce the wooden horse within your walls! What you adore by day will be your destruction at night. A people of theists will necessarily become revela-

tionists.' Hume, in the same spirit, asserts, that there is no reason to believe that the universe proceeded from a cause.

Lord Herbert, and Franklin, and some others, have maintained the propriety of prayer, and the existence of a future world; but numbers of their brethren in unbelief reject all such notions. Hobbes declares all religion absurd; Blount asserts that prayer is not a duty; and Shaftsbury, that salvation is a ridiculous thing. Many infidels, entirely deny a future state.

On these points, and on many others, thus shifting like the sand, and uncertain as the wave, are the speculations of unbelievers; professing themselves to be wise, they become fools. Infidelity is darkness.

In the sacred volume, darkness expresses not only ignorance, but wickedness and woe. But, as this view of the system of unbelievers, if system it may be called, will claim attention, when noticing the contrast between christianity, as righteousness, and infidelity, as unrighteousness, it may be passed by here.

How opposite to each other are light and darkness! Thus differ christianity and infidelity. The former guides the traveller along a clear, and bright, and peaceful path, to God and everlasting life; the latter leaves him to wander in ignorance and gloom, till he falls into the pit of eternal death.

'Should all the forms that men devise
Assault my faith with treacherous art,
I'll call them vanity and lies,
And bind the gospel to my heart.'

AN EXHIBITION OF PASSAGES OF SCRIPTURE WHICH TEACH THE UNIVERSAL LOVE OF GOD AND THE SALVA- BILITY OF ALL MEN.

By J. Burns, Pastor of the General Baptist Church, St. Mary-le-bone.

(Continued from page 10.)

LET us finally look at a few of those passages in which all men are invited to participate in the universal love of

God and in the saving benefits of the death of Christ.

'Let the wicked forsake his way,

and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.'—Isa. lv. 7. 'Turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel?'—Ezek. xxxiii. latter clause of verse 11. Again, in verse 19 of the same chapter, 'But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.' 'Him that cometh unto me, I will in no wise cast out.'—John vi. 37. '[God] now commandeth all men every where to repent.'—Acts xvii. 30. 'Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.'—Luke xxiv. 46, 47. 'And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; he that believeth not shall be damned.'—Mark xvi. 15, 16.

Now the obvious import of these passages is the sincere desire and invitation of God to sinners of all grades, of all classes, of all ages and conditions, without exception, to come to him, and participate in his rich and free mercy, and obtain everlasting life: and it is manifest that every man, without exception, may deem himself interested and personally addressed in these invitations and exhortations of love and mercy. Thus, too, with universal offers of grace, does the canon of inspired truth close the revelations of God to man,— 'And the Spirit and the Bride say, Come: and let him that heareth say, Come: and let him that is athirst, come; and whosoever will, let him take the water of life freely.'—Rev. xx. ii. 17.

We conclude these remarks by appending a specimen of scriptural reasoning and powerful eloquence, on

this subject, by one of the distinguished theological Doctors of the present day, whose creed, however, is so comprehensive and accommodating as to include both our own and also Calvinian views:—

'If hitherto you have been in the habit of contemplating the gospel as at a sort of speculative distance, and in its generality, I want you now to feel the force of its pointed, its personal application, and to understand it as a message addressed specifically to you. The message has been so framed, and couched in phraseology of such peculiar import, that it knocks for entrance at every heart, and is laid down for acceptance at every door. It is true, that you are not named and surnamed in the Bible; but the term "whosoever," associated, as it frequently is, with the offer of his blessings, points that offer to each and to all of you. "Whosoever will, let him drink of the waters of life freely." It is very true, that this written communication has not been handed to you like the letter of a distant acquaintance, with the address of your designation and dwelling-place inscribed upon it; but the term "all" as good as specifies the address to each, and each has a full warrant to proceed upon the call, "Look unto me all ye ends of the earth, and be saved;" or, "Come unto me all ye who labour and are heavy laden, and I will give you rest." It is furthermore true, that Christ has not appeared in person at any of your assemblies, and singling out this one individual, and that other, has bid him step forward with an application for pardon, on the assurance that he would receive it; but the term "every" singles out each; and he has left behind him the precious, the unexpected declaration, that "every one who asketh receiveth;" that "every one who seeketh findeth." And lastly, it is true that he disperses no special messengers of his grace to special individuals; but the term "any,"

though occupying but its own little room in a single text, has a force equally dispersive with as many messengers sent to the world as there are men upon its surface. "If any man thirst, let him come unto me and drink." These are the words which, unlike the wheels of Ezekiel's chariot, turn every way, carrying the message of salvation diffusively abroad among all, and pointing it distinctively to each of the human family. Their scope is wide as the species, and their application is to every individual thereof. And what I want each individual present to understand is, that God, in the Gospel, beseeches him to be reconciled; God is saying unto him, "Turn thou, turn thou, for why wilt thou die?"

'There are certain generic words attached at times to the overtures of the gospel, which have the same twofold power of spreading abroad these overtures generally among all, yet of pointing them singly at each of the human family. The "world," for example, is a word of this import; and Jesus Christ is declared to be a propitiation for the sins of the whole world. After this, man, though an inhabitant of the world, and, as such, fairly within the scope of this communication, may continue to forbid himself, but most assuredly God has not forbidden him. The term "sinner" is another example, as being comprehensive of a genus, whereof each may appropriate the benefits that are said in Scripture to be intended for the whole. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Still it is possible, as before, that many a sinner may not hold this saying to be worthy, or at least may not make it the subject, of his acceptance. His demand perhaps is, that before he can have a warrantable confidence in this saying for himself, he must be specially, and by name, included in it; whereas the truth is, that to warrant his distrust,

his want of confidence, after such a saying, he should be, specially and by name, excluded from it. After an utterance like this, instead of needing, as a sufficient reason of dependence, to be made the subject of a particular invitation, he would really need, as a sufficient reason of despondency, to be made the subject of particular exception. Is not the characteristic term "sinner" sufficiently descriptive of him? As much so, indeed, as if he had been named and surnamed in Scripture. Does it not mark him as an object for all those announcements which bear on sinners as such, or sinners generally? The truth is, if we but understood the terms of this great act of amnesty, and made the legitimate application of them, we should perceive that, to whomsoever the word of this salvation has come, to him the offer of salvation has been made—that he is really as welcome to all the blessings of the New Testament as if he had been the only creature in the universe who stood in need of them; as if he had been the only sinner of all the myriads of beings whom God has formed; and as if to reclaim him, and to prevent the moral harmony of creation from being stained or interrupted, by even so much as one solitary exception, for him alone the costly apparatus of redemption had been reared, and Christ had died, that God might be, to him individually, both a just God and a Saviour.

'But perhaps as striking and satisfactory an example as any, is when the gospel is addressed generically to man. The first announcement of the gospel, as heard from the canopy of heaven, was not good-will to certain men, to the exclusion of others; not an overture made to some, and kept back from the rest of the species. The annunciation, in all its generality, was "good-will to man." No one individual needs to look upon himself as shut out from the good-will of his Father in heaven. Let him be who he may, we would cheer him on to

confidence, and that purely and singly in virtue of his being a man. We see no exception in the text, and we make no exception from the pulpit. We find a general assurance in the word of God; and we cast it abroad among you without reserve and without limitation. Where it is to light, and who the individual whose bosom it is to enter, as the harbinger of peace, we know not. But sure we are that it can never light wrong; and that, wherever faith in God is formed, it is followed by the fulfilment of all his promises. We know well the difficulties of the unbelieving, more especially the scruples of the disconsolate, and with what success a perverse melancholy can devise and multiply its arguments for despair; but we will admit of none of them. We look to our text, and we find that it recognizes no outcasts. By one comprehensive glance it takes in the whole race of man; and empowers the messenger of God to ply, with the assurances of his good-will, all the individuals of all its families. We there see that there is no straitening with God; that favour and forgiveness are ready to come down abundantly from him upon every son and daughter of the species; that his mercy rejoices over all; and that, in pouring it forth over the wide extent of a sinful creation, the unbelief of man is the only obstacle which it has to struggle with. Tell us not, in the obstinacy of your distrust, that you are such a sinner. All your sins, many and aggravated as they are, are your disease. Tell us not of the malignity of your disease; it is the disease of a man. Tell us not of your being so grievous an offender, that you are the very chief of them: still you are a man. Christ knew what was in man, and he knew all the varieties of case and character which belonged to him: and still there must be something in his gospel to meet all, and make up for all; for he impairs not, by one single ex-

ception, the universality of the gospel message, which is good-will to man. We again lift, in your hearing, the widely-sounding call, "Look unto me, all ye ends of the earth, and be ye saved." If the call be not listened to, it is not for the want of kindness, and freeness, and honesty in the call; it is for want of confidence in the called. There is no straitening with God. It is all with yourselves, my brethren. It lies in the cold, and dark, and narrow suspicions, which fill up and stife your own bosoms. The offer of God's good-will through Christ Jesus is unto all and upon all them that believe. We want to lodge the offer in your hearts, and you will not let us. We want to woo you into confidence, but you remain sullen and inflexible. We want to whisper peace to your souls; but you refuse the voice of the charmer, let him charm ever so wisely. The minister of the gospel stands before you as the messenger of a beseeching God, and is charged with the freest and kindest invitations to one and all of you. He does not exceed his commission by a single inch, when he tells of God's good-will to you; and that nought is wanting but your good-will towards God, that you may obtain peace, and reconciliation, and joy. All who will, may come, and drink of the waters of life freely. God fastens a mark of exclusion upon none of you. He bids us preach the gospel to every creature; and every creature who believes will be saved. He has no pleasure in any of your deaths. If you think otherwise of God, you do him an act of injustice; you look to him with the jaundiced eye of unbelief; you array him in a darker shroud than belongs to him; you mantle one of his attributes from the view of your own mind; you withdraw your faith from his own declaration of his own name, as the Lord God, merciful and gracious. Instead of yielding the homage of your confidence and your affections to the true

God, you superstitiously tremble before a god of your own fancy, and put all the earnest and repeated assurances of God's actual revelation away from you. In that revelation he tries every expedient, that he may prevail upon you to trust him. He does all which tenderness can devise, to remove your every suspicion. He pleads the matter with you, and beseeches you to accept of reconciliation at his hands. He offers it as a gift, and descends so far as to knock at the door of your hearts, and to crave your acceptance of it. To do away the obstructions which lie on the road of access from a sinner's heart to his offended God, he set up the costly apparatus of redemption. As the remission of sins, without the shedding of blood, is impossible, he cleared the way between him and a guilty world of this mighty barrier. Rather than lose you for ever, he sent his own

son to pour out his soul unto the death for you. And now that iniquity is put an end to—now that an everlasting righteousness is brought in—now that every attribute of his nature has been magnified by the great sacrifice—now that the weight of that mighty burden, which restrained the expression of his good-will to the children of men, has been carried away by Him who bore the chastisement of our peace—now, my brethren, that there is nothing to intercept the flow of friendship from God to man, does it come down, free as the light of day, and rich as the exuberance of heaven, upon a despairing world.*

The subject of the Final Perseverance of the Saints we propose to consider in a future article.

* From a Sermon by Dr. Chalmers, preached at the opening of a new Presbyterian Chapel, Belfast.

WHAT A SUNDAY-SCHOOL SHOULD BE.

The substance of an Address read at the Annual Meeting of the Sunday school, Praed Street, Paddington.

BY MR. CHAPMAN, SUPERINTENDENT.

I CONCEIVE it should be a scripture school; neither more nor less. All that is necessary to raise a perfectly untaught child to that mental condition in which he knows familiarly and accurately the substance of the scriptures themselves, should be found there: and this observation applies, I think, not to the doctrines or practices which we may deduce, however correctly, from the scriptures, but to the very books themselves, and their contents, whatever they may be. In the Sunday-school, we are far from having done our work when we have presented a set of truths to the children, and told them to believe them; we must show them the fountain whence we have drawn them, and point out the path by which they may go and draw for themselves.

It is necessary to see what this implies: and here, it seems to me, is the greatest error on this subject we com-

monly commit. We do not consider how much accessory knowledge is required to put a young person in condition to read the scriptures with an easy, agreeable, and profitable apprehension, of what they really mean to say. We seem to think that, if they can read the scriptures fluently, they can derive from them all the pleasure and instruction they are designed to convey; and I am far from saying or thinking that, where greater advantages cannot be had, the mere ability to read the word which is the word of God himself, is a light matter either in its blessings or its responsibilities. But we are now considering not how little may be blessed, but how much ought to be done. When we remember that the ultimate purpose for which the scriptures were written, is, that we may gather from them certain truths, to be applied to our own practice, and that those

truths have been conveyed and preserved in all sorts of forms, and in connection with events of many ages, and the usages of many nations, we shall see that, to put our young people in condition to derive from the scriptures the instruction they are intended to convey, we must make them familiar with those events and usages. I do not mean that we must just once and away say, 'You see such and such is the explanation of this passage;' and so let the matter remain, subject to all the dangers of being forgotten or not applied, or, if remembered at all, thought of with so much difficulty, that the mind is exhausted before it comes to the truth wrapped up in the passage; but I mean that the attendant, implied, and explanatory circumstances, should be so habitually in his recollection, that he easily and almost unconsciously puts himself in the very circumstances of the case, and sees at once the truth which is the end of all. I apprehend that the want of this familiar knowledge of the facts, necessary to render the Bible narratives and allusions understood, off-hand, and without effort, is the chief reason why its contents are so little noticed; for certainly, with the aid of such knowledge, no book is nearly so rich in merely intellectual interest; and, if it be laid aside for lighter matters, we may freely trace the practice to the cause I have pointed out.

Let us suppose a case. A young man, apprenticed from home, sees in a newspaper an account of events which have transpired in his native town. Every street and lane which is mentioned, he knows well; every usage implied is a matter of course in the current of his thoughts, and is unconsciously referred to as the explanation of much that occurs; the interests of the parties he knows something about; and with the motives and style of thought commonly operating amongst the people, he is familiar. He has no difficulty in following the narrative from fact to fact; a vivid and impressive picture of the whole is formed on his mind; and he is strongly interested in the result. No doubt he will often go to the newspaper again, even though he has not that close connection with what he reads which we have now supposed.

Now let him turn to the Bible. He meets with journeys to places of which he knows nothing, but that their names

puzzle him to read them; he finds a state of manners of which some things seem ridiculous, and some incomprehensible; he finds men and women acting from considerations altogether different from those to which he has been accustomed, and desiring or avoiding matters which seem to him to be worthless, or just the contrary of what the actors deemed them. Ruth puts a quantity of corn into a veil; people put new wine in new bottles—the very opposite of the modern practice; he never saw a mustard tree that would hold a sparrow; he can't make out any thing about Cesarea, or Antioch, or Phillipi; ships are months going a voyage, a steam-boat now does in much less than a week. It seems all unintelligible; nothing of distinct impression comes of it; it seems a huddled dream, with something perhaps that is very good in it, and which ought to be believed; but not to be gone over again for pleasure; not to be taken as a source of delight; not a treasury of wisdom; not a clear and well-marked map of the way to heaven. He does not often go to the Bible. There may be duty taught which he does not yet appreciate as his interests and obligations require that he should; but there is no pleasure.

If I am not much mistaken, the practice of christians in advanced life will support this view of the case. We commonly find them not so much acquainted with the entire scriptures, as resting their hopes on particular passages. Happy is it for us that there are single passages able to bear up the hopes of the whole world: and we all have at last to come to this simple reliance on simple and easy words. But this is not the use intended to be made of the scriptures, as a means of 'thoroughly furnishing the man of God for every good work;' and we may fairly doubt whether the firmness of our principles and the vigour of our efforts are not greatly impaired by our having been limited to this imperfect employment of the volume of revelation; and whether those principles and efforts will ever be what they should be till our youth are better prepared to make the Bible their friend and counsellor.

There is another view of this subject which seems to me of no slight importance. Our young people have access, and very properly so, to a great

variety of the publications of the day ; and from these I apprehend there is in one view considerable danger. That danger, however, lies not so much in the wickedness and infidelity of some of those publications, as in the capability of all, or nearly all of them, of leaving on the mind a distinct and vivid, and therefore a pleasurable picture, of whatever they have set before it. The young mind is conscious of a natural gratification in the perusal of them, and returns to that perusal with renewed and increasing appetite. Day after day the obscurity of the Bible is felt to diminish its interest, and day after day the excitement of clearer and easier narrations is longed for and indulged. And thus, not so much from any hostility to revealed truth, as from the pain of unriddling its adventitious difficulties, the Bible becomes neglected, and the mind is occupied with trifles which have gained access, only because they are skilfully adapted to the intellectual condition and cravings of the young. And the consequences which follow are much more frequently mere neglect and procrastination of religion, than determined and persevering opposition to it.

There seems but one way of remedying these serious evils, and that is by making the removal of them one great object of our Sunday-schools ; to make those matters, which go to the explication of the scriptures, so much matters of teaching that they should become matters of habit. For my part, I should like to see the walls of every school-room, and especially of our own, covered with maps, plans, views, tables, any thing and every thing which would illustrate and make perfectly familiar the habits manners, costumes, modes of thinking, cities, countries, localities, means of travelling, food, occupations, utensils, and whatever else is incidentally mentioned in the Bible ; so that whoever came into the room should feel at once he was where the great object was the elucidation of the scriptures, and should be satisfied he had only to make himself familiar with the objects around him, to get into the very air and habits of the several communities to whom the words of inspiration were originally addressed. The same object I would have systematically pursued through the classes, and especially would I have the varied and scattered knowledge acquired in the lower classes, worked into a sys-

tematic and effective whole in the upper. In this way, it seems to me, we might rid the path of the youthful mind of one of its greatest dangers—the apparent obscurity and consequent repulsiveness of the scriptures ; and thus might we hope to prepare many rising spirits for a better, more intelligent, and more effective service, of the cause of Christ, than we, or our forefathers, have ever been able to render.

To carry out this design, however, requires not only a considerable outlay we have not yet dared to incur, but also to make provision for the elder classes of such a kind as will attract their attention to these important subjects, and induce them to remain connected with the school for a much more lengthened period than is usual in London. It is grievous to see young persons acquiring a dislike to the school, just when their strengthening powers are becoming fitted to receive higher instruction, and are needing more careful guidance. But this dislike, under present circumstances, arises from very natural causes, and should be met by corresponding arrangements. I feel satisfied from experience, that instead of having our young people desert the school so soon, we might have them remain, with gladness, in connection with it as learners, until they could prudently and profitably be enrolled amongst the teachers.

And let me say another word about our elder classes. From these we must expect to arise many of the succeeding generation of active servants of Christ. On the efficiency of these classes, and the degree and quality of the information acquired in them, will in no unimportant degree depend the character which, in a few years, our churches shall sustain. In our own school, I have long wished for arrangements for the accommodation of those classes, which I could not propose because of the expense ; for until the extent to which the friends of the school were inclined to support it, was made manifest by the amount of the funds they placed at the disposal of the teachers, I, for one, did not feel myself justified in recommending the incurring of debts for such objects. It will be a matter of rejoicing and hope when we can see goodly companies of young persons, of age to judge and feel for them-

selves, carefully studying the scriptures, and preparing for active service in the cause of the Redeemer, and I know not how we can avoid regretting that any expense should stand in the way, however unavoidable, of so happy a state of things. Let me add, however, that I have not a little reason for hope in the present state of our elder classes; for although I could easily point out amongst the members of them, cases fitted to grieve and depress us, I can also say that not a few seem to be growing up in habits of attachment to the cause, at least, and I hope, to some degree, under the influence of religious truth. We have not yet a harvest of converted souls, but I trust the seed has been sown, and I would fain hope the crop is ripening.

If I have said nothing of religious impression, and so much of religious knowledge, it is merely because I wish to address myself to the evil of the day. If I saw the same tendency to neglect one, which I now think I see to overlook the other, I believe I should then speak even more earnestly on that subject than I have now done on this. Nothing is more to be dreaded than a head fully supplied with scripture knowledge, associated with a heart untouched by the love of God. Nor is there a soul more likely to persevere in the way to perdition, than one on whom all the teaching of the volume of truth has been expended, without turning it into the path to heaven. I am happy to say of the majority of our teachers, that I believe they carefully and diligently endeavour to impress the truth on the minds of the children, as well as to teach it.

Perhaps I ought now to say what occurs to me of the efforts required of us, to make our school what I think it should be; and in doing so I should have to address myself to the teachers, and then to the church. The favour, however, of my fellow-teachers allows me to say to them, frequently and frankly, what I think the interests of the minds committed to them require of them. I shall only now say to them that if their work be of any moment at all, it is of the very greatest. If we suffer the children to see, that there are gratifications of our own which we think of greater importance than the order, and the efficiency of the school, if they can see us frequently breaking

acknowledged rules, or trifling away the few precious minutes we can spend with them, we may reasonably expect them to adopt our practice rather than do what we may preach to them. Our own strict compliance with rule, and our own conscientious diligence while with the children, will give tenfold effect to what we may say of the necessity of order and the importance of religion.

If I add one word more to the teachers, it will be to remind them that the most effectual inducement to improve the attendance of the children is teaching which shall be, not only diligent, but interesting. The child should be induced to long for school; and a teacher has yet something to learn, whose children only come for the sake of duty. Let us remember that the consciousness of having learnt something is a positive pleasure, and we fail greatly of making the most of our opportunities for promoting the cause of Christ, and the welfare of the children, if we do not avail ourselves of this appetite for knowledge. I should be glad to be allowed to drop a word to the members of the church who have children in the school. The punctuality and good order of your children might fix the character of the school altogether; the want of them on the part of your children may grievously injure its usefulness. I hope you will consider, besides the advantage to your own children, how much good you may do to others by making such domestic arrangements and maintaining such controul at home that your children may always be there and be patterns to the rest. To the parents and friends of these children we think we have the strongest right to look for co-operation.

To the church I have only to say that the school is its natural and best auxiliary. From this it may expect to draw ardent and instructed soldiers of the cross, whose best days, from the beginning, will be devoted to the best of causes. Every where is sound knowledge found to be the best ally of true religion; and every where have our schools supplied some of the most earnest, most devoted, and the most efficient members of our churches. But the character of the times is changed and is changing. That knowledge which a few years ago would set a man far

above his fellows, is now a matter of ordinary attainment: and the church will need better instructed representatives and champions, as the age grows more reflecting and intelligent; let us rejoice that it is so, and let us set our schools as much in advance as is the age. Truth loves the light, and mourns the most when the unused eyes of men will

not bear it. And let us, by any effort or sacrifice which may be necessary, take our part, however humble, in the endeavours by which our friends and neighbours may be turned from the errors of their ways, and in the great movements by which the world shall be won for the holy kingdom of the Redeemer.

REVIEW.

DR. HALLEY ON THE SACRAMENTS.

(Continued from page 56.)

Dr. Halley now proceeds to the question of the import of the term βαπτίζω and in his treatment of this, his sprinkling brethren have little that will be satisfactory to them; for the admissions he makes involve almost all any Baptist can desire; and his defence of any other mode will not be deemed satisfactory by any sprinkler.

What does he admit? Let us see, for we will give his very words. 'We believe,' says our author, 'that βαπτίζω is to make one thing to be in another by dipping, by immersing, by burying, by covering, by superfusion, or by whatever mode effected, provided it be by immediate contact.' 'The earth was as truly baptized by the flood, as a stone is baptized when thrown into the water.' This agrees with Dr. Cox, who, in his able work on baptism, says, 'a person may be indeed immersed by pouring, but immersion is the being plunged into water, or overwhelmed by it. Were the water to ascend from the earth, it would still be baptism, were the person wholly covered by it.' And with Dr. Gale, who says, 'the word βαπτίζω perhaps, does not so necessarily express the action of putting under water, as in general a thing being in that condition, no matter how it comes so, whether it is put into the water or the water comes over it; though indeed to put it into the water is the most natural way and the most common, and is therefore usually and pretty naturally, but it may not be necessarily implied.' Dr. Carson, however, contends that the example of the use of the word on which Dr. Gale founds this observation, the flooding (baptizing) of a low coast by the rising of the tide, carries figuratively the idea of dipping. 'The peculiar beauty of the expression,' says Dr. Carson, 'consists in figuring the object, which is successively laid bare and buried under water, as being dipped when it is covered, and emerging when it is bare. In the same style we might say that, at the flood, God immersed the mountains in the waters, though the waters came over

them.' On the slight discrepancy between these Baptist Doctors, Dr. Halley seems to triumph. But we do not see that he has gained anything. His own statement of the meaning of βαπτίζω is utterly at variance with the practice of all sprinklers, and the question whether βαπτίζω was used in a strictly literal or a slightly figurative sense in the case referred to, is of trivial importance. Our own Saxon word *dip*, and the latinized-English one, *immerse*, are often used with equal latitude, and the various examples Dr. Halley brings of the use of the word in question in classic authors, to prove that it means to overwhelm, or to cover in any way, and does not strictly designate mode, (as he admits βαπτίζω does,) might easily be illustrated by similar uses of these well known English words: but their meaning is always distinct from *pouring*, or *sprinkling*, as is βαπτίζω from χέω or παρίζω. Of proselyte baptism, Dr. Halley says, 'I feel bound in candour to admit that the Jewish baptism of proselytes was by immersion. Of this there can be no reasonable doubt whatever; for, that proselytes were baptized in a confluence of waters sufficient to cover the whole body, we learn from the Talmuds and from Maimonides.' Again, 'The apostles might have baptized, especially their Jewish proselytes, according to the previous usage of their nation, because that mode was the most expedient and usually the most convenient.' He says, that 'John was baptizing in the Jordan, either within the channel, standing at the edge, as Dr. Carson thinks, or *in* the stream, as I, being here a better baptist, believe.' Dr. Halley allows that the early christians, both the Latin and Greek fathers 'almost uniformly practised immersion.' 'They did immerse, for they seem as if they could not have made too much use of the holy water. With one immersion not content, they observed the trine immersion as the sacramental emblem of the Trinity,' &c.

Our author makes no reference to the continued practice of immersing in the Greek church, nor to the fact that they, as well as the Baptists, maintain the opinion that the Latins, i. e., the western christians, pædo-

baptists, sprinklers, are not baptized. His concessions, however, are ample, and effectually set aside the 'purifying' fancy of Dr. Beecher, and silently, but contemptuously, the 'Modern immersion, not christian baptism,' of the adventurous Mr. Thorn. In various respects, Dr. Halley has done the cause of the Baptists much service.

After these admissions, will the defence of Dr. Halley for any other mode, be deemed satisfactory by those who rigidly adhere to sprinkling? His chief arguments are the following:—that in the passage of the Israelites through the Red Sea there was no immersion, though it is called baptism in 1st of Corinthians, x. ch. 1, 2. On this he lays great stress. He says, 'not a man was immersed. How then were they baptized? I do not know—I do not care.' But, we inquire, if there was not an immersion, when 'under the cloud and passing through the sea,' what was there? The spray that might come over them was no baptism, according to Dr. Halley's own definition of the term. This, however, is his great argument. He refers to the baptism by the Spirit on the day of Pentecost, and says, 'here there was no immersion.' But if the house was filled with this display of the presence of the Spirit, what was there? Dr. H. exhausts his strength on this passage, both in his lecture and in the notes, but he does not give a more perfect idea of the meaning than that to which all Baptists are accustomed. So important does he consider these two passages in the controversy as to the mode of baptism, that he rests his case chiefly on them! Why, these very cases, both of them, again and again, have been selected by Baptists as apt illustrations of the mode of baptism. The people, were covered, 'in the cloud and in the sea.' The apostles were overwhelmed by the manifestations of the presence of the Holy Spirit, 'which filled all the house where they were sitting.' The chief of his other arguments are derived from the difficulties connected with immersion, (difficulties which excite the ridicule of our oriental converts,) and the fact that the fathers sometimes apply the term baptism to various heathen, and other ablutions, which are only partial applications of water. But the fact that the same fathers, both Greek and Latin, baptized by immersion, deprives the plausibilities of Dr. Halley of all their force.

So far as the question of the mode of baptism is concerned, we are very glad Dr. H. has written. He may affect to treat the question as contemptible, or 'vermicular,' and care nothing about the mode; he may in the same strain declare that if he has not '*understood the meaning of baptism,*' it is not his 'fault, but his misfortune,' and he may think one who concerns himself about the mode of baptism to be 'troubled with a superstition

not unlike that of the Jew who, with religious awe, binds across his brow the frontlet of his ancestor's text, after its sacred words, with the exception of some faint jot or tittle, are obliterated by time; but this will not prevent conscientious men from regarding a solemn ordinance as obligatory, and seeking to observe it *as it was commanded*. His very respectable learning, has been brought to bear on this question; and while he has demolished the various theories of his brethren, the 'purifying,' of one, the 'religious sense' of another, and the 'sprinkling' of a third, he has established in our minds the fullest conviction, that immersion is the proper, the original, the divinely appointed, and only mode of christian baptism. This, too, we apprehend, will be the effect of his work on many of his own party. They will feel the force of his concessions; but they will not be convinced by his special pleading, and ingenious arguments. The history of the rite, teaches that sprinkling is an innovation, never practised in the east, and introduced into the west, on the plea that infants, (whose salvation was superstitiously supposed to depend upon it.) in case of necessity occasioned by illness, might receive it by sprinkling or pouring. Pope Stephen II. told the French clergy, 'If such a baptism were performed, in such a case of necessity, in the name of the Holy Trinity, it should be held valid:' though 'it was not until 557 years after, that the legislature, in a council of Ravenna, (1311), declared dipping or sprinkling indifferent.'† The English rubric still enjoins dipping, except in cases of illness. Here the question of mode is simple. The English episcopalians honestly acknowledge the right mode; though by authority of the pope or permission of the act of parliament rubric, they practice sprinkling. It is not convenient for Dr. Halley and his friends to acknowledge this authority in religion; though their predecessors received the practice from these sources, and hence the difficulty of their position. Have they 'a case which honest men may honestly maintain?'

The concluding lecture in this volume is devoted to the subjects of christian baptism. In this Dr. Halley displays great tact, considerable boldness, and no small degree of controversial dexterity. Before, however, we enter upon it we beg to premise one fact. The position which is taken by the congregationalists, and some others, in administering this rite to infants, is widely different from that occupied by the great mass, both of ancient and modern pædobaptists. In the church of England a profession of faith &c., is required before baptism. And as this cannot be made by an unconscious infant,

* Robinson's History of Baptism, p. 429.

† Barnajji, Mon. Vol. 1, pæfat. c. v., sec. 4.

sponsors are introduced, who in its name, and on its behalf make the profession. Though this arrangement is void of scriptural authority, and revolting to reason, it has at least one attribute; it recognizes that baptism is a profession of faith in Christ; and of submission to him. The shadow of the thing is faintly given. The same statement is true of the Romish church, of the Greek church; indeed the introduction of sponsors, was connected with the introduction of infant baptism; and was essential to its success. Infant communion was as common in the early centuries, as infant baptism, as all church history attests. Incorrect and injurious as these corruptions of the sacred rites of christianity are, we recognize in them, a clear indication of two things:—baptism was administered only on profession of faith, and the baptized were regarded as members of the church, and entitled to the Lord's-supper. These are exactly the views that plain baptists derive from the plain word of God. Dr. Halley, and others who reject the profession of faith as made in baptism, and who therefore do not introduce sponsors, &c., are as much opposed to the general principles of the great mass of pædobaptists, both ancient and modern, as they are to ours, and therefore while they refer to their practice as affording a precedent for infant baptism, they reject the theory by which it was introduced and sustained. So that when this class of infant baptists triumphantly refer to the prevalence of their practice in ancient and modern churches, they, in fact, adopt a boast which when examined is all to their confusion. Ridiculous as the thing is, the baptisms of infants, for the most part, in all ages, have been, by the figment of sponsorship, baptisms on profession of faith.

But to the lecture. Dr. Halley's sheet anchor for the baptism of infants is, not that they are the children of believers and therefore holy, not that baptism is a substitute for circumcision, but that the commission says, 'Baptize all nations.' He carries the argument on Matt. xxviii. 19, 'Go ye therefore, and teach (or make disciples of) all nations, baptizing them,' &c., to a very great length. He insists on the 'literality of the commission.' 'Let it therefore, be understood that, in our opinion, the great argument for the baptism of infants is the plain grammar of the only commission which we have received to baptize at all. If there be any restriction to this commission, let it be produced, and let the limitation of the word "them," in the phrase "baptizing them," deriving its breath of meaning from the antecedent, "all the nations," be fairly considered. To any part of the commission, the discipling, the baptizing, or the teaching, I know only one limitation, and that is the want of ability to

execute it.' We have always thought that the terms of the commission itself expressed a restriction. 'Make disciples of all nations, baptizing them.' Who? Those who had become disciples. This agrees with Mark xvi. 16, and is not to be explained away by any means. When the lecturer adds that limitations of this commission founded on preconceived opinions of the fitness or the capacity of the parties to receive baptism, 'do not deserve a hearing,' and that 'to say that infants cannot understand the thing signified in baptism, and therefore ought not to be baptized, is an assertion which may be met by the counter assertion, that the infants in Israel ought not to have been circumcised because they did not understand the thing signified by circumcision;' we think him restive, and proceeding rather too rapidly. Baptism is a profession of discipleship, and is so enjoined. Circumcision was no profession at all, but a mark of the natural seed of Abraham. Jewish parents were commanded to circumcise their male children; but christian parents are not commanded to baptize theirs. Baptism is enjoined on men as a voluntary personal act. It is appealed to as having been such—Acts ii. 38, Gal. iii. 27; and therefore whether these things deserve a hearing or not, is not to be left to Dr. Halley; and it is no answer to cite the other text, 'he is a debtor to the whole law;' because a christian submitting to circumcision for justification, did, in fact, seek justification by the works of the law. In pursuing his argument, our author states, that those who practise christian baptism may be divided into three classes. Those who baptize only such as they believe to be truly pious and devout persons, or according to the usual phrase, only such as make a credible profession of their faith. Those who baptize such supposed believers and their families. And 'those who baptize all applicants whatsoever, and all children that are offered by their parents and guardians, or others who may have the care of them.' 'The first class maintain that baptism is exclusively the privilege of true believers; the second, that by virtue of a covenant relation between parents and children, it belongs also to the children of believers; the third, that as no restriction is imposed upon baptism in the New Testament, none ought to be imposed by the ministers of the gospel.' We belong to the first,—Dr. H. to the third class.

In reference to the baptism of believers, the Dr. very cleverly intimates that ours is not after all believers' baptism any more than his, because we sometimes baptize, unwittingly, insincere professors! and if they afterwards become real christians, do not re-baptize them!! They were baptized as professing faith—but are Dr. Halley's infants! As to the question of re-baptizing, if it can

be shown that this, under such circumstances, was apostolic practice, we are ready to adopt it. We believe it has been done at times at the request of parties, but it has not been the practice of Baptists generally. If it were proved that there were more insincere persons profess Christ by baptism than there are, we do not see how this warrants the baptism of those incapable of profession, or that this should induce us to alter our practice. 'Our assertion is,' Dr. H. adds 'that there is no text of holy Scripture which requires faith, or any other christian principle as a necessary pre-requisite for baptism—no passage which rejects any candidate on account of his not possessing it. If we are correct in this assertion, our Baptist friends limit the commission of our Lord, that is, alter its terms, without any scriptural authority whatever.' 'If we are correct!' Let us see how this startling assertion is proved. He says, 'it is nothing to the purpose to tell us that "many believed and were baptized;"' that it is 'as little to the purpose to cite passages in which faith and baptism are supposed to be mentioned in the order in which they are to be observed—as "He that believeth and is baptized," "repent, and be baptized."' What passages then would do for this purpose if we could find them? Would it be possible to find out any form of speech which really conveys the idea that faith is a prerequisite for baptism? Yes, it seems there is one. 'If thou believest with all thine heart, thou mayest.' But stop, gentle reader, Dr. Halley does 'not believe this verse to be any part of the holy Scripture. It is excluded from the critical editions of the New Testament. Of the Uncial manuscripts it exists only in one, the Codex Laudianus. Of the cursive manuscripts, the greater number are without this verse.....It is undoubtedly ancient, as appears from several references.....Believers' baptism haunted the imagination of the man who here tampered with the genuine text of holy Scripture.....I will not reason on spurious texts.....A doubtful reading, or rather, a scandalous forgery.' If the scandal of the forgery had been so manifest, the Dr. need not have been so warm in his allusions to it. We are not so deeply read in the ancient MSS. as one who uses this strong language ought to be, but we are not disposed to tell our people that this verse is 'a scandalous forgery.' One authority, and he no friend to the baptists, by the way, is close at hand, Dr. Whitby, and from his notes on the place we cite the following:—'This clause is taken by Dr. Mills for "a supposititious clause put into the text from the first ages of the church," and yet this clause is found in the Vulgar and Arabic versions, in Irenæus, lib. iii. cap. 12, lib. iv. cap. 40; in Tertullian de baptismo, cap. 18; in Cyprian, ad Quirinum, lib. iii. § 33; in St. Jerome, tom. iv. fol. 46,

lit. 1; in St. Austin, de fide et operibus, cap. 9, 12; and in Œcumenius in locum: and even the Doctor, prolog. p. 40, col. 2, owns it in contradiction to his former self.' We are willing to leave this text to the keeping of the fathers. While in their hands it is safe from modern expurgators. It is in the text, and Doctor Halley cannot explain it away. He may have struck at its authority, but he has not destroyed it. He contends that those baptized at the day of Pentecost 'who were not supposed to have repented, and whose sins were therefore not thought to be pardoned, were exhorted indiscriminately to be baptized.' Would not, we ask, a multitude of Jews, in being baptized into the name of one recently crucified, express and profess by that act, the repentance to which they were exhorted? Instead of this passage being 'armed at all points' against believers' baptism, it is full in their favour. For though the dictum of Dr. Halley tells us 'evangelical repentance is not a thing of which any sinner can assure himself in a few hours—not a thing of which he can furnish satisfactory evidence to others in the same day; the fact that 'they who gladly received the word were baptized,' is recorded, and their subsequent life proved the sincerity of their profession. The general fact that baptism was administered speedily, to the Samaritans, not excepting the ignorant magician; to the Ethiopian eunuch; to Saul; to Cornelius; to Lydia, the jailer, and their households; to the twelve at Ephesus, &c., is brought to show that faith could not be required before baptism. And so successful does Dr. H. imagine his argument to have been, that he concludes, 'If the restriction be apostolical, it must be looked for in some other documents than the Acts of the Apostles.' In every case those baptized were believers, and if they believed the first time they heard the preaching of the gospel, so much the better. It indicates the force of evidence with which the gospel was proclaimed, as well as the reality and power of that gracious influence which attended the ministry of the word. If sweeping assertions can drive believers' baptism from the Acts of the Apostles, it is not there; otherwise it still stands before us in indelible lines.

In directing his attention to the baptism of the children of believers, Dr. Halley has to encounter the opinions of his northern brethren. He says, 'the general opinion that baptism is substituted for circumcision, as a kind of hereditary seal of the covenant of grace, appears to be ill sustained by scriptural evidence, and to be exposed to some very serious, if not absolutely fatal objections.' Referring to Dr. Wardlaw's statement as to the Abrahamic covenant that 'under that covenant there existed a divinely instituted connection between children and their pa-

rents,' he says, 'of this connection, which appears to me to be the hinge of the whole argument, he offers, as far as I can find, no satisfactory evidence, nor even any evidence at all.' 'The argument of the Abrahamic covenant, if it apply at all, applies to the grandchildren of believers, as well as to their children, and so on to the third and fourth generation, and through an infinite series.' Again, of Dr. Owen, who, he says, 'baptized the infant children of believers, because they are in their parents' covenant of grace; he did not baptize the children of unbelievers, because they, like their parents, are not in the covenant of grace.' Dr. Halley inquires, 'But is it the doctrine of the New Testament that there is any such distinction in the spiritual state and condition of infants?—If it is meant that the children of unbelievers are, with their parents, and for their parents' unbelief, excluded from the covenant of grace, and dying in infancy perish inevitably, while the infants of believers are saved, this, I am sure, is nowhere asserted in scripture.' And so are we. But what will the northerners say to Dr. Halley? If the writer in the *Congregationalist* will reply to him about 'purifying for the Father,' &c., they will not let him pass scathless for so effectually battering their stronghold.

Dr. Halley, however, extends the covenant, and contends for the baptism of all infants, because they are interested in the benefits of the gospel, are in the covenant made with Abraham, in whom 'all the families of the earth are blessed.' 'Can I hesitate a moment,' he asks, 'in conferring a sign of external privilege (baptism is nothing else) upon the children of the Gentiles, the new branches of the good olive?' Dr. Halley's own arguments may here be turned upon himself. If before the introduction of the gospel, the Jew was 'sole heir' of the promise, were the children of the Gentiles who died in their infancy cast into perdition? And if so, where is the evidence of this fearful statement? Where, except for his theory of extending the baptism of infants to all children, is the difference between himself and Dr. Owen? If he denies this, we may ask, what privilege is baptism to infants? Does it bring them into the covenant? are they Hebrews? or does it make them christians? Does it insure their salvation, or in any way affect it? Does it introduce them even into the visible church? Are they admitted to the privileges of membership? In reply to the latter question, Dr. Halley offers several reasons to defend the departure of moderns from what was an ancient practice:—as, 1st, 'The qualifications for each are not the same.' They seem to be so in Acts ii. 37—47. 2nd, 'To keep the sabbath is as much a profession, an emblematical act, as to be baptized. The sabbath is as much the

believers' day, as is baptism the believers' service. Ought no man to be encouraged to observe the sabbath, unless he has been brought to the Lord's-table?' But does not natural religion, we ask, teach to worship God? and perhaps too, to do so when others do. 3rd, 'The Lord's-supper is an act of the church in its social character; but baptism is the personal act of the administrator, not of the church. 4th, Corresponding language is not used as to each. Of a perversion of the Lord's supper the apostle said, "This is not to eat the Lord's-supper." But when did he say of an error in baptism, "This is not to be baptized?"' But these arguments, whatever they may prove, do not greatly affect this question.

Dr. Halley brings forward the statement with great assurance, 'Although the apostolic history extends to about the sixty-second year of our Lord, we have no reference to the baptism of any christian family except at the time of the conversion of its head—of unbaptized persons in christian families, the apostles seem to take no notice.' In reply to this it is sufficient to observe that as to all the families baptized there are statements made which indicate that they all believed; and that the absence of reference to unbaptized persons in families whose heads were christians, does not prove that there were none such. The number of families referred to by them being very limited. His reference to unbaptized persons in christian families, during the first part of the christian era, is undone by his own limitations and cautions, in his note on the place. The historical question does not shake the statement made at the commencement of our remarks on this lecture.

Dr. Halley has yet other reasons to offer for the baptism of the children of believers, which are reserved for another volume. That he will be able to produce a great number, who can doubt; but they must have more of plain scripture, and less of the retained defender of a practice, which, with all that can be said of it, we hold to be one of the most unscriptural, the most delusive, and injurious customs which ever crept into the professedly christian church.

In a brief notice like that now presented to our readers, it cannot be expected that the whole of the arguments in a volume of 620 pages could be stated at length, but the chief of them have been honestly glanced at, so as to give the reader a fair idea of this elaborate work. Dr. H. wrote his book and his strictures, often severe, but sometimes just, on Dr. Carson, under the expectation that that lamented scholar would reply to it. Had this been the case, it is even possible, he might have very materially modified some of his sentiments. But death has deprived him of this benefit.

CORRESPONDENCE.

OBSERVATIONS ON THE PROPOSED
DENOMINATIONAL BENEFIT
SOCIETY.

To the Editor of the General Baptist Repository.

SIR,—As, at the last Association, some friends were appointed, to prepare and digest a plan for a "General Benefit Society" for the Connexion, it appears to me it would be well, if any brethren at all conversant with such a subject would favor us, in your pages, with their thoughts and plans; that, when the representatives are assembled at the approaching association, they may have somewhat prepared themselves for the consideration of such an important measure. May I then be permitted to introduce the matter, by a few observations, which I hope may stimulate others, better qualified, to favor us with their views.

That it is desirable to offer to all our church members the advantages of such a society, on the best regulated and most economical and efficient plan, I think no one can dispute. That such an end is only to be attained by avoiding all public-house expenses, dinners, and needless display of fanciful habiliments, and parade of music, all will admit. To provide and secure these advantages as a denominational affair for our own members, it will be essential that the officers and management should be confined to such persons as are also members of our churches; though, for the sake of such reputable individuals as may be regular attendants at our places of worship, it may be well to extend its benefits to all persons of sound health, good moral character, and regular attendance at some place of religious worship.* It may be a matter for consideration whether the objects contemplated should be simply Relief in Sickness, and Payments at Death, or whether it might not also embrace Annuities for Old Age, and for Surviving Widows, Endowments for Children on attaining the ages of 14 or 21 years, and a variety of other matters.

Some little experience in a society of a somewhat similar kind, of considerable standing, suggests to me the propriety of

* Whilst it seems desirable to keep mainly in view the benefit of church members, it is not designed to insinuate that non-members among the hearers are less valuable members of such a society, or less worthy of regard; for experience has shewn to the writer some of the latter class, whose integrity, and tenderness of conscience not to be unnecessarily burthensome to the society. far outshines others who are church members, and who, when they become members of such societies, think they have a right to get all they can. Hence arises the necessity of stringent rules and management, to prevent any from obtaining relief only when really required.

classifying the members, distinguishing first males and females, and keeping the accounts of each quite separate: and further that all members should pay according to their ages at the time of entrance, agreeable to tables, accurately prepared by competent persons; but, to avoid all cause of dissatisfaction on this head, I would suggest that persons under thirty-three years form one class; under forty-five, another; and under fifty-seven, a third; and that the accounts be kept quite distinct. It likewise appears to me desirable that the amount of relief given in times of sickness through each year should vary according to the amount of funds, or balance in hand at the preceding general annual meeting. It is needless to hoard up a large fund for future generations: and it is also desirable that the existing members should realize as much benefit as possible, consistent with the ability of the society. These, then, are attainable only by a sliding-scale payment of relief, regulated by the previous balance.

It seems also desirable that members, according to their circumstances in life, should have the opportunity of securing a greater or less amount of relief. A labourer, earning only from 10s. to 12s. per week, would find a provision of 9s., in time of sickness, as much as he could conveniently provide for; whilst a mechanic, earning 16s. to 24s., might readily secure a larger amount; and a small retail tradesman a still higher sum. † To meet which cases, each member, agreeable to judicious rules, should be allowed to take one, two, three, or four shares. Some of the more modern and improved societies also distinguish between what is termed bed-lying pay and walking pay; that is, if a member is confined to his chamber or home, to receive full pay, and if he can get abroad, and can earn a trifle, not exceeding his half-pay, that then he should receive half-pay only.

Some societies allow members full pay, if necessary, for one year in succession, and then only half-pay. Others only allow full pay for a certain number of weeks, and then for the remainder of life only half-pay. A preferable plan appears to me to be, that in each year every member be allowed to receive full pay for a limited number of weeks, then a smaller sum for a like limited period,

† It appears also desirable that the provision for relief in time of sickness should be less than the amount of earnings in time of health, thereby preserving from temptation to become unnecessarily dependent on the society. Hence some societies require the average earnings to be higher by twenty per cent than the sick pay provides for.

gradually reducing the sum. Thus the funds would be kept more buoyant and prosperous. Perhaps, if the latter plan were adopted, it might be well to add, that, when any member has received, in course of years, a certain number of weeks' highest pay, say 50, he should, in after years, be reduced, for highest pay, to the next amount, say from 10s. to 8s., or 9s. to 7s., and so on.

Some societies adopt monthly, and others quarterly payments. It is always found that small payments are most easily made. This, therefore, will be found best, and it also more speedily replenishes the treasury. Experience proves, however, that, to ensure regularity in payment, fines for non-payment are absolutely necessary. These, therefore, should be small, and certainly enforced.

In the smallest and best-regulated societies, there will, of necessity, occasionally arise cases requiring some discipline. It is, therefore, of importance that causes for and modes of exclusion should have serious consideration.

To accommodate the wants of a large society for the whole denomination, a proportionate number of officers will be required:—stewards, for each church or locality; a treasurer and secretary for each district, (and perhaps these would be best defined according to existing or future Conference arrangements,) and a general treasurer and secretary for the whole denomination: the local stewards to hold monthly meetings, to receive subscriptions, and proposals for new members. The district treasurer and secretary to meet quarterly, at the Conference, to receive the subscriptions and accounts from the local stewards, and vote upon the admission of members. The General Treasurer and Secretary to meet at the annual Association, to receive the accounts of the district officers, and render to all the delegates then present an annual statement of affairs, audit accounts, transact general business, elect officers, &c., &c.

Having perhaps trespassed too much on your space, I must leave the subject for consideration, and the remarks of future correspondents, which I hope to see in succeeding numbers. I am, Dear Sir,

Yours truly,

ONE OF THE COMMITTEE.

STONEY-STREET CHURCH.

To the Editor of the General Baptist Repository.

SIR,—Having observed in the Minutes of the last Association the state of the General Baptist church, Stoney street, Nottingham; its number, 966, its village stations, and schools, number of scholars upwards of 1600; this pleasing statement, I thought, must be very cheering to every General Baptist, and

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the best improvement all could make, would be, to follow the means used to produce such results under the blessing of God. In the present day, tradesmen, and farmers, are adopting all modern improvements, and previous experience, to secure increase and success. Though Paul plants, and Apollos waters, and God gives the increase: yet we are called to use means. My object in writing thus is to know the means the ministers and people of Nottingham use. I should be glad to have the following queries answered. The number of public and private services? What lay agency is used to assist the minister? What social meetings are used, and their nature? Whether the Sunday schools have been efficient as far as respects the spiritual interest of the pupils? Whether female agency is employed, or how far exerted? The best means of creating and cherishing friendship and zeal in carrying on the cause?

Since I thought on the above queries I have seen in your Repository, a very interesting account of a tea meeting and liquidating a large debt: I should wish to know how their pecuniary affairs are conducted? Whether their system embraces all the members, or only those in easy circumstances? As many of our churches have been, and are still, in pecuniary difficulties, this question appears to me important. Lastly, how their branch chapels, (eight or ten), are supplied: and the best way of introducing lay preachers? I shall feel greatly obliged if you think these important subjects worthy of insertion and answer.

I am, respectfully yours,

EMILY S.—

[Not being able to reply to the queries of our fair correspondent, we forwarded her letter to our esteemed brother, Mr. Hunter, who has kindly returned the following interesting communication.—ED.]

MY DEAR BROTHER,—I have no objection to answer the enquiries of your interesting correspondent, but anything like boasting I exceedingly dislike. Besides I am conscious that we have much more reason for humiliation before God on account of our coldness and apathy, than for self-adulation. That there are many amongst us earnestly seeking the advancement of the Redeemer's kingdom there is no doubt. May the Great Head of the Church increase their number and graces. Now for very brief answers to your friend's queries. In the large chapel we have three services every Lord's-day, besides prayer meetings, the first at seven o'clock in the morning, the second after service in the evening, lecture on Tuesday evening at half-past seven; prayer meeting on Wednesday and Saturday evenings at eight, o'clock.

The members residing in the town are

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divided into classes; these are under the superintendence of twenty persons, several of whom are females; the males meet classes of both sexes, the females meet only females. Most of these meet once a week, some once a fortnight.* Inquirers are welcome to all these meetings, and not a few attend. There are many members who cannot attend, and some who may not like them. The meeting in these classes, however, is not a test of church membership. Mr. Pickering meets his class every week, though exceedingly feeble. Besides my children's class, I meet a class of young men every week. In this class we have about twenty youths; several of whom read essays on the leading doctrines of the gospel.

The tract society has its officers and committee, and a large number of distributors. About 1340 families are visited every Lord's-day. The benevolent society has its officers and committee, who visit the sick poor in the most wretched parts of the town. Between sixty and seventy pounds a year are thus distributed. Both these societies have their annual subscribers and collectors.

With regard to the question concerning the Sabbath schools, I have only to say that two hundred of the living members of the church were once scholars in the school of the Sabbath. There is considerable attention paid to the senior classes by the teachers. When the senior children manifest a deep anxiety about their souls, or profess to have found peace through believing in Jesus, the teachers hand over the names of such to the ministers.

With regard to liquidating the debt on our chapel. The names of the members were entered in small collecting books, and a number of persons appointed as collectors, (all ladies, married and single, to visit each member) to receive what they might be disposed to give, and whether their payments were to be weekly or monthly. Some, of course, could not pay any thing, but generally speaking, the great majority paid something.

When persons enter the church, the registrar, appointed by the church, not only enters their names in the church register, but also in the collecting books of the collectors. There are ten village chapels, most of them within four miles of Nottingham. These are supplied by twenty of our friends who are occasional preachers. When young men give evidence of a talent for public speaking, the occasional preachers take them with them to the country stations, and get

them to take a part in the service. After being employed for three or six months, the places and preachers give their views, and if favorably, the person is requested to preach either at Nottingham, or at the chapel at Leuton, which is very contiguous to the town, and if approved he is then recognized as a regular occasional preacher. There is a Sabbath-school at each chapel. Every chapel has its own anniversary sermons—each school has its own annual collection, and in conducting its own affairs is perfectly independent, except so far as affectionate advice may be given or required.

There are seven deacons all residing in the town who meet with the ministers, in order to attend to those matters which may be necessary to lay before the church meeting. There is a leading friend at each village station to whom reference is made, when necessary, on any question affecting the station. The accounts from each village chapel are forwarded annually to the secretary of the church at Nottingham. These are all entered in the church book, together with the regular account of the parent church, so that the condition of the church in all its ramifications, in a pecuniary point of view, may be seen at one glance.

I might just mention that our teachers have appointed a meeting which is to take place annually, of all the old scholars connected with our school,—married or single, in the town or country, to take tea together. The first meeting was held on last Christmas day. It was a most interesting meeting, Mr. Pickering was present. There were persons present at the meeting who had been scholars forty years ago,—many twenty, and many others a less number of years. Many pounds have been subscribed for the erection of another chapel in Nottingham, by the senior scholars and the teachers. We have commenced, and intend to continue to hold, missionary meetings at all our stations. The poor heathen will be blessed, and I am happy to say, that any place where such meetings have been held, has experienced their happy influence. We have a mission secretary for the church who is very active. Piety, unity, liberality, and christian zeal, under the blessing of God, can accomplish much. God grant that we may abound, more and more, in these and in every other virtue.

Affectionately yours,

Nottingham.

H. HUNTER.

THE CHAPEL AT CRICH.

The General Baptist Church, Crich, beg, through the medium of the Repository, to inform the connection that they are in great difficulties; the money borrowed on their small chapel, £145, being called in, and re-

* Every superintendent is supplied with tickets which are given to the members, and which tickets are to be left in a box at the door, on the day of the Lord's supper. Hence it is known who do, and who do not attend. The cause of non-attendance is soon discovered, whether affliction, poverty, or carelessness.

quired to be paid, without fail, in a few months. We hope to be able to realize among ourselves about £50; but as there will still be a great deficiency, we are laid under the absolute necessity of making application to those churches who have not assisted us heretofore. We humbly trust that this appeal will not be in vain; as we are anxious to avoid the loss of our chapel, and the total overthrow of the cause of Christ among us. We are exerting ourselves to the utmost of our ability, and could we see any means, besides the method stated, of extricating ourselves, we should gladly adopt it. Dear brethren, we trust you will help us in this our last struggle; and that God, who regards what is done unto his cause as done unto himself, will reward your liberality. In behalf of the church,
W. J. GARRATT.

QUERIES.

SIR,—Would it not be well if some experienced friends would give their opinions in the Repository as to the best and most eligible mode of proceeding in the election of Deacons. It occurs but seldom in any church, and should be done with caution and deliberation. There must be a best method of proceeding. If communications in the G. B. R., should elicit this, it might oblige many, as well as
A FRIEND.

SIR,—Will you, or some of your able correspondents, favour the querist, and your numerous readers, with a plain and scriptural reply to the following queries?

1. When the punishment of death was threatened against our first parents, if they should disobey their Maker by eating of the tree of the knowledge of good and evil, (Gen. ii. 17.) are we to understand that the term *death* was designed to extend to the whole man, both body and soul, or to the body only?

2. Are we to understand the terms *die*, *dead*, *destroy*, *destroyed*, *destruction*, *burned up*, &c., when applied with respect to the future punishment of the wicked, in their common acceptation; or if not, in what sense are we to understand them? W. H.

EDITOR'S NOTE.—It is not customary, we believe, in our churches, to receive members by the imposition of hands. A few, however, practise it.—The mode adopted by some poor friends at D., of a number uniting to take our periodical, is worthy of imitation.—The dispute of Mr. W. with the trustees, would be best adjusted by the Conference to which the church belongs. It is undesirable to publish *ex parte* statements in our columns.

INTELLIGENCE.

THE LINCOLNSHIRE CONFERENCE was held at Fleet, Dec. 19, 1844. Brother Pentney, of Stamford, preached in the morning, from Ps. cxxvi. 6. A Home Missionary Meeting was held in the evening. Thirty-one persons were reported as having been baptized since the last Conference:—at Boston, 6; March, 4; Norwich, 5; Pinchbeck, 5; Stamford, 9; St. Giles', 2.

Mr. Burdett declined the office of Secretary, on account of other engagements. Brother Yates was therefore requested to take that office for the next three years.

The Treasurer of the Widows' Fund presented his report, from which it appeared that the balance now remaining in hand is £4. 4s. 4d. Resolved, That this balance be equally divided among the churches at Fleet, Bourne, and Spalding, in whose name a subscription has been paid annually to the General Widows' Fund in London, since 1840, and that they be requested to make up the sum of £2. each, and remit to the society in London as before.

Fenstanton.—A letter was read from brother Lyon, of Chatteris, stating that, on the 8th inst., in compliance with earnest solici-

tations, he preached and administered the Lord's-supper to the few General Baptist friends there. They are very anxious to keep together, and obtain a suitable minister. Resolved, That brethren Yates and Pike endeavour to procure a suitable supply for Fenstanton: The name of one brother was mentioned, and the Secretary of the Conference was desired to correspond with him.

It was mentioned that, as Mr. Paul, who has the management of the General Baptist Property at St. Ives and Fenstanton, has left that neighbourhood, it would probably be a matter of convenience to him, if some one appointed by this Conference were to undertake the duties of his office. Resolved accordingly, that this Conference being anxious if possible, to maintain the small interest at Fenstanton, respectfully request Mr. Paul to resign his stewardship into the hands of Mr. John Smith, of March.

The Baptist Irish Society.—The Secretary was requested to communicate with Mr. Trestrail at 33, Moor-gate street, London; stating that several of the General Baptist Churches in this neighbourhood would be able to receive him as a

deputation from the above society, about the month of February, and recommending him to make his own arrangements with those churches.

An interesting conversation took place on the question—'Is there any Scriptural warrant for the suspension of disorderly church-members?' To be resumed.

The Norfolk Branch Conference.—The following report of the first half-yearly meeting was received, and ordered to be printed with our own minutes. 'At a meeting of the ministers and representatives of the General Baptist churches in Norfolk, held in the Priory-yard chapel, Norwich, Oct. 25, 1844, brother J. Yates, of Fleet, in the chair, it was resolved,—1. That we form ourselves into a Branch Conference, to be called a branch of the Lincolnshire Conference. 2. That Brother Scott, of Norwich, be the Secretary. 3. That brother J. Wherry be the Treasurer. 4. Verbal Reports were given of the state of the churches, &c., by brethren from Castleacre, and its several branches, also from Magdalen, Norwich, and Yarmouth; which were on the whole, encouraging. 5. The friends at Norwich being desirous to know the opinion of their brethren from distant places, relative to their occupancy of Tombland Chapel,—after considerable attention had been given to the subject, it was moved by brother Wherry, and seconded by brother North, "That this Conference congratulates the friends in Priory-yard, on their occupancy of Tombland Chapel, and hopes it will greatly tend to the advancement of the Redeemer's cause. 6. The Smallborough case being mentioned, brother Scott was requested to persevere in his efforts to bring that business to a satisfactory conclusion. 7. That the next meeting of this branch conference be held at Stow Bridge, on the last Thursday before the full moon in April, 1845; and that brother Scott be requested to preach. 8. That a report of this meeting be sent to the Lincolnshire Conference. 9. That some of the Lincolnshire brethren be requested to attend and render assistance at Stow-Bridge.'

The next Lincolnshire Conference to be at Bourne, on Thursday, March 20, 1845; brother Simons, of Pinchbeck, to preach.

T. YATES, Secretary.

THE YORKSHIRE CONFERENCE was held at Birchcliffe, Dec. 25, 1844. Mr. William Butler opened the public worship in the morning, by reading the Scriptures, and prayer, and Mr. R. Ingham preached from Matt. xiii. 38.

In compliance with the request of a former conference, Messrs. Hollinrake, Butler, and Hodgson revised and arranged the future conferences, to the end of 1850. The following was accordingly presented to the

meeting for approval, and it was unanimously sanctioned:—

	<i>Easter.</i>	<i>Whitsuntide.</i>	<i>Autumn.</i>	<i>Christmas.</i>
1845 Shore	Queenshead	Allerton	Hep. Slack	
1846 Halifax	Bradford	Lineholm	Birchesc.	
1847 Leeds	Burnley	Clayton	Hep. Slack	
1848 Shore	Queenshead	Allerton	Birchesc.	
1849 Bradford	Halifax	Lineholm	Hep. Slack	
1850 Leeds	Burnley	Clayton	Birchesc.	

It was recommended by the meeting, that Ovendon be adopted as a new Home Missionary station; and that a dwelling house be taken, in which to carry on public worship; and that the churches at Queenshead and Halifax take the superintendence of it.

The statistics of the churches are as follows:—At Leeds, the congregations increase, the Sunday-school is prosperous, and they have one candidate for baptism. At Bradford, four have been baptized, and the congregations are without apparent alteration. The church at Allerton have received five by baptism. At Clayton, two have been baptized, several more are in a hopeful state, and the congregations and Sunday-school have improved. The church at Queenshead has received seven by baptism, and there are a few more who excite the hopes of the more active part of the church. At Halifax they have baptized three. No additions have been made to the church at Birchcliffe: but they expect to have a baptism in a short time. The congregations are encouraging at Heptonstall Slack, the church is peaceable, and they have eight candidates for baptism. Discipline has been carried on to a painful extent at Lineholm. They have baptized one, and admitted to fellowship one or two besides. The church at Shore has invited Mr. Robertshaw to become their minister; their congregations are good, and their church peaceable. The prospects at Burnley are very encouraging.

The next Conference to be held at Queenshead, on Easter Tuesday, March 25, 1845, Mr. William Butler to preach.

JAMES HODGSON, Secretary.

THE WARWICKSHIRE CONFERENCE assembled at Wolverhampton on Tuesday, January 14, 1845. Mr. Knight, of Wolvey, introduced the services of the day by reading the Scriptures and prayer; and Mr. Lewitt, of Coventry, preached on the Present Position and Duty of Dissenters, from Matt. xvi. last clause of verse 3.

In the afternoon, at half past two, the brethren met for business. Mr. Shore presided, and Mr. G. White, of Birmingham, opened the meeting with prayer. The reports from the churches were of a pleasing character; thirty-six had been baptized, and there are now thirty-eight candidates.

It was resolved, 1. That this conference is unable to afford any assistance to the friends at Nuneaton. 2. That we cannot

entertain the case from the persons meeting in Chapel House Street, Deritend, Birmingham. 3. The next conference to be at Coventry, on the second Tuesday in May, Mr. Chapman of Longford, to preach.

A meeting for the revival of religion was held in the evening, when suitable addresses were delivered by brethren Shore, White, Knight, Chamberlain, Cheatle, and Lewitt.

The services of the day were well attended, and all were delighted with the prospects of the cause at Wolverhampton.

F. CHAMBERLAIN, Sec.

THE NEXT LONDON CONFERENCE will be held at Aeon chapel, on Tuesday, March 25th, 1845, at two o'clock in the afternoon. The churches belonging to the Conference, not able to send representatives, are particularly requested to send a letter containing their report, before the day of the Conference, addressed to the secretary, 12, Marlbro' Place, Walworth, London.

BAPTISMS.

BEESTON.—On Lord's-day, Jan. 9, four persons were baptized. The Rev. H. Hunter preached from Acts x. 47; and Mr. G. Frettingham, the senior deacon, administered the sacred rite. In the afternoon, Mr. Hunter delivered a very solemn and affectionate address at the Lord's table, and received the newly-baptized into church fellowship. In the evening Mr. H. preached from Jeremiah xxxi. 23.

CASTLE DONINGTON.—Lord's-day, Jan. 26, eight persons were baptized at Castle Donington. A sermon was preached on the occasion by Mr. Owen, pastor of the church, from the formula of baptism, 'Baptizing them in the name of the father, and of the son, and of the Holy Ghost.' One of the candidates had for several years been a local preacher among the Methodist New Connection. In the afternoon the baptized were received into the church. It was a time of refreshing from the presence of the Lord.

COVENTRY.—The ordinance of believers' baptism was administered in the General Baptist chapel, Coventry, on Lord's-day

morning, Feb. 9th, by our esteemed minister, Mr. Lewitt; and at the Lord's-supper in the afternoon, the newly-baptized were received into fellowship with us. The attendance on both occasions, as well as in the evening, was exceedingly good; the services, of a highly-interesting character.

STALEY BRIDGE.—Jan. 26th, seven persons were baptized. Some of these were from the Sabbath-school. Mr. Butler preached, and received them into fellowship, Feb. 9th.

BIRMINGHAM, Chapel House Street.—Six persons were baptized in connection with this Church, on Sunday February 2nd, 1845, by Mr. Roe of Heneage Street.

ANNIVERSARIES.

SEVENOAKS.—On Lord's-day, June 19th, three sermons were preached in the General Baptist chapel, Sevenoaks, by the Rev. F. Smith, of Halifax, in behalf of the Sabbath-school connected with that place of worship. The collections were satisfactory.

ORDINATION, &c.

SEVENOAKS.—The Rev. F. Smith having accepted a cordial and unanimous invitation to the pastorate of the General Baptist church, Sevenoaks, his recognition took place on Tuesday, Jan. 21st, on which occasion a public tea-meeting was held, when about 110 persons sat down to tea, after which the congregation was addressed by the Rev. Joseph Chamberlain, (Independent) on the character and constitution of a christian church; by Mr. Smith, whose call and acceptance of it was unanimously confirmed by a show of hands; and then by the Rev. J. Burns, in an admirable and impressive discourse, embracing *the mutual duties and responsibilities of christian ministers and christian churches*. The whole of the proceedings were deeply solemn and interesting.

STALEY BRIDGE.—An unanimous invitation has been given to Mr. Sutcliffe, to assume the pastoral office over the General Baptist church in this place. His labours have been greatly blessed.

MISSIONARY OBSERVER.

DEPARTURE OF MISSIONARIES.

At a recent committee meeting held in Stoney Street vestry—it was determined, that the two missionary students go to Orissa with brother Stubbins, who is expected to sail by 'the Wellesley' in June. It is also expected that brethren Jarro and Hudson, will set out for China in April. The desig-

nating services are proposed to be—of Mr. Hudson, at Loughborough, March 26th; Mr. Jarro, at Wisbech, in April; Mr. Bailey, at Broad Street, Nottingham, May 20th; Mr. Millar, at Heptonstall Slack, May 13th; and the farewell service of Mr. Stubbins, at Dover Street, Leicester, June 3. We shall give further particulars in our next.

GUNGA DHOR'S LETTERS TO THE
REV. W. PICKERING.

[We promised these letters last month. Our readers will be pleased with the spirit they breathe, and will not be offended by the insertion of the note of the venerable minister to whom they were addressed.—Ed.]

Sneinton, Jan. 19th, 1843.

DEAR BROTHER GOADBY,—With this you will receive two letters from Gunga Dhor to myself; one before he had received some little matters of wearing apparel from me.* I will thank you if you will insert them in the Repository as soon as possible. They appear to me to be very excellent, and show in what school he has been trained. I am but poorly, and am waiting for my Lord. The Lord bless and preserve you. If you can, put them in the next.

I am, dear brother,
Yours affectionately,
W. PICKERING.

To the Rev. W. Pickering.

LETTER I.

GREATLY BELOVED AND VENERABLE FATHER,—I, Gunga Dhor, an Oriya native christian, present to you my most affectionate salutation. I have been informed that you think upon me with affectionate interest. I have heard of you from the brethren, and my mind is oppressed with veneration for you, and its foundation is love; and I am told that you love me. This is a great mystery, as we have never seen one another; but it is a mystery which the religion of Christ can solve. O what a happy family will heaven contain! and bow large will it be! My venerable and beloved father, I have been kept in my christian course since the year 1828, the year of my baptism, and union with the church of Christ. God, whom my forefathers knew not, I have known; and being made acquainted with sin, which is the breaking of his commandments, and which exposed me to the condemnation of eternal death, both body and soul, I have found the good hope of pardon and eternal life through the Saviour. To that Saviour be eternal blessing! This is the language of my heart. The word of God, which is sent forth to many, has entered into my heart, and has scattered the darkness which brooded upon my mind. It has removed my guilt; has spread sweet peace in my soul. I have, in some good measure, been enabled to understand its glorious mysteries; and its entrance has given me light. And not only so, but He has called me to preach the gospel to my fellow-men,

and confute the erroneous doctrines of idolaters; so as in some good measure to feel myself blameless in my work. Yet sometimes I feel my sinful nature working within me; it is like a thief lurking about to steal, or a toad, or other evil and unclean reptile, haunting dark and secret places. Yet I hope and believe these depraved propensities are daily growing weaker and weaker, by the grace of the Saviour, unto whose feet I have fled for refuge and salvation. They are ashamed to come forth to day-light, though heretofore they walked forth in the day-time, without even a veil to cover their deformity. I feel the obligation of love to serve my Saviour; I think myself honoured in professing and serving him. And were it not so, I am convinced that besides Him there is no Saviour; He is my sacrifice for sin. He is the substitute for its punishment. He is my teacher, my priest, and my king. He is my sovereign, the Son of the Blessed. About his divine character I have no doubts, and my peace and satisfaction are complete. I have determined to live and die proclaiming His gospel; and my daily work is to pray for the Holy Spirit to succeed my labours. In some good measure I have obtained that Holy Spirit, and do not hide or bury his gifts; but, on the contrary, trade with them before all men, that I may increase my Lord's talents, and at last be approved of him. In my work I frequently meet with opposition and persecution; but I hold myself ready to suffer and die, if such should be the will of my Lord. I have committed myself to his service, and shall pursue it; and I am perfectly careless, as I am uninformed, as to how long he will spare my life in his vineyard. I wait his will, to suffer and enjoy as his will may be. My earnest prayer is, that I may, in my last hour, resemble the five wise virgins, who entered with the bridegroom in to the marriage supper.

I need not ask you to pray for me, as, since I am the object of your affectionate and spiritual interest, you will do that. Pray that I may persevere to the end. When that end shall have passed, and this body, composed of five elements, shall have mixed with its originals, may I be favoured to meet, in a better state than this, with my venerated friend, and rest my head with him on Jesus' bosom. Had I seen you in this world, it would have been only as a dream; but, in the world to come, our interview will be everlasting. I would say more. I would talk about your long life, and your bright prospects; your possession of so many promises of a faithful God; but then I am an ignorant brother—a brother just turned from idolatry—while you are proficient in heavenly knowledge, and rich in experi-

* Contained in the missionary box sent from Nottingham.

ence, and I can only put my hand upon my mouth when I would address you. And what more can I say? Pardon the intrusion of this my unworthy epistle, and consider me, beloved and highly respected father, your unworthy brother in Christ,

Cuttack, Sep. 28th, 1844. GUNGA DHOR.

LETTER II.

(Acknowledging the gift of Mr. Pickering.)

To him who drinks at the fountain of God's love, who is zealous in the cause of the gospel, who is supported in his latter days by the blooming hope of eternal life, even to my venerated brother in Christ, the Rev. W. Pickering, the native christian, Gunga Dhor, gives the salutation of christian love.

BELOVED BROTHER,—By the hand of my beloved father in the gospel, the Padre Lacey, I received your excellent epistle, and also the various gifts of your benevolence. Mary said to the angel, 'Behold the handmaid of the Lord;' so I say respecting your benevolent wishes, May it be to me as you desire. I am now advanced to the age of forty-eight, and have proclaimed the gospel seventeen years. I find, when I am preaching the word of God, that strength and boldness are imparted unto me of the Lord; so that my hearers are silenced and confuted. I am enabled to endure opposition and persecution, and my daily wish and prayer is, that the Lord would turn the hearts of the heathen, and give the foolish an understanding mind. As to myself, my prayer is, that I may be delivered from sin; and what I pray for, I in some measure obtain; for I feel my sinful propensities growing weaker and weaker. I have not been strong in body lately. A disease which I have had for many years, weakens my frame; but in the work of the Lord my soul is abundantly willing and active. I trust that, as long as I live, I shall be able daily to testify the gospel of the grace of God, and then die as a conqueror, and at last receive a conqueror's crown. This is the prayer of my tongue, and this is the prayer of my heart. And, my venerated brother, may God give you the strength and consolation which my heart desires. May God the Father bless you! may God the Son bless you! and may God the Holy Spirit be your constant guide! And my warmest prayers ascend to heaven for the beloved friends who compose the churches of Christ in England, for by their labours I have obtained the essence of life. May my venerated father receive graciously this expression of my love. Please present my love to every member of your family, and to your acquaintance. My wife and children unite with me in these expressions of esteem, and in the salutations.

SPECIAL CONFERENCE, NOVEMBER 25, AND 26, 1844.

Present, brethren Lacey, Sutton, Brooks, and Buckley. Prayer by brother Buckley.

1. We agree that this conference shall be considered as our regular conference, there being no probability of our being able to meet again during the current conference year.

2. In consequence of the facilities for communication with England afforded by steam, the necessity for varying from the European year scarcely now exists, and we therefore request that our conference year may be rendered conformable thereto, viz., that it shall extend from January to December. We request our secretary to arrange our remittances accordingly for the year next ensuing.

Our past experience also induces the conviction that we can generally most conveniently meet for conference at the beginning instead of the close of the cold season; yet we must frequently be influenced by circumstances as to the precise time of meeting.

3. We desire to express our gratitude to our Heavenly Father for bringing our beloved brother Buckley in safety to this land, and pray that he may long be spared to become a very extensively devoted missionary in Orissa.

We also beg to thank our Society for sending him out, and express our hope that we may regard him as the pledge and earnest of the fulfilment of the resolution adopted by the committee, Oct. 22nd, 1843, to send out five more missionaries to India.

4. Brother Buckley's sphere of labour, *pro tem*. In the absence of any instructions from home on this subject, we recommend brother Buckley to reside the next conference year at Berhampore, leaving it with Messrs. Lacey, (who is about to visit Berhampore) Wilkinson, and Buckley, to make any further arrangements as to division of labour they may deem necessary.

5. In regard to the appropriation of the Midnapore chapel money, we consider the insertion of our proposed distribution of it, in the last annual report, as sanctioning our proposal, and we therefore feel at liberty thus to dispose of it when obtained.

6. Respecting brother J. Brooks, of Calcutta. As several intimations have been sent to brother Sutton from the Calcutta Baptist brethren that brother J. Brooks has offered himself to their society, but will expect to be on the funds of our society, pending an answer from the Particular Baptist home committee, and that brother B. may probably draw upon our society through Mr. Norman, (Mr. Alexander's friend) in Calcutta, we give our opinion that as we have not been consulted in any of the arrange-

ments between Mr. B. and the Calcutta brethren, we consider that the case rests between Mr. B. and the Calcutta brethren, on the one hand, and between Mr. B. and our Home Committee on the other; but we strongly advise brother B. not to draw on our Society till he first hear from them, as we are of opinion his drafts will not be honoured.

7. Respecting brother W. Brooks. As the business of the printing-office, in consequence of the completion of the series of dictionaries, and the sacred scriptures, has been reduced to a narrow compass, and as the Society, in the report for 1841, have expressed a hope that brother W. Brooks may be ultimately engaged in more direct missionary labour, we shall be glad, as a Conference, to learn from brother B., before we separate, what his feelings and views are in relation to this matter. (See a subsequent record.)

8. Reception of native preachers for ordination:—

First. Brother Wilkinson having requested that Baliji may be ordained, he having been on trial as an assistant preacher for about five years;—we accede to this request.

Second. Dina Bundoo was proposed for acceptance, as an assistant native preacher, he having expressed his acquiescence in the regulations of conference for 1839 on this subject.

Third. Brother Wilkinson forwarded a further request that Dina Bundoo be ordained with Balaji.—Resolved, That, as we have not hitherto received a brother to be ordained without previous probation, as an assistant preacher, and as neither brother W. nor Dina Bundoo is with us, and as moreover brother Lacey is about to visit Berhampore, we, as a conference, leave the consideration of this important matter to the brethren Lacey, Wilkinson, and Buckley; who, after hearing the testimony of brother Wilkinson, and consultation with Dina Bundoo, shall decide as they think proper. We would, however, observe, that all we know of Dina Bundoo is highly favorable; and, in our opinion he should have been proposed as an assistant preacher at least a year since.

Fourth. Subra Sahu, Subra Naik, Dammadar, and Som Nath, having passed satisfactorily through a course of three and four years, probation as assistant preachers, it is agreed that these four brethren be ordained at a convenient period. Moreover, as Bikhari has passed through a still longer course of probation, brother Sutton, in his visit to the American brethren, on his way to Calcutta, be authorized to consult with them respecting brother Bikhari's being ordained, and act as may appear to them advisable.

9. That Prasu Rout be received as an

assistant preacher, in accordance with the arrangements of the special conference, held 12th of April, 1844.

10. Any further arrangements respecting native preachers, that may be needed during the ensuing conference year, to be left with the brethren Lacey and Sutton.

11. Respecting a Seminary, for training up our pious youth, to be preachers and assistants in the mission. Brother Lacey expresses his most decided opinion as to the importance of such a seminary, and that it should be located at Cuttack; and that it cannot be in better hands than those of brother Sutton; to which brethren Brooks and Buckley assent.

12. On the completion of the Oriya Scriptures. (A paper submitted by brother Lacey, and approved by brother Brooks and also Buckley, who pledged himself for the friends at Berhampore.) The last volume of the new version of the sacred Scriptures in Oriya being presented to the conference, it was resolved that a vote of congratulation be offered to brother Sutton, on his accomplishment of a work of so much labor and importance, and that the Conference approve of the manner in which it has been executed: We also record our fervent gratitude to God for its completion; and earnestly pray that it may be greatly blessed by the Eternal Spirit, in enlightening and strengthening the native converts, and in guiding many benighted idolaters to the Lord Jesus Christ.

13. A letter having been received and read, from brother W. Brooks, relating to No. 7 of these minutes, the conference express their approbation of the spirit in which it is written, and propose sending a copy of the said letter to the Committee in England. Meantime they would recommend brother Brooks to improve every opportunity of perfecting himself in the Oriya language, and also in preaching the Gospel to the people.

14. In relation to Mr. F.—'s MS.—A communication from Mrs. Buckley, accompanied by a MS. translation of a little work by the above named gentleman, having been presented to Conference, we, in return, beg to congratulate M. F.— on his proficiency in the Oriya language, and express our hope that his attempts to do good, whether among the Oriyas or Khunds, may be crowned with an abundant blessing. If it be Mr. F.—'s design to print the MS. at his own expense, we shall be happy to edit and print the work; but we have not funds at our disposal to print it, or indeed any work, on our own account, at present, we being greatly in debt for printing.

15. Conference closed with prayer by brother Sutton.

LEICESTER.—The proceeds for the Mission, for the past year are upwards of £138.

IRISH CHRONICLE.

MARCH, 1845.

THE PRESENT.

MEN are so fond of reverting to the past, and of anticipating the future, that a great deal of time is wasted in answering, often in a too congratulatory manner, the question, What have I done? or in forming plans, which sickness, sudden reverse of circumstances, or death, may strangely mar.

We love the ideal more than the real, or else we should use every moment in doing something. Imagination will add beauty to scenes, which at first were thought common-place; and these when contrasted with what passes beneath our eye, appear more beautiful and worthy. But because common sense will not permit us to engage the services of imagination in examining *facts* placed before us, we oftentimes shrink from examinations which would do us good. Fancy does not kindle when the perishing mass of mankind is looked upon; but it burns brightly when the mighty change predicted in the eternal oracles is anticipated.

Dear Reader! What have we to do with to-morrow, next month, or next year? Our business is with the present moment. Use it; for you may not use another. Look around on the scene of spiritual misery which Ireland presents, and now do what you can to remove it.

For God is not leaving his churches there without a blessing. He is doing good to his people, and giving them reasons for joy. Public opinion in the great matter of religion is aroused. The ties which bound the people to their priests are snapping. The bible is more generally read than before. Respectful attention, in not a few instances, is given to the statements of the gospel plan of salvation; indeed we might say *generally*, but that some might class us with enthusiasts. Is it not right to regard these things as a summons to all God's servants to do what they can for Ireland?

We have stations asking for men. A kind friend has offered two houses, *rent free*, for agents. We cannot respond to these appeals, nor accept these offers, for want of funds. Nor are we without men who would most cheerfully be employed in preaching the gospel in the country; but for the same reason we cannot secure their services. This is our position at the present moment. In one sense it is a pleasing position; in another it is most painful. What is our request? To make it altogether pleasing, by enabling the committee to avail themselves of every facility which God has graciously put in their way.

Reader! Have you helped us? Oh, increase your aid! If you have not, we beseech you to do it now!
G.

Mr. WATSON, in a recent communication, states that he had to administer the ordinance of believers' baptism, on which occasion,

The chapel was full. Persons of all sections of the Christian church were present, and nothing could exceed their serious attention. Indeed you might have heard a pin drop. One of our readers counted twenty romanists present, of those whom he had been in the habit of visiting.

On the Thursday following, the attendance at the school room was most encouraging. Several of the parents of the children were present, and the next Lord's day many of these were

at our evening service in Marlborough Street. I expect three more candidates for church fellowship soon.

In the school we have sixty-six on the books, the average attendance is about forty, which is large, considering the severe weather, and destitution of the children. When I preach here, the room is generally filled. Our attendance at Blackrock is usually about forty. I have also a large bible class. Altogether the state of the cause is very encouraging.

Mr. McCARTHY, though suffering greatly from domestic affliction, has been

vigorously prosecuting his great work. He says in his letter of Feb. 3rd :—

The state of the weather, and the dangerous illness of Mrs. McCARTHY, who has been brought near the grave, have made my path uneasy and rough. Our cause at Erbane has, for some time, been like a ship in a tempest. The people are watched, and if it should be ascertained that they attend our place, exertions are made to coerce them. I do not complain of this; for a thorough-going churchman has as much right to defend his system as we have to expose its soul-destroying tendency. I mention it to show you that we have to contend for every inch of ground. But I wish the contest were carried on in the open day. In the midst of this, we enjoy tranquillity among ourselves, and we continue in love.

In my return from F—— to T—— by the fly boat, I often have amicable discussions with passengers. Recently the following occurred. As we were gliding along, one who sat near me, an intelligent romanist, sighed heavily, and said, "I wish I was in heaven." This was enough to set me going; so I said to him, "If you rest your eternal all on the blood and righteousness of Christ, you shall go there; for the Lord hath said it. But if you do not you cannot be saved." "Yes I shall," said he, "if I merit it, I shall be admitted." "Be not deceived," I replied, "in this all important point; for to merit it, would be to give an equivalent for it. Are you prepared to do this? If you are, you set aside the merit of Christ, and cling to your own. Can you satisfy the demands of infinite justice? Your best works are limited and poor; and show me on this principle, how you can merit eternal life." There were many romanists present, and they all exclaimed, "*That is impossible.*"

My ministry at T—— is well received. The people love to hear. I visit them in their houses, read to them, expound for them, and pray with them. These services they always receive with great thankfulness. The storm of high church opposition is fast dying away. The school is again thriving. The bluster of the priests, which I communicated to you some time ago, has proved unavailing. Several scholars, the last time I inspected the school, applied for re-admission; and when I asked them why they wished to return, and leave the nuns' school, they replied, "Because we were getting no good there." "Is it," said I, "the wish of your parents that you should come back?" "It is," they said. And when one little fellow, who wished to return, in reply to my inquiry, whether he had been one of the fugitives, said, "I am a nun, sir," the rest cheered him heartily.

The attendance at K—— is steady, and we had there same good seasons lately. At R—— the congregations are generally good,

and we have some pleasing indications of the divine blessing. There are a few who are determined to cast in their lot amongst us.

I had another friendly dissertation with a romanist a few days ago, on the insufficiency of all human merits to save a soul from death. I am certain it was the first time he had ever heard the gospel fully set before him. He expressed his agreement with what I said, and, turning to another Romanist, who was listening attentively all the time, observed: "What a pity it is we have not more frequent intercourse with such men." "Yes," he replied, "indeed it is; for no man can except to the doctrine he has advanced." *We have almost daily occurrence of this kind of teaching.*

The following extract from JOHN MONAGHAN'S letter of January 18, will be read with much pleasure, as it contrasts strikingly with one in the last Chronicle:—

It is remarkable, and not a little interesting, that in the very places where the most severe threats and menaces were used, and the greatest obstacles set up, the people are the most anxious in their inquiries for religious instruction. May we not rejoice in persecution, and say, "If God be for us, who can be against us?"

I am also happy to add, that your last visits to this neighbourhood, and particularly to D——, have had a pleasing effect; not only on those who heard you preach, but even on many who have since heard of the purport of your sermons, from those who attended. Since then I have had frequent inquiries from many at L——, "When will Mr. Bates come, for we long to hear him again."

The scripture reading and prayer-meeting at B——, which I established at the request of some of the inhabitants, and with many fears of success in consequence of the great opposition which seemed to prevail at that time, has far exceeded my expectations. On every occasion, the house where we stop is well filled with aged men and women, whose earnest inquiries about scripture evidently show that they are desirous of becoming acquainted with the truths of the gospel.

We hope the facts stated in the subjoined extracts from ADAM JOHNSON'S letter of January 15, will be read as affording proof of the good effect of the readers' labours:—

Were the priests even to persevere in their former attempts to dissuade all their followers

from reading, hearing, and searching the scriptures for themselves, it would be in vain. Many of the inhabitants of this country are sorry they were so long dupes of their sophistry, and they are resolved in future to read and believe the bible. It is cheering to the religious friends of Ireland, to hear that many precious souls have been snatched as brands from the everlasting burning, through the instrumentality of their labour of love. I am daily endeavouring, by reading the scriptures and conversation, and by the distribution of religious tracts, to expose the errors of popery, which were, some time ago, very prevalent in this part of the country, but are now, in some measure, falling to the ground. One man in D—— refused to have his child baptized, in consequence of reading some tracts written on baptism. Another man in the same village, says he will never have another of his children sprinkled. He told me, when he brought the last child to be sprinkled, he wanted to be the godfather, but the minister would not allow it, and compelled the sexton to stand sponsor. He then came to me, and asked me for some of my tracts. I supplied him with pleasure. He is perusing them with great diligence, and, like Paul, he is now preaching the faith which he once destroyed.

Some doubt has been felt, in many quarters, how far the opinions of our brethren in Ireland, on the change which has taken place in the feeling of the people, and their willingness to hear the gospel, never before known, are sound opinions. The following extracts are from an intelligent reader, once a romanist, stationed in Dublin. He says, Jan. 16th :—

I have to return you sincere thanks for the supply of Irish testaments. Without them I never could get on. Wherever they can be read at all, they not only remove the prejudice which exists against the English bible, but they create a thirst for it.

As I was teaching four men to read on December 9th, each of them implored me to give them an English bible, saying that in the absence of a teacher they could consult in the English any word at which they might stumble in the Irish; and then they came to understand it at once. In many places, instead of my having to introduce reading, they themselves call upon me to do so; and some are so satisfied with the sufficiency of the word for instruction, that a quotation from it is enough to settle any disputed point.

In first applying for an Irish testament, a romanist is only anxious to learn how to read the language; but in many cases they are brought to believe that these are none other

than the words of God. In giving a few tracts to a family the other day, the man of the house declared that he would willingly give the half of his week's wages, if I thought I could succeed in teaching him to read them.

There are few of those whom I can regularly visit, who would for a moment introduce or contend for transubstantiation, purgatory, praying for the dead, that the blessed virgin is "the mother of God," or any of the grosser absurdities of popery. *Indeed, some seem to stand neuter, and endeavour to make it out that their view was a refinement of the papacy.*

Twelve of these persons have bought Coyne's new edition of the Douay version, in parts; others have bought up some portions thereof, but seeing the little difference there was between it and ours, have bought no more, declaring that the difference in words was not worth the difference in money, and that ours was, on the whole, more easily understood.

These indications of good are many; and while I am totally shut out from some places, yet wherever the bible finds an entrance, it makes its own way. And the church here being stirred up to devote each Tuesday evening to special prayer that God would deign to increase and bless us, makes me hope that the present year will be a year of great ingathering.

To give our friends some idea of a reader's work, we present to their notice a summary of the past year's labours of the one whose communications they have just been reading:—

Total number of visits 1488. Protestant families visited, 85; romanists, 73. Persons speaking Irish, under instruction, 47; ditto of such as attend ours or other places of worship, 8; ditto of such as attend other places, shut up from various causes, 26. English bibles and testaments given away, 17; Irish ditto 36; portions in Genesis, 24; ditto of gospels and epistles, 24; tracts and pamphlets, about 2,000. Number of families who send their children to our Sunday-school, 8; of those who have been induced to buy the Douay version in parts, 12; total number of those whom I have prevailed with to get the scriptures, either in whole or in part, 118. While, alas! of some of these I have no hope, but they are in God's hands; of others I have a good hope.

Our friends will now see some of the reasons why the committee are so anxious to increase the number of these agents. Their usefulness must be apparent to all. From the foregoing specimens they will also be assured that they

are at work. But here is another specimen. PAT. GUNNING writes:—

Through the influence of a travelling man, who is considered by many Romanists very talented, and whom they have supported six weeks to contend with me, I have met with considerable opposition. While conversing recently with some of my neighbours, this person came into the house, with four more, and demanded my authority for reading the scrip-

tures. I referred him to Isa. viii. 20, John v. 39, quoted the facts mentioned in Acts about the Bereans, 2 Tim. iii. 15, 16. This brought up a controversy about the use of the Latin language, which, he contended, was the best known in Europe. I wanted to know how many in these parts understood it; and dwelt on the words of the apostle, about speaking in an unknown tongue. They departed, somewhat at a loss what reply to make.

CONTRIBUTIONS SINCE OUR LAST.

		£	s	d.			£	s	d.	
A. E. Z.....		10	0	0	Buckingham, Mr. Priestley.....		2	2	0	
Sevenoaks					Wandsworth, Mr. Blakemore.....		2	2	0	
Mrs. Thorpe		1	1	0	Swanage, P. Fifield		0	6	0	
Exeter—					Devizes—					
Collection, &c., South Street	3	7	0	Collection	5	10	0			
Ditto Bartholomew Yard	3	0	0	Subscriptions	8	5	0			
Daniel, Alexander, Esq.....	1	0	0					13	15	0
		7	7	0	Frome—					
Bristol, Dr. Bompas		1	1	0	Collection	8	12	6		
Poulton, Collection	2	3	6	Subscriptions	6	19	6			
Biggs, James, Esq.....	1	0	0					15	12	0
		3	3	6	Trowbridge—					
Calne, Collection		2	2	6	Collection	4	2	8		
Warminster, Collection		3	9	10	Subscriptions	17	2	0		
Beckington, Collection	0	14	2					21	4	8
Joyce, Mr.....	0	10	0		Westbury Leigh, and Penknapp—					
		1	4	2	Collection	2	14	10		
Bratton—					Subscriptions	3	12	6		
Collection	0	15	6					6	7	4
Subscriptions	5	7	6		Hackleton—					
		6	3	0	Collection	2	14	6		
Corsham—					Subscriptions	3	10	0		
Collection	2	5	0					6	4	6
Subscriptions	1	17	6		Guildenborough		1	5	0	
		4	2	6	Bugbrook—					
Meiksham—					Collection	3	15	0		
Collection	2	0	0		One-third of 2 yrs. weekly sub.	3	13	8		
Subscription	3	1	6					7	8	0
		5	1	6	Towcester		3	18	3	
Kingswood, by Miss Perrin		3	3	0	Markyate Street—					
F. M. Donation.....	0	5	0		Collection and boxes.....	3	4	7		
Chesterman, Mr.	0	5	0		Devonport		3	10	0	
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Worcester, J. Horne, Esq.	1	0	0		Leslie, by Mr. Finlay		1	0	0	
London, J. Fletcher, Esq.	5	5	0		Kent, Friends in		0	15	0	
Mrs. Eives, per Rev. S. Green	0	10	0		North Devon		10	0	0	
Quorndon, M. Trueman	0	2	6		Phillips, Mr.		0	10	0	
					Loughton, H. Young.....		0	2	6	

* * The REV. S. DAVIS has removed to 16, Park Street, Upper Islington.

N.B. We shall be obliged to all our friends, if they will be kind enough to remit all monies on or before the 31st Instant.

Subscriptions and Donations thankfully received by the Treasurer, ROBERT STOCK, Esq. 1, Maddox Street; by the Rev. J. ANGUS, and by the Secretary, Mr. TRESTRAIL, at the Mission House, Moorgate Street, London; and by the pastors of the churches throughout the Kingdom.

THE
GENERAL BAPTIST REPOSITORY,

AND

MISSIONARY OBSERVER.

No. 76]

APRIL, 1845.

[NEW SERIES.

MEMOIR OF THE LATE REV. JOSEPH JARROM.

(Continued from page 79.)

INTENDING to notice, chronologically, the publications of the revered subject of this biographical sketch, the writer is sorry that he has passed over the time of one of them without mentioning it—his discourse on Christian Baptism. This was preached on May 27, 1816. In a short preface, the author disclaims any recommendation of this sermon to the religious public: the subject has been so frequently discussed, and, in many instances, by men of erudition and eloquence, that any addition or improvement is not ordinarily to be expected. 'His aim,' to use his own words, 'has been to furnish his friends, especially those of his own congregation, in whose instruction and edification he feels a peculiar interest, with some of the principal reasons on which their own practice as Baptists is founded, and with answers to some of the most plausible objections urged against it.' At the time of its appearance it was said, "We expect not that anything which deserves the name of an answer to this discourse

Vol. 7.—N. S.

will soon appear.* It was well received, and widely and advantageously read. For some years before the lamented illness of the author, it was out of print: had his life and health been continued, it was his intention to have enlarged, and presented it again to the world.*

At the period to which we have now come, Mr. J. had made considerable attainments as a scholar, a christian, and a minister. These were considerable in themselves:—viewed in respect to his early disadvantages, and the difficulties and unfavourable circumstances that all along surrounded him, they appear the more so. But there have been persons who, in defiance of circumstances most unfavourable, and apparently most hostile to literary and christian greatness, have risen

* Bap. Mag. for 1816.

* The writer would here state that he is willing to entertain the hope that, at some future time, he shall be able to collect and publish in one volume Mr. J.'s works, with this memoir, somewhat amplified, prefixed.

O

superior to them all; and, among men of far greater privileges, and indeed, oftentimes, of more shining talent, have become eminent and renowned. In the world and in the church, and in most of the sections into which the church of Christ is divided, such men have appeared. The New Connexion of General Baptists has been honoured and benefited by men of this description, and among them the name of Jarrom appears distinguished. Possessing a strong understanding, a sound judgment—being patient of labour and research amid difficulties and arduous engagements—by steady, untiring perseverance in literature and religion—as a scholar and a christian his path was the path of the just, that, as the shining light, shineth more and more unto the perfect day. Having relinquished the boarding-school which, for many years, he had conducted, the additional time which was thus secured was not consumed in personal indulgences, but bestowed upon his improvement as a minister and a tutor, that the objects which, in these capacities, he held in prospect, might be better secured. He had now the management of a large and increasing church and congregation, and was the sole tutor of an increasing academy for the preparation of young men for the ministry, in which was pursued an extensive course of study. Mr. J.'s reading, particularly his English reading, was somewhat immethodical; but—of a retentive memory, of a mind well-disciplined, and accustomed to think and write consecutively—it was comparatively easy for him to arrange in his mind what he read; so that, while there was a desultoriness in his literary pursuits, his mental furniture was well arranged, and could with facility be brought into use, in any part of it, when occasion required. In connection with this, the following may prove interesting:—

‘Sep. 3, 1818. Did not sleep the most

refreshingly during the night, nor feel the most spiritual and pious in my mind. Before going to sleep, was employed in some measure in reflecting upon a portion of scripture; when I awoke, was more serious than sometimes. Got up soon after seven: attended to prayer and reading before breakfast; was not in the most lively and spiritual frame. After breakfast, meditated a little upon Judges vi. 23, for the evening; not in the most comfortable frame for study. After hearing the young men, attended to Virgil till dinner. After hearing the young men, read aloud in the memoir of Dr Campbell, prefixed to his Ecclesiastical Lectures. Read in Taylor's Holy Living and Dying. Went to prayer; not very lively or comfortable. Prepared a Lecture for the students on Logic; after tea, delivered it. After tea, read in the Hebrew Bible for half an hour. Attended to secret devotion half an hour; felt some comfort, and desires after God. Thought over the discourse for the evening, and went to meeting: was moderately comfortable in speaking and praying. After supper read an article in the Edinburgh Review respecting a north-west passage; a curious and important article. Read likewise an article or two in the Eclectic. Before going to bed, read the 104th Psalm, and waited a short time on the Lord. My mind has been preserved from wandering more than sometime during this day. May I labour more and more to regulate my thoughts and desires. Amen.’

‘Sep. 7. This morning was not up so soon as ought to have been. Read a few pages in Taylor's Holy Living and Dying; afterwards the 26th and 27th chapters of the 1st book of Samuel. There are some traits in David's character which appear very commendable; others which appear to us exceedingly objectionable, particularly what is recorded of him in the 27th chapter, from the eighth verse to the end. His conduct certainly did not appear in the same light in those days, that it does at present. David might think it commendable thus to destroy the enemies of his country; and to conceal his actions from his protector by falsehood might seem right to him; but it seems difficult to understand how the blessed God should tolerate such mistakes, or in any way sanction them. In the ancient age of the church, there were heretics who denied that the God of the Jews was the Supreme Being; probably from such circumstances as that to which I have alluded. Commentators ought to meet such difficulties fairly, and endeavour to remove them. Dr. A. Clarke seems to disapprove of David's conduct on this occasion, but the difficulties I have mentioned are not noticed by him. What proofs we have of the depravity of man! How prone to sin is the human heart!’

In the year 1820, Mr. J. was again

in the press. The Rev. J. Jackson, a clergyman resident in the neighbourhood of Wisbeach, with whom Mr. J. was on terms of friendship, preached a sermon at the Triennial Visitation of the Bishop of the diocese, in which dissenters were grossly misrepresented and calumniated. It was afterwards printed, and publicity was thus given to the preacher's calumnies. Mr. J. was by no means of a contentious or captious temper; but this seeming a proper occasion to come forward, and defend the principles and conduct of dissenters, in separating from the established church, he addressed to him, through the press, a letter, in which he met, in a firm and manly, but respectful manner, the charges of the reverend preacher. 'And we apprehend,' says one of the reviewers, 'that every competent and impartial judge will say with us, that he has fairly refuted them.' The first edition was soon sold; another was printed, and it was eagerly purchased. The publishing of this letter did not, apparently, occasion any diminution of friendship between the two authors. This continued till the close of Mr. J.'s life; and Mr. Jackson shewed the respect which he entertained for him, by stating it as his opinion that 'Mr. J. had not left his equal behind him in the isle of Ely.' This year also Mr. Jarrom preached and published a sermon with a view to improve the demise of George the Third, and to shew the loyal feeling which he and those dissenters with whom he was more immediately connected, entertained towards the reigning family in these realms. This discourse is founded on Ps. xci. 16., 'With long life will I satisfy him, and shew him my salvation,' which sentiment the preacher considered particularly applicable to the venerable monarch.

Reference has been made to the circumstances which tended to impede Mr. Jarrom in his advancement, and operated unfavourably in reference to

the objects at which he aimed. These arose, in part, from the exposure, which his prominent situation occasioned, to interruptions. Public meetings in various places were constantly taking place, that required his presence; and many events occurred from year to year, which engaged a considerable portion of his time. Mr. J., through his whole career, had, as a man and the head of a family, his share of trials: as a christian, he had his days of darkness and painful experience; and to these were added the peculiar trials of a minister, and latterly of a tutor; and these last, on many accounts, made the deepest wounds in his tender mind. Naturally of a reserved disposition, unaccustomed and indisposed to unbosom himself to his friends, to any considerable extent, the cares and mental conflicts he had to sustain, exerted more hurtful influence, than otherwise would have been the case. The latter part of the following extract would seem to confirm this observation; for it is most probable that the alteration that was perceived was thus produced.

'July 11th, 1824. Many important events have recently taken place; the death of Mr. Birley, of St. Ives, the death of Mr. Felkin, of Diseworth, and the week before last was our Association at March. I was not much at it, being at St. Ives on Wednesday, to inter Mr. Birley, and on the Thursday evening, had to attend a funeral at Wisbech. Mr. B. died sadly rich. Had he done more good in his day, left behind him a wider circle of mourning friends, and a more numerous and sorrowful church,—to officiate at his funeral would have been a pleasanter task. Through mercy, I was helped at the interment, and on preaching the funeral sermon, more than I had anticipated. The Lord be praised! I seem to perceive some change in my constitution, as if my mental powers were somewhat failing me. I have not the promptitude and activity I once had. May I be more watchful and spiritual.'

'Aug. 8. Returned the day before yesterday from Ireland, whither I have been to attend Mr. Scott's ordination. Had a safe, and on the whole a pleasant journey; though I was not so comfortable, either in delivering the charge at the ordination, or in preaching, the following Lord's-day, which I spent in Ireland, as I could have desired; indeed, on

the Lord's-day I was very uncomfortable. Since my return, feel unwell. May I be directed in the way which is right, in all my proceedings; and, while I am thankful for protection which has been afforded me in my visit to Ireland, may I use proper means for the improvement of my gifts and graces in future. May God deign to smile upon me, to bless me, and make me a blessing to my family, my religious friends, and all my connections.'

From what has already appeared, it will be seen that the same attention to his personal religious interests that Mr. J. gave at an earlier period of his life, was still bestowed. He had his days of darkness and depression; and, generally, there was in his experience that diversity which characterizes the experience of most of Christ's disciples. But he endeavoured to go on 'from strength to strength;' 'forgetting those things that were behind, and reaching forth to those that were before.'

'Nov. 24, 1825. Was not up so soon as is desirable; not zealous in devotional exercises, and not so zealous and active through the day as ought to be. Have cause to be thankful for health, the blessings of Providence, and opportunities of reading the Scriptures and pious books, and waiting upon God. Last night was at Friday-bridge, but not so spiritual as could be wished. Hope on the whole I feel some good desires and drawings after God.'

Nov. 20, 1826. A year nearly has passed, since I made an entry in my diary, during which time the state of my mind has been much as formerly. Hope, within the last few weeks, have been somewhat more impressed and excited to more seriousness and spirituality of mind. The Lord continue his goodness, and save me from unbelief, from sensuality, and from every sin. Yesterday was at W—; preached twice, afternoon and evening. In the afternoon I was cold and confined, and far from a comfortable, melting frame. In the evening I was much more at liberty, the congregation appeared attentive. May God command his blessing, and may great good be done. The interest there, I fear, is but in an unpromising state. We want a settled minister in the town, and a better place of worship. Came home this morning, walking a distance of sixteen miles, and did it easily and comfortably. My thoughts on the road were, however, badly employed; gave a loose to vain, worldly meditations, which carnalize the affections, and perhaps enervate the mind. May I strive to be more

spiritual, and have the words of my mouth, and the meditations of my heart, more acceptable to God, and profitable to myself.'

Mr. Jarrom was now engaged in a work of considerable importance and difficulty—the writing and publishing of a volume of 'Discourses, explanatory and practical, on the Ninth of Romans.' There is reference to it in the following extract.

"Nov. 21. Have reason to be thankful for continued health and strength of body, and for many providential blessings. But much cause for shame and humility in being so little spiritual and zealous. This day has not been well improved. Am engaged in writing on Rom. ix., but get on slowly with it. The Lord assist me, and make me spiritual and zealous.'

Mr. Jarrom was in the habit, for a number of years, of preaching discourses on a Sabbath morning, and the week-day opportunities, on the books of the New Testament, though not in order. In this manner the entire of the New Testament was elucidated by him, with the exception of part of the book of the Revelation; and some parts more than once. Having thus gone through the ninth chapter of Romans, conceiving the subject of that chapter immensely important, and too little understood, he formed the design of giving publicity to the discourses which he had preached upon it. To those that were friendly to the views stated in this work, its publication gave general satisfaction. 'We have read the volume with much pleasure, and we hope with some profit. The portion of Sacred Writ which it undertakes to explain is confessedly difficult and important, and a consistent and just interpretation of it is highly desirable. It has been, as the author observes, considered by many to be one of the chief bulwarks of the predestinarian cause; and certainly it appears to favour that cause more than any other part of Scripture. If, therefore, it can be fairly shewn that this celebrated chapter, so far from teaching the doctrine, is, in many parts, when

rightly understood, inconsistent with it, one of the strong-holds of error is demolished, and the progress of truth advanced. With this view our author has undertaken to explore the genuine meaning of this long disputed passage; and, if possible, to clear it from those misconceptions that have so long obscured it. This was an arduous attempt; but, in our opinion, he has succeeded in a manner honourable to his talent and piety.*

While it yielded considerable satisfaction and profit to those who participated in such sentiments, it was rendered instrumental in settling the minds of many on the subject in question, and producing a happy change in the views and feelings of many others. A large edition was, in a comparatively short time, disposed of; and another published.

In the year 1829 Mr. J. issued two Discourses from the press; one of which was a funeral sermon preached at Wisbech, on the event of the removal, by death, of the late Rev. Robert Smith, the excellent pastor of the General Baptist church assembling in Broad-street, Nottingham. The preacher takes for his text the exclamation of Elisha, when he beheld the translation of his master and friend Elijah, 'My father, my father, the chariot of Israel, and the horsemen thereof.' The doctrine which this exclamation teaches, he understands to be, that 'the faithful ministering servants of God, with respect to the spiritual Israel, are, under God, its chief defenders; and to them, as instruments, its safety and prosperity are owing.' The other discourse which, during this year, he published, was the Sermon preached by him at Loughborough, during the Association there. It was founded on our Saviour's observation to the incredulous Thomas, who had declared that he should require ocular

demonstration of the fact, before he believed that the Saviour had risen from the dead. On our Lord graciously affording this proof of his resurrection, he addressed to him this gentle rebuke, 'Thomas, because thou hast seen me, thou hast believed; blessed are they who have not seen, and yet have believed.' From this text Mr. J. shews, 'that there is sufficient evidence, short of that of sense, to warrant our believing the resurrection of Christ; and that it is more commendable to believe on the former than on the latter evidence.' Both these are excellent sermons, particularly the last, comprehending many important subjects, that cannot be too well understood.

The last few years of his ministerial course, Mr. J. was in the habit less frequently than formerly, of writing in his diary. But he wrote, occasionally, until he was seized with that malady which Divine Providence was pleased to permit to be the instrument of his removal from this to the heavenly state. One or two of these last entries may not be deemed altogether without interest.

'Jan. 15, 1830. Have not inserted anything in the way of diary for a long while; during which time the state of my soul has been much as formerly; sometimes more seriously disposed, at other times carnal and dull. I wish to pay more attention to the state of religion in my soul, and to record something more punctually of my experience. May I have grace to be steadfast and lively, to 'lay aside every weight,' &c. I have much to lay aside, and much to attain. May God help me; and, though faint, may I still be pursuing.'

The subsequent year Mr. J. again, and for the last time, appeared before the world as an author. The Rev. W. Taylor, of Boston, had been removed by death from the present state to an upper and better world. Mr. J. complied with the request of the friends of the deceased to preach the funeral sermon; and afterwards with their request to print it. It was founded on the words of Paul, Heb. xiii. 7, 'Remember them who have

* G. B. Repository for 1828.

the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, and to-day, and for ever.'

The time was now arriving when Mr. J's engagements, as a minister and tutor were to close. The writer is not aware that he can now do better than present to his readers a few descriptions of his religious experience, in Mr. J.'s own language, down to nearly the time when that affliction which terminated in his lamented death, incapacitated him for his public work.

'Dec. 6, 1833. Did not get up so early as I ought. Had a restless and uncomfortable night; did not sleep soundly, and had unpleasant dreams. My body is not in the best health, and my affections are earthly and carnal. Was somewhat spiritual and comfortable in the day; and studied, with some freedom, a sermon on the importance of laying up treasure in heaven. Have been reading, of late, the life of Mr. P. Henry, and that of Mrs. Savage, one of his daughters. These are useful books, and the more I read in books of such a character, the better it is for me. I find in me a body of sin, a law in my members warring against the law of my mind, &c. I want to be more spiritually-minded, more active and self-denying; to have a stronger faith. May God pardon past remissness, and grant me grace for the future. Amen.'

'Feb. 8, 1834. Have this day been somewhat more serious and regular in my conduct than sometimes is the case; but not that strong, lively perception of God which is desirable. May I steadily pursue my way, opposing everything sinful in thought, in desire, in spirit, in temper. May my path be the path of the just, that, as the shining light, &c. Have lately been reading Bishop Butler's Analogy, and have been much pleased and I hope edified by many parts of it. To a deeply-thinking man, it seems to me one of the best works in defence of religion we have in the language. Some parts of it, and especially the former, are abstruse; and the reasoning perhaps, not quite clear at all times; but, in the general, the arguments are pertinent and cogent.'

'Dec. 15. Yesterday my mind was dark and uncomfortable, and I was particularly straitened and barren in my preaching. One reason was, I had been out the preceding week to a Conference at Sutterton, and was cold and wearied, and did not return till Fri-

day evening, and was not in a comfortable state to study for the pulpit. I had not therefore made due preparation; nor was I in a state of body or mind to preach without preparation; therefore made poor out. May I be forgiven; and may I, in future, be better prepared for my public work. Many evils need to be eradicated from me, and many christian and moral virtues need to be planted and strengthened.'

Mr. Jarrom ordinarily took the greatest care in his preparations for pulpit work, not on the Sabbath only, but also on week-day opportunities. It was a principle with him, and he frequently recommended the motto to others, 'not to give his people that which cost him nothing.' His invariable practice was, not to write his sermons out as he delivered them, but to write every idea, leaving the language as a secondary consideration; it being his opinion that, if discourses were well laid out, and carefully studied, suitable language would not be wanting to the preacher. That his sermons were, as a rule, lucid in their arrangement, well-digested in respect to the matter of them, and appropriately expressed, every one knows that knew Mr. J. as a preacher. But the time was now rapidly approaching when his opportunities of preaching were to cease. The following extract, written a very few months before he was laid aside from active duty, is the last entry he made.

'Dec. 20, 1834. This is Saturday evening. Another week has passed, and I am so much nearer to eternity. Alas! my time is not improved in proportion to the shortness of it, and the speed with which it flies. Many things rob me of my time, and prevent my making a proper use of it. I have this week been more diligent than sometimes. Have written a piece for the Repository, on Laying on of Hands in Ordinations. On Thursday, attended a meeting of the Academy Committee at Fleet; and have premeditated somewhat two sermons for to-morrow, one on the redemption of them who are under the law, and the end contemplated, Gal. iv. 5, and the other on faith as the means of salvation, and the reasons why God has so ordered the matter, John xx. 30, 31. May the Lord assist me in preaching on these subjects. My mind is dark and heavy: I

should be more careful to guard against useless, worldly conversation: should read the Scriptures more, watch unto prayer, mortify the deeds of the body, &c. Unless the heart is, in the main, right with God, prayer cannot

be performed to any advantage. May God work in me, to will and to do of his good pleasure. Amen.'

(*To be continued.*)

INFIDELITY CONTRASTED WITH CHRISTIANITY.

(*Continued from page 83.*)

II. WE proceed to consider the contrast that exists between christianity and infidelity, as to their moral character and tendency. Christianity is righteousness; infidelity, unrighteousness.

Christianity is eminently a system of righteousness. It vindicates the holiness and justice of God, while it displays his love and mercy. Its design is to make sinners righteous, through an interest in the atonement and righteousness of the Lord Jesus, God manifest in the flesh. Thus, in more views than one, it displays the righteousness of God. It exhibits him as just, in maintaining the honour of his law; and yet the justifier of him that believeth in Jesus. It declares that the blessed God hath made his beloved Son 'to be sin for us, though he knew no sin, that we might be made the righteousness of God in him.'—2 Cor. v. 21. On these momentous subjects, infidelity has nothing to teach—absolutely nothing. It exhibits not a God of holiness, justice, truth, and love, but an idol of its own imagination, indifferent about human conduct, and the government of his intelligent creation.

The contrast, however, more especially intended, is that between christianity, as a system of holiness, and infidelity, as lawless and vicious.

Christianity inculcates the purest and most exalted holiness. It condemns every vice, and encourages every excellence. Were its principles universally received, and its precepts universally obeyed, a great proportion of the evils which now distress mankind would vanish for ever. There

would be no pride, no malice, no revenge, no selfishness. Rage, discord, and strife, would never be witnessed. Lewdness, in its thousand horrid forms, drunkenness, and gluttony, would be unknown. Fraud, dishonesty, injustice, avarice, oppression, and violence, would be banished from the earth. A lie would never be heard. Profaneness would never wound the ear of piety, nor talebearing nor scandal blast the character. These evils, and all that can be named besides, christianity condemns, and, were its influence universal and complete, would utterly extirpate. This, however, is but a part of its design. The repression and extermination of evil is less than half of what this divine religion attempts. It aims at the production and diffusion of much positive good. It would restore to God the place he ought to hold in the affections of his intelligent creatures; and to man, the dispositions and character which God approves. Christianity enjoins supreme love to God, requiring for him the grateful homage of the soul, and all its best affections. It enjoins universal love to man, commanding its disciples to love others as they love themselves, and to do to others whatsoever they would have others do to them.—Matt. xxii 37—40; Rom. xiii. 9; Matt. vii. 12. Were its precepts universally and fully obeyed, this sinful world would become a paradise; all would act as 'seeing Him that is invisible;' and all would walk with him: every heart would be his throne, and every voice would speak his praise. Sabbaths would be seasons of general rest, of

sweet communion with God, and of holy anticipations of a still happier world. He that, as God incarnate, died for all, would be universally adored, loved, and copied. Submission, contentment, and resignation, would dwell in every breast; temperance every where exert its healthful sway; and justice distinguish all the dealings of mankind. All would be meek, gentle, lowly, kind, delighting in doing good, and more willing to give than to receive; the happiness of each would be the concern of all; and the happiness of all, the concern of each. All that is pure, all that is honourable, all that is courteous, all that is lovely, would be admired, and followed by every human being. Domestic life would exhibit all its charms, in parents and children, husbands and wives, relatives and friends, guided by holy precepts, and acting under the law of love. Rulers and subjects would alike regard their mutual duties; nations, long separated by wars or strife, would in heart and affection become one; and even the world itself, so far as benevolent feeling is concerned, would be but one vast and happy family. This is not declamation, but sober truth. All the infidels upon earth cannot disprove its correctness. This is evident on surveying the precepts of christianity, and considering what must be the infallible effect of their being universally and completely obeyed. A system, which, if fully carried into operation, would thus change this selfish, sinful world, into a world of benevolent and holy beings, must be righteousness.* Even infidels have borne a strong testimony to the excellency of christianity, as a system of righteousness. Lord Bolingbroke wrote, 'No religion ever appeared in the world whose natural tendency was so much directed to promote the peace and happiness of mankind, as

christianity. No system can be more simple and plain than that of natural religion, as it stands in the Gospel. The system of religion which Christ published, and his evangelists recorded, is a complete system to all the purposes of religion, natural and revealed. Christianity, as it stands in the gospel, contains not only a complete, but a very plain system of religion. The gospel is, in all cases, one continued lesson of the strictest morality, of justice, of benevolence, and of universal charity.' What but that innate depravity which makes darkness more welcome than light, and sin than holiness, could have made the writer of this testimony an infidel? Or could a system thus excellent, according to the confession of an enemy, have been devised and promulgated by false, and base, and wicked men, which the first preachers of christianity must have been, if they were not the messengers of God? Their system, however, is not natural religion. What mere nature does, may be seen in the vile and degrading heathenism of Africa, and China, and Hindostan, and in that of ancient Greece and Rome.

The holiness which christianity thus inculcates, is enforced by sanctions, and urged by motives, containing all that is most tender, most delightful, or most awful. Sanctions and motives, combining whatever is tender and constraining in gratitude and love, are drawn from the love of Christ. The christian is taught that he is under infinite obligations to this divine Benefactor, who became poor to enrich him, and who drank the bitterest cup of wretchedness, to raise him to the fulness of joy. He is reminded that he is not his own, that he is bought with a price immensely precious, and is redeemed by the blood of God's own Son.—2 Cor. viii. 9; 1 Cor. vi. 20; 1 Pet. i. 18, 19; Rev. i. 5, 6. All that has ever been benevolent in human efforts, for the happiness of others, is here

* See this proved at length in 'Divine Origin of Christianity,' p. 135, &c., 32mo. edition.

outdone. Whatever has been con-
straining in human love, sinks into
shade and darkness before the love of
Immanuel. The deliverance he has
effected is unutterably greater and
more important than all deliverances
combined besides. He has wrested
his redeemed from evils so great, that,
in comparison, all temporal evils
united are like a drop to an ocean.
He has secured their salvation by a
sacrifice as costly, and by love as vast,
as the greatness of his divine glory.
They that deeply feel these truths,
need feel no more, to render them
holy both in heart and life.

With these motives, full of con-
straining love, christianity combines
others, springing from the glorious
hopes and blissful expectations pre-
sented to the followers of the Lamb.
They are taught that heaven is their
home, that mansions in their Father's
house await them, where they shall
rest from their labours, and be for-
ever with the Lord.—John xiv. 2;
Rev. xiv. 13; John xii. 26. There
all those blissful promises, to which
reference has been already made, shall
receive their full accomplishment;
and the christian is taught to antici-
pate the exalted joy. All the glories
of the resurrection morning, all the
triumphs of the judgment-day, and all
the raptures of eternal life, summon
believers to the pursuit of holiness.

Other sanctions and motives for
holiness are as awful as those con-
nected with christian hope are delight-
ful. A judgment, solemn, strict, de-
cisive, ending in eternal happiness or
woe, awaits all mankind. It is inevi-
table—none can shun it:—impartial
—all will appear what they really are:
—final—there will be no after change
to all eternity. Unpardoned sin will
then receive its direful doom; and
everlasting banishment from God,
and everlasting woe, in the dreadful
abyss of ceaseless torment and un-
dying despair, will be the portion of
all impenitent workers of iniquity.

Such are the sanctions by which

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christianity enforces holiness. How
solemn in their nature! How power-
ful in their influence! Part of them
display love in the blessed God to
wretched man, greater than that
which even angels ever knew. Some
are invested with the brightness of
heaven; others, with the gloom of
hell; but all with the awful weight of
eternity.

The holy nature and tendency of
christianity was exemplified in its
blessed Author. His life manifested
the graces that he taught, and illus-
trated the precepts that he gave. All
that is lovely in tempers and dispo-
sitions, all that is holy in affections
and conduct, all that promotes the
welfare of man, and all that glorifies
God, were displayed in the spotless
life of Jesus. He showed what chris-
tianity would effect, were its princi-
ples and influence as complete in
other minds as in his own. Let an
infidel declare how lovely was the
living representation of excellence,
when christianity appeared embodied
in the life and conduct of its Founder.
On this subject, one exclaims, 'I will
confess to you, that the majesty of
the scriptures strikes me with admi-
ration, as the purity of the Gospel
hath its influence on my heart.—Is it
possible that a book, at once so sim-
ple and sublime, should be merely the
work of man? Is it possible that the
sacred personage whose history it
contains, should be himself a mere
man? Do we find that he assumed
the tone of an enthusiast or ambitious
sectary? What sweetness, what
purity in his manner! What an
affecting gracefulness in his delivery!
What sublimity in his maxims! What
profound wisdom in his discourses!
What presence of mind, what sub-
tlety, what truth, in his replies! How
great the command over his passions!
Where is the man, where the philoso-
pher, who could so live and so die,
without weakness, and without osten-
tation? When Plato described his
imaginary good man, loaded with all
P

the shame of guilt, yet meriting the highest rewards of virtue, he describes exactly the character of Jesus Christ. —If the life and death of Socrates were those of a sage, the life and death of Jesus are those of a God.' This, with much more in the same strain, is the testimony that Rousseau bore to the excellence of the Saviour's character. When Christ was upon earth, demons confessed him to be the Son of God, but continued demons still. Like their confessions seem to be those of Rousseau, and some other infidels. They could not help feeling the force of heavenly truth; but the whole bent and bias of their hearts was opposed to its reception; hence they continued to reject that light whose excellency they acknowledged.

The holy nature of christianity has been displayed in its salutary effects on those who have been brought under its saving power. Multitudes, that no man can number, have felt its transforming influence. Their affections have been changed, their lives renewed. They have forsaken every vice, and followed every virtue. These transformations of character have taken place, more or less, in every age, and in every land, where the gospel has been preached. If found more frequently in some classes of persons than in others, they have been confined to none. They have been beheld in civilized and savage nations, among the rich, and among the poor, occasionally among the learned, and often among the illiterate. The young and the aged, the moral and the profligate, have alike been subjects of a change of heart and conduct, that has literally rendered them new creatures in Jesus Christ, as different from their former selves, in all the essential elements of character, as they would have been if different beings. These blessed effects of christian principles have not been confined to individuals. In many delightful instances, whole families have experienced this power, and presented the pleasing spectacle that

is beheld when a whole family loves, and serves, and honours God. In the only scriptural sense of the term christian, whole nations have never yet become christians; yet even on nations the holy influence of christianity has been so far exerted as to repress much evil, and greatly to raise the standard of public morals. This fact is proved by comparing such a nation as our own with ancient or modern heathen nations. It is evidenced, also, in the effects of modern missions. But many crimes shrink before the light of christianity, till they disappear from public view altogether. Infanticide, human sacrifices, obscene religious rites, the connection of prostitutes with temples, and the universal debasement of women, are of this description.

The holy influence of christianity, thus displayed in so many ways, is further manifested in scenes of affliction and of death. The heathen suffers affliction in gloom or sadness, often abuses or curses his god, and dies in despair: but christian principles diffuse their sacred influence on the minds of their suffering votaries. If they make not pain pleasing, or anguish easy, they produce calm resignation and devout submission to the will of God. If they make not death, as viewed in itself, welcome to struggling nature, they strip death of its sting, and the grave of its victory, and enable the dying, in the exercise of faith, and hope, and love, to commit their departing spirits to their gracious Saviour's care.

In all these views, christianity is righteousness. Its nature is righteousness, and how varied soever may be the circumstances in which it operates, its whole tendency is righteous.

On this part of our subject, as on the former, infidelity presents a perfect contrast to all that christianity thus *is*, and *does*; hence, while christianity is justly described as *righteousness*, infidelity is as correctly described as *unrighteousness*.

The wickedness of infidelity is

evinced in its lawlessness, in its rejection of all divine instruction, and in its evident partiality to heathen crimes and follies. The term in the text rendered unrighteousness, strictly signifies *lawlessness*, and thus admirably describes the nature of infidelity. Infidels reject all the revealed laws of God. With daring defiance of the Most High, they maintain the harmlessness of various acts that he has denounced as the greatest crimes. At the same time, they wholly reject all the communications on religious subjects, which he ever made. According to their wretched philosophy, man is either the creature of chance, produced without a Creator; or, if a God be acknowledged, he is an intelligent being, placed in this world by a great Creator, who, after forming him, has left him in utter ignorance, by not deigning to communicate to him one particle of instruction respecting his interests, his duties, or his destination. Infidels have urged the needlessness of divine revelation, as a plea for its rejection; and have shown their decided preference for heathen ignorance; but facts, almost innumerable, prove the absurdity of their plea, and the wickedness of their preference. So far is revelation from being needless, that nothing can be more contradictory and absurd than the notions of ancient philosophers, that were without its light; and nothing grosser than their wickedness. Varro says there were 288 opinions of philosophers about the chief good; that there were 300 about God, or 300 Jupiters: so far were they from any certainty on subjects of the greatest moment. Aristotle denied that the world was created, and rejected the belief of the providence of God. The stoics taught that God is fire; Parmenides, that God is fire and water; Xenophanes, that God is matter; and others, that he is the soul of the material world. The most celebrated gods and goddesses of Greece and Rome, in all their splendour,

were notorious for their vices. Jupiter and Mars were adulterers: Mercury, a thief; Venus, a prostitute; Saturn, the devourer of his own children; and others bore characters equally vile. Egypt, in its highest state of civilization, acknowledged as its gods, a cat, an ox, an ibis, or an onion: so little did mere nature teach the philosophers and the civilized about Him in whom we live, and move, and have our being. The customs which ancient heathenism sanctioned, and the rites connected with its worship, were cruel in a high degree, and so obscene, that they cannot be described. Human sacrifices were a frequent offering in many nations. At Sparta, boys were frequently whipped to death on the altar of Diana. In Arcadia was an altar dedicated to Bacchus, where many young females were beaten to death by rods. Zeno maintained that all crimes are equal; that injuries should never be forgiven; that the most abominable lewdness is lawful. He and Cleanthes taught that children may as lawfully roast and eat their parents as any other food. Diogenes, and the cynics, maintained that parents may sacrifice and eat their children, and that there is neither sin nor shame in the grossest acts of lewdness. This vice, which sinks the human character more than most others, prevailed to an indescribable extent. A thousand harlots were connected with a single temple at Corinth. In one district of Babylonia, every woman was required to prostitute herself at least once in her life, and to devote the gain of her crime to the service of the goddess. The sin which brought destruction on the cities of the plain, abounded, was sanctioned by philosophers, sung of by poets, and even legalized. A principal Roman amusement was gladiatorial shews, in which myriads of wretched men were torn to pieces by wild beasts, or murdered by each others weapons, for the entertainment

of the blood-thirsty savages that delighted in beholding such atrocious scenes. These are a few of the ten thousand facts which show what man becomes without instruction from God. Yet the state, which produced these horrible abominations, is looked upon by infidelity with complacency, and even with pleasure. The objects of its admiration are those men styled philosophers, that, professing themselves to be wise, became fools. It loves their darkness, and prates about their wisdom. Gibbon writes about the beautiful theology of these poor blind heathens; how beautiful, is easily seen when we observe what Saturn, and Jupiter, and Mercury, and Venus,

were. Hume magnifies the advantages of having such gods, maintaining that men are more at ease in addressing such gods than an infinite Deity; and that hence spring 'activity, spirit, courage, magnanimity, love of liberty, and *all the VIRTUES* which aggrandize a people.' When the character of the contemptible gods referred to by Hume, is considered, the absurdity of this assertion seems equalled only by its wickedness; but it shows that love of paganism is connected with infidelity, and on that point justifies Fuller's remark, that 'modern unbelievers are deists in theory, *pagans in inclination*, and atheists in practice.'

AMERICAN BAPTISTS. (No. III.)

It is time I change my theme; but whether it will be for a more interesting one, the result must determine. My present subject shall be ministerial talent and character. These are important themes, and require, in the correct exhibition of them, a delicacy of touch which I doubt whether I can command: however, if I do not present a highly-finished picture, I hope it will not be a caricature.

Of ministerial talent, we have every variety, from the highest to the lowest. It is here, as elsewhere, that the highest order of talent is confined to a few. Among American Baptists education has been neglected. More has been done for ministerial education within thirty years than formerly. Still, education is not talent; and many of the pioneers in the denomination were men of very superior talent, without the polish of education. I have, however, to do with the living, and not the dead; with the present, and not the past. Literary honours are becoming plentiful among us. D. D.'s meet us frequently: a few among them only are worthy of the title. Should you hear some of them preach, you would wonder, as some of us do, why they received their titles.

There is much talent, of a high order, among the middle class of ministers. I could give some names, the repetition

of which here would awaken a hearty response. Some of them are found among the numerous A. M.'s. with which this country abounds, while others are men who have to thank only a vigorous understanding, a good constitution, and untiring industry, for the attainments they have made. In this middle class are the men who are always ready, well-known in their own neighbourhoods, but not held in estimation according to their value. At public meetings there are but few opportunities of judging of talent; the speakers are generally appointed a considerable time before, and come with written sermons and speeches, which are usually read paper-in-hand, or on the desk, and very often badly read. There are occasional discussions, which bring men out; but ready men, who can interest an assembly, and do justice to a subject, in an extemporaneous address, or preach a sermon without writing it, of a superior character, are comparatively few.

* There is another class of ministers, whose talents vary from mediocrity to many degrees below, who do a great deal of good, and, when contented to labour in the sphere for which their talents qualify them, are highly respectable.

Upon the whole, the Baptist ministry is respectable in talent; as much so, perhaps, as any other. Indeed, I have

thought, from what I have myself witnessed, that, though there is more learning among the Presbyterian and Congregational ministers, there is more sterling native talent among the Baptists. I believe in both the former denominations, young men cannot be admitted to the ministry without a collegiate, as well as a theological education, while among the Baptists no such rigorous requirements are made. * *

There is one distinction I must not

omit, 'city and country ministers.' The general impression is, that city ministers are a superior order. In regard to talent, I do not perceive much superiority. You know, that in the crowded population of a city every degree of talent is needed, and can find a place; but in the country it is not so; and many a city minister would lose his congregation, should he remove into the country, even in the newly-settled States and territories of the West.

ZENAS.

ADDRESS DELIVERED TO THE NATIVE CHRISTIANS AT BERTHAMPORE, SEP. 29, 1844, BY REV. J. BUCKLEY.*

MY DEAR BRETHREN AND SISTERS.—May grace, mercy, and peace, be multiplied unto you, from God, our Father, and the Lord Jesus Christ.' 'God is my witness how greatly I long after you all in the bowels of Jesus Christ, and this I pray, that your love may abound yet more and more in knowledge, and in all judgment; that you may distinguish things that differ; that you may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.' I have come to this country with much affection towards you. Often, when praying to my heavenly Father in that distant land which I have left, I remembered you; and I rejoice to tell you that when visiting many of those churches that support your beloved missionaries, I was often delighted to observe the interest that was felt for you, and to find that many prayers were offered for you; and now having been brought amongst you by the Lord's goodness, let me on this our first Sabbath together, talk to you freely and affectionately. I especially wish you to regard the sermon this morning as a message from those dear friends that sent you the gospel: they cannot come and address you, but if they could, they would say what I am about to do. You will find the text in Heb. xiii. xxii., 'I beseech you brethren, suffer the word of exhortation.'

I. Let me exhort you to cultivate gratitude to God for the distinguishing mercies you have received. Look back on your past life. You were once stupid

and senseless idolaters. 'Remember that at that time you were without Christ, having no hope, and without God in the world.' While you were in this state 'the servants of the Most High God' came from England, (the most blessed country on which the sun shines,) they 'preached unto you, that you should turn from these lying vanities unto the living God, who made heaven and earth, and the sea, and all things that are therein.' They showed unto you the way of salvation and this gracious message came not unto you in word only, but in power, in the Holy Ghost, and in much assurance; you cast away your idols—you became the humble disciples of the Lord Jesus Christ, and it is now your desire to be 'found of him in peace without spot and blameless.' What numbers around you are still in idolatry! O can you remember that this was once your state, and that the Word of God declares that 'no idolater hath any inheritance in the kingdom of Christ,' and not be thankful that you have been rescued by Infinite mercy from this condition? Our hearts are filled with joy and praise as we think of the great things which the Lord has done for you. We give thanks to God always for you, brethren. We bless the 'God and Father of our Lord Jesus Christ, who hath blessed you with all spiritual blessings in heavenly places in Christ Jesus.'

II. Often think of the love of Christ. Frequently visit in your meditations the garden of Gethsemane, and the mount of Calvary, and never forget that it was for you he suffered and died; for you

* This address was translated, as delivered, by Mr. Wilkinson.

he rose and triumphed, and for you he intercedes before the Father's throne. Let 'the life you live in the flesh' be 'by the faith of the Son of God, who loved you, and gave himself for you.' The doctrine of Christ, is the substance of divine revelation. 'God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life,' is an epitome of the Bible. Christ is all in the Old Testament and in the New; all in the gospels and epistles; all in the doctrines, duties, privileges, promises, and prospects unfolded in the Word of God; all to saints below and to the church above. His name causes the believer's heart to dance for joy; it is as a sweet perfume; it is honey in the mouth; it is music in the ear; it causes jubilation in the soul. It was the doctrine of the cross that by the blessing of the Divine Spirit turned you from dumb idols to serve the living and true God; and it is by feeding on this that you will become strong and healthy christians. Glory, then, in nothing save in the cross of our Lord Jesus Christ.

III. Prize the scriptures highly, and daily peruse them. How shall I describe the state of the world without the Bible? It may be compared to a dark and noisome dungeon. The Word of God is a light let down from heaven into this dungeon: it discovers to us the corruptions of our hearts, and reveals the way of escape; it is a light to which we do well to take heed till we are indulged with the clearer and brighter light of heaven. Let me have another illustration. The Bible may be spoken of as a letter sent by our loving Father in heaven to his weak and wayward children upon earth. We are in a wilderness far from home; we are surrounded by many dangers, we want to know the way to our Father's house. For this purpose he has sent us a letter. It is a long letter, but every line of it is precious: every part of it is profitable to his children. One of them in olden time said, 'O how I love it!' He could not say how much he loved it; and therefore he expressed himself in that impassioned manner. I wish you may love it and meditate upon it as much as he did, then you will be 'like trees planted by rivers of water, that bring forth fruit in their

season.' Read a part of this letter daily, but be sure not to read it carelessly, or for amusement. It is a field that contains hidden treasure. Many of its beauties, it is true, are on the surface, but for many others we must dig, and dig deep; we must 'seek as for silver,' we must 'search as for hid treasure.' 'Search the scriptures' imports more than that we should simply peruse them; it denotes diligence and care in the investigation—trying to get at the bottom—being anxious to know our Father's will, that we may do it. The Bible is a book that we may study to our dying day with ever increasing interest and delight; and the more we pursue the study the more we shall love it, and be benefited by it. But never forget that to read the scriptures profitably, you must read them with prayer. We all need Divine illumination, but you do so especially, because you are of the seed of idolaters, and many years of life were passed before you saw the oracles of God. Pray, then, to him who 'moved holy men of old' to write the Scriptures, 'Open thou mine eyes, that I may behold wondrous things out of thy law.' It is a suitable prayer for all, but most suitable for those who were once idolaters.

IV. Love one another. Listen to the Lord's words, 'A new commandment 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.' It is said of the apostle John, who was so much with Christ, and was so largely imbued with his spirit, that when very old he was accustomed to get up in the assemblies of the faithful, and say, 'My little children, let us love one another. My little children, let us love one another.' This was just like him, for his heart was full of love. Now this is what I say to you this morning. You belong to the same family; you are travelling together to the same heaven; you are fighting together under the same banner, against the same enemy; you have the same trials and temptations to depress you, the same promises and prospects to animate you,—'see that you love one another with a pure heart fervently,' and show your love by confessing your faults one to another, by praying with and for each other; by

dealing faithfully with one another; by 'rejoicing with them that rejoice, and weeping with them that weep.' As Jacob said to his children when going to Egypt, so say I to you, 'See that ye fall not out by the way: you will not fall out in heaven,—take care that you do not on the way to heaven. Let the heathen have to point to you and say, 'See how these christians love one another.'

V. Live much in prayer. 'Be careful for nothing, but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.' The people of God in all ages have been a praying people. David gave himself unto prayer; Daniel kneeled on his knees three times a day. So of all the Old Testament saints; they practised and they delighted in prayer: it was more to them than their necessary food. Above all, remember that the life of Christ was a life of prayer. He had no imperfections to deplore, no sins to confess, as we have; many of the blessings which we need, were not required by him; but how much of his time was spent in prayer, and what fervency did he manifest in the exercise! Be like your Lord in this respect. And do not neglect the duty because you may not feel in so lively and spiritual a frame as you could desire. Satan often assaults the christian in his closet. He comes and says, 'What use your praying while you are so dull and spiritless? you had better give over; you are only offering a sacrifice which is an abomination to God.' But what can remove your dullness and quicken your spirits if you restrain prayer? This is one of the devices of the enemy against which you must be watchful.

'Satan trembles when he sees,
The weakest saint upon his knees;'

and he may well tremble, for he knows that nothing has done more against his kingdom than prayer.

VI. Cultivate the grace of humility. When the disciples had been disputing who of them should be the greatest in the kingdom of heaven, Jesus took a little child, that might be playing near, and placing him in the midst, said, 'Except ye be converted (turned from those ambitious notions), and become as little children, (meek, humble, teach-

able), ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven.' He is the most distinguished christian who is the most humble; who is willing to be esteemed the least of all, and the servant of all. This is a hard lesson, and none but the Spirit of God can effectually teach it. Religion consists very much in humility. If we grow in grace we are sure to be increasingly humble. It was well said by one who was asked, What is the first step in the way to heaven? Humility. What is the second step? Humility. What is the third step? Humility. Humility marks the believer's course from its commencement to its close. 'Be clothed with humility, for God resisteth the proud, but giveth grace to the humble.' I once knew a good man who said the following lines had been of great service to him in keeping him in his proper place.

'He that is down need fear no fall,
He that is low, no pride;
He that is humble ever shall
Have God to be his guide.'

I feel it important to urge this part of 'the word of exhortation,' because I have brought with me some presents from your kind friends in England, and there may be danger of your being puffed up by these things. I hope you will guard against such a feeling, that you will think of your unworthiness; and if so the great kindness which those dear friends have shown, who have not seen your face in the flesh, but who love you in Christ Jesus, will make you more humble.

VII. Glorify God by attending to relative duties. Husbands, love your wives. Wives, be obedient to your husbands. Parents, remember the solemn responsibility resting upon you. God has given you children, that you may train them up for him. As you received them one by one he seemed to say, 'Take this child and nurse it for me.' In the important work of religious training up your children we will render you all the assistance we can, but the obligation to teach them the good and the right way, rests mainly with you. And let all who name the name of Christ in this heathen place, be very circumspect in their dealings with

idolaters, that the name of God and his doctrine be not blasphemed.

VIII. Often look forward to heaven. It is the end of all our Sabbaths and sermons, of all our labours and prayers. Let us set our affections on things above. We may be nearer to heaven than we expect. Let us live the life of heaven upon earth, then we shall be happy and growing christians.

A few remarks addressed to different classes of hearers shall conclude this discourse.

Children. I have a message to you. Contrast your condition with that of heathen children: more has been given to you than to them, and more will be required of you; if you die in sin your punishment will be more severe. Some of you have been rescued from a horrible death and placed under christian instruction; but O, how awful, if after all, you should suffer the agonies of eternal death.* Our heart's desire and prayer for you all is, that you may be saved. I entreat every child to remember this simple but important sentence. If you do not love the Lord Jesus Christ you cannot be happy upon earth, and can never enter heaven.†

Some of you are *nominal christians*, and not christians, in deed and in truth. You have given up idolatry: you have been persecuted by heathens for doing so; you attend the preaching of the word from Sabbath to Sabbath; and in these things we rejoice, but you lack one thing, and it is that on which your eternal salvation depends. You have not given your hearts wholly to Christ. You have not experienced that change of heart which you must experience, or be for ever excluded from heaven. 'Marvel not that I say unto you, ye must be born again.' We exhort you to forsake your sins, and to believe on the Lord Jesus Christ, so shall you obtain the forgiveness of your sins,

* The Khund children were struck with this.

† All the children remembered this.

and an inheritance among them that are sanctified.

Let the *native preachers* 'suffer the word of exhortation.' Make the study of the scriptures your daily work, and when you are in any difficulty about the meaning, come to us, and according to the ability which God has given us, we shall be happy to instruct you. Never preach any thing except what you find in the holy Bible. Let all your sermons be full of Christ. Nothing but his love will break the stony hearts of those who hear you. Let your preaching be *affectionate*. Strive by *love* to gather souls to Christ. It is written in the blessed book that 'He that *winneth souls* is wise.' And let the wives of the native preachers help their husbands in the work of the Lord.

And now, my beloved brethren and sisters, 'be steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.' Our prayer for you is, that you may be a holy people; that you may live in love and peace; that you may continue in prayer; that you may grow in every grace of the Spirit, and then our hearts will rejoice, and then God will prosper you. With the great apostle we can say, '*We live* if ye stand fast in the Lord.' We cannot enjoy life if you are not steadfast. Our hope of you is, that you will 'fulfil our joy' upon earth, and that we shall meet you all in heaven. 'For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ. For ye are our glory, and our joy.' 'Now may the God of peace, who brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.'

REVIEW.

THE COTTAGER'S SABBATH, and other poems. By JOHN HURREY. 12mo., pp. 200. Bartlett, London.

We have perused the greater part of these

poems, near a hundred in number, with pleasure. They are full of tender sentiment, and appear to justify and to illustrate the quotation taken as a motto for the title page, 'I have written my heart in my poems; and

rude, unfinished, and hasty as they are, it can be read there.' We are not acquainted with the writer, but if he be young, we would recommend him to elaborate his productions more carefully, in order that he may secure more of rhythm and of melody, as well as of correctness in them. These poems give indications of the poetic vein, and lead us to anticipate something greater from the same pen.

A GUIDE TO ACQUAINTANCE WITH GOD.
By the REV. J. SHERMAN, minister of Surrey chapel, London. Twenty-third edition. Tract Society. 18mo. pp. 138.

THIS plain, pious, and practical treatise on a highly important subject, requires no commendation from us. The name of its author, and the number of editions through which it has passed, sufficiently introduce it to our readers. The nature, means, and advantages of acquaintance with God, are very lucidly explained, and very affectionately urged upon the attention of the reader.

THE RELIGIOUS TRADESMAN: a memoir of Normand Smith, of America. By the REV. JOEL HAWES, D.D., 48mo. pp. 96.

JESSE BARTON, or, Not at Home. Tract Society. 48mo. pp. 120.

THESE two small books, contain exceedingly interesting and useful narrations of plain, unobtrusive piety. The first, in the person of a tradesman, who lived for God, and laboured much and contributed much in his service. The latter is the early life of Jesse Barton, who was turned away from her first place, in a religious family, because she begged to be excused from saying her

mistress was 'not at home,' when she was not willing to see company.

MISSIONARY ENTERPRISES IN MANY LANDS.
With a brief history of Missionary Societies. By JABEZ BURNS. London. 32mo. pp. 416.

THIS beautiful gilt edged volume, embellished with more than twenty engravings, claims attention, because of the interest of its subject, and the variety of its materials. Here we have a mass of facts and incidents, collected with considerable labour from various authentic sources, and arranged in an order lucid and attractive. First we have a brief history of the leading missionary societies; then an account of missions amongst the American Indians, then in the South Sea Islands; we are next led into Asia, and Africa, and Enrope.

TRADES DESCRIBED. A book for the Young. Tract Society. 18mo. pp. 150.

THE description of the various trades, combined with the admonitions, &c., given in this book, will make it a useful favourite with young people, for whom it is prepared.

THE DEW-DROP. 16mo., square.

THIS series promises to be equally interesting with the Seed, the Honey Bee, &c.

LITERARY NOTICE.

MR. JABEZ BURNS has in the press, a work to be entitled, 'Christian Philosophy, or, Materials for Thought;' it will be out about the end of April.

CORRESPONDENCE.

ON PUBLIC COLLECTIONS.

DEAR BROTHER,—You will oblige I. B. by inserting, in the coming Repository, the following observations on brother Hardy's last communication, on the subject which he has undertaken to defend as scriptural. His christian candour, and appeal to the oracles of God, with a determination to abide by their contents, are very pleasing. O that the same spirit of entire deference to the divine word universally prevailed!

The position of I. B. has been that of one who doubted whether our public collections* are scriptural; and unless he be required to prove a negative, he considers that the burden of proof rests on others than him-

* By this expression, here and afterwards, is meant collections which include the solicitation of money for spiritual purposes, from all characters indiscriminately.

self, and especially on those who advocate and practise them. As to the notoriety of collections for the support of the ministry, or the fact that God's people are required to sustain the ministry of the gospel, no observations appear necessary.

In Luke x. we have an account of Christ's sending out the seventy disciples. On this mission it may be observed, first, that it was special; although very instructive, and worthy of close examination. A deduction from this, inconsistent with other directions of Christ, or with those of his apostles, is inadmissible. 2. Christ had previously sent forth the twelve, in a manner similar to that in which the seventy are now sent forth, of which an account is furnished by the evangelists Matthew, Mark, and Luke; but it is evident, from the testimony of Matthew, that they were not by our Saviour cast upon

the public indiscriminately. The direction given them was, 'And into whatsoever city and town ye shall enter, *inquire who in it is worthy; and there abide;*' &c. In this direction, there is positive evidence against soliciting money for purely spiritual purposes of persons, without any regard to their moral and spiritual character, were we to allow that the salutation was their test, 'The box, if you please.' In our application to supposed worthies, we may make mistakes, may meet with refusals, and can never scripturally deviate from the voluntary principle. The case of the seventy being so analogous to that of the twelve, and their mission being subsequent in point of time, militate strongly against the supposition that a different course was pursued, whilst nothing positive in favour of such alteration is recorded, or can be adduced. 'If ye have judged me to be faithful to the Lord, come into my house, and abide there.' 3. The salutation appears not in any instance to have been *primarily*, nor ever exactly, 'The box, if you please.' It was a test of disposition, to receive or reject the message of the gospel, and but consequentially a test of support. 4. Future precepts and examples, some of which will hereafter be adduced, oppose brother H.'s deductions from this scripture.

Instead of admitting that the demands of brother H., immediately following, 'Now, unless it can be proved,' &c., are reasonable and necessary; and that, until these demands are granted, he has a right to admit that our public collections are scriptural, and, in effect, enjoined, I. B. would maintain that nothing less than a clear recognition of the principle, an evident example or plain precept, will constitute them scriptural, or give them 'the force and power of law.'

Further, the fact that refusals to the gracious reception and entertainment of the disciples of Christ were anticipated, is quite consistent with the supposition that the support and extension of Christ's kingdom are committed to his disciples, as the parable wherein the kingdom of heaven is likened unto ten virgins, and other descriptions of the professing church, abundantly testify: and were it 'proved that the ungodly might have received the disciples into their houses, and have supplied them with those things that were necessary,' it will not be admitted as a sanction of our public collections. Nor will the assertions be admitted, that, 'as there is no appointed mode' of supporting the ministry, this support 'may be given in any'; that 'how, or by what means, our Lord found his way to the homes and tables of the publican and pharisee, is not of the least importance'; that, 'if the church may not receive the money of the unconverted as voluntarily given in public collections, it

may not receive it in any other way.' The point of dispute, the ground of objection to public collections, as stated by I. B., seems here to have been overlooked,—whether the ungodly may lawfully contribute to the support of the christian ministry; whether their *offered* kindness may scripturally be accepted, is not admitted to be the same as whether *we* may scripturally *solicit* money for purely spiritual purposes from all characters. This has been, and this remains, the ground of objection to some of our public collections.

The following passages of scripture are adduced by my esteemed brother in support of his position:—Luke vii. 36, viii. 1—3, xix. 1—7; and 1 Cor. ix. 11.

The first of these is simply an account of Christ's acceding to the *request* of one of the pharisees, that he would eat with him. 'And one of the pharisees *desired,*' &c. The second is an interesting fact recorded respecting certain women, whom the present writer has always been accustomed to consider as *pious* women. This, however, is the inspired record. 'And the twelve were with him, and certain women which had been healed of evil spirits and infirmities; Mary, called Magdalene, out of whom went seven devils; and Joanna, the wife of Chuza, Herod's steward; and Susanna, and many others, which ministered unto him of their substance.' The third appears to I. B. to prove too much for brother H., and consequently to be of no more service to him than the rest. It is an interesting and instructive account of Zaccheus, who sought to see Jesus, who he was; and who was too intent on this to be baffled by the inconvenience attendant on his being little of stature—who ran before, in the way in which Christ was to pass, and climbed up into a sycamore tree; to whom Christ, looking up, said, '*Zaccheus, make haste, and come down; for to-day I must abide at thy house.*' Such conduct, on the part of Christ, who knew the heart of Zaccheus, was undoubtedly proper; but it can only be imitated by us, if at all, in cases where previous worthiness has been ascertained. In reply to the people's murmuring, recorded in the seventh verse, we have Zaccheus' declaration in the eighth, and Christ's corroboration of it in the ninth. The precise time of Zaccheus' conversion I presume not to determine; but if Christ's conduct in this instance be literally followed, it will be far beyond, 'The box, if you please.' The fourth scripture adduced, is the apostle Paul's language to the professing church of Christ at Corinth, 'If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?' The fact, that the apostle is here addressing those who had professedly received the truth in the love of it, renders this quotation

neither a precept nor an example in favour of our public collections. It is a portion of scripture that may appropriately be adduced in appealing to the professed followers of Christ for the maintenance of the christian ministry; but it does not appear to your present correspondent that it can be legitimately proved to encourage an appeal to the ungodly, or a solicitation of assistance from them, for this purpose; a usage of which apostolic silence seems to say in reference to apostolic times, 'We have no such custom, neither the churches of God.' That all the inhabitants of Britain are receiving benefits from religion, and are, in that sense, and in others, under obligations to religion, is freely admitted; that millions of idolaters and Mohamedans, in that part of India which is under the British sway, are receiving benefits which may be indubitably traced to religion, is also firmly believed: but the appeal quoted constitutes not a precept or a precedent, and, in I. B.'s judgment, involves no principle on the ground of which we may scripturally solicit money from these for purely scriptural purposes. All to whom the gospel is faithfully communicated, are under obligation to repent of sin, to believe on Christ, to be baptized, to partake of the Lord's-supper, &c., to use all their money and all their talents to glorify their blessed and exalted Saviour; but, following apostolic example, some regard will be paid to a priority of claim, in urging these duties and privileges.

Brother H.'s final deduction, namely, that, were the support of christianity scripturally confined to christians, we must charge Christ with having given a rule of action, on which it is impossible to act, because hearts are searched and known by God alone, does not appear to I. B. more firmly to support his hypothesis than previous considerations. We all agree that those alone are fit subjects for fellowship with a christian church, who have experienced 'repentance toward God, and faith toward our Lord Jesus Christ.' To prove that these are prerequisites for baptism, according to God's unerring word, how frequently and how appropriately do we allude to Matt. xxviii. 19; Mark xvi. 16; Acts ii. 38—41; viii. 12, &c., &c. We wait not in this business for Christ to come down from heaven, or for power to search the heart, but proceed, (sanctioned by scriptural precedents, Acts viii. 12—38, &c.) according to profession, and the outward appearance, or fruits, by which alone man can judge and act; and we doubt not that God allows, expects, and requires us, thus to act, knowing that the searching of men's hearts is his own peculiar prerogative.

The imputation, or editorial invitation to

the discussion of this subject, referred to in brother H.'s concluding remarks, I may just observe, though acceptable to I. B., did not proceed in any way from his pen.

Should some now inquire, On whom scripturally does the support of the Redeemer's kingdom devolve? I would reply, that Christ has committed the maintenance and spread of his cause to his disciples, as appears from Matt. xxviii. 19, 20; Mark xvi. 15, 16; Gal. ii. 9; 1 Tim. iii. 15; &c. This will probably receive the unanimous consent of the church. But how far these, and other precepts, and the examples recorded in scripture, teach us to regard the solicitation of money from the ungodly, in accomplishing this purpose, as unwarrantable proxy, or to approve the practice, is matter of dispute. It may therefore more anxiously be inquired, What are the scriptural methods of raising money for this purpose, and for the relief of needy saints, which constitutes a part of the maintenance of Christ's kingdom? To this I reply, We have examples of the selling of possessions and goods.—Acts ii. 45, iv. 34. We have the duty of liberality enjoined on the rich.—1 Tim. vi. 17. We have also injunctions for those who, by diligence and God's blessing, can earn more than is sufficient for their own wants, including, of course, those who are dependent on them.—Eph. iv. 28; Acts xx. 35. This, with much more, is included in Rom. xv. 1, and similar passages. Of liberality in such, we have an interesting example recorded in 2 Cor. viii. 2. The proportion of our benevolence is likewise clearly defined by example and by precept,—'As every man hath need.'—Acts ii. 45, iv. 35. 'As God hath prospered him.'—1 Cor. xvi. 2. 'According to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened; but by an equality,' &c.—2 Cor. viii. 12—14. 'As of the ability which God giveth.'—1 Pet. iv. 11. All these, and others, are but varied exhibitions of what Christ had taught. Matt. vii. 12, xxii. 37—40. We also learn from the scriptures, that the work of distributing the church's bounty devolved in the beginning on the apostles—(Acts iv. 37, vii. 2, 3); but that, very early, by apostolic direction, a competent number of suitable persons was selected by the brethren, whom the apostles did 'appoint over this business.'—Acts vii. 2, 3. And, in the records of future churches, we read of bishops and deacons.—Phil. i. 1; 1 Tim. iii. 2—8. We have also repeated commands and encouragements to give willingly and liberally; and certainly without

* The ministers of christianity appear originally to have derived their sustenance from that fund which supplied the wants of needy saints.

any allusion to the obtaining of a good seat on an anniversary, or show-day, in God's house.—Rom. xii. 8; 2 Cor. viii. 7—12; ix. 6, 7; Gal. vi. 6—9, &c. And, in one instance, we have a weekly contribution, or laying by in store, commanded; and this reason assigned, '*That there be no gatherings when I come.*'—1 Cor. xvi. 2.

It is presumed, we may conclude from the above, that the *principle* of love and liberality is the thing of greatest moment; and that if this had continued to exist throughout the church to a scriptural extent, we should never have fallen into various unscriptural modes of sustaining the cause of our God and Saviour.

It is further inquired, 'What is the manner in which christians, in the first three centuries, provided for the claims of the ministry, and the calls of the destitute and afflicted?' To this, your present correspondent, from his very slender acquaintance with the christian writers of this period, and from his present want of time and disposition to ransack their records, would reply with caution. But in this matter, and others, correction of errors, if they exist, will be deemed a kindness. He presumes, also, that testimony to the fact of the liberality of these christians, is more abundant than testimony directly in reply to the inquiry; and that testimony of the kind which we have, is amply sufficient for our present purpose. Some parts of the following may not be deemed irrelevant. The Church History of the Religious Tract Society states, in reference to A. D. 117, 'Filled with divine charity, they distributed their substance to the poor, and travelled into regions which as yet had not heard the sound of the gospel.' 'They were all one body, and cordially loved one another as brethren.' Testimony to the existence of this liberality among christians, towards the close of the second century, is borne by their heathen adversary Lucian. Also, about this time, Dionysius, of Corinth, in a letter to the Roman christians, affirms that it had been the practice of the church at Rome, from the first, to send relief to divers churches throughout the world. Irenæus, who wrote about A. D. 140, says, 'Whereas the Jews consecrated a tenth, they who live under the liberty of the gospel give all to the Lord's use.' Justin Martyr, in his apology for christians, about A. D. 150, says, 'We, who loved nothing like possessions, now produce all we have in common, and spread our whole stock before our indigent brethren.' Elsewhere he observes, 'The wealthy and the willing, for every one is at liberty, contribute as they think fitting; and this collection is deposited with the bishop.* and out of this he relieves

the orphan and the widow, and such as are reduced to want by sickness, or any other cause.' From these extracts, it appears, that, in order to membership, no stipulated proportion of their property was required for the common treasury; but that love prompted them, as a whole, to that extensive benevolence appropriately represented by having all things common. It is asserted by a living writer, that Justin testifies to a *weekly* contribution, which afterwards became less frequent. Tertullian, who wrote about the beginning of the third century, says, 'Our brotherly love extends even to the division of our estates. We christians look upon ourselves as one body, informed as it were by one soul; and being thus incorporated by love, we can never dispute what we are to bestow upon our members.' Elsewhere, 'That kind of treasury which we have, is not filled with any dishonourable sums, as the price of a purchased religion: every one puts a little into the public stock, commonly once a month, or when he pleases, and only on condition that he is both able and willing; for there is no compulsion on any.' Is not 'the public stock' a fund similar to that which was first distributed by the apostles, and afterwards by those whom the brethren approved, and the apostles appointed over this business, out of which appear to have been supplied in the beginning, and perhaps generally, at least till the third or fourth century, the wants of ministers and of needy saints?

About A. D. 250, Cyprian, alluding perhaps especially to Africa, where religion might have experienced a greater declension than in some other places, though serious declension in pure and undefiled religion was not at this time confined to Africa, observes, 'Each had been bent on improving his patrimony, and had forgotten what believers had done under the apostles, and what they ought always to do. They were brooding over the arts of amassing wealth,' &c. He is speaking of the condition of the church previous to the persecution under Decius. The learned Prideaux, in his work on Tithes, frankly acknowledges, that, 'till towards the fourth age, all the necessities of the church were fully answered by the voluntary offerings of the faithful.' The preceding testimonies to the church's liberality are adduced in confirmation of this position, which testimonies are perhaps as direct as could be expected in favour of a negative.

In conclusion, I would observe, though we have in our land a class of persons not fully represented by any in the apostolic age; though some churches are peculiarly circumstanced, and may be deriving considerable pecuniary aid from persons not professing godliness; though something

* Does not this intimate a departure from Acts vi. ?

plausible may be advanced in favour of our public collections, if we appeal only to christians, and avoid base motives, or if, in addressing the unconverted, we appeal only to their humanity and philanthropy, candidly assuring them, that, whilst in a state of guilty alienation from God, they cannot by any means fully sympathize with us in the glorious object of our ambition; though some of the unconverted might be offended by a withdrawal of the accustomed solicitation and compliment, under, and in reply to which, conscience perhaps has often been soothed; though some of the *professed* followers of Christ, who love a cloak, by whomsoever provided, under which they can shelter themselves from giving, might allow the sun more than once to go down upon their wrath; though the objections to our public collections will apply to some other of our practices; though some advocates of what were deemed scriptural changes, have finally gone to sad extremes; and though no change so important as the abandonment of these collections ought to be made hastily, but with much deliberation;—I would observe that it does appear to myself that our public collections are not sanctioned by the precepts, the practice, or any of the declarations of Christ, or of the apostles; and that, in the period immediately succeeding the apostolic age, no such custom existed; but that, in these times, the coffers of the church, unaided by the solicited contributions of the ungodly, amply sufficed, and continued more than sufficient, till covetousness and corruption had tarnished the beauty of Christ's mystical body. It appears, further, that, whilst the proportion is clearly specified, concerning the mode and frequency of the donations of God's people, no specific rule is laid down. This, too, is what might be expected, because what appears reasonable should be regulated by the abilities of donors and necessities of recipients. For instance, if the necessity could be met at once, this would be a duty, and, in apostolic times, the general practice; but, if the necessity, as in the case of a famine, was of considerable continuance, the supply would necessarily require to be similarly lengthened. On the whole, when the necessity is great, and it can not at once be met, the scriptures do at least give encouragement to *weekly* contributions in the churches; for, though the injunction to the Corinthians (1 Cor. xvi.) has reference to the supply of temporal need, in a particular instance, it is a precept of unerring wisdom, and those must act most wisely, who, so far as circumstances are parallel, or similar, pursue the same, or a similar course. Might I not say that there is in this chapter what gives, in all parallel cases, to weekly contributions, 'the force and power of law?' 'Whatsoever

things were written aforetime, were written for our learning.' Also 2 Tim. iii. 16, 17. *Weekly* donations will, in most instances, be the most productive. Confidence in God is also promoted by a frequent outlay of overplus in the cause of our Redeemer, and much treasure secured in heaven. Among some tradespeople, who cannot weekly take stock, a sum might weekly be given, that was deemed proportionate to their other expenditure, or rather probable ability, whilst annually might be the donation, 'as the Lord hath prospered.' If this is scriptural, the rich should unite with the poor, in communicating weekly, 'as of the ability which God giveth' them. We might divide our donations among various funds, or, were it thought better, some of these might be united together, and the division annually take place, by the vote of the church, or of the deacons. These arrangements need not be uniform, and must be voluntary; and the manner of giving should be 'not grudgingly,' nor 'sparingly.' None needs fear giving too much, whilst in the world the present lack of missionaries and of Bibles continues. Also let churches and individuals bear one another's burdens.

I may add, that it appears to me reasonable and scriptural that kindness or assistance offered by persons not professing godliness, should not be ungraciously refused, unless given by such persons, and with such a spirit, or with such expressions, that its reception must dishonour our adorable Redeemer. Luke vii. 36, xi. 37, xiv. 1—12. A sociable, friendly, yielding, and self-denying disposition, does honour to religion. 1 Cor. ix. 19—23.

By our public collections, which may have originated partly from infant baptism, by which the church and the world have been often, and lamentably, yea, ruinously confounded, partly from the connection of the church with the civil power, and partly from the niggardliness of Christ's professed followers, we are telling the world that neither the wealth of the rich, nor the earnings of the artizan and labourer, are obtainable to a sufficient extent in the church to meet the expense of supporting and extending the cause of Him who emptied himself for the world's redemption. O for a conduct throughout the church of Christ, that shall invariably and convincingly declare to a world lying in wickedness, 'We seek not yours, but you.*' Let religious objects be promoted by religious agency. Let us seek the more entire separation of the church from the world; and by aggressive, united, and scriptural exertions, seek the conversion

* In these wishes there is no reflection on my esteemed brother H, or any other brother, because of differing in opinion from the present writer on the subject in hand.

of the world to God. May Ged add his blessing. Amen. I remain, dear brother,

Yours affectionately,

RICHARD INGHAM.

P. S. If any wish to know what course is pursued at B., I would say, that, in addition to weekly subscriptions amongst the members, for the support of the Redeemer's cause amongst ourselves, we have public collections, according to the custom of other places, the general opinion that they are scriptural, and the requirement or expectation of the Home Mission with which B. is still identified. It is reasonable and necessary to pursue a different course where the church is a home missionary station from what might be pursued, were it independent. Besides, the pastor, who has had his scruples, is not a public collector, can only with others use persuasive means, is certainly fallible, and may have been tardy, in his attempts to pull down, in anticipation of the more arduous work of building up. Allow him also to add, that, should he continue to differ in opinion from many of his beloved brethren, it will not hinder him, as long as he is not ashamed of the gospel of Christ, from appealing to christians, though in mixed congregations, for the liberal support of christian institutions.

TO THE SUBSCRIBERS TO THE LATE MINISTERS' FUND.

DEAR BRETHREN,—It will be recollected by some of the members of the late minister's fund, that that institution was dissolved at the annual association which was held in London. It was then agreed that the fund be dissolved, and that each minister who wished it should have the amount which he had paid into the fund returned to him. This has been done; each minister has received back the amount of his subscription. There is now in the Bank upwards of £90, which has arisen by subscriptions and donations from lay brethren, together with what has accumulated by interest. I am anxious that the contributors of the above sum should devise some object which will turn their well meant benevolent design to a good account. There are several ministers who much regretted the fund being broken up, and would gladly unite in the formation of a similar institution, should it meet with the support of the Association. If this cannot be effected, I would suggest that a Ministers' Widows' Fund be established by us. An institution of this kind, well supported, would be an honour to us as a denomination, and would be the means of affording incalculable blessings to those who have the greatest claim upon us for our sympathy and regard. Other Christian denominations

have their ministers' widows' funds, and the necessity for such institutions is too apparent. It appears from the statistics, carefully taken, of the Baptist and Independent bodies, that there are from four to five widows to one widower in those christian communities; and most of these are totally unprovided for in any other way. If such institutions be necessary among wealthy bodies of Christians, certainly they are much more needful among us. Will some kind brother, who is capable of writing upon this subject, and who feels it to be important, give to the connexion his views, and suggest such a course as will lead to the formation of what is deemed to be very important, a ministers' widows' fund, and let a plan be digested against the ensuing association.

In reference to the amount in hand, as subscribed to the ministers' fund, that is undoubtedly at the disposal of the contributors; yet I feel confident that they would gladly consecrate what they have contributed to so worthy an object. I am, dear brethren,

Yours in Christ,

W. STEVENSON.

Belvoir Cottage, Sneinton, Feb. 6.

USEFUL PRESENTS FOR NATIVE OREAH CHRISTIANS.

To the Editor of the General Baptist Repository.

DEAR SIR,—As several kind friends have intimated a desire to send a few articles to our native christians in India, allow me to state that I shall be very happy to take charge of their bounties. They should be ready, at latest, by May 15. I will give directions where the things should be sent in next month's Repository.

The following are some of the more desirable articles:—

Strong metal spoons, large and small—strong common knives and forks—skelctons of sermons for the use of our native preachers—Pinnock's catechisms—Pike's works—common writing-paper—Inkstands—quills—lead pencils—slates and pencils—strong pen and pocket knives—cotton and worsted for gentlemen's socks—*Japanned* knitting-pins—German wools, of different colours, for knitting shawls and caps—meshes for netting, &c.—fine, stout, unbleached calico—blue, checked, or striped prints, such as are used for servants' gowns—coloured cotton pocket handkerchiefs, with a good deal of red in them. And any other plain, useful articles, would be very acceptable to the native christians and children in our schools.

Yours very truly,

I. STUBBINS.

ACADEMY LIBRARY.

To the Editor of the General Baptist Repository.

IN answer to the appeal inserted in your valuable miscellany, on behalf of the Academy library, I have received the following books from Messrs. Wilkins, and ten

shillings from our kind friend, the Rev. G. Judd. Our estimable friend, Mr. Noble, of Boston, has also promised a number of volumes. Be pleased to insert the note of Messrs. Wilkins. I remain, Sir,

Yours cordially,
JOS. WALLIS.

'Derby, March 3, 1845.

DEAR FRIEND,—Perceiving by the Repository, that some additional works are required for the General Baptist Acamedical Library, we cheerfully forward the following, for your acceptance, and sincerely hope that others will favour the institution with many more, that your expectations may be fully realized. With best respects, &c.,

We remain, dear friend,

Yours respectfully,
GEO. WILKINS & SON.'

History of the Church of Christ, 6 vols., 12mo.; Hume and Smollett's History of England, 13 vols., 8vo.; Pope's Works, 6 vols., 12mo.; Spectator, 8 vols., 12mo.; Rambler, 4 vols., 8vo.; Cowper's Poems, 2 vols., 8vo.; Hayley's Life and Letters of Cowper, 8vo.; Paley's Analysis of Moral Philosophy; Biblical Cabinet Atlas; Mimpri's Chart of the Acts of the Apostles, on Canvas and Rollers.

COVENTRY.

To the Editor of the General Baptist Repository.

MY DEAR SIR,—Permit me, through the medium of your valuable journal, to acknowledge the receipt of the under-mentioned sums on behalf of Coventry chapel. Fleet, £1.; Long Sutton, £1.; Shore, £1.; Gedney Hill, 8s.; Tarporley, £1. 5s. 7d.; Melbourne £2. 2s.; Quorndon, £2. 1s. 6d.; A Friend, (Isleham) 10s.; Dover-street, Leicester, £3. 12s.; Friar-lane, Leicester, £4. 3s. 9d.; Ænon chapel, London, £1. While we feel grateful to those churches who have offered us pecuniary assistance, we would beg of our brethren to remember that the above sums are all that we have yet received towards discharging the £95. which the trustees are called to pay immediately, and, in default of which, their personal convenience is endangered. Hoping that the sympathies of our larger churches are not dried up, and earnestly recommending our very distressing case to every reader of the Repository, permit me to subscribe myself,

Yours very respectfully,
JAMES LEWITT.

Coventry, March 19th, 1845.

OBITUARY.

DANIEL PICKLES was a member of a family which not long ago consisted of father and mother and four brothers and four sisters; but of which, through a mysterious Providence, only the mother and one daughter survive. Death, by a rapid succession of visitations, has brought them down to the grave in the bloom and vigour of life. His father and mother had long been members of the General Baptist Church at Queenshead; in which connection his father died, a peaceable and respectable man. His mother is still a living member of that church; but, living at Clayton, near the General Baptist chapel, the members of the family have enjoyed the means of grace there. An elder brother, who died a few years since, and of whose character a short sketch was given in the General Baptist Repository, June, 1839, was for several years a steady and active member of the church at Clayton, and the surviving sister is also a member. Daniel was but young, when they came to live near Clayton chapel. He was first a scholar in the Sabbath-school, and afterwards a teacher; but, as he grew up to manhood, he was led away, with others his companions, into the paths of sin and folly. He, however, attended the means of grace occasionally; and frequently, on these occasions, his affections and conscience were wrought upon. But he procrastinated till by a severe affliction he was brought near the

gate of death; when, as he afterwards expressed, he saw himself of all men the most miserable. God, in his infinite mercy, spared him; and he subsequently gave himself to the Lord and to his people. He was baptized, along with nine other persons, June 20th, 1843. He did not long live, to maintain the Christian profession; but his affectionate prayers, pious conversation, and upright conduct, convinced all who knew him that he was sincere. His affliction, which was long and tedious, he bore with admirable patience and resignation, till the Lord was pleased to release him, September 1st, 1844, in the twenty-eighth year of his age.

T. B.

NANNY BARKER was the daughter of John and Hannah Barker, Clayton. When she was but a child in the Sabbath-school, the attention of one of her teachers was attracted by the decency of her behaviour; on account of which he gave her as a reward a copy of Mason's Self-Knowledge, which was preserved, and at times perused, as long as she lived. She had more than a usual inclination for reading. The circumstance which most deeply affected her mind with the importance of being decidedly religious, was a dream, in which she imagined the judgment day was come. She awoke with the solemn circumstances of the dream impressed upon her mind, and affrighted with

a sense of her own unpreparedness for the solemn reality. She immediately put herself into the attitude of prayer; but the short yet appropriate words of the penitent publican were all that she could offer, "God be merciful unto me a sinner." She attended regularly the public means of grace; and, through mercy, at length found peace of mind. She was baptized December 22d, 1833, when at the age of about twenty-one. From the time of her union with the church to her death she maintained an unexcusable conduct, and steadily persevered in works of faith and labours of love. Her regularity and zeal, in attending the means of grace, and as a Sabbath-school teacher, were exemplary. She deeply lamented any circumstance which affected the honour of religion, and particularly, the society with which she stood connected. In her last affliction, her trouble arose chiefly from her inability to aid the cause of Christ, and from a fear of being burdensome to her relations. In the former part of February, 1844, she was attacked with paralysis in her left side; and, though partially restored, the strokes were repeated, and she gradually sunk beneath their influence. She expired June 8, 1844. Her death was improved by Mr. Tunncliffe, of Leeds.

T. B.

REBECCA, wife of Robert Emmet, of Bradford, died in peace on the 4th of February, aged 22 years. Her disposition and deportment have given much pleasure to her Christian friends. She was baptized, along with her father and mother, who had been previously connected with the Wesleyan Methodists, on the 11th of March, 1838. Her mother finished her earthly career, in happy and enviable faith, on the 1st of April, 1839.

ELIZABETH FOUNTAIN, died at Langley, near Macclesfield, Jan. 17, 1845, aged eighty-one. She was sister-in-law to the late Rev. J. Fountain, one of the first Baptist Missionaries to the East Indies. She had been a faithful and consistent member of the General Baptist Church upwards of 27 years, and never absented herself from the house of God when she could attend. During the last few months, she suffered much pain of body, but kept her soul stayed upon Christ, as the only foundation of a sinner's hope. She bore her affliction with meekness; saying, 'The Lord will remove me when he sees I am ripe for glory.' S. S.—L.

JOHN JOHNSON of Normanton, near Derby, died in the faith of the gospel, August 15, 1844, aged thirty. His first concern for his soul's eternal interest was promoted by sitting under the ministry of the Rev. J. G. Pike. In the year 1835 he was baptized in Agard Street Chapel, by the Rev. W. Hawkins; shortly afterwards he removed to Birmingham, but on his return to the neighbourhood of Derby, he sought admission into the church then assembling at Brook Street, of which church he became a member three years ago, and since that time he has occasionally been engaged as an acceptable village preacher. His affliction was protracted and severe, but borne with submission to his heavenly Fathers will. A friend, who constantly visited him during his affliction, observes, 'I always found him calm, thankful, and patient; and when reference was made to his afflictions, he said, "Christ suffered; and why should not I?" and when reminded that we shall soon be free from suffering, he said, "Oh yes, when we get to heaven. Oh, how I wish to be there; but I desire to wait patiently.' On another occasion, he observed to a friend, 'I never before saw so much of the beauty of religion.' On the morning previous to his death, a friend observed to him, 'I shall not see you many times more', he replied, 'You will when we meet in heaven, that will be better.' On the morning of his death, he called for a near relative and addressed her with an energy that he had not possessed for some time previously, and said, 'Before you come to this, seek to be prepared for it; it is what you must come to;' it was replied, 'I know it is.' He very feelingly said, 'Ah! thousands know: but, alas! knowing is all. What must I do without a Saviour,—Now think of my dying words, and God strike them to your heart, that you may come like the jailor, trembling to the foot of the Cross.' He expressed his anxiety for his brothers and sisters, that they might come to the knowledge of the truth. He then took a friend by the hand, and said, Now for it. She said, 'Now for that eternal weight of glory?' he answered, 'Oh yes, glory! glory! glory!' She said, 'Come Lord Jesus, and come quickly;' he replied, 'Come! come! come!' and expired. W. W.

INTELLIGENCE.

A VISIT TO THE STAFFORDSHIRE POTTERIES.—Dear Sir, It is known to many readers of your Repository, that, within the last few years, a G. B. cause has been established at Stoke on-Trent, a town situated in the

centre of the Potteries. On the 22nd of February last, by the request of several friends, I visited Stoke, and spent a fortnight with our brethren there and preached, for them three Lord's-days. Judging, sir,

that most of your readers are deeply interested in the extension of our denomination at home, I have thought that a statement of some facts relative to our cause in the Potteries might be acceptable to them. The district in which Stoke is situated, is very populous; containing, according to the census of 1841, about 100,000 inhabitants. The chief towns are Lane-end and Fenton, within from one to three miles of Stoke, on the Derby road, and containing, perhaps, with their suburbs, a population of more than 30,000: Shelton, Hanley, and Burslem, within from one to four miles north-west of Stoke, forming a semi-circle of towns of about seven miles. According to the above-named census, Hanley contains 8,609 inhabitants, Burslem 16,091, Shelton 12,115. The principal religious societies in each of these places are those of the Methodist New Connexion and Episcopalians. Except our small church at Stoke, there are only two not very large Baptist churches in the towns above-named; one at Hanley, under the ministry of Mr. Abington, P. B., and the other at Burslem, under that of Mr. Pulsford, jun., P. B. Thus at Lane-end, Fenton, and Shelton, there are no religious services whatever conducted by any orthodox Baptists. Laudable, too, as are the efforts of the evangelical denominations of this district, they do not meet the spiritual wants of the population. The colliers form a considerable class for whose evangelization and conversion, I fear, little is doing. Various forms of infidelity and destructive error are being implanted in the minds of vast numbers of the people. Both publicly, by popular speakers, and privately, by conversations, and the circulation of tracts, &c., these devices of Satan are doing their share of the work of ruining souls. From the above facts, the importance of our Home Missionary station at Stoke will fully appear. The district, in the centre of which it is placed, claims a vigorous effort on the part of our denomination. I am happy, too, to say, that our cause here is, I believe, such a one as to afford pleasing prospects of a large increase, if vigorously supported. The most serious obstructions to success are the difficulty of procuring an eligible site for a chapel, and the want of a suitable minister. Both may be, therefore ought to be, removed by our prayers and efforts. The room in which our brethren now worship is in a very good situation, hut too small for their congregations. On Lord's-day evenings they are sometimes crowded almost to suffocation. The place will not accommodate many above a hundred. There is a Sabbath school containing about forty children. During my stay with the friends we held many, I hope, profitable meetings: among these were early prayer meetings, experience and inquirers' meetings, prayer meetings at different houses,

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and one for preaching. Several persons in the congregation seemed to be anxious concerning the interests of their souls. A few days before I left we held a tea meeting, at which most of the brethren were present, several delivered addresses, and all showed very great gratitude to myself and friends, for my services amongst them. I believe the members of the Stoke church are creditable to our denomination, and likely to promote extensively its interests, if furnished with necessary encouragement. They are very united, affectionate, and prudent; and have shown to me that they are willing to adopt any means adapted to promote the interests of the Redeemer's cause. They are esteemed by the members of other christian churches, which has been shown by the ministerial and pecuniary aid they have afforded them.

Now, Sir, we often talk and hear of where and how we may extend our connexion. For such extension I think the Potteries a most favorable locality. Here is an excellent opening for an intelligent, pious, prudent young minister, leaving our college. A vast population to work upon, and a devoted, judicious little band of christians ready to co-operate with him in executing his plans of usefulness. Have we not several such young ministers about to leave our college? We have. Would not one of them be willing to go to Stoke if he could have all necessary aid? I believe he would. Are there not many members of our denomination each of whom could pay the salary of such a young man without injuring his family? There are. Ought not then a number of these to consider whether they should not furnish a respectable minister for the Potteries? At the last Lancashire and Cheshire Conference it was agreed, I believe, by the Home Missionary committee, to employ a home missionary whose labours should be divided between Congleton and Stoke. Nothing however has been done. Nor do I think if this resolution were carried out, it would answer. The Potteries require, as all must perceive, a whole man. Indeed there is more work requires doing in Stoke, and within two miles of it, than the most active minister could perform. The concentrated energies of an intelligent, pious, prudent, and energetic minister, must be devoted to Stoke and its immediate vicinity, or no extensive substantial good can be done there. Looking then, at our college, at our wealth, and at the wants of this large population, may we not well exclaim, 'Why are we slack to go and possess the land.' May the Lord dispose and enable all the members of our churches, as they have opportunity, to do good unto all men.

R. STANION.

ANNIVERSARIES.

RETTFORD.—On Tuesday, Feb. 4th, the

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members of the church at this place held their annual tea meeting. It was a truly delightful season. Our minister presided, and spoke on the great importance of brotherly love. Several other friends addressed the meeting; one of the oldest members gave an outline of the history of the church for the last fifty years. In surveying the rise, progress, and present state of the church, we were led to say, 'The Lord has done great things for us, whereof we are glad.'

W. H.

FLEET.—On Wednesday, Jan. 22nd, 1845, the seventy-second 'yearly meeting' of the Fleet and Long Sutton 'Christian Fund, or Friendly Society' was held at Long Sutton, when an appropriate and excellent sermon was preached by Mr. J. T. Wigner, of Lynn. At the meeting for business in the afternoon nine new members were admitted. As some evidence of the benefits derivable from such societies, it may be stated that to four existing members, assistance has been given amounting in the whole to £264. 5s. 6d., being £151. 18s. more than has been received from the same persons. From what other source could they have derived the like benefit?

BAPTISMS.

WOLVERHAMPTON.—Eight persons were baptized in this place on Lord's-day, March

2nd, 1845, when Mr. Shore delivered a discourse from Matt. xxii. 24, after which brother Warren gave a very suitable address, and then administered the sacred rite in the presence of an overflowing and deeply affected congregation.

RETFORD.—On Lord's-day, March 2nd, six persons witnessed a good confession by following Christ in his own way. It was delightful to see the number of communicants on that interesting occasion.

W. H.

CHAPELS OPENED, &C.

DERBY, *Brook street*.—This name will again be applied to a General Baptist church, a separation having been decided on in the church at Sacheverel-street, Derby: the minister, and a considerable number of the members, it is supposed the majority, have retired, and have engaged the chapel in Brook-street, of Mr. Pike and his friends. Brook-street chapel was entered upon by them on Lord's-day, March 16th, with very encouraging prospects.

SUTTERTON.—We understand that our friends here are making spirited efforts to pay off the remainder of their debt by means of a bazaar. Any distant help in this way will be thankfully received by Mrs. Golsworthy, Boston.

MISSIONARY OBSERVER.

MISSIONARY ORDINATIONS.

ACCORDING to our promise last month, we proceed to give particulars of the ordination services of our dear brethren who are shortly to leave their native land for the missionary field.

Mr. Hudson's designating services will have taken place before this number is published, but at a period too late in the month to be specially reported. We shall, therefore, give the arrangements as they are already agreed on. They will take place at Loughborough. *Mr. Ferneyhough*, of Nottingham, will deliver the introductory discourse; *Mr. Derry*, of Barton, propose the questions; *Mr. Wallis*, of Leicester, offer the designating prayer; *Mr. Pike*, of Derby, deliver the charge; and *Mr. Stubbins* will preach in the evening.

Mr. Jarrom will be set apart at Wisbech, April 15 or 16. *Mr. Goadby*, of Leicester, is engaged to give an introductory discourse; *Mr. Taylor*, of Tydd, to

propose the questions; *Mr. Jones*, of March, to offer the prayer; *Mr. Pike*, of Derby, to give the address to the missionary; and *Mr. Stubbins* to preach to the people. These two brethren, Messrs. Hudson and Jarrom, are appointed to China.

Mr. Bailey, of Donington, now at Spa-place, will be designated at Broad-street, Nottingham, on Tuesday, May 20. *Mr. Owen*, of Castle Donington, will deliver the introductory discourse; *Mr. Peggs*, of Ilkeston, ask the questions; *Mr. Stevenson*, of Leicester, offer the prayer; *Mr. Wallis*, of Leicester, give the charge; and *Mr. Wigg*, of Leicester, preach to the people.

Mr. Millar, of Staley-bridge, now at the Academy, Spa-place, will be ordained to his work at Heptonstall Slack, on Tuesday May 27. The introductory discourse by *Mr. Goadby*; the questions by *Mr. Sutcliffe*, of Staley-bridge; the prayer by *Mr. Butler*; and the charge by *Mr. Stubbins*.

The valedictory service of *Mr. Stubbins* will take place at Dover-street, Leicester, on Tuesday, June 3; *Mr. Hunter*, of Nottingham, is appointed to deliver the introductory discourse; *Mr. Pike* to ask one question, and offer prayer for the missionary and his party; *Mr. Wallis* to deliver the farewell address to *Mr. Stubbins*; and *Mr. Stubbins* to deliver, in the evening, a farewell address to the people.

We trust that all these important services will be well attended; and that they will excite an increasing degree of interest in our Missions, in every locality where they will be held.

It has been intimated that a valedictory service would be held also in London; but we have not yet been supplied with positive information in relation to it.

THE MISSIONARY BOX.

To the Editor of the Missionary Observer.

Dear Sir,—The letter which I send you inclosed in this is one which I have recently received from our excellent missionary, brother Lacey. It came accompanied by several others, addressed to myself and some other friends at Nottingham, from our missionary brethren, their assistant native preachers, the native schoolmaster, and some of the boys belonging to our mission school station at Cuttack, in acknowledgement of what they are pleased to consider the great love we have shown to them in sending them the contents of our late missionary box.

Many, indeed I think I may say the whole, of these letters are very pleasing productions; they show that our dear native brethren have not merely been led to make a profession, but that they have really imbibed the very spirit of the gospel.

The greater part of these letters I have no doubt will be read with considerable pleasure by the friends of missions, in every part of our connexion; and that they may have that publicity to which I think they are entitled, I hope to forward at least the principal portion of them for publication in the Repository, at your early convenience, and as soon as it will be agreeable to the friends who have received them to spare them for that purpose.

In the Repository for the month of Aug. in the last year, you kindly published the account I gave of the contents of our missionary box. I now send these, and intend to send you the other letters also, in hope that, when by their publication our beloved brethren in other parts of the connexion are led to know of the happy feeling which has

been excited, and the good effects which appear to have been produced in Orissa, by the little effort which a few of us have thus put forth in Nottingham, others may be stimulated by it to do something of a similar kind in favour of our native missionary brethren. This would be very likely to strengthen their hands; it might encourage them to additional energy and zeal in the great and good work to which they have been called; it might stimulate them to speak a little more boldly in the 'name of the Lord Jesus;' in the midst of their idolatrous, fallen countrymen.

The pleasure, the *real, sacred* pleasure, which was associated with these proceedings at Nottingham, which has given occasion for these letters, was abundantly greater than the little trouble and the cost which the transaction referred to occasioned.

If you think the publication of this, and of the Indian letters which are to follow, will be at all calculated to promote so desirable an object, I shall be happy to see them in the columns of the Repository,* at as early a period as your convenience will allow.

I remain, Sir,

Yours very respectfully,

B. WOOD.

Letter from the Rev. C. Lacey.

DEAR BROTHER WOOD,—We received your long and welcome letter, with all the presents to which it referred, and I now commence a letter of explanation respecting them. And first, except our very hearty and sincere thanks for the very comfortable and really valuable presents you have sent for our native brethren. They will be of lasting and essential use to them; generally the articles were well selected, and very suitable. There was a little hesitation about the gloves—as to what extremity of the body they should be appropriated; the extremity ending in the fingers or the toes; for as here the cold never pinches the fingers, and the toes are without covering, and exposed to wear and weather, they seemed to suppose they had the greater need of covering; however, a little explanation put them right on the subject; but not before one of them, our friend Gunga, had got a right-hand glove on his left. They all assembled to receive their presents and letters, and we had them fitted out in the livery. They were not a little proud of them, and walked away like a little regiment of infantry. Many thanks, dear brother, are due to you for the judicious manner of their selection and distribution; and our native brethren desire to express their thanks to you in par-

*We think the publication of these letters, or at least extracts from each of them, would be very important, as it will tend to shew how truly our Orah brethren are converted to Christ. We shall be glad to insert them.—Ed.

ticular; and therefore please accept them before I go further.

The package intended for Gunga Dhor, from brother Pickering, has been given to him; and what there was deficient in it, which existed in the other packages, we took out of the other directed for him, and so made his exactly equal with the rest. The other package for Gunga Dhor has been given to a native preacher named Prosuram, and who has joined us since brother Stubbins left us. Then the extra sets. There were five, including the extra one to Gunga; the one referred to, as I have stated, is given to Prosuram. This leaves four. One of the four is detained at Berhampore, for an extra native preacher there: and so there remain three to be accounted for. First, one of the three extra ones was given to Ponasua, a person from Choga, who has lately become a native preacher. He is a superior man, and a very decided christian. He is supported by a friend in Cuttack; but, nevertheless, feels the use and convenience of your presents, as well as does his wife. Another of the extra three was given to Sanantana, who is employed in instructing the children in our schools. He is a useful man, a good christian, and is often employed, in connection with the native preachers, at festivals in the country, and on missionary tours; and the presents will be useful to him ordinarily, and on these occasions. The third of the three extra lots has been given to Krupasiindho, an aged deacon of the Cuttack church. He has sustained his christianity for many years without a blemish: he is a very good man. Krupasiindho has to go about to the out-stations, besides having to visit inquirers, &c., &c.; and the presents will be a great comfort to him and to his wife. She is rather an improved and superior woman. Thus have your presents been disposed of: we have acted in the business to the best of our united opinion; and you would, I am persuaded, have thought with us, had you been here.

Respecting these work-bags, knives, needles, &c, brother Sutton has, I hope, informed you in full; as he has the management of their distribution. You may be sure that there would be 'bright eyes and smiling faces' on the occasion. And the gratification flowed beyond the school-children. Several recently-dismissed young folks came to my house, and, by their longing looks, and inquiries, and hints, expressed how much they lamented having been discharged from the school, and so having missed these nice presents. In some of these cases, Mrs. Lacey bestowed a knife and fork, from some ironmongery articles, committed to her care for distribution by our excellent friends, Mr. Ashton, of Louth, and

his family. By this means, the disappointment of the young and newly-married couples was in some measure removed.

Respecting the letters which I translated and sent to you, in reply to those our contributing friends have sent to our native brethren, I have only to say, that, while translating them, they did me considerable benefit. They, I consider, contain the great principles of christian conversion and experience; and some of them evince considerable proficiency in the divine life; but especially to me, who knew them while they were in another state, the views and feelings these letters express are matters of wonder, delight, and thankfulness. Our dear native brethren had not a single idea of the Divine character, which is the foundation, you know, of all morality and religion; much less had they any moral and religious feelings. But now they are taught, they are converted, they are sanctified, and made joyful by a sense of the Divine favour. Their detestation of idols is complete; they abhor idolatry for its blasphemous character, for the injury and robbery it does the God they love, whom now they call 'Our Heavenly Father.' The Saviour's character, and his glorious atonement, as you will see, are subjects not only familiar to them, but precious to their thoughts; and, considering the state of thick and total darkness from which they have but recently escaped, and that they never had an idea, in their heathen state, that in the least degree approximated to anything christian, I cannot help saying, 'What hath God wrought!' They are taught of God. You will, I am sure, see reason to be very thankful that the Lord, whose work engrosses our hearts and our hands, has, at so early a period, raised us up so goodly an army of labourers in this vineyard. We never could have supplied Orissa with European labourers; we have neither the men nor the means. But here we have ministers raised up on the spot; of men of like feelings, ways, and habits of thought, not to mention language, with the natives; men whose hearts burn to declare the gospel to their fellow-men; who can brave the climate, can endure all its changes, and are not liable to be attacked with its diseases as we are; raised up and ready to penetrate every place, and thread every jungle, to make known the word of God. Another thing demands gratitude; namely that all our native brethren are men of respectable, and some of them men of the very highest classes among the people. This, though it may not commend them to us the more, does commend them to their countrymen. The people would not have heard a low-caste man; but our brethren are all from the highest classes, and some of them Erahmans, and they immediately are recognized as such, by their speech and

deportment, and are universally respected, as respectable characters, though their message be not respected.

Brother Stubbins had written to me, to know what would be useful to the native brethren, and I had noticed many of those things you have sent: but, instead of some, and in addition to all, I had put down some lots of paper and pencils, and sermon-books, and such things, to facilitate their studies; and, should you make their letters public, I hope some friends to them will furnish them with a supply of such articles. Some of them have to labour among the christian native community, and require such aids.

Many thanks, dear brother, for your encouraging statements towards the close of your epistle; these form, in fact, its better part.

Please present our thanks to all the friends who have assisted in procuring the presents sent to our native brethren, not forgetting our two estimable friends belonging to the Broad-street church, who kindly assisted in the work. The result of your kindness will be not only to afford the brethren comfort by your benevolence, but a pleasing degree of love and union of heart. As Hindoos, they never recognized persons beyond the limits of India, except as demons. Now they find christian friends, who love them, and whom now they love.

Begging pardon for this long and hasty epistle, and with a request to be affectionately remembered to our friends in whose behalf you write, I remain, dear brother,

Affectionately yours,
C. LACEY.

LETTER FROM MR. J. BUCKLEY.

January, 14th, 1845.

MY DEAR BROTHER GOADBY.—More than forty miles from Berhampore I sit down in my tent to acknowledge the receipt of your brotherly and affectionate letter of the 30th of Aug., and to tell you what lively emotions of pleasure it excited in my own mind and in Mrs. Buckley's. Not more welcome is the cooling stream to the thirsty traveller than are pious and encouraging letters to us so far removed from the holy atmosphere of the endeared land of our birth, and from those beloved friends in whose society our happiest moments have been spent, and with whom, when the toils of life are ended, we hope to mingle our praises in the kingdom of our Father. I design to fill this letter with an account of a visit which I made to Cuttack in Nov., and with which I was exceedingly gratified; and I begin with Ghunga Dhor—the first fruits of Orissa to Christ. His personal appearance I thought more commanding and

majestic than that of any native I had seen. His mental endowments are of no common order. He is, in every respect, an extraordinary man. He has a warm heart, an eloquent tongue, and a most powerful voice. He usually starts the tunes at the chapel, and no one that has heard him do so can readily forget it. The affectionate manner in which he welcomed me was very grateful to my feelings; it was hearty—it was tender—it was christian. We could not understand each other's words, but his eyes sparkled with delight, and his whole manner told more forcibly than any words could do, the depths of the holy joy that was felt within. But I was more, much more interested with his bazaar preaching, than any thing else. I heard him on the Monday evening after my arrival at Cuttack, and shall never forget the scene. All that I had read and heard of him was exceeded. I never listened to such natural eloquence before, and in the freshness of my feelings I wrote on the following day to Mrs. B., that I could not conceive that the eloquence of Demosthenes, or of Whitfield, surpassed Ghunga's—nor do I now see reason to retract or qualify this expression of opinion. I could have listened with breathless attention for hours, though only able to understand a few words. It gave me a loftier conception than I had previously entertained of the power of eloquence. No minister in England could have heard this discourse without being humbled and ashamed of himself that he had not been more in earnest. I cannot describe to you, (I wish I could), exactly how I felt. I looked at him: his gestures, O how dignified, graceful, striking! I thought, or rather tried, to think—for I was spell-bound by the scene; but I hope I admired the grace of God, and prayed that his precious life might be long preserved, and that an unction from the Holy One might attend the truth delivered with so much power and effect; and as brother Lacey said when we were leaving the bazaar, 'O, if our friends in England could have witnessed this, and heard this!' I entertained the thought of attempting a description of it, but felt that no language which I should be able to command would do justice to it. It is an epoch in one's history to hear such a man,—once a priest of idolatry, now, 'a servant of the Most High God—show unto idolaters the folly of trusting in such lying vanities, and the way of salvation through Christ. Ghunga is always powerful, but on this occasion he was carried beyond himself,—the presence of a new missionary, and the opposition of a brahmin, roused more than his wonted fire. I pitied the objector—he soon took his departure, writhing under the logic and sarcasm of Ghunga. When

Ghunga had fairly and fully met, (from their own books too), the different objections that had been made, he told them if they had any thing more to say in defence of their system, to say on; he would patiently listen. On saying this he sat down. O, it was a fine scene! For a minute silence reigned: no one responded to the appeal. He rose with dignity and grace; he felt that he had fully exposed their refuges of lies, and proceeded powerfully and affectionately to preach the gospel. In closing, he made good use of a Sanscrit sentence, which you may remember to have heard brother Stubbins repeat,—‘As a drop of water stands tremulously on a lotus leaf, so is human life exceedingly frail.’ We went from the bazaar to his house—an humble habitation for one possessed of so mighty a mind. We cannot but feel that God has richly blessed us in the first fruits of the mission. I do not suppose that there is a bazaar preacher in India equal to him. I gave him, (brother Lacey acting as interpreter), an account of my ordination, with which he was greatly interested. The reference to my dear mother’s death had affected him much; tears almost choked his utterance while he asked to be told more of that touching scene, and more was told him. He lifted up his hands with delight when told of the great congregation pledging themselves to pray for me, by standing up, (a pledge which I often think of with pleasure, and which I hope none of them will ever forget). He heard with great attention about the laying on of hands and prayer. Some of the particulars in the charge pleased him much, I may especially mention, ‘the best and bravest soldiers being selected for the highest places of the battle-field.’ When the injunction to take care of my health was repeated,—‘Keep that in your mind. Take very great care for two years;’ was the response of our native brother. The reference to Lord Ellenborough amused him greatly.* The account of the embarkation also interested him much, especially the last verse which my dear friends sang with me in the cabin,

‘O, charge the waves to bear our friend,
In safety o’er the deep,’ &c.

The idea of giving the winds and waves a charge to take care of any one, is, in Oreah, a very pretty one. When brother Lacey had closed, Ghunga said, ‘What can we say more than that we are very glad to see our new brother—that we shall often pray for him, and that we hope he will long be spared among us?’ I replied that I should value their prayers more than any thing besides. Thus ended this interesting in-

* The brethren and sisters in Orissa would be glad to have the charge printed in the Repository.

terview. I must not omit to state that Kruppa Sindhoo, (sea of mercy, the name denotes), the aged deacon of the church, was present, and appeared almost as much delighted as Ghunga. Since then he has finished his course. Brother L., from whom I received the information a few days since, says, that he was a very consistent and excellent christian—that he never swerved or fell, but honoured his name throughout. His last words intimated a confidence in Christ. I cannot particularize in reference to the other native preachers, having said so much of Ghunga—but was much pleased with several. Rama Chundra is mighty in the scriptures, and though not always so happy in giving the sense of the Divine Word, yet in the accuracy and extent of his knowledge of divine things, and in capabilities for the pastoral office, he probably excels any of the native brethren. I saw as much of the native christians as I could, both at Cuttack and Choga. I hope I felt as Barnabas did at Antioch, ‘When he came and saw the grace of God, he was glad;’ and if I could have preached to them, (I long for the time when I shall be able), I would, like him, have ‘exhorted them all that with purpose of heart they would cleave to the Lord.’ With the case of a young female—who was not a member, but a candidate—I was much impressed. She expressed in a simple, humble manner, that she felt herself to be a great sinner—that she trusted that Christ was her Saviour, and that she desired, in obedience to his command, to be baptized—a good confession, truly. She was blind, or nearly so. I was affectingly reminded of Milton’s prayer in reference to his own blindness, and could not but offer it for her.

‘So much the rather, thou celestial Light
Shine inward; and the mind through all its
Irradiate.’ [powers]

The last Lord’s-day I was at Cuttack, I had the pleasure of baptizing six females, (four from sister Sutton’s school, and two from Choga). Baptismal days are always happy ones in the churches at home, but how much more so in a land of idols. The conference was held while I was with the brethren. It was a very harmonious and happy interview, and some important business was attended to: the ordination of six of the native preachers, was decided on, an unexampled event in the history of the mission. The completion of the revised version of the Word of God in Oreah furnished matter for devout thankfulness. We warmly congratulated brother Sutton on the completion of this important work, and expressed our earnest desire that by the blessing of the Eternal Spirit the new version might be extensively useful in guiding benighted idolaters to Christ, and building

up the native christians in their most holy faith.

I could tell you many more things that interested me, but I fear being tedious, and think this is quite long enough for a tent letter. I am getting accustomed to a tent life, and at present like it as well as I expected. It has inconveniences and privations.

How important to feel for these unhappy idolaters, as sinners before God, and exposed to his everlasting displeasure! It is only as we do this that we shall labour steadily and perseveringly for their good. If my heart does not deceive me, I do, to some extent, thus feel for them; but I wish to feel much more strongly. May I ever be willing and desirous to spend and be spent for their souls; not counting my life dear to myself, so that I may testify the gospel of the grace of God. Your affection for me, and love to the cause to which I have freely and cheerfully given myself, constrain you, I know, to pray that this may be the case. Continue your supplications, and fail not to urge on all dear friends the importance of remembering us at a throne of grace; so will our hearts be strong, so shall we prosper in all that we do.

'Think of me in that hour of prayer,
When thy soul's ascending;
And I will meet thy spirit there,
Both heavenward tending.'

I hope we shall have a reinforcement when brother Stubbins returns; and that they will be men of the right stamp, willing to endure hardness, as good soldiers of Jesus Christ; that they will possess fervent piety, holy zeal, good common sense, self-denying and systematic habits; and that all their prayers, tears, studies, and public labours will be for the salvation of the heathen.

Believe me,
Your affectionate brother in Christ.

JOHN BUCKLEY.

LETTER FROM A KHUND GIRL.

MY DEAR SIR,—In reply to letters accompanying the articles which were sent by some Nottingham friends to the Berhampore Native Asylum, I received a letter from Kali, one of the girls in the school. Mrs. Stubbins has kindly sent a translation, with a request that I would send a copy of it to you for insertion in the Repository, as soon as you can find room for it, as she does not know any other way of making known the girl's request for wools, &c.

I remain,
Yours respectfully,
ELIZABETH STEVENSON.

Sneinton, Feb. 4, 1845.

Translation of a letter from Kali, a girl of

about 15, in the Berhampore Asylum, a member of the church in that place.

Berhampore, Nov. 18, 1844.

MY VERY DEAR MISS STEVENSON,—The things that you sent by Mr. Buckley are indeed beautiful. On the sea they were not at all injured, we received them all in excellent order, and were very much delighted with the sight of them, and to me it seemed as if we had known each other. We did not receive all these things because we are worthy, but because of the mercy of Christ through his servants they were sent to us; therefore he is worthy to be praised. Believing in Jesus with our whole hearts, we shall, after death, meet Him and all our English christian friends in heaven. This is my earnest hope; and if we should all meet there, and stand at the right hand of Christ, how great will be our joy! Then who shall be able to destroy our happiness? Christ himself has said, that, putting the proud far away, he will shew mercy to the humble; those who bow to him, even these shall enter heaven. How many righteous people, from various countries, even from the four quarters of the globe, will be there; and if my sisters in the school are the followers of Christ, they also will unite with them; and then, with one voice, what a beautiful song shall we sing! Then our Saviour, the Lamb, shall be in our midst, and to us an eternal crown shall be given.

If a king were to give to his servant a crown, how delighted would he be. If he would be so pleased with this perishable thing, how much more delighted shall we be with an imperishable one, given to us by our Heavenly Father. Our prayer is, that Satan may, in no wise, rob us of this hope, and that we, waiting and being strong in the strength of Christ, who is our shield and our sword, may not fear, for God is with us. You may have heard, from our teachers and from letters, that our country-people, the Khunds, taking children, murder many, that they may have plentiful crops. It was their intention to have sacrificed me, when I was a little child of about seven years old. Just then a christian Collector came and rescued me, and brought me to Setrampella. There I commenced reading Telinga. This Sahib intended to build a chapel, but he died of cholera. He was seized at night, and died next day at five o'clock. We were all sent to his wife's sister, who lived at Chicakole. This lady and her husband were both christians, and here we continued to learn Telinga. Afterwards, on account of Stubbins Sahib's coming to Berhampore, we, with Pednisutum, went to him. Here we remained some months; but, when the Sahib travelled in the country, there was no lady to take care of us, and he sent us to

Cuttack, where we stayed more than a year. When the Sahib was married, we returned to Berhampore, where we have remained until this time. No sorrow or distress, sickness* or difficulties, have we experienced; but, through the mercy of God, we have continued well and happy. It is only the mercy of God that can preserve us in this world. My teacher and ourselves have thought that, if our dear Stubbins Sahib be spared to return to this place, a way might be opened for some one to go among the Khunds; for in that country there is no light, no religion. Pray that the Holy Spirit may be poured out upon that dark country; that first a few of his servants may be sent, and that, in due time, others may follow. God will certainly hear the prayers of his faithful people. Should we not ask that the darkness may be removed, that light may be diffused, that the kingdom of Satan may be destroyed, that Christ's kingdom may spread? Now they love Satan, and know nothing of the excellency of Christ, nothing of heaven or hell. They perceive not what a fearful place hell is, nor what a glorious place heaven is. Their mind is like a dark room; on this account they wander in sin. Concerning ourselves. Do we not love the Saviour? On examining my mind, I conclude it is so. Dear friends, I feel much love towards you; not as a traveller do I regard you, but like a person near whom one lives continually.

There is a lady here who will teach us to knit shawls, and having learned, we shall be able to earn something for the school and the church: but, in this country, we cannot buy any worsted to knit them. We should all be very much obliged if you could send some red, green, yellow, white, and black worsted, some wooden pins, and a mesh + for knitting as well as netting the shawls; also some unruled copy-books, pencils, slates and slate-pencils, and a thimble with your own name on it.

Dear friend, be not angry with me for asking all these things: it is in submission I ask them.

Dear friend, learn Oriya, and then you can write me a letter. All my schoolfellows unite in loving salutations and thanks to those kind friends who have sent presents. I have a great desire to see you. Pray forgive the errors of this note from

Your affectionate
KALI.

PREACHING IN CHINA.

Dr. Legge recently writes,—‘Last month I

* Compared with what they would have had as heathens.

† The meshes have been promised.

paid a visit to Canton, and was exceedingly struck with the opportunities for missionary labour which that populous city affords. I am convinced that any amount of work can be carried on in it with ordinary prudence. A Chinese merchant took a friend and myself one day an excursion, to visit some celebrated flower-gardens. It happened to be the day for visitors, and the walks were crowded. I sat down in a small portico at a corner of one of the walks while the people passed along in files in front of it, each individual receiving a tract, and collecting every now and then into companies of from thirty to fifty to hear it explained. In this way 500 tracts were distributed. It was an interesting fact to reflect, that 500 immortal beings had that morning, for the first time, learned their duty to their Maker, and heard of One who came from heaven to earth to seek and to save them. May the seed that was thus sown be found after many days.

MISSIONARY ANNIVERSARIES.

COVENTRY.—On Lord's-day, March 11th, sermons were preached on behalf of our Foreign Missions, by the Revds. E. H. Delf, (Independent) and William Jarrom. On the following Tuesday evening, a very large and interesting missionary meeting was held in the chapel, when the venerable and Rev. J. Jerard (who accompanied Lord Macartney's mission to China, fifty-two years ago) occupied the chair. Addresses were delivered by the chairman, the Revds. Thos. Collins, (Wesleyan); F. Franklin and F. Watts, (Baptists); Doctor Hewlett and Hickman, (Independents) and our highly esteemed brethren, I. Stubbins, and T. H. Hudson. Collections £8, 7s.

BIRMINGHAM.—The annual services, in support of the General Baptist Mission, were held at this place on Lord's-day, March 9th, and following Monday. On Lord's-day a sermon was preached by the Rev. T. H. Hudson in the morning; the Rev. I. Stubbins addressed the children of the Sabbath-school in the afternoon, and preached in the evening. On Monday the public meeting was held; Mr. Ewen in the chair. The annual report of the auxiliary was read by the Rev. G. Cheate, and suitable addresses delivered by the Revds. W. Jarrom, T. Hudson, — Dawson, T. Swann, I. Stubbins, F. Chamberlain, and — Hooper. This meeting was very interesting, and exceedingly well attended. Collections and subscriptions for the year, £51, 3s.

GRADELEY HEATH AND NETHERTON.—At these places the cause of missions was advocated by the Revds. T. Hudson, W. Jarrom, G. Cheate, J. Davies, (P. B.) W. Shore, and F. Chamberlain. The attendance was good. Collections £4 and upwards.— F. C.

IRISH CHRONICLE.

APRIL, 1845.

THE MEETINGS.

WE make the following announcements with unmingled satisfaction, and are confident that our friends generally will be gratified in reading them.

THE ANNUAL SERMON will be preached by the REV. J. P. MURSELL, of Leicester, at FALCON SQUARE MEETING, (Dr. Bennett's) on Friday Evening, the 25th inst. Service to commence at half-past six.

The ANNUAL MEETING will be held at FINSBURY CHAPEL, on Tuesday Evening, the 29th inst. at half-past six. JAMES WHITEHORNE, ESQ. has kindly consented to take the chair.

Several communications having reached the Committee on the desirableness of giving the Society a more denominational and popular character, and extending the interest felt in its labours and success, they have, after much and anxious deliberation, unanimously passed the subjoined resolution, to which we beg to call the attention of our friends:—

“ That the subscribers of the Society, and all Ministers friendly to its principles, be invited to meet the Committee on the morning of Monday, April 28th, at the Mission House, at 10 o'clock, to hear details of the proceedings of the past year, to consider whether any, and if any, what alterations may be made in the constitution of the Society, and the mode of electing the Committee.

We earnestly hope that our subscribers in London, and those residing in the country who may be in town at the time, and the pastors of our churches, who may be able, will make an effort to attend. The present critical state of the Society, and the accumulated pressure upon its funds, demand prompt and vigorous aid. If any of our brethren wish for information which may require a reference to documents belonging to previous years, they will be good enough to communicate with the Secretary a few days before.

We had not room for the whole of the interesting narrative of Pat. GUNNING's in our last. He had been speaking of an encounter with a clever man, a romanist, who had been supported, for several weeks by the people living in the district, in order to overcome our reader. The first contest was not very decisive, but what follows will show, that clever as this man was, he had quite his match. These friendly contests, though they may occasionally give rise to some acrimony of expression, and excite bitter feelings, are of great importance. They not only indicate the rapid growth of a spirit of inquiry, but they tend to encourage it, and give it a right direction.

About ten days after, I received a challenge

to meet him at the house of one of those who were with him. I went there, and the place was so full that I could hardly get in. He proposed to discuss the doctrine of transubstantiation, and quoted Matt. xxvi. 25. I referred him to verse 29, and then quoted 1 Cor. xi. showing that the elements were called bread and wine three times, *after* the blessing had been pronounced. He then referred to John vi. I replied by quoting verse 63, to show how foolish it was in him to think the other passage referred to the Lord's Supper, and supported my argument against the literal interpretation of Christ's words, by quoting many similar examples, where he speaks of giving water when he means imparting instruction and truth, where he says that he is a door, &c. &c.; and that they might as well believe the paschal lamb was transubstantiated into the destroying

angel, reading also 1 Cor. x. 3, 4. He then flew out of the limits of Scripture, saying, that what holy mother church taught was sooner to be credited than the Scriptures. Another, flourishing his stick, said I deserved to get my head broke. The whole house was then divided, some on his, and some on my side. A young romanist of good character and education, then got up, and requested a hearing. He went on to speak kindly of me, and requesting them to pay attention to what I had said, and afterwards entering into conversation with me, we again searched the scriptures. We went on to baptism. By this time it was eleven o'clock. The young man said it was time to depart. He shook hands with me, and we left.

The following pleasing letter from our brother MULHERN, dated Feb. 4, affords proof both of his fidelity and success.

I have been, through divine mercy, enabled without interruption since my last, to continue my labours; and blessed be God, with some evidence that they are not quite in vain. The congregation at Conlig continues much as usual, except that by the severity of the weather, at this season of the year, some of our friends, who live at a considerable distance, cannot attend so constantly as at other seasons. Our day-school is well attended, and well conducted, and the children are making excellent progress: our sincere thanks are due to Mrs. Cozens and her friends, for continued support. Our sabbath-school (though some of the poor children cannot so well attend during this cold season for want of suitable clothing) goes on well, has already been useful, and promises, by the blessing of God, to continue to be so. Last week I baptized five persons, and addressed a large audience on the occasion, who listened attentively. Two of the persons baptized, a young woman of some sixteen or seventeen years of age, and an interesting lad of about sixteen, have been in our Sunday-school since its commencement, and attribute their conversion principally to this instrumentality. There are two other young persons in the sabbath-school who will, it is likely, soon be baptized and joined to the church. Two of those baptized last week, are a day-labourer and his wife, who have been attending on the preaching of the gospel in our place for nearly the last two years. Twelve months ago they both applied for baptism, but from the imperfection of their Christian knowledge and experience, as reported by the deputation from the church who conversed with them, we concluded we would not be justified in receiving them. We thought it likely that if their motives were not genuine, they would be offended by their rejection, and leave off coming; but no, they continued to attend, and having lately applied again, and

been conversed with by myself and one of the deacons, we agreed that they should be received. May they be enabled by continuing in well doing, to give evidence that they are among the called, chosen, and faithful!

I continue to preach in New town; and some who never go any where else, constantly attend, and appear to hear with interest. I have lately preached twice in the neighbourhood of Broad Mills to crowded congregations. I was there on last Wednesday, and preached in a private house, and after about one hundred were admitted, which crammed the place, many more who came had to go away without admission. I expect, God willing, to preach here on to-morrow fortnight again, in a large farmer's barn, which will hold two or three hundred, and it is thought it will be quite full. The people appear very anxious to hear, and I hope good will be done.

In W. NYHAN'S journal, we find, under date of Jan. 18, the following pleasing facts.

On the morning of this day I had some interesting conversation with a young woman, a romanist, who lives on the quay. We talked about the way in which forgiveness of sins could be obtained. She listened with deep attention, and continues to go to the school-room in Henry Street, to hear Mr. Watson. Another, who lives in the same place, who was once an infidel, and though not much better now, also goes to the meeting, and seems inclined to continue his attendance in future.

There is a cluster of poor people in S. S. Lane, who speak the Irish, and to whom I have access at all times. I was received to-day, 30th, in a very friendly manner. I spoke to them, in their own tongue, about the way of salvation through Jesus Christ. I spent some considerable time, and then went on my way.

PHILIP WILLIAMS, a reader in the same district, sends an extract from his journal, under date of Feb. 10, which he has headed "*the power of the gospel*," and certainly, no title could be more appropriate.

A romanist, living in Cat Lane, named C—, was, long ago, one of the most bitter enemies to the bible that Cork could afford. In his opinion Protestants were no better than devils, and he believed they would all be damned. One day he was walking on the coal quay, and in passing a hook-stall he put his eye on an Irish Testament. After looking over it, he asked the price, and bought it for fourpence. He read it, and soon got an English one. The Lord has so blessed the reading of it, that he not only now considers consistent protestants as good men, but is

becoming an advocate for the bible, which two years ago, he would willingly have burned. More will soon be said of him.

Read Luke xv. to four romanists, near the barracks. One of them said, "I don't like the bible." I replied, "The devil don't like it either." "I am no devil," said she. One of the party said, "You are no better if you dislike the bible." This is the feeling of many romanists in these parts, and it is a great encouragement to persevere in our work. Let us endeavour to lift up the cross. This captivates the sinner's heart. No magnet is so powerful as a crucified Saviour. This is filling our place of worship. It is drawing in romanists by its attractive power. Nothing will do real good to poor Ireland like the gospel.

JOHN TALBOT, writing Jan. 31st, whose labours are spread over a wide sphere, in the central rural districts, confirms the notion, that this state of feeling is not confined to particular localities, but is becoming general.

We have cause to rejoice that the Spirit of God is scattering the rays of divine light among the people. *I consider that two years ago I would meet with more black ignorance in ten families, than I would now find in the 170 families I have free access to.* This makes my journeying among the people very pleasant. Instead of discussing disputed points, my work is now to show them the necessity of a change of heart, no matter to what sect we say we belong to. I recommend them to tell the priests I said so, and this I have reason to believe they do; and they cannot deny the truth. Last market day one of the people asked a priest in the open street about his soul, and of the need of the Spirit's influence to renew it. Some of the bystanders heard him say, as he turned upon his heel (rather heated to be sure), "What, man, if you have not the Spirit of God, no one can do any thing for you!"

Nor are these extracts from W. LORIMER's letter of the 1st March less striking and encouraging.

On my way from the house of a sick person whom I had been visiting, I met an intelligent romanist, who requested me to stop, and tell him the meaning of a few portions of scripture, especially the eighteenth chapter of Ezekiel. He listened very attentively to all I said, but particularly on this chapter, which seemed to strike him with peculiar force. I do not recollect ever having seen him before, but it was plain that he had both seen and heard me often. He told me that he reads the word of God regularly. Indeed this was

evident, for he could converse freely on any portion, and was able to quote with ease several passages to the point on which we talked. This interview gave me an opportunity of showing the spiritual nature of Christ's kingdom, and the way of salvation by his atonement. He went away uttering thanks for what I said to him.

A few minutes afterwards I met with another romanist, an aged man. He gave me the fullest opportunity of setting forth the gospel, as he seemed deeply impressed with his lost condition as a sinner, and was delighted to hear that God would not cast out the vilest sinner who believed on his dear Son. May he find mercy in the day of the Lord.

PAT. BRENNAN, writing Jan. 20 says, and we beg particular attention to the statement, which is as interesting as it is affecting:—

The day you left I had a meeting in K. I met an old man there, whom I believe to be a Christian. He came there about three months ago, and is supported by a poor man to teach his children. I heard three of them repeat seventeen chapters of the New Testament. This reflects credit on both the parents and the teacher, as it was their own choice, and they were under no obligation to learn the scriptures; but they seemed to have a sense of its precious truth. They live in a very backward part of the country, and have no school nearer to them than Boyle. The poor man who is teaching these children said that he would be satisfied to stop and teach in that neighbourhood if he could get £4 a year! Oh, that some rich Christian friend would give this amount, and thus enable this man to teach at least thirty children, who have no other opportunity of learning, except to go to a country school where they would hear the most erroneous doctrines. I examined the children he had taught, and their answers from the scriptures would do credit to any teacher that I know in the Society's service.

What can more clearly prove the growing influence of our agency on the people than the continued occurrence of such facts as these, stated by ADAM JOHNSON, dated Feb. 21st.

The romanist mentioned in my last, to whom I gave a bible and some tracts, came to my house on the 6th instant for conversation. He had a good many passages marked which he did not fully understand, and he stopped about four hours, all the time asking questions from the sacred scriptures. On leaving he said he was sorry that he was

peruaded by mortal man to live in ignorance his life past, and to be opposed to a book which contained such truth. I gave him your tracts on conversion and liberty of conscience. He left off well pleased, and said he hoped the Lord would lead him into the full knowledge of the truth. I have conversed with him twice since, and hope well of him.

On Lord's day the 9th, three romanists came to the prayer-meeting, and we have had one or two every time since. *I find, when the people get to know our doctrine a little, their hostility to us immediately begins to cease; and until they do, they think we have no foundation for it in the scripture at all.*

One other example, which a reader entitles, "a little more encouragement to persevere in the Lord's work:"—

On sabbath evening, the 1st, called to see a sick woman, named C—. Found her husband with a candle before him, surrounded with his family, and a neighbour there,

reading a tract called Peter Lacy, and marked with the initials of my name. I asked him where he got it. He answered "From him," pointing to his visitor, P. M—. I asked P. M— where he got it; and he told me from Mr. F. It was much worn, and it is nearly twelve months since I gave it to that person; and when he gave it to P. M— as he told me, he said, I have lent this to many on conditions to return it when read; on the same I give it to you. In reading, C— made some blunders, which P. M— at once corrected, which make me think he had committed its contents to memory.

The hour of service coming on, I said I must away. C— said, "Don't go till you hear it all." "I cannot stop," said I. P. M— said, "The best of it is to come, don't go till you hear it all!" Neither of them knew it was mine. These silent messengers are increasing the spirit of inquiry, and we do not fear the activity of the enemy then. I have had three applications for bibles, from romanists, this month.

POSTSCRIPT.

As all moneys intended to appear in the Report must be in hand, on or before the 15th, we beg our friends to make their remittances without delay.

We acknowledge, with thanks, a box of clothes from the ladies of King Street Chapel, Canterbury. Mr. Mulhern and Mr. Eccles desire to express their sincere thanks for parcels of clothing, from Mrs. Bowl, South College Street, Edinburgh, and Miss Smith, Garnets Hill, Glasgow.

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THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 77]

MAY, 1845.

[NEW SERIES.

MEMOIR OF THE LATE REV. JOSEPH JARROM.

(Continued from page 115.)

BEFORE describing the concluding scenes of Mr. Jarrom's useful life, the writer of the preceding memoir begs to introduce the following sketch of his character, prepared, at the desire of the family, by the Rev. J. Goadby.

'I am painfully sensible of my incompetency for the task assigned me; but I have endeavoured, with as much fidelity and accuracy as possible, to delineate the more prominent and obvious features of Mr. Jarrom as a *man*, a *christian*, a *minister* and *pastor*, and a *preceptor* of those who were intended to be the teachers of others.

Mr. Jarrom was, in his person, somewhat above the middle size; his frame was ample, athletic, and muscular, with a slight tendency to corpulency; his limbs were exquisitely formed; his figure was noble; his walk was erect and steady rather than stately; and in his carriage there was almost apparent, a quiet consciousness of superior bodily power. In his youth he had been accustomed to excel in the heavy labours of the

farm. When engaged in them, while others were toiling even beyond their strength to compete with him, his calm and vigorous movements were performed with apparent ease and pleasure. He was capable of much bodily exertion, and for the preservation of his health, was, for many years, in the habit of walking several miles every day. When a student with the Rev. Dan Taylor, and called to a distance of many miles to preach, his rule was, never to avail himself of the assistance of a coach, but to perform his journeys on foot; and so prompt and early were his travels, that, as he once incidentally remarked, he never missed a single lesson during the whole time he was at the academy. As he was frequently called to attend the conferences in the Lincolnshire district, his habit was to walk to them, though the distance might be more than twenty miles. He would frequently appear at the breakfast table with his family, after having laboured on the preceding evening ten or eleven

miles away from home. He apparently enjoyed this exercise.

Mr. Jarrom had an open, sedate, and benevolent countenance. The baldness of his middle and later life, revealed above his dark grey hair, an ample and well-formed head, His complexion was somewhat florid; his features were regular and expressive; eyes, dark and clear; eyebrows, slightly arched; nose, large, but not aquiline; lips, neither full nor receding. His general aspect was that of calmness and self-possession. His personal habits were remarkable for order and exactness. His dress was respectable but never extreme. He was never negligent of his external appearance. Cleanliness and neatness were his invariable characteristics. There was in his demeanour as much of precision and dignity, as was adapted, at first sight, to inspire strangers with reverence rather than confidence; but after a little intercourse with him, these sentiments became happily blended.

The operations of his mind were cool, cautious, and deliberate; and hence, he required time, and made progress by patient perseverance. If, however, the capacity for continued attention and laborious application; if the possession of a judgment that was seldom deluded, and of a wary intelligence that was rarely disconcerted; if the indulgence of a love of truth, and of learning, that was cherished throughout a whole life, with an ardour that no obstacles could intimidate, and a determination no difficulties could subdue; if the enjoyment of a memory that was perspicuous and unailing; if the power of communicating knowledge in a perfectly lucid and intelligible manner: if these are the marks of intellectual greatness, they are such as in an eminent degree, distinguished Mr. Jarrom. Of this, proof was given in his respectable attainments in Hebrew, Greek, Latin, and English literature; in his extensive range of

reading and inquiry in almost every path and discovery of science; and, more especially, in his comprehensive acquaintance with critical, speculative, and polemical theology. When his varied and ample stores of learning and erudition are considered, in connection with his early destitution of educational advantages, and the numerous and pressing claims of his engagements in after life, they afford abundant evidence of an exceedingly robust mental constitution. The development of his mental capabilities was gradual, and, for a series of years, progressive. It is very properly questioned, whether his intellectual powers were ever in a higher state of perfection and maturity, than they were at the time when he was first afflicted with the lamentable indisposition which removed him from active life. The constitution and development of some minds resemble the fragile reed, which attains to maturity in a single season, and then, if not cut down, decays; whereas his appeared rather to be like the sturdy oak, over whose head many years pass away before its fair and full dimensions are unfolded.

Few men, and especially amongst those who are self-taught, had a more entire absence of vanity, or a greater amount of true modesty and unobtrusiveness than Mr. Jarrom. He never made a parade of his learning when in the society of his inferiors, nor was he in the habit of positively and authoritatively contradicting them when he conceived them to be in error. By the introduction of a few pertinent questions, and the quiet suggestion of more correct opinions, he would lead his friends out of their errors, and convey instruction to them in a method so delicate and gentle, that they were rarely made painfully sensible of their inferiority. His gentleness and intelligence rendered him an interesting companion in the social circle. He possessed a large fund of choice

anecdote, and though considered to be extremely grave by those who were but slightly acquainted with him, he loved society and enjoyed conversation. He was easily led out into almost any useful or interesting topic, and frequently gave evidence of the possession of a broad vein of natural humour, and capacity for pleasantry, as well as a strong sense of the ludicrous, the very antipodes of the dulness imputed to him by ignorance or ill-nature.

Mr. Jarrom had an eminent degree of self-command and forbearance. He was not hasty to take offence; and where ungenerously treated, he was slow of resentment. This did not arise from insensibility, for he was capable of strong emotion, but from a benevolent regard to the infirmities of others. If his patience was deliberately abused, or if the spirit of wanton outrage was indulged in by any one, on the presumption that so gentle and harmless a person might be injured with impunity; assailants of every order would find to their cost, that he knew how to assert his right with confidence, and defend it with an energy it was hazardous to provoke. He respected the claims and convenience of every one, however humble, and would never violate them either by deeds or words; but all who forgot this rule in their conduct towards him, would certainly learn that he was not incapable of self-defence.

It has not been the lot of the writer to be acquainted with any individual, however excellent, who possessed so happy an amount of that quality of mind usually denominated candour. He was open and ingenuous in all his movements, and abhorred every thing in the shape of artifice and dissimulation. His words were the true index of his thoughts. No person was ever led by any professions of kindness or regard, to regret having placed confidence in him. When referring to others, in whom there

might be many things he disapproved, he would invariably seek to find some excellence or redeeming virtue for which they were to be commended. In evil-speaking he never indulged. In controversy, whether conducted in the social circle, or through the medium of the press, while there was a zealous defence of his own views and opinions, there was the absence of asperity, and of all disposition to indulge in rude personalities, or to impute unworthy motives to his opponents. He disdained to take advantage of the tripping of an adversary; he would treat a feeble opponent and his reasonings with fair consideration; and he ever displayed a disposition to receive truth, though it might be at the expense of a defeat. As his opinions were formed with caution, he held them firmly and defended them vigorously; but he was far from condemning others for views which they conscientiously maintained. He was a Baptist, but he did not condemn pædobaptists; he was a strict Baptist, but he did not affect to despise the arguments urged for free communion; he was a dissenter, but he cherished a profound respect for piety in the Establishment; he was not a Calvinist, and conscientiously believed the scheme of Calvin to be derogatory to the divine character, and not sustained by the inspired oracles, but he loved all good men who embraced the peculiarities of that system. He was liberal and firm in his political opinions, and gave considerable attention to public events, but he would never indulge in sweeping censures against public men whose principles were opposed to his own, nor impute evil motives to them; he abhorred the persecuting spirit of popery, yet he was friendly to Catholic emancipation, and even wrote one or two able articles for the public press in defence of that measure.

The slightest manifestation of a

want of candour and fairness in the conduct of a controversy by any one advocating his own views, invariably excited his displeasure; and when opportunity was afforded him he would come to the assistance of an opponent or rebuke his friend, that the argument might be treated fairly.

‘Mr. Jarrom always appeared to advantage in a deliberative assembly. At the annual meeting of the ministers and representatives of the churches, when questions of grave import, or of exciting interest, engaged the attention of the brethren, he would frequently remain in attentive mood until almost every one engaged in the discussion had given an opinion, and, if his own views had been expressed, he would remain in silence, unless he was specially invited to utter his sentiments. And, at times, when the discussions had been lengthened, animated, and discursive, and various conflicting opinions had been given, it was admirable to observe, with what caution, precision, and effect, he would address the assembly. It was soon apparent that the subject had been comprehended by him in all its bearings, that every sentiment, extraneous, or relevant, uttered by previous speakers, was present to his mind; and all felt that he brought the whole subject fairly and honestly before them, so that, before he had done speaking, the meeting would anticipate his conclusion, and concur in the result to which he sought to lead them. He was repeatedly solicited to give the substance of addresses so delivered, in the more permanent form of a printed article, that the churches generally might receive instruction. It is supposed that he attended near forty annual associations; and it is highly probable that he never made an enemy, or gave any one just reason to complain of unfair treatment, at any of these meetings.

‘In the domestic circle Mr. Jarrom was amiable and consistent. He was

affectionate towards his children, “having them in subjection with all gravity.” His authority was sustained by gentle firmness, such as did not repress innocent freedom, but rebuked all approaches to rudeness or rebellion. His presence in the domestic circle was always welcome to all the members of his family, as affording at once a protection and a charm. More of his society, rather than less, was ever desired.’

‘As a disciple of the Lord Jesus Christ, the characteristics of our revered friend were prominent and interesting. He cordially embraced the great truths of the Christian system,—the depravity of man, the atoning work of the Divine Redeemer, the personality and gracious influences of the Holy Spirit. On these truths he rested, and by them his soul was sustained. His references to them, in private conversation and in domestic devotion, were such as evinced his self-abasement and humble hope. He felt, as he once told me, when in deep affliction and near to death, that “all our works, all our resolves, all our feelings, are as nothing, when we come before the throne of God, in prospect of eternity. Nothing then can sustain us but the work of Christ. This is the only rock and refuge of the humble believer.” Few christians have evinced a deeper and more abiding sense of obligation to divine grace than Mr. Jarrom. Hence his life was eminently holy. There was an habitual regard to the duties and claims of practical godliness. In his words, in the regulation of his temper, in the direction of his whole course, there was a delightful illustration of the power of religion. He ever seemed to live under a consciousness of the presence of God, and an abiding reverence for his holy name. Whatever might be the strength of his passions, or the propensities of his fallen nature, all were kept in such habitual restraint to the high and holy principles of rea-

son and godliness, as excited the admiration of those who were most intimately acquainted with him. Though he was not in the habit of obtruding religious topics in social intercourse, it was impossible for any one to be long with him, and carefully to observe his spirit, without being reminded, by his example, of the excellence of re-

ligion; and hence the veneration cherished for him wherever he was known. In the whole region where he had lived and laboured for nearly forty years, it may be assumed that there was no individual, of any station or character, who did not reverence Mr. Jarrom as a holy man of God.'

(To be continued.)

INFIDELITY CONTRASTED WITH CHRISTIANITY.

(Continued from page 120.)

A VIEW of the principles advanced by modern unbelievers, on various branches of religion and morality, furnishes further evidence that infidelity is unrighteousness. Dwight's sermons on infidel philosophy contain an ample collection of the absurd, wicked, and contradictory principles, that modern infidels have advocated. Many deny the existence of a God. Hume maintains that there are no solid arguments to prove his existence; Bolingbroke, that it is more natural to believe in many gods than one. Toland believed the world to be God. Voltaire at one time believed in a finite god, but, in old age, doubted the existence of any. Volney maintained that no God exists. When in a storm on an American lake, he recanted, and exclaimed in agony, 'My God! my God! what shall I do!' and when a fellow-voyager said, 'So you have a God now, have you?' exclaimed, 'O yes, O yes!' but, on getting safe to land, he retracted his recantation, and again avowed himself an atheist. Buffon was fool enough to advocate the notion that this world was formed from a piece of the sun, knocked off by a comet, and set a spinning in its orbit by the blow.

If the existence of God is acknowledged, the attempt is made to strip him of his attributes, and to deny his providential government. Hume maintains that it is unreasonable to

believe an intelligent cause of all things, or to believe that God is wise and good. Bolingbroke asserts, that God concerns not himself with human affairs, or, if he do, with collective bodies only; that it is absurd or profane to maintain and believe a particular providence; and that God possesses no moral attributes discoverable by us. With equal irreverence they treat revelation and the Saviour. Lord Herbert, the father of modern infidels, maintains, that revelation is useless; and he, like Lord Shaftesbury, asserts, that salvation is a ridiculous thing. Chubb ridicules the birth and resurrection of Christ, prefers to his instructions those of heathen philosophers and lawgivers, and asserts that he was sinful, though not a gross sinner. Shaftesbury most blasphemously insinuates that Jesus was influenced by deep designs of ambition, and cherished a savage zeal and persecuting spirit.

Infidels very generally deny a future judgment and an immortal life. As they have no prospect for eternity, they fain would die like the brutes. Shaftesbury asserts that the belief of future rewards and punishments is noxious to virtue, and takes away all motives for it; Collins, that man is a mere machine, his soul material and mortal. Chubb maintains that men will not be judged for their impiety, or ingratitude to God; nor for their injustice or unkindness to each other;

but only for public offences. Hume asserts that man is a mere machine, and that no rewards, or punishment can be rationally expected beyond what is already known by experience or observation. Bolingbroke teaches that there is no state of future rewards and punishments; that man lives only in the present world, and is but a superior animal; and that the soul is material and mortal. In the same spirit the French National Convention proclaimed that death is eternal sleep. Modern unbelievers not only reject those truths which are most adapted to repress vice, and to promote holiness, but also deny the criminality of many vices, and expressly sanction flagrant sins. Lord Herbert denies the sinfulness of lewdness and rage, by maintaining that the indulgence of lust and anger is no more to be blamed than the thirst of a dropsy, or the drowsiness of a lethargy. Hobbes asserts that a man may believe in Christ in heart, and yet lawfully deny him; in other words, may lie, and act the hypocrite. Voltaire requested a brother philosopher, D'Alembert, to tell a direct and positive lie for him; and he wrote back, announcing that he had told the lie. Hobbes maintains that every man has a right to all things, and may lawfully get them, if he can; that is, may rob others whenever he has the opportunity. He also asserts that rulers are not bound by any obligations of truth and justice. Hume teaches that self-denial and humility are not virtues, but useless and mischievous; that self-murder is lawful and commendable; that adultery must be practised to gain all the advantages of life; that this crime, in women, is a small thing, if known; if unknown, nothing. Bolingbroke maintains that the sole foundation of modesty is a vain desire of superiority to mere animals; that polygamy, adultery, incest, and lewdness of every kind, except incest between the nearest relations, are warrantable;

that all men and women are unchaste; that there is no such thing as conjugal fidelity; and that man's chief end is to gratify his appetites and inclinations. There can be no doubt that in all this his own practice accorded with his principles; and it is reasonable to believe that he formed his estimate of mankind generally from knowing what himself and his brother infidels were. The conceited, contemptible atheist, Owen, advancing, if possible, beyond his predecessors in iniquity, maintains that marriage is an improper monopoly. Hume further teaches that pride and self-valuation are virtues; Bolingbroke, that ambition, lust of power, avarice, and sensuality, may be lawfully gratified; and Chubb and others, that all religions are alike. Were these, and other infidel principles, carried out into general practice, what a scene of selfishness, lying, robbery, oppression, lewdness, and universal crime, would this sinful world exhibit! All the ties of civil and domestic society would be dissolved; all would be covetous, unjust, and dishonest; every man would be a whoremonger, and every woman a harlot. Infidelity is indeed unrighteousness.

The wickedness of infidelity is exhibited in its pandering to human depravity. It has in its favour the bias of the sinful heart, for 'men love darkness rather than light, because their deeds are evil.' Infidelity not only beholds this evil with complacency, but extols its basest votaries as virtuous. On this subject, Dwight, referring to France, observes, 'In the treaties, laws, and measures, brought into being in that nation during its late wonderful struggle, the people were uniformly declared to be good, honest, virtuous, influenced only by the purest motives, and aiming only at the best ends. These very people, at the same time, were employed in little else than unceasing plunder, uniform treachery,

the violation of all laws, the utterance of all falsehood, the murder of their king, nobles, and all the boundless butchery of each other. In a state of immorality, in a prostration of all principle, at which even this sinful world stood aghast, this despicable flattery was continually repeated.' Thus, like ancient heathen philosophers, infidels not only do the things which God abhors, 'but have pleasure in those that do them.'

The wickedness of infidelity is further displayed in the credulity of its votaries. When men reject truths supported by the strongest evidence, and eagerly catch at every silly tale that they hope will sanction that rejection, they betray the hatred of truth, and the love of error, which reign in their hearts. This course infidels have long pursued. While refusing to believe the certainties of christianity, they have welcomed every ridiculous statement that might for a time bolster up their unbelief. Egyptian fables, Chinese records, Hindoo shasters, however obscure, however absurd, have all been vaunted as sources whence proofs would be derived against the system of the Bible; but, alas, for infidelity! their hopes of help from these quarters have successively proved baseless.

Their credulity has been manifested also in reference to the miracles, and prophecies, that attest the truth of revealed religion. Rejecting the miracles of Moses, they must believe that he persuaded the whole nation of Israel that they passed through the Red Sea, though they never did so; saw the fire, and heard the voice, that spake at Sinai, though they neither saw nor heard any thing of the kind; had their thirst supplied by water flowing miraculously from stricken rocks, though no such water ever flowed; and were for forty years fed by manna in the wilderness, though they never tasted any. An infidel must be credulous enough to believe this, or

he must believe that some one later than Moses persuaded the whole nation that their ancestors witnessed all this, and induced them to receive laws and institutions in commemoration of these facts, though every man and woman among them knew that they had never heard of such things before, and that no such institutions existed. In adopting either position, the infidel evinces that nothing is too absurd for his belief, if he may but reject the truth of God. In rejecting the miracles of Christ and his apostles, an infidel must believe that all their professed miracles were imposition, that the sick were not cured, the lepers not healed, the blind not restored to sight, the deaf to hearing, nor the dumb to speech; that the dead were not raised; but yet that the imposition was so complete, that neither friends nor enemies could detect the fraud; that, of the former, thousands suffered and died sooner than renounce a faith resting upon miracles that they supposed they had seen performed, but which were all delusion; that enemies could detect no imposition; that no apostate was ever able to justify his conduct, by betraying the frauds of his renounced associates; but that enemies allowed the reality of these miracles by attributing them to magic, or to a stolen name. To believe all this, might seem credulity sufficient; but the credulity of infidels must advance beyond this; they must further believe that the blessed Jesus was a deceiver, that his apostles were wicked impostors; and yet that these wicked, lying impostors, renounced all the comforts of life, suffered innumerable hardships, bore scourging, prisons, tortures, and death, for the sake of diffusing upon earth a system of truth and holiness—a system, that, with the utmost plainness, doomed themselves to everlasting damnation, for their falsehood and imposture. Credulous would he be who could believe that the sun makes darkness

and night by rising, and light and day by setting; or that water always runs uphill, and never down; but not more credulous would he be than the fool who looks at this creation, and says in his heart there is no God; or the unbeliever who gives credit to such a tissue of absurdities as he must believe that is an infidel.

Rejecting the claims of prophets to divine inspiration, the infidel must be also credulous enough to believe that all the predictions in their writings were but the lucky guesses of deceitful, and consequently, of wicked men. These have been fulfilled in many cases with astonishing exactness; in some, that fulfilment has taken place hundreds, or even thousands of years, after the predictions were uttered, and some of them are now fulfilling before our eyes; yet, according to infidelity, all these are imposition. Their authors knew nothing respecting the events they foretold, which have taken place, or are taking place now. Moses, above 3,000 years ago, exactly foretold the present character of the Arabs, and the condition of the Jews, though he knew nothing whatever about either. Other prophets predicted the fall and present condition of Babylon, Nineveh, Tyre, Edom, and other eastern cities or countries; but they were perfectly ignorant of the subject, though their predictions are exactly accomplished. Micah foretold the place of Christ's birth; Daniel, the period of his appearance; other prophets, numerous particulars, all accomplished in him; but neither Micah, nor Daniel, nor the other prophets, knew any thing about the events they predicted, though they exactly came to pass. Their pretensions were all fraud. Jesus predicted the destruction of Jerusalem, and its condition for the last 1700 years, and at the present day, with perfect exactness; some of his apostles, with equal correctness, foretold the rise and character of anti-

christ; but here also, though the events have accorded with the predictions, they who uttered them were perfectly ignorant of what they pretended to foretell, and actually foretold. They who are credulous enough to believe such multiplied absurdities, should never taunt christians with the charge of credulity.

The wickedness of infidelity appears awfully great when the nature of the gospel dispensation is considered. Why do men reject christianity? Is it destitute of evidence to support its claims as a divine revelation? Far from it. The most powerful and most intelligent minds, the deepest thinkers, and the most patient investigators of truth, have acknowledged that its claims to a divine origin cannot be refuted. Locke, and Newton, and Bacon, and others scarcely less distinguished, have searched into its evidences, and confessed that they were overpowering. Why then do men reject christianity? Are its discoveries unimportant? Proclaims it no benefits to man? Instead of this, its discoveries are supremely important; it proclaims glory to God, and good-will to man, and becomes, to all its sincere votaries, the source of solid comfort, tranquil peace, joyful hope, and of a thousand other blessings. Why do men reject christianity? Is its tendency baneful? Is its influence mischievous? Does it promote strife, riot, faction, disorder, selfishness? As opposite as possible to all this, it diffuses harmony, quiet, peace, benevolence. Why then do men reject christianity? This question may often recur to a thoughtful mind; and the more the subject is considered, the deeper will be the conviction, that the *one* reason for its rejection is *its holiness*. It is too holy a system for a sinful world. Heathens expressed the grand objection of men, in every claim, to christianity, when they said, 'Our gods are sinful; and so are we: we will not worship a holy God.' Hu-

man nature is every where the same ; and, would the rejecters of christianity avow the real ground of their rejection, to that benign religion, it would be, 'Our hearts are sinful ; we wish not to forsake sin. Christianity is too holy a religion for us.'

This is the only real cause for rejecting christianity that an impartial inquirer can possibly discover ; it is too holy for this sinful world. But can its holiness furnish any valid objections to its claims ? Then the splendour of the sun may be its chief disparagement, and the brightness of its light, its defect, instead of its glory.

The wickedness of rejecting christianity because of its holiness, appears more conspicuous when the ingratitude of such rejection is taken into account. The gospel displays the wonders of Divine love as manifested in behalf of ruined man. The love of God is its glorious theme ; the person, character, sufferings, and design, of the Lord Jesus Christ, are fully exhibited. For man, the Father, in infinite pity, sent the Son to be a Saviour. For man, the Son of God assumed human nature, suffered, and died. Through his death, pardon, peace, full salvation, and everlasting life and blessedness, are tendered as the gift of God on believing in Jesus. Thus, the greatest of all possible blessings, procured by a sacrifice the most costly imaginable, are proposed to the lost, and guilty, and undone. Such displays of mercy demand the most devout gratitude from every one to whom the glad tidings are addressed ; but, instead of giving them such a reception, infidelity treats them and their great Author with indifference or contempt, with scorn or blasphemy. Who can estimate aright the atrocity of such wickedness !

Yet even this wickedness has additional aggravations. This ungrateful rejection of heavenly instruction and gospel blessings, is often con-

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nected with wilful and great ignorance. The one subject which above all others claims the attention of man, is the subject most generally disregarded. Tertullian, 1600 years ago, charged the enemies of the gospel with hating christianity ignorantly, and observed, 'This very ignorance binds the heavier guilt upon you ; for, show me a grosser piece of iniquity than for men to hate what they understand not : ' and then he remarks, of enemies that had become friends, 'Their hatred and their ignorance fell together.' Thus many infidels have been ignorant of the nature of the religion they opposed. Others have wilfully confounded christianity with popery and superstition ; and some, that were once its enemies, on examining its nature, have become its decided friends. Lord Lyttleton and Gilbert West were unbelievers. They both proposed to write against christianity, but, previously to doing this, set themselves to examine the Scriptures. The result was, they both became converts to the gospel, and each wrote an unanswerable treatise in its support. When Lord Lyttleton died, he said, 'When I set out in the world, I had friends who endeavoured to shake my belief in the christian religion.—I saw difficulties that staggered me ; but I kept my mind open to conviction. The evidences and doctrines of christianity, studied with attention, made me a most firm and persuaded believer of the christian religion. I have made it the rule of my life, and it is the ground of my future hopes.'

Many infidels, pursuing a very different course from Lyttleton, have been wilfully ignorant. Paine confessed that he had not a Bible, when he sat down to write against that sacred volume. Dr. Johnson remarked, that Hume owned he had never read the New Testament with attention. Franklin confessed that he had not attended as he ought to the evidences of christianity. Dr.

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Priestley states, that this distinguished statesman requested him to recommend him some treatises on the subject, but that the American war breaking out, he believed Franklin never pursued the momentous inquiry. Dr. Halley, an infidel astronomer, was once casting reflections on christianity before Sir Isaac Newton, when the latter said, 'Dr. Halley, I am always glad to hear you when you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied, and well understand; but you should not talk of christianity, for you have not studied it,—I have, and am certain you know nothing of the matter.' Like Sir Isaac Newton, Lord Bacon had studied the blessed Bible. He wrote, 'Thy creatures have been my books, but thy scriptures much more. I have sought thee in the courts, fields, and gardens, but I have found thee in thy temples.'

Not wilful ignorance only has aggravated the wickedness of the op-

posers of christianity, but the unfairness and dishonesty which have distinguished their attacks. An American physician, who was an unbeliever, but who became a christian, has published a very interesting volume, in which he furnishes some particulars of his conversion. Having been instructed in the scriptures in his childhood, he was acquainted with their contents, and the first thing that operated unfavourably on his mind in reference to infidelity, was, the dishonesty of its advocates. He declares he could not find *one* honest representation of a scriptural fact among all those which have been the subjects of Voltaire's cavils and objections. He was disgusted at the want of common honesty thus exhibited. He supposed that other infidel writers would have more regard to fairness and integrity; but, as he examined, he found them all alike. In every view, infidelity is unrighteousness.

ON THE DOCTRINE OF THE FINAL PERSEVERANCE OF THE SAINTS.

By J. Burns, Pastor of the General Baptist Church, St. Mary-le-bone.

WE conceive the doctrine of the final perseverance of the saints to be one of the essential deductions of Calvinian election and particular redemption; for, if Jesus redeemed to eternal life certain persons, whom in due time he effectually calls, and by irresistible grace changes and sanctifies; then, of course, their absolute preservation from final apostasy seems the necessary completion of that structure. But it has been held that many believe in this doctrine who also receive the truth of general redemption, and the full free agency of man. If there are such persons, then, we take it for granted that they ground this doctrine on the supposed authority of the divine word, and to that we shall now appeal.

For the due and clear understanding of this question, it may be necessary, first of all, to see the various points wherein we agree, before discussing

those on which we differ. We are agreed, then, with the advocates of the final perseverance of the saints, as to the explicit character of many great and precious promises which relate to the sustentation of the christian, his preservation from evil, the guidance of his steps, and his final glorification. We agree that there can be no change in God, that his love and fidelity cannot know even the shadow of a turning. We agree in the infinite sufficiency of the means provided for the soul's present and eternal salvation. Nay, with our own definition we agree with the very phraseology,—'The final perseverance of the saints;' for only saints have commenced the life and walk of faith; only saints are begotten to the hope of the divine inheritance; only saints are traveling in the way to the heavenly land; and all who retain the character of saints, will doubtless persevere, and

enter through the gates into the celestial city.

So the question is not as to the final perseverance of the saints, but, Is it not possible for saints to lose their saintly character, to apostatize from the truth, and, having apostatized, to perish, not as saints, but as backsliders from the ways of God and righteousness? Now, the opposite notion is, that individuals, once having been in reality saints, are certain of salvation, and that, though they fall foully, cannot perish finally.

We trust these preliminary observations will clear the way for a candid examination of the subject. We remark, then,

1. That the promises and declarations which relate to eternal life, are connected invariably with certain conditions or characteristics essential to their realization.—That our article may be condensed, we shall place these conditions or features of character in the passages quoted, in italics; and then let the reader ascertain if he can consistently dispense with them without doing manifest injustice to the word of God.

'Who are kept by the power of God, through faith unto salvation.'—1 Pet. i. 5. 'My sheep *hear* my voice, and I know them, and they *follow* me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hands.'—John x. 27, 28.—Now, here the *character* is described: they are Christ's sheep, and they hear his voice; and the promise only relates to such; but before this passage can prove the Calvinian doctrine of the final perseverance of the saints, it must be demonstrated that this character cannot be changed, that, by sin, men cannot forsake Christ, and cease hearkening to his voice, and doing his will. So also, in the triumphant and beautiful language of the apostle, who exclaims, 'Who shall separate us from the love of God?' &c., in the eighth of Romans, it must be proven, to sustain the arguments of our opponents, that the believer may not fall from this state of love, and no longer have any claim to the distinguished immunities which the apostle describes.

'Being confident of this very thing, that he who hath begun the good work in you will perform it until the day of Jesus Christ.'—Phil. i. 6.

Now, the controversy does not relate

to the fidelity of God to his word, but to the fidelity of saints to their allegiance to Christ. One is all rock, and cannot give way; but, that saints may turn away from God, at least for a time, is not disputed. Now, partial falling suspends the work of which the apostle speaks; and is there any guarantee that God will certainly restore apostates to a state of grace and salvation?

We have heard it stated, that the simple affirmation, that 'he that believeth shall be saved,' is in itself sufficient to substantiate the doctrine of the final perseverance of the saints. But surely it is obvious that the salvation promised is deliverance from guilt and its consequences; but faith must be continued to render that salvation perfect in this life, and consummated in the life which is to come.

We have seen, in the passages already quoted, that *character* is essentially the basis on which the promises rest, and that it would be evidently unsafe to sever the one from the other. But let us look at another class of promises, in which this feature is still more vividly apparent.

Final salvation is connected with enduring constancy,—'He that shall endure to the end, the same shall be saved.'—Matt. xxiv. 13. With fidelity to death,—'Be thou faithful unto death, and I will give thee a crown of life.'—Rev. ii. 10. With diligence in the christian calling,—'Give diligence to make your calling and election sure; for, if ye do these things, ye shall never fall,' &c.—2Pet. i. 10. With active maintenance of the christian conflict, and running the christian course,—'Know ye not that they who run in a race, run all, but one receiveth the prize? So run, that ye may obtain: and every man that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away.'—1 Cor. ix. 24—27. With overcoming our spiritual foes,—'To him that overcometh, will I grant to sit with me on my throne.'—Rev. iii. 21. With the retention of our spiritual blessings,—'Hold fast that which thou hast, that no man take thy

crown.'—Rev. ii. 11. With faithfulness to the trust committed,—'His Lord said, (to him who had received the two talents) Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.'—Matt. xxv. 22; and contrast with verses 29, 30. With suffering with, and for Christ,—'If so be we suffer with him, that we may be glorified together.'—Rom. viii. 17. With abiding in Christ,—'Every branch *in me* that beareth not fruit, he taketh away,' &c.—John xv. 2. (See v. 4.)

Now these passages speak a truth which is iterated and re-iterated in almost every part of the word of God, and show distinctly the tenure on which both the blessings of the divine favour here, and the blessings of eternal life are suspended.

There is one very explicit passage, which seems to me to settle the question beyond the power of fair disputation. The apostle, speaking to the saints at Corinth, says, 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man *defile* the temple of God, *him shall God destroy*, for the temple of God is holy, which temple ye are.'—1 Cor. iii. 16, 17. Now, if this passage is a revelation of truth, and not a mystification, it is obvious, that the temple of God, that is, the person of the saint, may be defiled; and it is solemnly affirmed, that such defilement would expose to the divine destruction.

To this distinct and conclusive testimony I would add the equally direct statement by the mouth of the prophet Ezekiel,—'When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.'—Ezek. xxxiii. 18. (See also Ezek. xvii. 26.) The apostle also, in his letter to the Hebrews, (x. 38) says, 'Now the just shall live by faith; but, if any man draw back, my soul shall have no pleasure in him.' Thus, also, the same writer, addressing Timothy, states, that 'Hymenæus and Alexander have made shipwreck of faith and a good conscience;' and hence he urges Timothy to war the good warfare, and to hold fast thereunto. (1 Tim. i. 18, &c.) And in his second epistle, he says to Timothy, 'If we suffer, we shall also reign with him; but, if we deny him, he also will deny us.'—2 Tim. ii. 12.

To these most striking statements, I will only add two or three cautions, which seem to be really valueless, if the sacred writers who gave them believed in the certain final perseverance of the saints. 'Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.'—Heb. iii. 12. 'Beware, lest ye also, being led away with the error of the wicked, fall from your own steadfastness.'—2 Pet. iii. 17. So also, after the apostle had been treating of the apostacies of the Israelites in the desert, and the wrath which they brought upon themselves, he gives sundry admonitions to the saints at Corinth, and concludes by this emphatic caution, 'Wherefore let him that thinketh he standeth, take heed lest he fall.'—1 Cor. x. 12.

I enter not on the instances of apostacy which are presented to us in the Holy Scriptures, or on the melancholy facts with which all ministers of long experience must have met, where individuals who gave every evidence of sincere piety, have returned 'as the dog to its own vomit, and the sow that was washed to her wallowing in the mire.'—2 Peter ii. 22.

I feel persuaded that the evidence now adduced, which has been simply presented, is fully decisive on this momentous question.

Neither do I enter on the superior influence which the truth we have exhibited is likely to exert in promoting spiritual vigilance and holy activity in the christian life; while the opposite sentiment seems adapted to please and flatter, and to administer an opiate to the powers of the mind.

With our view, personal responsibility is a matter of constant moment; and every day and instant there is a reason for jealousy of ourselves, and for increased ardour in the service of God. Then, also, the threatenings against apostacy are felt to be solemn realities, which are designed as beacons to prevent us from making shipwreck of faith and a good conscience.

In conclusion, I know not of a sure intimation of any ones final blessedness in the whole word of God, irrespective of personal holiness, maintained to the end of life; and, if there be no such passage, then I view the doctrine of Calvinian final perseverance of the

saints as an error, fraught with much that is perilous to the deathless interests of the followers of Christ. Then 'let us

not be weary in well-doing, for in due season we shall reap, *if we faint not.*' —Gal. vi. 9.

HEBREW HISTORY. (No. IX.)

FROM THE DEATH OF SAUL, 1055, B. C., TO THAT OF DAVID, 1015.

THE death of Saul, left David, who had been in the greatest straits for seven years, the rightful and divinely appointed king of Israel. His claim was unquestionable. He had been anointed with the sacred oil by the authority of God, who had declared the severance of the kingdom from the house of Saul, and its transfer to that of David. As Saul and his three sons had fallen in battle, and no male descendants remained but an imbecile son, named Ish-bosheth, and a grandson, a feeble cripple, named Meppibosheth, it might have been expected that the whole nation, needing a valiant leader in these perilous times, and esteeming one who had been recognized of the Lord, would have simultaneously done homage to so distinguished a person as the son of Jesse. But this was not the case. The private ambition of the chief commander of Saul's forces, Abner, who survived the battle, or his attachment to the house of his late kinsman and master, induced him, in opposition to the known will of God, to proclaim Ish-bosheth king. This was done at Mahanaim, beyond the Jordan, whither he had fled with the remnant of Saul's army. And it appears that ten of the tribes gave in their allegiance to this irregularly appointed sovereign.

David, however, committed himself to the direction of God, and though Ziklag, the town where he had dwelt, was nothing but a heap of ruins, he did not venture to go with his family or his host to any of the cities of Judah without seeking His guidance. He was conscious that he was now arrived at a very critical period of his life, and therefore with that humility and dependence on God which ever characterize true piety, he inquired of the Lord, and was directed to go up unto Hebron. The elders of the tribe of Judah, with the general consent of their people, repaired to David, and anointed and proclaimed him their king. Thus there were two kings of

the chosen people, and the only means by which the claims of each could be decided, and the people united under one head were those, above all to be deprecated, an appeal to the sword. To the feelings and sentiments of David, such a calamity as a civil war must have been in the highest degree painful. But he was in no way implicated either in its origin, or its continuance. He had respected the person of Saul as long as he lived; he had honoured those who honoured him, and punished his enemies when dead; he had himself been led on by the known will and guided by the obvious providence of God. The warfare among brethren that was now about to occur, was commenced by the adherents of the house of Saul, in the true spirit of Saul himself; for, no sooner had Abner heard that David was king in Hebron, than he affected to treat him as a rebel, and hasted, with as large an army as he could collect, from Mahanaim to Gibeon, a distance of some sixty miles, with a view to put down 'the Lord's anointed.'

David, however, remained at Hebron, and did not personally engage in this strife, nor does it appear that he gave direct and especial charge to his soldiers respecting it. Probably the idea of this kind of warfare was too repulsive, and he chose rather to leave the event in the hands of Providence and his servants. His men of war displayed the utmost readiness to assert the dignity of his throne, and therefore, Joab, his chief captain, and a section of his forces, met Abner at Gibeon. Abner proposed, when they confronted each other, and as if for amusement, that some of the young men should engage. Twelve of each party instantly sprung up, and by the most furious onslaught, mutually killed each his antagonist. This led to a general engagement, and Abner and his party were routed, and fled. Asahel, the brother of Joab, was

killed by Abner when pursuing him; and at length, after a short parley, Joab recalled his soldiers from the pursuit, and returned in the night, with the dead body of his brother to Hebron; while the former retreated to Mahanaim. Of Abner's party near 400 were slain, but Joab lost only eighteen. Thus the first engagement indicated the diminution of the house of Saul, and the enlargement of that of David. These indications were constantly given in all the succeeding engagements between the two conflicting sections. The war continued in a desultory fashion for several years, and at length, when Abner was rebuked by Ish-bosheth for effecting too close an alliance by marriage with the house of his father, the bold and daring captain took umbrage, and opened a negotiation with David. Through this medium, Michal, David's wife, Saul's daughter, was restored to him; and afterwards Abner counselled the tribes of Israel to forsake Ish-bosheth, and then went to open his proposals to David himself. His rebellion against God in crowning the son of Saul, and his treachery in now forsaking him, were speedily punished, for as soon as Joab knew that he had been to Hebron and was gone away in peace, he sent after him; and when he was returned, Joab slew him in revenge for the death of Asahel. This deed, though a righteous punishment in the hands of providence, was wicked and murderous on the part of Joab. David pronounced an anathema on him, and mourned for Abner. He felt that the sons of Zeruiah, Joab, and his brothers, were men of too fierce and vindictive a temper to act in accordance with his own views, and yet because of their relationship to him and the signal services they had rendered him, he was constrained to bear with them.

The death of Abner was very soon succeeded by that of the king he had upheld. Two of his captains treacherously murdered Ish-bosheth as he lay in his bed, and brought his head to David, hoping for a reward, but they met with the death their crime deserved. But this event broke up all confidence in the house of Saul.

At length, seven years and a half after the children of Judah had crowned David king in Hebron, the elders of all Israel came to him to Hebron; they acknowledged the former services of

David, and his appointment to the kingdom to be from God, and solemnly submitted themselves to him as their king and ruler. Thus the civil contentions ceased, and David, who was now thirty-seven years old, was cordially received as king over all Israel, to the great joy of all those who feared God. It is supposed by some that on this occasion the royal psalmist composed the 139th psalm,—a sublime poem, in which he devoutly celebrates the all-pervading presence, the justice and benevolence of God, and most humbly surrenders himself to divine inspection and guidance.

The first care of David, when the hearts and forces of Israel were at his command, was, to strengthen and establish the kingdom. He, therefore, laid siege to Jebus, or Jerusalem, where, on the northern part, the Jebusites had a strong fort, for the purpose of rendering this city the stronghold and capital of his dominions. The Jebusites, who had never been dislodged from this position, but had held it from the time of Joshua, not only refused to surrender, but confiding in their citadel as impregnable, treated the king and his army with contempt and derision, and placed the blind and the lame on the ramparts, as if they were sufficient to defend them against the besiegers. This insult, as well as an intimation from God that it was in Jerusalem he would place his name, so aroused the spirit of David, that he offered the chief command of his forces to the man who should lead on a successful assault on the place. Joab, with a chosen band, forced an entrance, and obtained the distinguished reward.

The stronghold of Jebus had scarcely been secured, when the Philistines, their western foes, once more brought a large army against Israel. They do not appear to have interfered at all with the Hebrews during the time of the civil war, being probably content to see them weakening each other. But when they knew that the whole people were united under the government of so accomplished a person as David, they sought to subdue and oppress them. David, who had repaired to the stronghold of Adullam, inquired of the Lord for guidance, and was directed to go against them. While he was waiting there, he longed for the water of Beth-

hem, of which in his boyhood he had been accustomed to drink. The place was now in the power of the Philistine camp. Three of his most valiant men heard of this, and forced their way through the whole host of the Philistines, and brought water from the beloved spring. But David poured it before the Lord, conceiving that what had been obtained at the hazard of life, was more suitable for sacrifice, than for the satisfaction of his own desires.

Directed of God, he advanced upon the Philistines, who with their allies were routed, and as they left their camps and images—David burned these objects of worship, in honour of the Lord his God. After this, these implacable foes again appeared in the field against David, and he, directed of the Lord, and assisted by a miracle, overthrew them with a terrible slaughter. The results of these signal victories spread abroad his fame, so that for some time none of the surrounding nations molested him.

Being now, happily, at leisure to promote the internal improvement of his kingdom, his first thoughts were toward the promotion of religion and the honour of God. He accordingly assembled the sons of Aaron, and the Levites, and the people of Israel, to remove the ark of God from Kirjath-jearim, where it had remained from the death of Eli, and bring it to Jerusalem. This was an important event, and was the means of restoring the regular and appointed ordinances of religion. The 68th psalm was written it is supposed to be sung by the Levites during the removal of the ark. It begins with the same words used at its removal in the wilderness. The procession would be very joyful and imposing, while they sung to 'God, terrible in his holy places.'

The glory of the occasion was unhappily obscured by the death of Uzza, a person that drove the cart upon which the sacred chest was placed. The oxen shook it or stumbled, and Uzza put forth his hand and touched it, and as none of the people, nor even the Levites but the sons of Aaron, were permitted of God to touch the ark, the Lord smote him for his presumption; so that David, whose habitual temper was that of deep reverence for God, was displeased, and alarmed. He therefore dispersed the people, who were pro-

bably near to Jerusalem, and caused the ark to be sent to the house of Obededom, and seemed as if he feared its introduction into the city.

Three month's reflection convinced the king of his folly, and learning that the Lord had conferred signal blessings on the house of the person where the ark was deposited, he prepared a tabernacle for its reception, and caused it to be removed thither with great solemnity. Convinced that God will be had in reverence of all them that are round about him, and sensible that the mode in which the sacred ark was removed was unauthorized, David directed the Levites to carry it in the manner it was borne when in the wilderness. He offered sacrifices at the commencement of its progress; and the procession, which included the Levites, who were singers and players on instruments, and the chief of the people, with the delighted king himself, moved forward with holy harmony and devout thanksgiving. Several psalms were prepared for this solemn occasion. The 24th would be suitable when entering the city, 'Lift up your heads, oh ye gates, and be ye lift up ye everlasting doors, and the King of glory shall come in.' The 132nd refers to David's care of the ark, and contains the prayer 'Arise, O God, into thy rest, thou and the ark of thy strength. Let thy priests be clothed with salvation, and thy saints shout aloud for joy.' The 105th, and 106th, records God's dealings with his people, and the 96th calls on Israel and all men to worship and praise the living God. The splendid and holy festivities of the day were concluded by sacrifices, and gifts, and the appointment of a regular order of priests and Levites to attend to the daily services of the Lord, as appointed by the laws of Moses. Thus had David, for the honour of God, and the promotion of true religion effected an object dear to his heart, and delightful to every devout mind.

This appears to have been the brightest period of his career as king of Israel. He had rest from his enemies; his capital was increasing in splendour and magnificence; and the ordinances of religion were duly performed and devoutly attended. His cup run over with blessing. The heart of the king was filled with gratitude and joy, and

as he was meditating on the goodness of the Lord to him, and inquiring within himself what he could do for the honour of God, who had so signally favoured him, the thought occurred to him that he would erect a splendid temple, as suitable as might be for the majesty of heaven and earth, concluding that it was unseemly that he, a vassal of the heavenly king, should dwell in a house of cedar, while the ark of God was in a tabernacle. The prophet Nathan encouraged the idea, but receiving the word of the Lord in the night, on the following day, he went to David, and related the especial will of God, who forbid him to erect a temple, and intimated that it would be for him to overcome the enemies of the people round about, as for this purpose God had raised him up to be king. The prophet, moreover, informed him that his desire to build a house for God, was not displeasing to the Most High, but that a son of his, who should sit on his throne, should do this service, and that his throne should be established for ever.

David justly interpreted this gracious prophecy as referring, not simply to his son Solomon and his successors, but also to the Messiah as being of his seed according to the flesh; and, over-

whelmed with the honour conferred upon him, he went to the tabernacle and sat in an humble posture before the Lord, and poured out his heart in gratitude and praise. Several psalms composed on this interesting occasion, contain the most distinct references to the Messiah; both to his kingdom, and his suffering, his resurrection and eternal priesthood. 'I have set my king on my holy hill of Zion. I will declare the decree: The Lord hath said unto me, "Thou art my son, this day have I begotten thee. Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."'—Psalm ii. 'Thy throne, O God, is for ever and ever. The sceptre of thy kingdom is a right sceptre,' &c.—Psalm xlv. 'The Lord hath sworn, and will not repent, thou art a priest for ever, after the order of Melchizedek.—Psalm cx., and cxviii., verses 17 and 22. Thus was the prophetic spirit given to David in connection with these great promises. He was devoted to the honour of God, and the Lord visited him with his mercy, illuminated his mind, extended and enlarged his prospects, and filled him with heavenly and unutterable joy. 'Them that honour me I will honour.'

REVIEW.

COMPLETE VIEW OF PUSEYISM. *By R. WEAVER. London. 8vo., pp. 220.*

How varied are the transmigrations of error! It is like the mists, to which it is often compared. From the dark and impenetrable obscurity of the thick thunder cloud, to the subtlety of the rarified nebulae, can it assume all the diversity of form common to those misty bodies. And Puseyism, of which the book before us professes to be a complete exposition, is but the re appearance of error long since buried and almost forgotten; now once more conjured up into existence by the depravity which loves darkness rather than light, decked in the fantastic but glittering dress of an actor in the farces of our theatres, from whose insipid jokes and absurdities we hope the falling curtain will soon free us. It is now about twelve years since this 'antique movelty,' as it is justly styled by a writer in the Edinburgh Review, made its first *debut* on the religious stage. Its founders and votaries, dissenting from the too catholic

principles of the Roman church, and the protestantism of the English, assumed, with all christian modesty, for their own darling the title of the 'media via,' or, the shortest and best way; implying that the other paths which lead to heaven are unnecessarily circuitous, which, by the way, destroys their own nostrum of unity, or that they do *not* conduct to the region of happiness, and that the pious persons who have in all ages travelled thereon, have never arrived there. For its articles of belief, for a refutation of them, and for conjectures as to the evil consequent upon the prevalence of this system, we must refer our readers to Mr. Weaver's publication. It has one or two faults. The style is much too feeble. Many of the sentences are intricate; and the author, especially in the third part of his work, seemingly reposing in the consciousness of an abundance of matter, has too far neglected elegance and finish in the style. The Oxford Tracts, and the works of Mr. Newman and Dr. Pusey, exhibit a grace in composition of which their side of the

argument is not worthy; surely, then, those who write for the spread of 'pure and undefiled religion' in the world, have no excuse for omitting those embellishments. Mr. Weaver's work has also one excellence, besides its general beneficial tendency. The twenty-two tenets of which he makes the creed to consist, and the simple declaration of which separately occupies the second part of the book, are taken, for the most part *verbatim*, from the pamphlets and publications of the Puseyite teachers, and the authorities are specified at the bottom of each page. This

is a wise arrangement, as it gives an indisputable authenticity to each assertion; and especially valuable where doctrine or belief is concerned, as in that a word is sometimes all. As a plain outline of the subject, we recommend it to every one.

LITERARY NOTICE.

Rev. T. Yates, of Fleet, has in the press a small volume of sermons, which will be out about the middle of June.

CORRESPONDENCE.

ON THE CHOICE OF DEACONS.

To the Editor of the General Baptist Repository.

DEAR SIR,—A friend, in your March number, requests that some experienced friends would give their opinions in your pages as to the best method of procedure in the choice of deacons. The subject is one of great practical importance, so far as the comfort, the peace, and efficiency of many churches, are concerned. The following judicious remarks upon it are from a recent circular letter of the Norfolk and Norwich Association of Baptist Churches, on The Deacon's Office.

'We presume you are aware of the fact, that the election of deacons in a church has often occasioned extreme evil. Some of the most painful circumstances which we have ever known to arise, have arisen when vacancies in this office have been filled up; parties have been created, and all the animosities of partisanship have been stirred up. So prevalent has this been, that churches have been known to postpone, if not to refuse, an election of deacons, lest their peace should be disturbed. Than such a result, nothing is more to be deprecated.

'But why, brethren, should such a result be feared? Surely it may be avoided. Most firm is our conviction that it may. Let it be ascertained how many deacons, in any given case, are wanted; and then, with much prayer for Divine direction, let the following plan, substantially at least, be adopted. Let every member of the church think over the qualifications which have been enumerated; * and then see by which of the brethren, in his conscientious opinion, they are possessed. If he or she be either a young member, or a member whose acquaintance with the brethren is not very extensive, let counsel be taken with the pastor, or the existing deacons especially, not of course to

the exclusion of any of the members in whose judgment confidence may be placed.

'Having thus formed an opinion, then let every member write as many names as are required, from those whom he deems most competent to the office, and hand over his paper to the pastor, to be by him and any others appointed to assist him, examined with all other papers. †

'This being done, let the church be convened, and then let the pastor announce the names of the brethren on whom, by a majority of votes, the choice of the church has fallen; no other names being, on any account, permitted to transpire. Thus, as it appears to us, the apostolic direction will be better observed than by the nomination, by any parties, of certain names. The church will give its unbiased decision, and, whoever may be chosen will come into his office as the man of the church's choice.

'Now why, brethren, should the choice of deacons be ever made an occasion of unpleasantness or strife? What right-minded man would ever thrust an unqualified brother into the office? What right-minded man would ever suffer himself to be thrust upon the people? What right-minded man would ever fail to acquiesce in a decision come to deliberately and prayerfully by the whole church? Let there be mutual confidence in carrying out the plan we propose, and all will be well.

'As a completion of the scriptural plan, we think that the newly-appointed deacons should be set apart by the laying-on of hands and prayer. In this manner Stephen and his colleagues were introduced to their office,

† As we dislike secret voting in church affairs, and as all party-canvassing savours more of political agitation than christian order, we will just describe a mode of proceeding in this case adopted on more than one occasion without inconvenience. The church requested the pastor and deacons to nominate, while they reserved to themselves the right of election. In this case, due notice being given, the whole was attended to at an ordinary church meeting.—Ed.

* Referring to a brief exposition of 1 Tim. iii.

and thus, we quite believe, should our deacons be introduced to theirs. We learn, from some of the records of our own associated churches, that such was the plan which our venerated forefathers adopted, as according with the will of Christ.

'We are not forgetful of the objections strongly cherished by some christians against the practice of laying on of hands at all. Nevertheless, regarding the act, not as an act of sacramental consecration, but of simple designation, we think it should be performed whenever deacons are set apart.'

If some such plan as the above were generally adopted by our churches, I think that an election of deacons would neither be so formidable nor so disastrous an affair as it has been in some cases. Commending the subject to the consideration of your readers,

I am, yours fraternally,

J. C. PIKE.

Wisbech, March 17, 1845.

FURTHER OBSERVATIONS ON THE PROPOSED DENOMINATIONAL BENEFIT SOCIETY.

To the Editor of the General Baptist Repository.

SIR,—A leisure morning gives me the opportunity of responding to the invitation of 'One of the Committee,' in your last publication, by offering a few further observations on the proposed Denominational Benefit Society.

I quite agree with your correspondent, that 'it is desirable to offer to all our church members the advantages of such a society on the best-regulated and most economical and efficient plan;' and the manner in which these objects may best be accomplished, is deserving of very mature consideration.

The efficacy and success of every undertaking depend chiefly on the form of its development, and on its peculiar adaptation to the several contingencies which may fall within the sphere of its operation, in the same manner as we should judge of the stability of an edifice, by the symmetry and solidity of its component parts. And, in the same manner as a well-cemented fabric attracts the eye of the spectator, so a systematic institution, whether financial or otherwise, must ever command the approbation and support of the wise and good. In order to refer the usefulness of any union to the touchstone of sedate and sober investigation, we must pursue such a plan as the one just alleged; and if this is prosecuted in the present instance, no other conclusion can be legitimately deduced, but that the character of the object, and the means of its attainment are in every respect compatible.

I shall confine my observations to that

part of the proposed plan which contemplates relief in sickness; believing, as I do, that it is defective in principle.

Various observations have been made on the duration of sickness, amongst the industrious classes, from an early period of life until its close. Those most in use are—the sickness amongst the Benefit Societies in Scotland, given by the Highland Society; the sickness amongst the labourers in the East India Company's service; the sickness amongst the persons employed in Cotton Silk, Wool, Flax, and in the Potteries, by the Factory Commissioners; and the sickness amongst the English Benefit Societies, from returns made to the Society for the Diffusion of Useful Knowledge. These results shew how inconsiderable is the amount of sickness, during that period of life, between the ages of twenty and sixty-five, when each individual is thrown more especially on his own resources, not more than nine days and a quarter annually, in forty-five years. From the foregoing facts, it must be obvious that provision in sickness by means of a separate contribution is unnecessary; more particularly as such contribution must tend to waste the resources out of which the industrious classes have to provide for the future. Besides which, no compensation is ever given out of such contribution to the families of those who never reach the age specified, though death should happen immediately preceding such age.

Many other objections might be urged, but I think these are sufficient.

He who ministers to the wants of his fellow-man does well; but he who anticipates the cause of want, and saves him from the dependence attaching to its relief, does better; and it will be my endeavour, with your permission, in my next, to submit to the consideration of your readers, and the connexion at large, a plan by which these objects may be attained. In the mean time,

I am, yours respectfully,

F. S. A.

GIFTS FOR INDIA.

To the Editor of the General Baptist Repository.

MY DEAR BROTHER,—Will you kindly oblige by inserting in the Repository for May the following notice?

All persons desirous of sending parcels to our missionaries, or native christians, &c., in India, are requested to forward them by the 15th of May, addressed to me, to the care of Mr. Wherry, Wisbech, Cambridgeshire; Mr. T. P. Hull, Leicester; Mr. B. Wood, Plumtre street, Nottingham; or Rev. J. G. Pike, Derby; as may be most convenient.

If any are sending *large packages*, or *cases*, they should be directed for me in large letters, and sent to be in London, at latest, by

June 1st, to be left till called for, at 'Ham-bro' Wharf, Thames-street, London.' Each package should bear the initials of the name of the friend who sends it, and a note should be forwarded to me, stating from whom it is sent, and for whom intended. By attention to the above directions, it is hoped no mistake will occur.

Yours affectionately,

April 19th, 1845. I. STUBBINS.

*Ibstock, near Ashby-de-la-Zouch,
Leicestershire.*

THE CAUSE AT STOKE.

To the Editor of the General Baptist Repository.

DEAR SIR,—Will you permit me, through the medium of your valuable Repository, to refer to the church at Stoke, respecting which my friend Mr. Stanion has given some important information. From the statistical accounts he has given respecting the population of Stoke and its neighbouring towns, it appears of great importance that the church at Stoke should be vigorously sustained. It has as yet received very little foreign assistance. Two home missionary societies have rendered it a little assistance; but their united efforts have not resulted in the erection of a chapel, or in the settlement of a minister. Something more must be done; the friends at Stoke, though active and liberal, are not of themselves equal to the erection of a place of worship; they need the assistance of their fellow christians. Several of them were once connected with a church whose members have lately procured for themselves a beautiful sanctuary. Let them, as they sit from Sabbath to Sabbath within its walls, not forget their less favoured friends at Stoke, who are compelled to worship in a small upper room. Whilst, how-

ever, I appeal to the church which is strictly speaking the mother of the church at Stoke, I would especially crave the increased assistance of those home missionary societies which have hitherto befriended the cause at Stoke. Members of these societies, think of your obligations to Christ, of the abounding of iniquity, and of the rare opportunity for usefulness which now presents itself! think, too, of the worth of undying spirits, of the flight of time, and of the rapid approach of eternal realities! think of these affecting truths, and be induced, in reference to Stoke, practically to exclaim, 'Let us rise, and build.'

Wishing you, Mr. Editor, much success in your efforts to diffuse 'the common salvation,' I am, yours respectfully,

AMICUS.

ACADEMY COLLECTIONS.

THE Sub-Committee respectfully request those churches which have collected for the Academy funds, to forward the amount, with the annual subscriptions, as soon as possible, to the Treasurer, Mr. J. Noble, Belgrave, near Leicester. Those churches, also, which have not made their collections, are affectionately urged to attend to this important business at their earliest convenience.

J. GOADBY, *Secretary.*

MISSIONARY BAZAAR.

THOSE friends, in different parts of the connexion, who have kindly interested themselves in behalf of the bazaar, will oblige the committee by forwarding their contributions in the last week in May, or the first week in June. Address, S. Wigg, New Walk, Leicester.

OBITUARY.

**DEATH OF REV. T. ORTON,
Of Hugglescote.**

THIS highly esteemed and worthy christian minister, who for more than fifty years has faithfully preached the Gospel of Jesus Christ, was called to his reward, after a short illness, on Saturday, April 12, 1845, in the 77th year of his age. Three weeks previous to his decease, he had preached three times, with more than his accustomed energy; but in the evening he said, 'I feel as if I never could preach again.' The next day he seemed feeble and poorly, and the day following medical aid was called in; but he gradually sunk until the day mentioned, when he sweetly fell asleep in Jesus.

He was interred on Lord's day, April 20, and a sermon was delivered on the occasion, by Mr. Goadby of Leicester, from 2 Kings ii. 12, 'My Father, my Father, the chariot of Israel, and the horsemen thereof.' The congregation was overwhelming, several hundreds not being able to obtain admittance, and crowding round the chapel in every part. So anxious were they to express their respect for so good and great a man!

CHARLOTTE PADGHAM was the daughter of Joseph and Ann Hosmer, late of Headcorn, in the county of Kent, both of whom were, for many years, the steady, untiring members and friends of the General Baptist interest at Smarden. Charlotte, from her ear-

liest days, took delight in attending on the means of grace. In the seventeenth year of her age she was brought to the enjoyment of religion; and her father, who was a deacon of the church, had the pleasure of baptizing her, Aug. 17, 1823. Her amiable disposition, sincere piety, and correct deportment, secured for her general esteem. At the close of the year 1832, she was married to Mr. Joseph Padgham, who afterwards became Baptist minister of Egerton; and who, under the labours and difficulties of the christian ministry, has often been encouraged and comforted by her counsels. Her solicitude for the salvation of her children was earnest and prayerful, and her attendance at the house of God, though at a distance of four miles, exemplary. She was diligent and active in domestic duties. For many years, she was subject to a most distressing pain in the head, the returns of which were so frequent, and sometimes so acute, as almost to deprive her of reason; yet she was never known to utter a complaint, but with lamb-like patience submitted to the disposings of her Heavenly Father. On the 18th of January last, she was delivered of two babes, and for a time proceeded favourably, but on the eighth day after her confinement, experienced a relapse, from which she never recovered. Her state of mind at first was gloomy, but previous to her departure, she was filled with consolation and joy. She slept in Jesus, January 27th, 1845. The event was improved on the following Sabbath, by her pastor, to a numerous and much affected audience, from Rev. xiv. 13.

ANN CROOKS, of Binbrook, near Louth, departed this life Nov. 18th, 1844, in the thirty-fifth year of her age. From the earliest period of her life, her mind was, at times, impressed by the word and Spirit of God. She was thus kept from evil, and acquired a distaste for sinful and vain amusements. In her seventeenth year, after severe exercises of soul, she obtained a sense of her acceptance through Christ, and gave herself to his service. Being, however, perplexed as to what body of christians she should unite with, she determined to be decided by a prayerful appeal to the word of God. This led to her becoming a Baptist, and after encountering much opposition from her friends and connections, she was baptized and united with the Killingholm church. Her steadfast and consistent piety secured her many friends, and great enjoyment in the things of God. In 1833 she united in marriage with Mr. G. Crooks, and became a member of the General Baptist church at Maltby and Alford. Though frequently unable though infirmity to attend the house of God,

her spiritual state was healthy, as she lived much in closet devotion. She loved christian and experimental conversation. Her last illness was short. She was resigned and patient, and had strong desires after God. She frequently repeated those expressive words, 'I am in a strait betwixt two, having a desire to be with Christ.' G. C.

HANNAH ARMSTRONG was born at Leicester, in the year 1781; and when old enough, was sent by her parents to the church Sunday-school. It appears her mind was, when quite young, seriously impressed with divine things; and as she grew in years and stature, she had some youthful companions who strongly invited her to go with them to some dancings; she hesitated a little, and then refused, for she thought within herself, 'Sometime I mean to be religious, and if I learn to dance, I shall have more to leave off; therefore I will not learn.' Her father dying when she was a sprightly young girl, she came to Nottingham to live with an aunt, and attended Castlegate meeting-house, but being invited by her cousin, she went with her to the old tabernacle, to hear Mr. R. Smith, where, she said, her early impressions were not only revived, but deepened. She saw her state as a sinner against God, and the danger to which she was exposed; but by hearing the grateful news, that Jesus Christ died for sinners, she found peace and joy in believing: she saw friendship and love amongst the members, and soon resolved, 'This people shall be my people, and their God, my God;' in which resolve she continued to the day of her death. She was baptized by Mr. Smith, in May, 1800. She was much attached to him while he lived, and there is no doubt she has united with him to praise the Lamb, who redeemed her to God with his precious blood. With patience and resignation she endured a long, cancerous affliction, and died happy on Jan. 14, 1845. My sister had her imperfections, but she was a christian above many.

ANN HALEY.

MR. WILLIAM PEGG was born at Kegworth, June 21, 1797. His father, Joseph Pegg, was, for many years, an active and useful member of the General Baptist church in this village. He had a numerous family, and William was his youngest son. From a youth he was very thoughtful and steady, but appears not to have become decidedly pious until he had attained his twentieth year. He was baptized on Lord's day, June 24th, 1816, and remained an active member of the church to his dying day. In the year 1829 he was appointed by the church to the office of elder, and attended zealously to its duties, until affliction laid him aside. He never was a strong man,

but was very active and industrious, and was generally able to attend to his secular duties with more than common diligence. All who knew him will bear testimony to his diligence in business, and few will deny his fervour of spirit. About two years ago our friend ruptured a blood-vessel; from the effects of this he never thoroughly recovered. He regarded this affecting visitation as a loud call to him to set his house in order. He lingered until the 16th day of May, 1844, when death put a period to his sufferings. His removal was improved to a crowded congregation, by his respected friend, Mr. Wilders, from Ps. xvii. 15. He has left three sons and one daughter, to deplore the loss of a kind and indulgent father; and a widow, to mourn the departure of her dearest earthly friend. 'A father of the fatherless, and a judge of the widow, is God in his holy habitation.' May this recollection sustain the minds of our friends, under their painful bereavement! Our departed brother was very mercifully supported, during his long affliction; and had no doubt of his acceptance with God. Those friends who visited him on his death bed were much edified by his conversation. He would frequently say, 'I have been subject to many peculiarities; but I have loved my Saviour many years, and now I find him my strength and my all. I am firmly fixed on the Rock of Ages.' 'He died,' (says his eldest son,) 'rejoicing in hope of a resurrection to eternal life. His end was like the sun of a summer's day, that sets without a cloud.' It is quite true that our friend had his peculiarities, as he justly acknowledges: these were constitutional, and sometimes annoyed his best friends. But he was in the main a worthy man, and a useful member of the church. His loss will be severely felt by his family and christian friends. This brief memorial is drawn up by one who has known him intimately for many years. The associations connected with the recollections of him are of the most interesting kind. Few were more intimate: they have often wept and prayed together, while they have talked of the Saviour and

of heaven 'by the way.' The writer feels a melancholy pleasure and satisfaction in paying this last tribute of affection to the memory of one whom he sincerely esteemed, and concludes this account with the following appropriate lines:—

'Oh! I remember, and will ne'er forget,
Our meeting spots, our chosen, sacred hours;
Our burning words, that uttered all the soul;
Our faces beaming with unearthly love:
Sorrow with sorrow sighing, hope with hope
Exulting, heart embracing heart entire;
As birds of social feather, helping each
His fellow's flight, we soared into the skies.'

W. BUTLER.

W. ROFE, second son of Mr. T. Rofe, Baptist minister at Smarden, in the county of Kent, died suddenly, Jan. 1st, 1845, from enlargement of the heart, aged twenty years. He rose in the morning, it was thought, as well as usual, went down stairs without speaking to any one, and walked to Mr. Unicume's, his brother-in-law; such a thing as he had never been known to do so early in the morning. As soon as he reached the shop, he fell on his knees without speaking a word, and, in less than a quarter of an hour, he was a corpse. On the previous day, after intimating the increase of his disease, he said, 'This is the last day in this year. This has been the best year I have ever known.' 'In what respect?' I asked. He replied, 'In every respect.' I repeated my inquiry, wishing to know if religion was included. He again, smiling, answered, 'In every respect.' We spent nearly the whole of that evening reading Moffat's lectures to the family. We thought he breathed rather worse. Father wished him to rest awhile: he desired to continue till he had ended the chapter, in consequence of feeling greatly delighted with the work. His sudden death, we trust, was sudden glory. The funeral solemnities took place on the 6th, when a suitable address was delivered by the Rev. W. Grigshy, Independent minister, of Staplehurst. On the following Sabbath he improved the death by a very impressive sermon, from John xi. 25, 26, to a large and very attentive congregation.

E. J. ROFE.

INTELLIGENCE.

1. THE YORKSHIRE CONFERENCE assembled at Queenshead, March 25th, 1845. Mr. Robertshaw, of Shore, opened the public worship in the morning by reading the scriptures and prayer; Mr. W. Butler, of Heptonstall Slack, preached on humility.

2. The members from different churches uniting their exertions to form a missionary station in Ovenden, presented a letter to the Conference, describing their proceedings,

their present state, and requesting advice and an arrangement of ministerial supplies till the next Conference. The meeting received their report gladly, and, after a lengthened conversation, nominated a supply.

3. The church at Bradford reported, through the medium of a letter, their financial as well as their spiritual condition. They have had to take the roof from their chapel, and place a new one on it. This has

been a very serious circumstance for them. They and their friends have had to raise £107., which has been paid to repair this want of good management in the architect. By this their ability is so far weakened, that they can only collect for the Home Mission this year.

4. The church at Halifax reported its gratitude for ministerial supplies, and desired another arrangement to serve them till the next meeting.

5. The case of Leeds was again brought before the meeting, and Mr. John Earp's report of the extent of financial co-operation from the Midland Conference, was communicated. The Conference engaged to raise £40. this year for Leeds. The representatives present were advised to recommend it to their churches, and for the churches to appoint a committee to effect the object, and remit the money to Mr. Jas. Hodgson, Stubbing House.

6. The people at Burnley have commenced preaching at Colne, in Lancashire; and, as there is a chapel to sell in the town, Mr. Thos. Gill gave a description of it, and of the amount of money for the purchase of it. The Conference replied, 'We receive the report of Mr. T. Gill with pleasure; but we are sorry to be compelled to state, that our circumstances are such that we have not ability to pay for it: nevertheless, we desire Mr. Gill to continue his labours at Colne.'

7. *Statistics of the churches.* No material alteration has taken place at Leeds.—At Bradford two have been baptized. They have a few candidates and inquirers.—No change at Allerton which is visible.—At Clayton the congregations are improving, and the aspect encouraging.—They have two candidates for baptism at Queenshead.—At Halifax the congregations are improved.—They expect to baptize about ten in a short time at Birchescliffe.—There is too much coldness at Heptonstall Slack; yet they are peaceable, and have baptized eight since last meeting.—At Shore the congregations are very good, and several have been restored to the fellowship of the church.—No visible change at Lineholm.—At Burnley they have baptized four, and they have two candidates.

The next Conference will be held at Shore, on Whit Tuesday; Mr. Tunncliffe to preach.

JAS. HODGSON, *Secretary.*

MIDLAND CONFERENCE.—This Conference assembled at Stoney-street, Nottingham, on Tuesday, March 25th, 1845. Mr. Pickering, the senior pastor of the church, presided. From the reports of the churches represented, it appeared, that sixty-seven had been baptized since the last Conference, and that 107 remained as candidates for that ordinance.

1. *Billesdon case.* Resolved, That the property at Billesdon having been purchased, and vested in trustees, for the exclusive use

of the General Baptists, we regard its appropriation to the propagation of extreme Calvinistic sentiments, as highly inconsistent and improper.—That a copy of the above resolution be transmitted by Mr. Goadby both to the minister and the church, accompanied with remonstrances on the above inconsistency, and appeals to their sense of justice and equity on the subject.

2. *Case from Kirton in Notts.* It was resolved, That this Conference does not see its way clear to decide upon this case, but recommends the church at Kirton to obtain the assistance of judicious friends in their neighbourhood, to bring the case to a speedy conclusion.

3. *Maynooth Grant.* Resolved, That this Conference believes all grants to religious establishments unscriptural; and believing popery to be a system of idolatry and wickedness, devised by satan, for substituting paganism in the place of christianity, and under its name, views with abhorrence the attempts to support such a system from the national revenue. That all the churches connected with this Conference, are therefore entreated to unite in determined opposition to the ministerial plan for the endowment of popery, and by petitions to the two houses of parliament, and by letters to their representatives, to use all their efforts for defeating this wicked device.

4. *American slavery.* Resolved, That this Conference having learned that the Rev. C. Torrey, Captain Jonathan Walker, Messrs. Work, Thompson, Burr, and others, are confined in the dungeons of the United States, for assisting men who were robbed of their rights and liberty to escape from slavery, desires to express its sympathy with these martyrs for freedom and christian benevolence, and its high approbation of their conduct; while it views with abhorrence the conduct of men whose national constitution is based on the principle that all men are born equal as to freedom and rights, but who exercise the most cruel oppression to keep millions, thus born, in slavery and heathenism.—That the laws under which our honoured brethren are suffering, are laws as wicked as those edicts which required the Hebrew worthies to bow down to Nebuchadnezzar's golden image and Daniel to refrain from offering prayer to his God and Father.—That the men who enforce such laws act in a way as base and tyrannical as did the Babylonish tyrant, when he cast into the fiery furnace those servants of God that would not worship his idol, or as did the counsellors of Darius when they consigned Daniel to the lion's den.—That these laws being wicked, and their supporters wicked, every servant of the Lord of glory is bound by allegiance to him, to disregard and break these laws, and to look upon the men that

would enforce their observance, as the enemies of truth and righteousness, and the supporters of oppression and tyranny.—That, while this Conference laments the sufferings of the servants of God consigned to American prisons, for imitating their Lord in befriending the oppressed, we congratulate them that their conduct has freed them from the stain which rests on their dishonoured country, and which makes American liberty stink in the nostrils of the nations of the earth; and this Conference would animate these servants of God, as soon as the term of their cruel imprisonment ends, again to break these wretched laws, and would call on all in America, whom their voice can reach, to pity the oppressed, and to scorn and trample on the unrighteous edicts of the oppressor.

That a copy of these resolutions be forwarded to the brethren thus suffering in American gaols, and to the American Anti-slavery Society.

5. That the church at Gamston and Retford be recognized as belonging to this Conference.

6. The next Conference will be held at Broughton, on *Whit Wednesday*;* Mr. Goadby, of Leicester, to be the morning preacher.

At this Conference Mr. Wallis, of Leicester, preached in the morning, from John vii. 46, '*Never man spake like this man.*' During the day, brethren Goadby, E. Stevenson, and Bott, engaged in prayer.

E. BOTT, *Secretary*.

THE LINCOLNSHIRE CONFERENCE was held at Bourne, March 19th, 1845. Brother Simons of Pinchbeck, preached in the morning, from James ii. 24. 'Ye see then how that by works a man is justified, and not by faith only.' Brother Yates preached in the evening. Ten persons were reported as having been baptized since the last Conference:—at Fleet, four; Spalding, four; Boston, one; Morcott, one.

Fenstanton. Brother Samuel Ratcliff was present; he had been preaching at Fenstanton for two months, and the report he presented to the Conference was on the whole encouraging. A letter was also read from the church at Fenstanton, in which they expressed themselves as grateful for brother R.'s services, and desire that he should continue with them. Resolved, to leave this case still in the hands of brethren C. Pike and Yates.

A letter was also read from Mr. Paul, stating that it would be 'a matter of convenience to him' to resign his stewardship, in relation to Fenstanton, but at the same time he doubted his authority to transfer it to any one not named in the deeds of the property.

* Altered at the request of the Foreign Mission Committee.

Suspension of church members. The conversation on this subject was resumed, but nothing particularly interesting or decisive was elicited. The prevailing opinion at the Fleet Conference was, that suspension is a scriptural mode of discipline, (see 2 Thess. iii. 14, 15.)

Norfolk branch Conference. Brethren Pike, Taylor, and Yates, having been requested to officiate at the ordination of brother J. C. Smith, of Magdalen, on the next Conference day—Resolved, to appoint them as a deputation from this to the Norfolk branch Conference in April next.

A letter was read from ——— stating the very trying circumstances in which brother ——— is placed, owing to adverse and afflictive providences. Resolved, that we deeply sympathize with brother ——— and request the ministers now present to lay this case before their respective churches, and appoint brother ——— to receive any moneys which the friends may now or hereafter be disposed to give. Between four and five pounds were immediately contributed.

The next Conference to be at Gedney hill, on Thursday, June 12th, 1845. Brother Orton, of Barrowden, to preach.

DERBYSHIRE CONFERENCE.—This Conference assembled at Wirksworth, March 21st. Mr. Peggs opened the morning service by reading Psa. lxxviii., and prayer. Mr. Dunkley preached, on *the duty of our churches at the present crisis*, from Luke iii. 10, 'The people said, What shall we do?' In the afternoon, Mr. Sutcliffe, of Rocester, opened the meeting with prayer. In the reports from the churches, it appears that very few have been baptized since last Conference, but there were candidates for baptism: at Alfreton, one; Belper, four; Crich, two; Ilkeston, sixteen; and Smalley, twenty-seven.

1. *Rocester.* This church, which, though in Staffordshire, is within five minutes' walk of Derbyshire, was cordially received into the Conference.

2. *Ashbourn.* A friend from this town expressed considerable anxiety for the revival of our interest. Mr. Kenney engaged to pay a visit or two before the next meeting.

3. *Chesterfield.* Our esteemed friend, Mr. W. Goodliffe, of Kirton-in-Lindsey, has removed to this home mission station. He reported favourably of the infant cause. The secretary was requested to address a letter to the church, stating that, as the Conference purposes to raise £15., they will be expected to make vigorous efforts to raise at least £10. towards the support of the minister.

4. *Crich.* A letter was received from this Church, stating that their minister had left them, and become a town missionary at Manchester. It was considered advisable to supply this place for twelve months, and that

the friends should make vigorous efforts to reduce their chapel debt."

5. *Wardlow and Bradwell.* A letter has been addressed by Mr. Kenney to Mr. Birley, of Wardlow, between Ashford and Bradwell, but no reply has been at present received. It was considered very desirable to place an active minister at Wardlow, which is about equidistant to their decayed interests. 'The Lord send by whom he will send.'

6. *Endowment of Popery.* The secretary was requested to draw up a form of petition against this evil, and send it to each of the churches.

7. *Berridge's Letter in French.* A letter was read from the Rev. T. Toase, of Paris, stating his efforts to circulate this excellent protestant tract in France. Subscriptions are wanted for this object.*

The next Conference to be at Crich, the first Monday in August, to commence at two o'clock.

Dinner was provided in the chapel, for 9d. each; and tea for 6d.

In the evening a revival meeting was held, when addresses were delivered upon specific subjects, by brethren Sims, Peggs, Sutcliffe, Goodlife, and Dunkley.

J. PEGGS, *Secretary.*

THE LONDON CONFERENCE, at Ædon chapel, St. Mary-le-bone, March 25th, 1845. After prayer offered by brother Stevenson, brother Burns took the chair.

The Conference was happy to learn that the friends at Chesham, and the neighbourhood, were engaged in collecting funds for the erection of a new chapel at Aylesbury, and strongly recommended other churches to render their assistance.

The churches not immediately committed to the pecuniary support of the Aylesbury case, were recommended, in the course of the ensuing year, to collect for the cause at Seven Oaks.

This Conference agreed to suggest to the Association the eligibility of endeavouring to engage suitable ministerial brethren to visit distant rural districts, to preach, and hold other religious services, and also to suggest the propriety of defraying the expense of such deputations out of the Association fund.

It was agreed, that the next Conference should be held at Tring, Sep. 9th; to commence at two o'clock.

JOHN STEVENSON, *Secretary.*

ANNIVERSARIES.

BURTON-ON-TRENT.—On the 21st March, being Good Friday, the annual tea-meeting was held in the General Baptist chapel at this place, when a large number of friends,

* They will be received by Rev. J. Peggs, Ilkerton, and for him, by the Editor, or any of our ministers.

including some from each denomination of christians in the town, sat down to take tea together. Unusual interest was excited by the fact that the estimable pastor, the Rev. J. Staddon, had just resigned his pastoral charge, and was about to remove to Quorn-don, in Leicestershire. After tea, a public meeting was held in the chapel, which was crowded by numbers of friends anxious by their presence to express their high esteem of Mr. Staddon. Interesting and impressive addresses were delivered by Mr. Sanders, Mr. Walker, Mr. Tunley, (Wesleyan), the Rev. W. F. Buck, (Independent), Rev. R. Morris, (P. Baptist). After which, it was unanimously resolved that a subscription should be immediately entered into, to convey to the respected pastor of the church, some practical expression of the value in which his eight years of indefatigable and useful labours, among his people and in the town, are held. Mr. Douglas, (P. B.), commenced the subscription with two guineas; and from the universal esteem in which our brother is held, there is no doubt but that a snitable sum will be obtained.

LEICESTER, *Dover street.*—The anniversary services for the liquidation of the debt on this place of worship were held in Easter week. The Rev. W. Underwood, of London, preached two sermons on the Lord's day; and the tea-meeting was held in the new school-rooms on Monday evening; after which several eloquent and spirit-stirring addresses were delivered by the Revs. J. Goadby, J. Wallis, T. Stevenson, J. Green, W. Jarrom, J. F. Winks, &c. The entire proceeds of these services, with the sums previously promised, amounted to nearly £90., which is exclusively appropriated to the reduction of the debt. J. Y.

BAPTISMS.

BURNLEY.—On Lord's day, Feb. 12, our beloved pastor, Mr. Gill, baptized two females, who were in the afternoon received, along with a brother, to the fellowship of the church. On Lord's day, April 6, another went through the water to the fold—a promising young man—who was in the afternoon admitted to fellowship. There are others inquiring the way to Zion, with their faces thitherwards. We intend to erect a new school-room at the end of our chapel. The Lord has done great things for us, whereof we are glad. O Lord revive thy work.

CHESHAM.—On Sabbath morning, April 6th, there was a baptism of eight, in the General Baptist chapel.

DOVER-STREET, LEICESTER.—On Lord's day, April 6th, three females were baptized in this place, after a sermon from the commission. What rendered this baptism the more

interesting, was, that one of those who submitted to this rite, was a granddaughter of Mr. S. Deacon, the aged, one of the first sown of the New Connexion of General Baptists; and that another was the wife of our esteemed friend and missionary, Rev. W. Jarrom, who is sailing to China in a few days.

NOTTINGHAM.—On the first Lord's-day in April, we had a baptism at Stoney-street, Nottingham; twelve persons were baptized. Mr. Hunter preached from 1 Cor. xii. 13, and brother James baptized. We were obliged to have forms in the aisles, so large was the congregation. I understand there are thirty candidates who wish to be baptized, and united to the church. In the afternoon our venerable senior pastor gave us a short address at the Lord's table, from these words, 'Go forward.' They were like the inspiring words of a general on the field of conflict, to his army, 'Go forward.' All heaven says, 'Go forward.' The church below, and the church above; truth, mercy, and love, all say, 'Go forward.'

LEICESTER, *Carley-street*.—On Lord's-day, April 6th, the ordinance of believers' baptism was administered to five persons, one of whom had been a Methodist, and another, an Independent, for several years; the rest are teachers in our Sabbath-school. We have reason to hope that the work of God is steadily reviving amongst us. J. G. W.

REVIVAL AND BAPTISM AT WIMESWOLD.—This revival began in the latter end of November last. We had a special prayer meeting, one Sabbath afternoon, when our minister was present, and delivered an address on revivals; from that time many of the friends pledged themselves to live more to God, and be more anxious for the souls of sinners. We began to hold prayer-meetings every night in the week, from house to house, when we were crowded to excess; doors were opened to us on every hand. The consequence was, a powerful outpouring of the Holy Spirit followed, such an one as we had never before witnessed; and many precious and immortal souls were plucked as brands from the burning. We invited brother Stapleton, of Sheephead, to spend a week with us. He came, and visited and prayed from house to house; and we trust his visit was made a blessing to us. On Lord's day, March 23rd, we had a public baptism, when fifteen believers, twelve males and three females, were buried with their Lord in baptism. Our beloved minister, Mr. Bott, preached a most impressive and eloquent discourse, from Acts xiii. 40 and part 41; brother Osborne baptized the candidates. It was a solemn and delightful opportunity. May the impressions produced prove permanent. We distributed about 500 handbills at the time on baptism. We have fifteen or sixteen candidates.

RETFORD.—On Wednesday evening, April 9, eleven persons were baptized by our esteemed minister, after an impressive and animating sermon by the Rev. J. Tunnicliff, of Leeds, from Ps. cxix. 8. On Sabbath day, April 20, seventeen persons were baptized on a profession of faith in Christ. Our respected minister preached two appropriate sermons from Acts viii 12, and Acts ii. 42; and received the newly-baptized into the church, by the right hand of fellowship. It was a season long to be remembered. M. W.

STALYBRIDGE.—April 20th, the ordinance of believers' baptism was administered in the General Baptist chapel, Stalybridge, by our esteemed minister, Mr. John Sutcliffe, who preached from Acts v. 29, to a very large and attentive congregation. He then descended into the water and baptized nine individuals, in obedience to the divine command. May they, and all who have begun to serve God, be faithful unto death. J. B.

TEA-MEETINGS.

LONDON, *Ænon chapel*.—On Friday, Mar. 21st, a tea festival and public meeting were held in the chapel, with the design of removing, if possible, the residue of a debt of £250., incurred by the erection of a school-room and the purchase of adjoining premises. The larger portion of the debt had been liquidated by subscriptions and collecting-cards, called in last Autumn; but a balance still remained of nearly £90. Further engagements were accordingly entered into, and before the meeting separated, the entire sum had been secured, and the very important object in view fully achieved. Both the tea festival and the meeting which followed were more numerous attended than any assembly of a similar character ever held in the chapel. The excellence and appropriate character of the vocal and instrumental music, conducted by members and friends of the cause; the social, cheerful, and truly christian spirit which pervaded the large assembly, and the subsequently grateful exultation which followed the announcement, 'that the debt was cancelled;' the effective and appropriate addresses delivered by the Rev. J. Baker, of Portland chapel, by our esteemed pastor, and by two friends from a distance, one of them, Capt. Knight, from America: all these things gave a peculiar interest to the meeting. Sincerely could we wish that the debt on our chapel were equally 'a matter of history' only, as is this debt on the school. G. E.

BIRCHCLIFFE.—An interesting tea-meeting was held at this place, March 21st. At half past two o'clock, Mr. T. Gill, from Burnley, preached a good sermon from, 'Sir, we would see Jesus,' John xii. 21. Soon after four, more than 150 sat down to tea.

The trays were gratuitously provided, and the proceeds, including £10. from J. F., Esq., amounted to £31. 7s., towards the reduction of the debt on the chapel. Afterwards, a meeting was held in the school-room, Mr. Hollinrake in the chair; when Messrs. Robertshaw, Crook, Gill, Stanisfield, Dobson, Lister, and Brewly, addressed the meeting. £30. was promised against next Good Friday, when it is intended to wipe off all the debt on the chapel. About nine o'clock the meeting separated highly delighted.

MISCELLANEOUS.

DERBY, *Sacheverel-street.*—We are happy to state that the church wears a pleasing aspect, considering that we are labouring under circumstances so disadvantageous. At the commencement of the present year, the subject of Mr. Smith's ordination came before the church, and about half the members, the deacons included, thought it not the proper time for his ordination, and for that reason, could not conscientiously support it. This caused a division in the church. The deacons and trustees made Mr. Smith and his friends an offer of the chapel, provided they would release them from the responsibilities; but this offer they declined, and forthwith applied for the Brook-street chapel, where they have commenced a new interest. The members that remain amount to about 140; those that retired being about 110. We are happy to add that christian love and activity prevail. Our congregations far exceed our most sanguine expectations. Since the separation we have been supplied by brethren Felkin, Kenney, Stanion, Pegg, Jones, and the Rev. S. Ayerton, of Chesham, our once esteemed and beloved pastor. We are thankful to those ministers who have kindly assisted us. W. B.

ORDINATION AT STOWE BRIDGE, NORFOLK.—Mr. Julius Cæsar Smith was set apart as pastor of the General Baptist church in this place, on Thursday afternoon, April 17th. Mr. C. Pike, of Wisbech, opened the service with reading and prayer; after which, he delivered an introductory discourse. Mr. Taylor, of Tydd, proposed the questions, and offered the ordination prayer. Mr. Scott, of Norwich, delivered the charge to the minister; and Mr. Yates, of Fleet, preached to the people. The minister's confession of faith was very scriptural and satisfactory. The congregations were very good, and much interest appeared to be excited.

ACADEMY LIBRARY.—Mr. Lilly, of Wisbech, is about to forward a large map of the human skeleton, with sundry books, as a donation to the library, with a subscription for the cyclopædia.

Mr. Dunch, of London, has also presented an historical map, and Carson on baptism.

CENTENARY SERVICES.—The church at Barton, Leicestershire, from which so many of our churches have sprung, was formed 1745; this, therefore, is the hundredth year of its existence. Arrangements have been made to celebrate the event by a series of public services, on Thursday, May 15th. Sermons will be preached morning and evening, and in the afternoon a public meeting will be held, at which after the reading of a memorial detailing the principal and most important events in the history of the church, addresses will be delivered by brethren Goadby, Stubbins, and Stevenson, of Leicester. The services to commence punctually at half-past one, and six o'clock. A cold dinner, at one shilling each, and horse accommodation on premises lately in the occupation of Mr. Joseph Turner. Tea will be provided in the chapel and vestry.

THE MAYNOOTH GRANT.—Her majesty's government have introduced a measure, as all our readers are aware, to endow the Roman Catholic college at Maynooth, to the amount of from £20,000. to £30,000. a year. This is an addition of some sixteen or twenty-two thousand a year to a grant that has been annually made to this college, and it is intended to be permanent, and also a prelude to the general state support of the Catholic clergy of Ireland. Thus Ireland will have two endowed hierarchies. The motive that influences Sir Robert Peel, is to conciliate Ireland. He fears the fidelity of the sister country in case of a war. The measure is very popular with the parliament, a majority of 147 voting, in a full house, for the second reading. The majority is made up of tory underlings, and of whigs and reformers, many of whom vote directly against the known views of their constituents. It is curious that the very man, who for twenty years of his public life, opposed most strenuously the concession of civil rights to the Catholics, should now be the leader in the endowment of their religion. But he is a spinner. The dissenters generally have opposed the measure by petition, and will proceed further to oppose it, by petitions to the Lords, and perhaps by an appeal to the throne. We wish they could do it fairly. Why not repudiate the *regium donum*, and act on principle? Most of them do; but so long as that paltry state bribe is in the hands of any accredited dissenters, their opposition will be paralyzed. The church party oppose to it the old 'no popery' cry. But they are not averse to receiving public money. Sir Robert will carry his measure or resign; and O'Connell, who has professedly denounced state support, is now very bland, and is complimenting the ministry that cast him in prison, and is willing to receive the offered bribe!

POETRY.

THE MORNING WALK.

Down lanes and through fields, as musing, I stray,
 In May's pleasant month, when all nature is gay;
 To tread on the dew-drops which spangle the ground,
 And listen the sky-lark's melodious sound:
 Still onward I go, I wonder and gaze,
 At the woods and the fields, and the mountains rough maze,
 'Till down in the vale between the high hills,
 By the banks of the pool, where the streamlet distils,
 By the banks of the pool by the murmuring brook,
 Where I often retire to read in my book;
 By the pure limpid stream, under shady green bowers,
 'Midst the incense of herbs and the fragrance of flowers,
 'Midst daisies and blue-bells quite weighed down with dew,
 With beds of fine cowslips and violets blue.
 Hark! the throstle's shrill note, how sweet does he sing!
 While the blackbird and thrush join to make the woods ring.
 Hark! the chorus of birds, how cheerful the sound,
 While echo the woods and the mountains all round:
 But the sweetest of sounds, I hear in the vale,
 'Tis the voice of the cuckoo, with her vernal sweet tale.
 O, welcome mild stranger, let me hear thy sweet tone,
 For soon wilt thou fly and leave me alone.
 Ah! the grass will soon wither, the flowers quickly fade,
 And musical songsters sit mute in the shade!
 How chequered the scene, how the seasons roll round;
 Yes, surely they must, 'till the trumpet shall sound.
 But oh! long before that most solemn event,
 This body of mine in the grave will be spent;
 Yet from the cold grave this body shall rise,
 Transformed anew, and made meet for the skies.
Edge Hey Green. THOMAS ACKROYD.

MISSIONARY OBSERVER.

MISSIONARY ORDINATIONS.

At the General Baptist chapel, Baxtergate, Loughborough, on Wednesday, March 26, Mr. T. H. Hudson was solemnly set apart to the important work of proclaiming the gospel in the empire of China. The spacious chapel was well filled, and the amount of interest excited, exceeded our most sanguine expectations. The service was commenced by a hymn, given out by Mr. E. Stevenson, the pastor of the church; after which, Mr. Goadby, of Leicester, read suitable portions of holy scripture, and offered the general prayer. Mr. Ferneyhough, of Nottingham, delivered a very excellent and appropriate

discourse, in which he delineated the vastness and importance of the field to which the missionary labours of brother Hudson and his colleague were to be devoted, and glanced at the mode in which scripture indicated that those who engaged in this work should be designated to it. Mr. Derry, of Barton, proposed the questions to the missionary, which were replied to in a calm, clear, and highly satisfactory manner. Mr. H. touchingly alluded to his long desire for missionary labour, his successful engagements in the isle of Jamaica, his ill health and return; to the struggles of mind he had endured in consequence of his retirement from missionary labour, and the conviction

that had very constantly been on his conscience that this step was the great error of his life; to the difficulties he had experienced in connection with the thought of any future missionary labour; and to the satisfaction he enjoyed in having an opportunity of entirely devoting himself to the China mission. The whole congregation lifted up their hands as a pledge that they would remember our brother at the throne of grace. Mr. Wallis, tutor of our Academy, offered a most appropriate and affecting prayer, which was accompanied by the imposition of hands; after which Mr. Pike, the secretary of the Mission, delivered an affectionate and appropriate discourse, founded on Phil. ii. 16, 'That I may rejoice in the day of Christ,' &c., in which he reminded the missionary of the object of all missionary labour; the spirit in which it should be performed; and the great reward with which it would be crowned. Brother Jarrom, Mr. Hudson's colleague, gave out a hymn, and brother Hunter, of Nottingham, concluded with prayer. Mr. Stubbins preached in the evening, to a large congregation. These services were very solemn and impressive, and will long be remembered with profitable pleasure.

THE Rev. W. Jarrom was publicly designated to the important office of a christian missionary to China, at the General Baptist chapel, Ely place, Wisbech, on Wednesday, April 16, 1845. The congregation assembled on the occasion, though not crowded, was large and respectable, including friends from Long Sutton, Fleet, Spalding, March, Chatteris, and other places even more distant. Mr. Wigner, of Lynn, read select portions of Holy Scripture, and prayed. Mr. Goadby, of Leicester, delivered an introductory discourse on the propriety of Missions to China. Mr. Taylor, of Tydd, proposed the questions to Mr. Jarrom, whose replies were lucid, ample, and highly satisfactory. The designatory prayer was offered by Mr. Jones, of March, who was joined in the imposition of hands by several pastors then present; after which Mr. Pike, of Derby, addressed a suitable charge to the missionary, from Acts xx. 24, 'But none of these things move me.' Mr. Burditt, of Sutton, concluded the solemn service with prayer. The friends at Wisbech generously provided, at their

own expense, a substantial cold dinner, in the school-rooms, at which near 200 of the friends attended; the proceeds, at one shilling each, being devoted to the funds of the mission. In the evening, the congregation again assembled, and Mr. Hudson, Mr. Jarrom's colleague, offered public prayer, and Mr. Stubbins delivered an animated discourse from I Cor. xv. 58, 'Therefore, my beloved brethren, be ye steadfast,' &c. Mr. Yates, of Fleet, concluded the interesting services of the day, with prayer. Mr. C. Pike, and Mr. Scott, of Norwich, gave out the hymns. Our brethren, Messrs. Hudson and Jarrom, are expected to embark on board the "Duke of Portland," at Portsmouth, on Thursday, May 8. *

The ordination of Mr. Bailey, as missionary to Orissa, will take place at Broad-street, Nottingham, on Tuesday, May 13, and *not* on the 20th, as announced in our last, an alteration in the arrangement having taken place.

Mr. Millar's ordination will take place at Heptonstall Slack, on Tuesday, May 27; and Mr. Stubbins's valedictory services will be at Dover-street, Leicester, on Tuesday, June 3rd, as announced in our last.

We are requested to add that, on the afternoon of the day of Mr. Stubbins's farewell service, Mrs. Stubbins will dispose of a number of Hindoo gods, shastres, &c., and other oriental curiosities to enable her to take out useful articles for India.

LETTERS FROM MR. AND MRS. WILKINSON.

January, 1845, Mission tent, Gomgon, forty miles N. W. of Berhampore.

(From Mr. Wilkinson.)

MY DEAR BROTHER GOADBY,—I am happy to inform you that a very favourable change has taken place both in my own and Mrs. Wilkinson's health, for a long time we were invalids, though not so much as to lay us aside from our work. Still very often we have found our duties painful from our want of strength to attend to them efficiently. We have been called to endure much affliction, both in our bodies and in

* If any christian friend is desirous of forwarding a line to them, to be received as they leave our shores, the letter should be posted before the 6th of May, and addressed to them, 'To the care of Captain Hamlin, On board the Duke of Portland, Portsmouth.'

our family since we left home; but in all, we trust we can see the hand of a kind and gracious God. Since my recovery from the severe attack of the dysentery I had about a year ago, I have had frequent slight returns, which have kept me very weak and nervous; at times, too, during the year I have had a distressing palpitation of the heart, but on the return of this cold season, I felt my strength and spirits return, and have been able to travel and preach as much as on any previous year. Five months ago I feared we should be obliged to go to sea, or to the hills, for our health; now, I feel so well that I am encouraged to hope MANY years will elapse before I am obliged to leave my work. You ask me to make you acquainted with some of our encouragements. These have been and are more than we could have expected, if we compare ourselves with many more worthy labourers in the field. I trust each department of labour has been attended with the Divine blessing, and I am sure, could our friends have watched the state of things as I have done, they would feel with me that there is very much for which to thank God and take courage. It would, in my opinion, be a mistake for a missionary to look only at the number baptized for an evidence of his success, or for his encouragement. In this respect, however, I trust the Lord has wrought among us; during the last twelve months ten have been baptized, and we have now eight candidates, most of whom we regard as anxious inquirers, whose baptism we hope will take place in due time.

(From Mrs. Wilkinson.)

MY DEAR BROTHER GOADBY,—Thus far Mr. Wilkinson was able to proceed. I find from the next day's journal, that indisposition prevented his doing more. He writes, 'I am nervous and unwell again, but hope it is nothing serious; think I have been too long out this morning in the sun.' Another day Mr. Wilkinson writes, 'I am thankful to say I am better; we are surrounded by natives who are without the word of life, even now, a large congregation is waiting outside the tent till I have sent off this letter.' In Mr. Wilkinson's letters to me I am generally furnished with an account of their labours. I have received one lately, which I think may be interesting to you. It is written from the tent. 'We are now fully in Goomsur; we left Asra this morning before daylight, and had a very pleasant ride of about fourteen miles to this place. On our way we passed the spot where we had our tent pitched on a former visit. I went to the villago that was near, and had no difficulty in obtaining a large congregation. They all recognized me. I took Tama, intending to leave him to read

to the people when it should become too hot for me to stay. While I was speaking I heard some say, "When he was here before he could only speak Oreah crookedly, but now how he speaks it!" I have seldom met with such an attentive congregation, and could not help thinking they were a people prepared for the word of the Lord. Just as I was leaving, Barligee and Deenoo-hundoo came up. I introduced them to the congregation, and added, I must go on as I could not travel when the sun was high, but my brethren would remain and preach for a time. When Baligee reached the tent, he was accompanied by a man who had come with him several miles, and who appeared very much concerned about what he had heard; he said, "I have been bewildered in the mud of delusion for years, and know not where to find true wisdom." He listened with much apparent delight, and asked many interesting questions, such as, "How do you act when you pray? what do you say to God? What idea do you conceive of God when you kneel down and pray." He appeared much delighted as he answered these questions. I talked with him for some time, telling him of the Saviour, who said, "Come unto me all ye that labour and are heavy laden, and I will give you rest." He left us saying, "I will come here to see you again, if you stay; and I will most certainly come to Berhampore." We have had no need to travel to find a congregation this evening, for a crowd of people have assembled under a tree close to our tents; Barligee, Deenoo-bundoo, and Tama, have been engaged most of the day with them, in preaching, singing, or reading. After dinner, brother Buckley and myself took our chairs, and when we had induced the people to be again seated, we took ours in the midst of them. I think I have never before seen so interesting and attentive a congregation. They continued with us till after the sun had gone down; the man who came in the morning to the tent was among them. He listened with the greatest attention. We have great hope of seeing this man again as an inquirer.'

Such is the journal of one day; the whole account of the cold season labours will, I doubt not, be furnished at some future time. As you have requested a few lines from me, I feel disposed to continue the subject which Mr. Wilkinson has commenced, viz., our encouragements: and first, I may mention the ordination of our two native brethren, Barligee, and Deenoo-bundoo. This was a cause for joy and thankfulness, and was calculated to animate us in our work. The circumstance, too, that Deenoo-bundoo was a Ganjam convert, was an additional encouragement. This was truly a season 'of refreshing from the

presence of the Lord.' We were favoured, too, with a visit from brother Lacey, at the time. I would give you an account of these interesting services did I not feel persuaded it has been furnished by one of the three brethren present. Next, I may refer to Juggernaut, the nephew of Deenobundoo. He has joined the church, and both as it regards piety and talents, is fitted to succeed his relative as our boys' schoolmaster, and (during Mr. Wilkinson's journeys this cold season), he has several times preached, with acceptance, in the chapel. He appears a very zealous young man, and we trust will prove useful in this neighbourhood, where we so much need labourers. We have, also, much pleasure in witnessing the conduct of a youth, named Tama, who has lived in our family for several years, whom we have seen rise to manhood, and as, we trust, to the far nobler state of an heir to eternal life. He is now thought suitable for being engaged in the work. He has commenced as a scripture reader to the people, but has evidently preaching talent of no ordinary description. With regard to our young men, great care is necessary, lest we open the way for satan to destroy them by self-confidence and importance. Several of our boys, too, seem concerned about their souls. We trust this is the 'Lord's doing,' and that he will carry on the good work. Six appear to be anxious inquirers; three of these are Khund boys. Should they become truly converted, I fancy I can see in one and another a native preacher. We very much want an increase of *native agency*. In connection with the pleasing evidences I must mention the death of one of the little girls from Mrs. Buckley's school. She was attacked with cholera on the last day of the year, and shortly after the dawn of new-year's day, was a corpse. It pleased the Lord to make use of this sudden death to the awakening of these dear boys. I might mention the encouraging state of the church, and that we are pleased to see several heathen attend the services in the chapel. Some sit round the door, not venturing inside; others do come in. The chapel is so situated that those passing by can hear, and many halt and listen for a time to the words of eternal life. A few weeks since, Mr. Wilkinson, Mr. and Mrs. Buckley, visited some Khund villages situated in the jungles, at the foot of a range of hills west of Berhampore. They found them a very interesting, friendly people, entirely distinct and dissimilar from the hindoos, having no caste, shastres, brahmins, or temples. They seemed pleased to receive instruction. Many of the men promised they would come to Berhampore to see how we lived, and what our religion was: and on the Sunday after the visit

three men came. They attended the services and sat beside our people. It was, truly, a delightful sight to behold these rude uncultivated people, clothed, as it were, in their right minds, and sitting under the sound of the gospel. They left us evidently pleased with what they had seen and heard. The following day another company came. To these Mr. Wilkinson showed his books, and what else he thought would interest them. They were much pleased with the picture and history of the native chief in 'Williams's Missionary Enterprises.' After noticing all that struck them in the house and school, and having received instruction from Mr. Wilkinson, and also from the native assistants, they returned to their home, but gave us reason to hope we should see them again. On the day following, when Mr. Wilkinson and Mr. Buckley had left home on another missionary journey, a third party came to see us. As all our native assistants were from home with the itinerant force, I directed Luke, who was with me, to read to these people. The portion of scripture was the tenth chapter of John; and when it was told them that by continuing to offer their petty sacrifices of goats, bullocks, &c., instead of trusting to the great sacrifice of Christ, they would be accounted as thieves and robbers, their attention was arrested, and they seemed anxious for more instruction. They stayed most of the day, and appeared well pleased with their visit. I may here mention, that the lad I have referred to, Luke, is now a candidate for baptism; he is an interesting lad, and, we trust, will be *useful in the mission*.

We feel, my dear sir, that we have much cause for gratitude. 'The Lord hath done great things for us.' In our time of need, and that a season of sore trial and distress, when we were reduced to one solitary native preacher, *three* were raised up from among our own people; so that, instead of one, we have now *four* who assist in the good work. I trust these gracious manifestations have strengthened our confidence in God, and have greatly encouraged us in our work. We feel, too, that our dear brother Buckley having given himself to foreign labour, is no small cause for rejoicing. O that many more, as suitable, would follow his example! Since he has been out in the country, he has made his first effort to speak to the people in a way of preaching. Mr. Wilkinson writes, 'Brother B. has made a *beginning*,—who can tell what the Lord will accomplish by him before his *last effort* is made!'

Our little daughter, now a year old, is in good health, and becoming very interesting. With very kind regards to your family,

Believe me, yours faithfully,

CATHERINE WILKINSON.

LETTER FROM RAM CHUNDER.

(To Mr. W. Stevenson, Treasurer.)

BELoved FRIEND IN CHRIST.—I, Ram Chunder, and my wife, and my children, give you the affectionate salutations of our christian regards. These salutations must be considered, also, as including your lady sahib, and the members of the family; likewise the beloved church of which you are members. Beloved brother, through the divine blessing, we are well in health at present. The testimonies of your christian affection I have obtained, by the kind hands of my beloved brother and spiritual father, Lacey sahib, accompanied by your excellent epistle. The letter I have caused to be read to me, and I have understood all its contents. I am delighted with these kind presents, but more delighted with the love they manifest. I am filled with joy. I make you many thanks for them all, and they will contribute to my help and comfort in my work, when out in the country preaching the gospel. But, beloved friend, you have sent me greater marks of love before this period, even the brethren who came to preach unto us the everlasting gospel. This was what my forefathers obtained not grace to bear; this gospel is the great light; it is the conveyer of eternal life. The good I have obtained by this, I cannot express; but I shall try to tell you a little about it.

First, by hearing the gospel, my conscience was quickened into life, my understanding being filled with light. I then clearly saw and deeply felt the depravity of my heart, and the danger of my state. Many sins that I had committed, and had long forgotten, were recalled to my remembrance by my conscience, and I was constrained to cry out, 'Guilty! guilty!' On account of this sorrowful state of mind, I was immersed in tears, and spent months in mental agony. I trembled to think of the hell of God's wrath—a hell which would burn for ever! I was greatly afraid. But, that I had forsaken the God of my life, seemed to add poignancy to my sorrow, and I could neither sleep by night nor attend to my business by day. I had no appetite for my food, and took no pleasure in aught on earth. I constantly thought, I may be called into eternity to day; and then hell is my portion. This was my experience. Secondly, the book and the ministry which revealed my disease, revealed also my remedy. God discovered unto me the glorious remedy he himself had prepared; and that remedy was Jesus Christ, slain upon the cross-wood. This I saw, and I wanted no other. In that cross I reposed my confidence. I was soon after baptized by the hands of my spiritual father, the padre Lacey, and was admitted to the church, and

approached the ordinance of the last supper. I now began to collect information—information about the natural and moral character of God, about the character of Jesus Christ, the Saviour, and his work. I found great delight in these glorious discoveries; I commenced regular habits of prayer, and communion with God; and found increasing light, and strength, and comfort. I have now lost the fear of hell, and the dread of the consequences of sin, and, in their place, through the Holy Spirit, I have peace and hope. My mind is daily delighted in the worship and service of God, and becomes increasingly vigilant. I have learned to despise the world; to think meanly of my body, and its pleasures; and trust I am more and more conformed to the lovely character of the Lord Jesus; fitting for the inheritance of the saints in light.

My wife and children, moreover, have turned from the ways of sin, and are united in the church of Christ.

Beloved brother, you have spent your property to send us the invaluable treasure of the gospel, and are still spending it to support that gospel here. We unite in warmest love to you, and rejoice greatly in your love. We are bound in many obligations to you, and are not able to discharge them. The world is against me, and I am formed to fight; but I use those weapons which 'are not carnal;' and by them I conquer. I have been hitherto sustained, and am persuaded I shall be sustained to the end. I have here no resting place; but I seek one which is above. God is an ocean of mercy, and will at last give me a crown of salvation. I am very firmly established in this confidence of hope.

Thirdly, I do not hide the truth which I have found, but reveal it to my countrymen; and, by the divine blessing, a number of poor, lost idolaters, have obtained salvation, and are now formed into a church in the midst of Orissa.

Though several are preachers, yet the field is very wide and full, and comparatively few can hear the word which gives life. O do what you can to send more labourers. We do what we can; and the effect of the ministry is to bring the gods into discredit; and they are discredited where the ministry is; but only a few can hear. My language, I hope, is, 'O Lord, let thy kingdom come.' I am sure, that not I, but the grace of God which is in me, has enabled me to labour hitherto; but now I am growing into age, and cannot do so much.

At the present time, some are turning to God, and are seeking admission into his church; but we are greatly concerned that so many are posting down to eternal misery. We might rouse them by the power of per-

suasion and love, if they were sensible of their lost condition; but, far from this, the gospel is foolishness unto them. Send us some more young ministers, that the four parts of this land may see the light of the gospel, that the scriptures may be fulfilled, which say, 'Light sprang up to those who sat in darkness.'

I have no hope of seeing you, my beloved friend, in the body; but, if I finally obtain deliverance from this state of trial and wrestling, I shall see you in the place of rest, and rejoice with you for ever. This is from your affectionate brother,

RAM CRUNDER JACHEK.

MISSIONARY ANNIVERSARIES.

During the past month missionary anniversaries have been held in several of our churches in Lincolnshire, Cambridgeshire, Norfolk, &c. Press of matter prevents more than a brief notice.

PINCHBECK.—A missionary meeting was held here, April 3rd. Mr. Hudson preached in the afternoon, from 'Thy kingdom come.' The sermon was interesting and instructive. The public meeting was held in the evening, when our highly respected and estimable friend, Mr. Butters, of Spalding, presided, who briefly stated the object of the meeting; and addresses were delivered by Mr. Simons, the minister of the place, and Messrs. Hoe, of Spalding, Hudson, and Stubbins. The spacious chapel was quite full, and the addresses, which were very interesting, were listened to with marked pleasure and satisfaction. The collections amounted to £5. P. B.

At **FLEET**, Mr. Stubbins preached, on Lord's-day, April 6. The public meeting on Monday evening, April 7; Mr. Sanby presided, and the cause was advocated by brethren Hudson, Burditt, Yates, Simpson, (Ind.) and Stubbins.

LONG SUTTON.—Sermons on Lord's-day by Mr. Hudson. Public meeting on Tuesday evening: Dr. Simpson (Ind.) presided; and brethren Taylor, (Wesleyan) Yates, Goadby, Stubbins, Burditt, and Simpson, addressed the assembly.

SUTTON ST. JAMES.—Mr. Hudson preached on the Lord's day morning, April 6; Mr. Goadby on Wednesday afternoon, April 9; the public meeting being in the evening. Brethren Taylor, Maddeys, Goadby, Stubbins, and Yates, pleaded the missionary cause.

WISBECH.—Sermons on Lord's day, April 13, by Mr. Goadby. Public meeting on Monday evening, Ap. 14: Messrs. J. C. Pike, Wigner, (P. B.) Holmes, (Indep.) Goadby, and Stubbins, addressed the meeting. Collections, &c, upwards of £57.

WHITTLESEA.—Mr. Hudson preached on

Lord's-day, April 13. The public meeting was held on Tuesday, April 15; Mr. H. Halford presided; and Messrs. Rose, Goadby, and Hudson, advocated the cause of missions.

NORWICH.—April 8, a public missionary meeting was held; when Messrs. Hudson, Scott, and others, were the speakers.

YARMOUTH, April 9. Messrs. Hudson, Shrewsbury, and Goss, conducted a public meeting for the mission.

CASTLE ACRE, April 10, public meeting; Messrs. Brock, Daniel, Hudson, &c., pleaded the good cause.

At **PETERBOROUGH** an interesting meeting was held on Monday evening, April 14; Mr. Pike, Secretary, Mr. Hudson, &c., were present.

At **MARCH**, Mr. Stubbins preached on the Lord's day, April 13; and a public meeting was held on Thursday, April 17; Messrs. Stubbins, Pike, Jones, &c., assisted.

ISLEHAM.—Public meeting, April 18, attended by Mr. Stubbins, Mr. Lee, &c., &c.

CHATTERIS.—Mr. W. Jarrom preached on Friday, April 18.

BARROWDEN, Rutland.—Mr. T. Hudson preached April 17; and in the afternoon a public meeting was held, when the sacred cause was advocated by Messrs. Orton, Robinson, (P. B.) Pentney, Goadby, and Hudson.

SHANGHAI, London Missionary Society.—Mr. Medhurst writes under date, Oct. 15, 1844. 'The opportunities for communicating religious truth have been fully equal to our expectations. On our first arrival at the city, such was the curiosity of the people to see and hear foreigners, that they crowded around us whenever we appeared abroad, and when we stopped to address them, the crowds became inconvenient: if it happened to be in a street, the narrow way was soon stopped, and business impeded; or, if in a shop, the people rushed in so unceremoniously, that the shopkeeper soon found his goods to be in danger. The temples appeared to be the quietest places, when no plays or ceremonies were going forward; and to these, when opened, we repaired, and discoursed at length. The promiscuousness of these labours, however, and the fear of trespassing, made us desirous of establishing a more stated and permanent service, and for that purpose we opened our own houses for preaching. It has been remarked that the greatest part of the audience belongs to the respectable class of the community: one gentleman, who is entitled to wear a blue button, has attended several times with his sons and nephews, and asked to be furnished with copies of the sermons which had been preached during his absence.'

IRISH CHRONICLE.

MAY, 1845.

AN APPEAL.

THE Baptist Irish Society, or rather Mrs. Cozens and friends though the medium of the Society, give £10, and the parents of the children contribute about as much more, towards the support of a school at Conlig, which combines a sound scriptural with a good secular education, and is calculated to be a nursery to our church, and a blessing to the locality. From forty to fifty children now attend, and are making excellent progress; and it is thought that nearly *as many more* would soon attend if a house large enough could be obtained. The place in which the school is conducted is a mere cabin, only fourteen feet by fifteen, which is already so crammed as to render it injurious to the health of both teacher and pupils, and greatly to retard their progress; and for this place an annual rent of £1 10s is paid. We have given on our chapel premises a freehold site for a new school-house, and about £8, between money and work, has been promised by the poor people on the spot, but £30 more is still wanted. Believing that we have many Christian friends in Great Britain who long to see poor Ireland's moral condition bettered, which nothing but the gospel of Christ can effectually do, and to the advancement of which a sound scriptural education of the rising generation is an important auxiliary, I beg to submit the case to their benevolent and Christian consideration, believing that I shall not do so in vain. Our intention is, if our Christian friends enable us to do so, to build a house large enough to accommodate from eighty to a hundred children, which when once erected will be rent free. The smallest sum will be gratefully received by Rev. F. Trestrail, Mission House, 33, Moorgate-street, London, or by the writer,

D. MULHERN.

Newtownards. County Down, April 10, 1845.

From the mass of facts communicated by our agents during the past month, it is hard to select. The following are interesting incidents from a letter of our indefatigable reader PAT BRENNAN.

Some time ago a beggar woman came into my house, and as is usual with my wife, she began to talk to her about the salvation of her soul. The woman was very attentive while several portions of the scripture were read to her in Irish; and as she was leaving, some tracts were put into her hand, which she was told might be given to other persons. She went away very thankful. In a few days she came back saying, she had very good success since she had got the little books. My wife talked and read to her in Irish, about the love of God to poor sinners; and while speaking of the death of Jesus the woman was in tears. As she was going away, she had a few more tracts, and I found she did not get past the next house without giving one away for a

few potatoes. This poor woman is now a regular tract distributor.

About ten days ago another poor woman came into my house. My woman got her to sit down, and then began to ask her some questions about the way she expected to go to heaven. She replied that if she did good works, she was sure God would reward her. My wife declared to her that no creature would go to heaven by their own good works, and read several portions of scripture to show how a poor sinner might have everlasting life. The woman was greatly surprised, and said she never heard the priest say that the people could be saved without any merit of their own. She continued very attentive while more scripture was read; and on going away said, "Mrs. B — if you would not think it troublesome I would come in again to-morrow to hear you read more of the blessed book." My wife told her she should be very glad to see her every day; and she did come for several days, and no creature

could be more attentive than she was. I have mentioned these things to show *the willingness of the poor to hear the word of God, and if left alone, to judge for themselves.*

Again, he supplies, in another letter, instances of saving conversion to God.

I visited a poor woman a few days ago, who has been confined to her bed for a long time, by a lingering sickness. I read and prayed with her. She told me she had no hope in anything for salvation, but the blood and righteousness of the Lord Jesus Christ. I believed her, because I could perceive no reason at all, to induce her to speak contrary to her mind. I visited her mother regularly, for several years before her death, and I have the testimony of several Christians, as well as my own, that she died rejoicing in Jesus. This poor woman had an opportunity of hearing me every time I visited her mother; and the Lord has fastened the truth on her mind: when she was able, *she always attended our prayer-meetings.*

The next example confirms the opinion expressed in the previous letter, and also exhibits the tact, courage, and zeal, of our readers in a striking manner. It is supplied by RICHARD MOORE, February 15.

As I was passing through the market-place at — I saw a large crowd at the end of the street; and in the midst a young man singing in praise of O'Connell. I went on to the other end, and there I found another doing the same. I thought it was high time, as I perceived they all understood Irish, to say something in praise of my master! I got their attention by speaking of the shortness of time and of a never ending eternity. They all turned at once; and not only they, but the man that first gathered them heard me with great attention. Oh! that we were all more faithful and more active, in trying what good might be done in the name of Jesus.

Our friends will see that the testimony on these points accumulates; and it is remarkable how each communication coincides with, and sustains the others. JOHN MONAGHAN says Feb. 18th:

I have just returned from a journey in the lower parts of the country, which has occupied me a fortnight. Through the whole of this district I have found a general desire, on

the part of the people, for religious instruction; in all quarters they are beginning to read the scriptures, and judge for themselves.

In the village of D — I entered a cabin, and seeing a Testament lying on a shelf, I took it, and asked the woman if she was in the habit of reading it. Yes, said she, and I thank God for it. Why so, said I. Because said she, before I read that blessed book, I thought it was through my own good works I must get to heaven, and that none but the priest could forgive my sins. But now I find that sinners can do nothing good in the sight of God, and that it is through Jesus Christ alone we are to hope for salvation. From many other persons with whom I conversed, and in other places, I have had similar testimonies of the influence and spread of the word; all tending to show that these are but the forebodings of more abundant blessings.

In a former letter I mentioned M. McK — of C — a poor romanist, who was then *beginning* to read the scriptures. This man has been for weeks past confined to his bed from sickness, during which time he ceased not to show forth his faith in the Lord Jesus Christ.

During the last few days of his illness, his relations, seeing that his end was evidently drawing near, became solicitous that he should have the priest to anoint him. But he met all their solicitations with a direct negative, telling them that his confidence was in his great High Priest, his Lord and Saviour, who was in heaven, and whom he hoped shortly to meet there; and that it was from him, and from him alone, he expected pardon for his sins, and not from a fellow-creature. In this happy state of mind he persevered until he finished his earthly career, to begin, I trust, an eternity of happiness in heaven, with that Saviour in whom he trusted.

We presume our readers will not be *tired* of such facts, and therefore we add one or two more from ADAM JOHNSON'S letter of the 13th February: —

I feel happy in being able to inform you that the reading of the scriptures is still making a tolerable progress in this part of the country. The invitations I receive from the people in every direction about me, and the general resort I have at my house, in order to hear the scriptures read, are indeed distinguishing marks of the high esteem in which the word is held in this place. I went, according to promise, to a village about three miles from this place, and read a considerable part of the day to several persons who had assembled for that purpose, and not only did they hear me attentively, but many of them made observations which appeared to me truly interesting. One of them was particularly struck with

the fifth chapter of Romans, and also with the eighth, the ninth verse of which filled him with astonishment; indeed he wept bitterly, and exclaimed, "I am a lost sinner! God be merciful unto me! I knew nothing of this! I have not the Spirit of Christ! What must I do to be saved?" I directed him to the Lord Jesus, showing him that his is the only name whereby we can be saved.

On another occasion I went to a village two miles distant, entered one of the houses, and read several portions of the word, both in English and Irish, to about fifteen persons, who manifested the greatest attention. One present, in his sixtieth year, confessed that he had never heard so much of the New Testament before; and also said that for some years past he had endeavoured to avoid falling in with any one who he knew was in the habit of reading it, lest his catholic principles should be weakened. But now, seeing his error, and being convinced from what he had heard that it was the word of God, he never would neglect it again. I have observed with great satisfaction, that whenever I read in this neighbourhood, *this man is sure to attend*. Were the good Christians who have been the blessed instruments of spreading the knowledge of the divine word amongst us, to behold the happy effects resulting from their labours in this part of our once benighted country, *they could not, I am sure, suppress the exclamation, WHAT HATH GOD WROUGHT!*

Another reader writes, March 17th:

I have, since my last, visited four of our schools in the very quarters where persecution has been put in greatest force, and have found each of them crowded with children *and adults*. Sixty to ninety were in each, all anxiously reading, and hearing the scriptures read to them, and endeavouring to become wise in the knowledge of Jesus Christ.

In the neighbourhood of each school I spent two or three days, reading the scriptures from house to house, among the people; and

I am happy to see that the knowledge acquired by their little ones, through the reading of the sacred page, is not confined to themselves alone, *but their parents are also sharing in the hidden treasure, by their reading at home*.

I have to inform you of the death of Mrs. Kelly. Her sickness was long and trying, but all through, he, who brought her from darkness into marvellous light, enabled her to submit to and bear his will. When asked, just before her death, whether she feared to die; she replied, "No, for my Redeemer died that I might have life through him." And she died in the act of magnifying his name in whom she trusted.

I have now only to add that this departed disciple had the whole of her education, from her childhood to her marriage, in our Society's school, formerly at Old-rock, and that she and several others of her family yet living, were brought to the knowledge of Christ, through one, perhaps the humblest, of your Society's agents.

This interesting record of striking and encouraging facts is far from exhausted. Indeed we have been sorely puzzled what to select out of so many. Our friends will rejoice with us that the intelligence is growingly interesting. From another communication we select the following:—

A few days ago, I visited a poor man, a romanist, and found him reading the New Testament? I asked him, "Was he not in dread of his priest to keep that book?" "No," he said, "I would be in dread of him some time ago, but not now." "Why not now?" said I. "Because," said he, "I believe that it is the duty of every man, and every woman, to read the word of God; and if they do not, they know nothing of real happiness." I talked to him for some time, and was very much pleased with his conversation. I gave him also a few tracts, and he seemed very thankful. I promised to visit him again soon.

POSTSCRIPT.

Though the past year has been one of great difficulty, and the confidence of the Committee has often been severely tried, yet they have been able to hold on their way. The contributions have been larger than they expected. A legacy of considerable amount has just fallen in, which will relieve the Society of a large portion of its heavy debt. The prospect for the coming year brightens. The general character of the Report is encouraging. The churches are aiding the Society more unitedly. May the God of all grace sustain and animate Committee, officers, and agents, with a spirit of greater devotedness, zeal, and prayer.

Several parcels have come to hand; but as the Secretary has not been advised by the parties sending them, he regrets that he cannot acknowledge these useful gifts in the usual manner.

CONTRIBUTIONS SINCE OUR LAST.

	£.	s.	d.		£.	s.	d.
Providence Chapel Auxiliary.....	3	10	0	Limerick and Nenagh.....	10	6	0
Church St., Blackfriars .do.....	7	7	0	Camberwell, collected by a member	2	4	0
Blandford Street..... do.....	12	0	0	Ashford, by Mr. P. Daniell.....	2	13	0
Fagle Street..... do.....	16	18	0	Grampond, collection.....	1	15	0
Keppel Street..... do.....	13	6	4	Truro, collection and subscriptions.....	1	11	0
Hanley.....	2	2	0	Falmouth..... do.....	9	0	1
Chesham, Mrs. Ball.....	1	0	0	Redruth..... do.....	2	3	3
Beaulieu, Rev. J. B. Burt.....	1	0	0	Helston..... do.....	2	15	0
Haverfordwest, W. Rees, Esq. 10 0 0				Penzance..... do.....	2	6	0
W. Walters, Esq. 1 0 0				Birmingham..... do.....	52	19	1
	11	0	0	Bromsgrove..... do.....	1	3	6
Bow, Miss Huntley.....	2	0	0	Collingham, Mr. Nicholls.....	5	0	0
Berwick, Mr. Robson.....	1	0	0	Pershore, subscriptions and collections.....	14	0	0
Baptist ch. Ford Forge 5 0 0				Kidderminster.....	1	11	0
Legacy, a friend.....	3	0	0	Worcester, collections and subscriptions.....	11	11	0
	9	0	0	Tewkesbury collection.....	3	0	7
Eyemouth, friends at.....	1	0	0	Alcester, Mrs. Brown.....	0	10	0
Bewdley.....	1	10	0	Hitchin, subscriptions.....	3	10	0
Plymouth, don. and sub.....	9	7	2	Evesham, collection and subscriptions.....	4	11	6
Ditto, by Mr. Davis.....	4	5	0	Carrickfergus, the church.....	2	10	4
	13	2	2	Upton on Severn.....	2	7	6
Edinburgh—				Berwick-on-Tweed.....	8	0	0
Mrs. Lyons by Mr. Anderson.. 5 0 0				Ashbourne, Q in the corner.....	0	7	0
Miss Pringle.....	0	10	0	Hackney, Mare Street.....	5	10	6
	5	10	0	Park Street, Irish Schools.....	5	10	0
Oswestry, Mr. W. Roberts.....	0	10	0	Haddenham, by A. and E. Munday.....	1	0	0
Moiety of subs.....	1	17	6	Legacies, late L. Wilson, Esq.....	20	0	0
	2	7	6	London subscriptions.....	20	2	6
Joseph Gregson, Esq.....	1	0	0	Ballymoney collection.....	2	9	7
Woolwich, Queen Square.....	11	9	3	Coleraine..... do.....	3	0	0
Louth, sub. by Miss Beeton.....	8	0	0	Londonderry subscriptions.....	2	17	6
Kettering, Mission Auxiliary.....	5	0	0	Letterkenny..... do.....	9	18	0
Cork, on Account.....	18	11	0	Newton Limivady.....	1	15	0
Bristol, by Miss Phillips and Mrs. Gould.....	4	14	6	Boyle.....	1	0	0
Ingham, sub. by Mrs. Cooke.....	4	19	6	Conlig, collection.....	1	0	0
Malina, &c. by Mr. Bates.....	29	0	9	Portsea, by Mr. Hinton.....	4	0	0
J. B. donation.....	100	0	0	Warwick's, Mr. residue of bequest.....	29	15	0
Spencer Place Auxiliary.....	7	11	8	Dublin, collections and subscriptions.....	31	13	11
Kingsbridge, Collection.....	3	13	4	Moate subscriptions.....	3	5	0
Devonport.....	1	3	0	Ferbane and Rahue subscriptions.....	5	10	0
Mrs. George.....	1	0	0	Abbeyleix subscriptions.....	3	8	4
	2	3	0	Dudley subscriptions.....	2	0	0
St. Austle, Collection.....	2	2	6	Liverpool subscriptions.....	62	6	1
Birmingham, Mr. Noah Lamb.....	10	0	0	Belfast subscriptions by Rev. R. Wilson.....	24	2	0
Hawick, Mr. Turnbull.....	2	0	0	Norfolk, Claxton, & Cossey, by Mr. Fletcher.....	4	10	0
Harlow, Ladies' Auxiliary by Miss Lodge.....	6	17	4	Whitechurch, Salop.....	10	10	0
Maidstone, Bible Classes.....	18	15	3	Ramsgate, Rev. J. M. Daniell.....	1	0	0
				Tring, subs. by Mr. Harris.....	4	2	0

Sincere thanks to our Ingham and Worstead friends, and to Mrs. Burt for large parcels of suitable clothing for the schools.

Subscriptions and Donations thankfully received by the Treasurer, ROBERT STOCK, Esq. 1, Maddox Street; by the Rev. J. ANGUS, and by the Secretary, MR. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London; and by the pastors of the churches throughout the Kingdom.

THE
GENERAL BAPTIST REPOSITORY,

AND

MISSIONARY OBSERVER.

No. 78]

JUNE, 1845.

[NEW SERIES.

MEMOIR OF THE LATE REV. JOSEPH JARROM.

(Continued from page 149.)

‘THERE was a remarkable degree of uniformity in Mr. Jarrom’s religious career; he was free from that fitfulness which sometimes characterizes good men. Though he had severe trials, he maintained under them singular equanimity. He cherished the spirit which becomes a christian. He was regulated by fixed principles; and hence the uniform consistency of his conduct. No person ever had occasion to alter his opinion of Mr. Jarrom’s virtues, except to add to the list of those previously discovered. He was not a different man at different times: under changing circumstances, his temper and spirit were unchanged. In his religious exercises, he doubtless had his days of darkness; but he appears to have been comparatively free from those extreme elevations and depressions which some have experienced. His religious enjoyments were calm and tranquil, resembling the serenity of autumn rather than the changes of spring. If, in any part of his course, there was a manifestation not in ac-

cordance with this representation, it was at the commencement of the unhappy malady under which he laboured during the several last years of his life: but, when the extraordinary nature of that disease, and the peculiarly distressing influence it exerted both on his physical and mental constitution, are considered, to say nothing of its bearing on his temporal circumstances, even these indications of human infirmity served but to bring out in higher relief the extreme excellence and piety of his heart.

‘In nothing was our departed friend more distinguished than his profound humility. Though he had attained to peculiar eminence in christian knowledge and practice, he entertained the most lowly views of himself. His distinguished excellencies appeared to be concealed from his own observation; and, as “the least of all saints,” he repaired to the fountain of mercy for acceptance, and for grace to prepare him for every duty. He abhorred flattery, and

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could not endure that his most intimate friends should allude to his virtues in his presence. With him, humility was a garment that clothed and covered him, not a mantle that could be conveniently opened, or thrown aside, to discover to the admiring gaze of others the rich decorations of his spiritual attainments. Of all pride, perhaps the most disgusting and offensive is the pride of humility; but the closest observation of those not predisposed in his favour, never led to the remark, that his humility was not real and unfeigned.

The true key to all the distinguished virtues and graces which adorned the character of Mr. Jarrom, may be found in his correct and scriptural sentiments, combined with his eminently devotional character. He was a man of prayer. The observation afforded by a close intimacy of several years, has enabled me to form a clear and definite opinion. In the devotions of the family circle, there was a richness, a variety, a tenderness, and an unction, that could arise only from the habit of intimate communion with God. Of course, his secret devotions can be known only to the searcher of hearts; but a variety of incidents which occurred during the residence of three years under his roof—as sickness, confinement to the chamber, &c., assured me that Mr. Jarrom was one of those who eminently “walked with God,” and who was very frequently bowing himself before Him who “seeth in secret.” It was here, before the throne of the Eternal, that he learned to be unaffectedly humble, and eminently holy and consistent; and in him was a beautiful illustration of the promise, “He shall reward thee openly.” His habit of serious and devotional reading, and secret devotion, was continued after his affliction. An incidental remark undesignedly laid open an entire view of this part of his conduct. Mr. Jarrom having informed me how his malady affected

him, so that he could neither write, nor read, nor converse, for any length of time, without great inconvenience, or seeming danger; that his sleep, (not being able to take a recumbent posture) was unrefreshing; the inquiry was ventured, “Then how do you occupy your time, so that it shall not hang heavily upon you?” His reply was to the following effect:—“I can think and reflect as freely as perhaps I ever could; and then I spend a good deal of my time alone, and find it necessary, in order to keep my own mind in a suitable state. More attention is requisite to keep my mind in a proper and religious frame than formerly—much more.” Thus he lived near to God, and carried out, to a more extended exercise, his former habits of piety, that he might maintain a holy serenity of mind, and, in the day of his calamity, walk worthy of God who had called him to eternal glory by Christ Jesus.

The peculiar mental and moral characteristics of Mr. Jarrom were apparent in his public ministry. His diction was clear and unadorned; his arrangement of his topics, simple and natural; his argumentation, logical and effective. His range of subjects was extensive; and, in their discussion, a desire to instruct and edify was prominently manifest. The responsibilities of the minister of Christ impressed and animated his spirit. Tenderness and fidelity, strong sense and sound doctrine, eminently characterized his public labours. There were some unpleasing peculiarities in his delivery, which, however, were soon forgotten by the attentive hearer. The benevolence of his look, the transparent integrity of his purpose, the tenderness of his tones, combined with the consecutiveness, order, and general excellence of his sermons, engaged earnest attention, fully occupied the thoughts, and left no room for the recollection of minor things. It is a great error to suppose that Mr. Jarrom was not an animated

preacher. The writer has heard many preachers; but he has never listened to one who was capable of feeling or of exciting more intense emotions. Many have been more rapid, and have spoken more loudly and fluently, and have displayed more of the graces of elocution; but none, at any time, have evinced an impressiveness, an impassioned earnestness, and a sublime emotion, parallel to what was frequently witnessed in Mr. Jarrom. Dogmatism, egotism, ambition, or empty declamation, he had none; they were entirely congenial to his temper and disposition. He was independent rather than refined in his mode of thinking and illustration; but he rarely offended the most fastidious taste by his language or comparisons. Those who heard him most frequently, held his ministry in the highest esteem. "Mr. — will *get* a congregation; but Mr. Jarrom will *keep* one," was the reply of Mr. Dan Taylor, when speaking of the suitableness of two young ministers for the church at Wisbech. This expression, reported by an old member of the church, to whom it was uttered, was fully sustained by the subsequent labours of our revered friend. His diligence in the ministry was exemplary: he regularly preached three times on the Lord's-day, and frequently twice on the week night, besides attending the prayer-meeting. This, in conjunction with the cares of the Academy, correspondence, &c., and his habit of constant study, may be regarded as a fair report of his ministerial engagements.

'He has been thought, by some, to have been deficient in the discharge of the pastoral duties, because he spent comparatively little time in visiting his people from house to house. Mr. Jarrom did not neglect this exercise; he advocated it as a pastor's duty, and stated that he was most disposed to attend to it when in the best frame of mind.

He was ever ready to visit the sick and afflicted, and to give a word of counsel or encouragement where it was required; but, as he abhorred mere gossip, and was sensible of the evils resulting from too frequent calls, his advice to his students was exemplified in his own practice,—“It is better to visit too little than too much.” The uniform affection and esteem cherished for him by his people, is the best evidence of the correctness of his judgment in this respect. His rule over the church was gentle and forbearing. He yielded to one or two customs he did not cordially approve, which had prevailed prior to his connection with the church he served, rather than provoke dissatisfaction or disunion. He manifested the disposition of a father and a friend, rather than that of a lord over God's heritage!

'We are already prepared almost to anticipate Mr. Jarrom as the preceptor of young men devoted to the ministry. The uniformity and excellence of his character, his exemplary deportment, his masculine understanding and diligent application, seem to present him before us as eminently adapted to fill the office, in which, finally, our attention will be directed to him. Mr. Jarrom laboured under many disadvantages in connection with this office. He was mainly self-taught. His classical attainments, in the early part of his course, had neither the correctness nor the completeness which a liberal education secures. He was occupied in the ministry, and burdened with the care of a church. For some years he had but few students who had opportunity for more than elementary instruction. He applied himself, however, with great diligence to his work; to the perfection of his attainments; to the preparation of lectures; and to the general improvement of his pupils. His whole course embraced, English grammar and criticism; the daily reading of ecclesiastical or profane

history; the composition of sermons and essays; the Latin, Greek, and Hebrew languages; lectures on chronology, geography, and logic; and an extended and well digested series of lectures on theology and ministerial and pastoral duties. While it is felt that this course is defective, it will be admitted that, under the circumstances in which Mr. Jarrom was placed, it indicates his great assiduity and application.

'In his carriage towards his students, there was much to admire. He was kind and affable, without being familiar. He encouraged free inquiry, and his ample stores of reading and observation were at the service of any student who sought to avail himself of them. He never repressed inquisitiveness by a frown, nor concealed his want of attention to any topic by mystery or evasion. He ruled without causing his yoke to be felt. If too much was attempted, '*Festina lente*'* was his motto; if there was apparent negligence, gentle words or expressive silence were his rebuke. His favour was felt to be valuable, and the warmth of his approbation was a reward for diligence, while its absence at times was a cutting reproof. For his students, after they left his roof, he cherished a paternal solicitude; and they, for the most part, entertained towards him sentiments of profound affection and veneration.

For myself, I say, with the utmost candour, I never knew a better or a wiser man; a more consistent christian, or a firmer friend. His position in the connexion, the services he had rendered our section of the church of God, and my own regard for him, led me involuntarily to exclaim, when the earth was deprived of his virtues, and heaven enriched by his presence, "My Father, my Father! the chariots of Israel, and the horsemen thereof."

Leicester.

JOS. GOADBY.

* Make haste slowly.

But little more now remains for the writer of this memoir than to give some account of the last illness and death of him whose life has been reviewed. In the year 1834, the year last mentioned, the meeting-house requiring a new roof, the opportunity was embraced of carrying the walls higher, making a variety of alterations and improvements, and furnishing increased accommodation for an increasing audience. It was only in 1829 that it underwent considerable enlargement. The cause was now in its most prosperous state; the minister was eminently successful; the congregations were large and increasing; the church was peaceful, and growing in holiness, activity, and usefulness; the various auxiliaries to the advancement of religion were in a healthy and flourishing condition,—when a dark cloud spread over all in the lamented affliction of the esteemed minister and pastor. This occurred in the year 1835, and at once incapacitated him for the regular and efficient performance of those high and important duties which, for so many years, had engaged his best affections and energies. Sometime previously he had felt pain and indisposition, and not all that capability of mental exertion that was peculiar to him; and the writer remembers to have heard him say, that he could not account for it. About the Christmas of 1834 his fears were raised, which unhappily proved too well grounded, that the heart was not in a sound and healthy state. For many years he had suffered from occasional attacks of gout, arising from his long continued labours; but in the month of April, of this year, he was seized with an unusually severe attack in his right foot, which rendered him unable to put it to the ground, and quite confined him to his study. Suddenly the gout left his foot, so that he was, (through the aid of his cane, able to walk with comparative ease,) and most alarmingly

affected his heart. Medical assistance was procured, ease was obtained; but the heart was diseased.*

From this period, though, with some assistance, he was able to attend to his duties as tutor of the Academy almost as formerly, he was able to preach only occasionally. For a considerable time, hope was entertained that, by pursuing a different course from that which had induced his affliction, he would be restored. This hope, however, though, almost to the last, it occasioned support to his friends, was unhappily not realized. Through the continuance and debilitating nature of the disorder, he saw it his duty, in the year 1838, to resign the office of pastor of the church, which, for a period of thirty-four years, he had sustained; and the year after, his tutorship of the Academy, which, for twenty-five years, he had ably conducted. Though at times he seemed better, yet in reality he was gradually becoming worse. About Christmas, 1839, his disorder presented new appearances; he was affected with violent paroxysms, which brought him to the border of the grave, and which it was thought he could not long survive. More than once were his affectionate family assembled in his chamber, to take, as they supposed, a last and long farewell, of him whom they so tenderly loved. His mind, at this period, was in the most comfortable state. For the most part, his time was employed in communion with his Heavenly Father. His sleepless nights were spent in intercourse with Him, in repeating favourite hymns, and portions of scripture, and making observations upon them.

* I cannot more fittingly than here express, in the name of the family of the late Rev. J. Jarrom, the deep gratitude which they feel to Mr. Lilley, a successful surgeon at Wisbech, one of the early students of the Academy there, and afterwards minister of the General Baptist church at 1ydd St. Giles, Cambridge-shire, for his constant, cheerful, and gratuitous attendance, for several years, on their dear and estimable father.

The following will describe the calm and peaceful state of his mind at this period. In the prospect of death, he expressed a very feeling sense of his own unworthiness, but an humble reliance on the promises of the gospel. He repeatedly prayed with deep earnestness for acceptance through Jesus Christ, as the chief of sinners, and for entire submission to all the will of God. He said, "It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief." "I am a sinner, Lord, save me!" "He will not break the bruised reed, nor quench the smoking flax." "The Lord God is merciful and gracious, slow to anger, and abundant in goodness and truth." "If thou, Lord, shouldest mark iniquity, O Lord, who should stand!" He went through the account of the Saviour's sufferings, and remarked, 'If he, with all his innocency, and all his divinity, sweat great drops of blood, in the view of his crucifixion, it is no wonder that I feel my afflictions, though of a different nature. "He knows our frame; he remembers that we are dust: like as a father pitieth his children, so the Lord pitieth them that fear him."' He often repeated these lines:—

'I the chief of sinners am;
Yet Jesus died for me, &c.;

and these:—

'When did he shut a sinner out,
That came to him by faith?' &c.

These, too:—

'He will my Saviour ever be,
Who has my Saviour been.'

He frequently prayed, 'Not my will, but Thine be done;' and said, 'He that has supported and brought me thus far, will give me strength to the end. "My heart and my flesh faileth, but Thou art the strength of my heart, and my portion for ever." The love of God, in the gift of Christ, is wonderful, and "He that spared not his own Son, but gave him up for us all, how shall he not also with him

freely give us all things." Give my love to all my dear friends; tell them, I feel very unworthy, but that I have great encouragement in the promises of the gospel.' At another time he desired that his love might be given to all his friends, and his gratitude expressed for all the kindness they had shown him. 'Tell them to continue steadfast in the truths I inculcated; they are now all my support. Tell them to be united, to strive. "I commend them to God, and to the word of his grace, which is able to build them up, and give them an inheritance among them that are sanctified."' He desired that they might know how much he felt his deficiencies and shortcomings; and therefore requested, that, in any improvement which might be made of his death, nothing should be said in commendation of him. After a paroxysm which had appeared to him likely to prove fatal, he more than once expressed disappointment that his change had not arrived, but added, 'All the days of my appointed time will I wait, till my change come.' On one occasion, after referring to his weakness, and the certainty of his not continuing long, he said, 'I feel an increasing assurance of the truth, of the divinity of the christian religion, as every way worthy of its Author, breathing glory to God in the highest, and on earth, peace and good will toward men. The more the heart is expanded with its truths, the better the individual is, the more useful, the more happy. There is much in the scriptures of a practical and experimental nature, that is too much overlooked. I take shame to myself, that I have not more regarded it.' He referred to the importance of the duties of love to our fellow-creatures, righteousness, justice, spirituality of feeling, and affection; love to Jesus Christ, and self-denial; and remarked, 'There has been much in me that should not have been.' He expressed a hope that he had been, in a measure, faithful as a preacher, in ex-

hibiting and defending all the truths of revelation, giving to them their due prominence, and preserving them in their due order.' He mentioned many circumstances respecting his expected removal, which should excite thankfulness, as particularly, his family being all assembled, and its being the time of the vacation, and referred to meeting above, where will be freedom from sin and trial.

Thus were his sleepless nights, at the time that has been mentioned particularly, when he was in hourly expectation of his change, occupied; and what has just been recorded fully reveals the state of his mind in the immediate view of death and eternity. But this was not the time of his removal hence; the paroxysms, to which allusion has been made, left him; he rallied somewhat; and, in mercy, He who is the 'arbiter of life and death,' added to his days the period of nearly three years. During this period, as indeed during all his illness, his suffering was at times great. Never, from the commencement to the conclusion of his painful affliction, a period of seven years and a half, was he able to recline himself in bed. This was immensely wearing. The best advice was procured; every kind of remedy was applied; the greatest attention was bestowed; but the disease was organic; nothing seemed to reach it; it spread; more alarming symptoms appeared; and though at times the patient and submissive sufferer seemed better, yet, in reality, he was gradually becoming worse. The following is from the pen of an eye witness:—'There was no material alteration in his state of health, except that he had latterly appeared to become more feeble and delicate, until Monday, Aug. 29th, 1842, when he was seized, early in the morning, with very severe pain in the bowels. This continued unabated for some time, but yielded by degrees to the remedies applied. On Monday night he rested tolerably, and, the

next morning, was refreshed and comfortable. The pain, however, did not entirely leave him; and though he came down stairs, and continued his useful habits during the succeeding days, he was in a very ill and suffering state. On Saturday morning, diarrhœa came on, and from that time his strength rapidly declined. Saturday night and Sunday night were spent in great pain and distress, from the alarming increase of the weakening disorder. On Monday morning, between five and six o'clock, a sad and sudden change was visible in his appearance; his face became collapsed and livid; his limbs, cold and discoloured. He complained of extreme weariness, frequently saying, "I am so tired; I am so tired;" but he did not suffer from pain, and the expression of his countenance was tranquil and contented. He took willingly the medicines and stimulants which were prescribed; but without the desired effect. He was perfectly sensible, but painfully weary. The exertion of taking any thing seemed to be increasingly felt, and was particularly observable at a quarter past four, p. m., when he took a teaspoonful of brandy in water, as he had done repeatedly during the day. This time he was some moments in recovering from the effort. He appeared, at length, to do so, and soon

sunk into a quiet sleep. At half-past four he could not be roused to take his stimulant, but slept heavily, and, as it seemed, naturally. As he had been taking opiates during the day, for some hours it was hoped that he would awake refreshed, as he had done the week before in circumstances somewhat similar; and it was not imagined that he had ceased for ever to be conscious of suffering or annoyance. Soon, however, symptoms which could not be misunderstood, revealed his real condition; the increased coldness of his limbs told the momentous and the agonizing truth, that he was dying. He remained in this slumber until midnight; no convulsion, or groan, or sigh, betrayed the agony of dissolution; the expression of his features became, towards the close, increasingly peaceful and happy; and he most calmly and sweetly resigned his spirit, and entered into rest, at midnight of Monday, the 5th of September, 1842.'

Mr. Jarrom has left a widow, the wife of his youth to lament his loss. They had seven children, who all live, and who, with one exception, are all married. William, the youngest but one, set sail, with his wife, in company with Mr. Hudson, and his son, as a General Baptist missionary to China, in May last.

INFIDELITY CONTRASTED WITH CHRISTIANITY.

(Continued from page 154.)

FINALLY, the wickedness of infidelity is seen in its effects. The Saviour's observation, 'By their fruits ye shall know them,' will apply to systems as well as to men. On its votaries the effects of infidelity are only evil. Innumerable multitudes have experienced an entire change of character, under the influence of the gospel. Profligates have become virtuous; the dishonest, just; the

lewd, chaste; liars, true; the selfish, liberal; the proud, humble; the passionate, gentle; and many a house, once the abode of strife, vice, and misery, has become the dwelling of peace, love, and comfort. But who was ever made better by infidel principles? what child more dutiful? what parent more kind and careful? what husband or wife more affectionate? What drunkard did infi-

delity ever render sober? to whom did it ever teach honesty? what profligate did it ever reclaim? To ask for this is like requiring 'grapes from thorns, or figs from thistles.' It has murdered the peace of many a family—it has emboldened the sinner in his sins, and hardened still more many a heart that was already hard. If infidelity be contemplated by viewing its effects on some of its most distinguished votaries, its tendency appears only evil. Benjamin Franklin states that he drew two of his companions into infidelity, for which, he adds, 'they both made me suffer.' He confesses that he ill-treated one person to whom he was much indebted, and attempted to seduce a young woman, who was already the victim of an infidel acquaintance. The observation of these effects of his system, produced in his strong mind some feelings unfavourable to it. He states, 'I was led to suspect this doctrine, though it might be true, was not very useful.' In after life he dissuaded, on this ground, the writer of an infidel work from publishing it; 'I would advise you not to attempt unchaining the tiger, but to burn this piece before it is seen by any other person. If men are so wicked with religion, what would they be without it.' What they would be many infidels have evinced. A number of the earlier British infidels, as Herbert, Hobbs, Shaftesbury, Woolston, Chubb, Bolingbroke, were liars and hypocrites in professing to love christianity while seeking its destruction. Voltaire, when even doubting the existence of a God, solemnly professed to believe the Roman Catholic religion, which, whatever be the wickedness of that system, involved a profession of belief in God and the Saviour. Rousseau confesses that he was repeatedly guilty of gross theft, of fornication, adultery, forsaking his own children, and being alternately papist and protestant, while at heart, disbelieving christianity.

Paine was a drunken profligate, and died a martyr to brandy and drunkenness. He was so sunk in brutishness, that, in his latter days, hardly a decent family would receive him as a lodger. In fact he became so disgusting and despicable, so filthy and brutalized, that, solely owing to his profligate habits, his friends had to pay twenty dollars, or above £4. a week to get a place where he might board and lodge. If these were the effects of infidelity on its apostles, who were most obligated to display its excellences, if it had any, what must be its effects on their disciples! Dwight furnishes a statement illustrative of this. In the republican year, ending September 3rd, 1803, the following was a list of crimes for the district of Paris; suicides, 657; murdered, 150; murderers executed, 155, among which were seven fathers for murdering their children, fifteen children for murdering their parents, ten husbands for murdering their wives, and six wives for murdering their husbands. Such were some of the fruits of the reign of reason.

France, subsequently to the revolution furnished the votaries of infidelity with the fairest opportunity possible of displaying the effect of their principles. They had long prated about liberty, benevolence, reason, and philosophy, at length power was placed in their hands, and then, by the madness of their guilt and folly in their opposition to christianity, and by their atrocious deeds, they displayed the wickedness of their system more terribly than it had ever been displayed before. The leaders of the revolution were the bitter enemies of christianity. Voltaire was one of their idols, and he had long been accustomed to express his malignant hatred of the holy Saviour, by his blasphemous expression, 'Crush the wretch.' When his disciples obtained power they directed their efforts to the extirpation of christianity. For this purpose they intro-

duced a new era, changed the divisions of the year, and the names of the months, attempted to set aside weeks, which recall the Sabbath to memory, and to introduce in their place decades, or periods of ten days, instead of seven. They forced a number of persons to abjure christianity at the bar of the National Convention; and decreed that the worship of *reason* should be substituted for that of God. They shut up the churches, or transformed them into temples of reason. On one grand occasion, an immodest woman, almost naked, was seated on a throne, in one of the most public places of Paris, and was hailed alternately as the goddess of reason and of liberty. This poor wretch was for the last twenty years of her life deprived, except at lucid intervals, of her reason, and those intervals were filled up with the most heart-rending lamentations for her crime. In many towns they established festivals, exhibiting scandalous scenes of atheism, while christianity was treated with the most bitter contempt and the most malicious mockery. At Lyons, on a Lord's-day, a party led an ass in mock procession, with the Old and New Testaments fastened to its tail. These were thrown into a fire; the ass was made to drink out of a sacramental cup, and the impious mob were then proceeding to massacre some prisoners, when a terrible thunder gust put an end to their meeting.

While acting these atrocities, and thus pouring forth the infernal venom of their hearts, they proclaimed death an eternal sleep. 'As if,' remarks Robert Hall, 'by pointing to the silence of the sepulchre, and the sleep of the dead, these ferocious barbarians meant to apologize for leaving neither sleep, quiet, nor repose to the living.'

With these atrocities was connected the reign of terror. This was the reign of infidelity, the only opportunity it ever had of reigning. Now

its nature was visible in its effects. Society was disorganised. Death was the sole means of governing. Different bands of philosophers, like so many tigers, successively destroyed each other. A historian of that period writes, 'If we inquire what has become in 1794, of the men of 1789, we shall find them all equally cast away in this great shipwreck.' All the parties 'were by turns vanquished and exterminated. Countless murders were committed in the name of virtue, humanity, and the welfare of the people. While thus acting, a number of the leaders frequently met in the temple of reason, and agreed to establish general happiness. Many massacres took place,—blood flowed in torrents. One who escaped, referring to one of their massacres, exclaims, 'What a night! the assassinations committed under my very windows—the cries of the victims, the blows of the sabres aimed at their innocent heads, the howlings of the murderers, the applauses of the witnesses of these scenes of horror—all thrilled to my very heart.' Many were murdered because they would not abjure christianity. In two days in September 12,000 were butchered at Paris. Women as well as men were delighted spectators of those scenes of blood. One demon exhibited, with applause, in a public assembly, the bleeding heads of his parents whom he had murdered because they were not Jacobins. Women, young and amiable, as well as men, were sent in multitudes to the guillotine. Scores were often executed in a day. An aqueduct was dug in the place of St. Antoine, to carry away the blood of slaughtered victims. Blood was daily spilled into buckets, and four men were employed at the time of execution in emptying them into the aqueduct. On one occasion fourteen young girls were led together to the scaffold; on another, twenty. Whole families were destroyed. In other places, as

well as in Paris, similar atrocities were perpetrated. At Lyons so many were brought to the guillotine, that its place was changed three times. At each place holes were dug to receive the blood, and yet it ran in the gutters. The executioners grew wearied, and the deputies enraged ordered execution in mass. Next day the prisoners were led out in parties of from 100 to 300 at a time, and were fired upon or stabbed. At one time 269 were tied to trees and destroyed with grape shot. It was computed that 27,000 persons perished at Nantz, 150,000 at Paris, and altogether in six or seven years about two millions, including 250,000 women, and 23,000 children.*

Such are the fruits of infidel philosophy. Probably no part of this sinful world ever exhibited at one time so many, to the same extent, resembling the devil and his angels, as France did during the reign of infidelity.

This wicked system whose fruits are bitterness, crime, blasphemy, and woe, has also displayed its nature in the dying hours of its votaries. Christianity imparts peace, and often much more than peace, to those who die resting on their Redeemer; but infidelity has no peace to bestow upon the dying. Its most zealous and distinguished advocates have been unwilling witnesses to this truth. Hobbes could not bear discourse about death, it made him uneasy, and when near death he confessed that he was 'about to take a leap in the dark.' Voltaire recanted his infidelity on his death-bed, cursed his infidel brethren that were about him, and that had been his fellow-conspirators against christianity. Alternately he supplicated and blasphemed God, and sometimes in plaintive

accents cried out, 'O Christ! O Jesus Christ!' His physicians thunderstruck retired from the scene of horrors, which his infidel associates vainly endeavoured to conceal. Hume died as a fool dieth. His jests about Charon and his boat were most contemptible. If they resembled not the vauntings of a coward, who boasts his courage lest he should be thought fearful, the best that can be said of him is that he died an infidel in profession, and a pagan in heart. Mirabeau exclaimed, 'My pains are insupportable. I have an age of strength, but not a moment of courage;' he uttered a loud scream, and died! Paine, about a fortnight before his death, without intermission, would be crying out in great distress, and in a tone that might alarm the house, 'God help me! Jesus Christ help me! O Lord help me!'

These were some of the leaders of the infidel host: many of their followers have died as wretchedly. A gentleman who was a disciple and great admirer of Darwin, was called to die. As death approached all his former confidence left him, and he was heard reproaching as a deceiver the infidel he had admired. 'Monster! wretch!' he exclaimed, 'is this the end of your boasted philosophy? Have you brought me to this?' How many have reason to utter the same exclamation! How different is such a dying scene from that beheld on a christian death-bed;—from Elliott's language, 'Welcome joy!'—from Hervey's confidence, 'O welcome, welcome death! Thou mayst well be reckoned among the treasures of the christian. "To live is Christ, to die is gain."'

How ample are the proofs that christianity is light—infidelity, darkness; 'christianity, righteousness—infidelity, unrighteousness.' The more we pursue the inquiry the deeper will be our conviction of these truths. Increasing acquaintance with the spirit and influence of christianity

* These particulars are gleaned from various sources. Many of them from 'The History of the French Revolution,' and from 'The Reign of Terror,' a few from 'Simpson's Plea'

opens to the christian, under the Holy Spirit's teaching, new scenes of wisdom, excellence, and wonder. And increasing acquaintance with human wants and infidel principles, will make the darkness of infidelity appear still darker, its starless night still more terrific, its deep poverty still deeper, and its hopelessness more full of dire despair.

The practical lessons taught by this subject are of high importance.

Christians, prize the gospel of which infidels would deprive you. Regard them as plunderers, who would rob you of all that is most dear and most precious; who would deprive you of your best guidance, your sure support, your bright hope, and who would leave you helpless in affliction, and hopeless in death. View them as enemies who would inflict not only these dreadful injuries, but injuries more awful, who would stain you with ingratitude to God and the Saviour, if possible, baser than that of satan; who would shut against you the gates of heaven, and allure you to enter those of dire damnation. All this would infidels inflict upon you. Abhor their ways. Estimate aright the atrocity of their attempt to draw you from the Saviour, and bind his gospel to your hearts.

Christians, adore God for his grace in giving you the gospel. Look with pity on the mighty multitudes that are without God, and without Christ, and without hope. Be thankful that the goodness of God has rendered your state so different from theirs, and carefully improve those high privileges, which increase your responsibility, and which if unimproved

will aggravate the condemnation of those who had them.

Let the young, if tempted to infidelity, consider that *the state of infidels is perfectly hopeless*. An impenitent unbeliever must perish. 'He that believeth not shall be damned,' 'The wrath of God abideth on him,' Mark xvi. 16, John iii. 31. An infidel cannot have a glimmering hope of escaping eternal death, unless he could prove christianity untrue. All the infidels on earth have never been able to accomplish this hard task; and if christianity is divine, and it is so, they must repent, or *must perish to all eternity*.

Hence let those who are tempted to adopt infidel principles beware, and resist the fatal suggestions. Even christians may be assaulted with these from the remains of evil in their own hearts, or by the fiery darts of the wicked one, but let those who desire salvation watch and pray against such temptations. Let them consider the solemn warnings of God's word against such apostacy, Heb. vi. 4—8; x. 26—31.

Finally, let the undecided beware that they perish not with infidels, by trifling with truths they profess to believe. Multitudes, who spurn infidelity, will perish with its votaries, for they make light of the great salvation. Infidels reject the gospel, the undecided trifle with it, the result will be the same. Both classes pursue a way to death. Their ways, in some respects, differ, but they meet at the same point, and terminate in the same ruin. 'Behold now is the accepted time! behold now is the day of salvation.' 'How shall we escape if we neglect so great salvation?'

HEBREW HISTORY. (No. IX. *concluded*.)

The kingdom of Israel was now in the way of extending to its promised limits; and David, to execute the designs of Providence, and raise the Lord's people

to the elevation appointed for them, made successful war upon the Philistines, and took Gath and her towns from them, and rendered these ancient

oppressors powerless. He subdued Moab on the east, and rendered it tributary. He extended his conquests on the north-east unto the river Euphrates; and when the Syrians, of Damascus, on the north, came to help Hadadezer, David also subdued them, and placing a garrison in Damascus, compelled them to pay tribute. The king of Hamath, beyond Damascus, sent great presents unto David, to conciliate him. Edom, also, on the south, was subdued, and rendered tributary to Israel, fulfilling the prophecy concerning Esau and Jacob, 'The elder shall serve the younger.' Thus singularly, in the course of a few years, was the kingdom of David established; his enemies were subdued on every side, and the promise fulfilled as to the possessions that should be given to the posterity of Jacob. With an humble dependence on God, David entered on his career, and God was with him; and in the exercise of the same spirit of devotion, David dedicated his spoils and presents, the gold, and silver, and brass, to the honour of God, for the erection of the future temple.

His name was feared abroad, and honoured and beloved at home. He administered justice amongst the people in the fear of the Lord; he completed the orders and arrangements of the priests, and Levites, and singers, that they might regularly and in due course, without confusion or inconvenience, attend to the service of the sanctuary. He regulated the military, so that they served by monthly rotation, and 24,000 men were constantly on duty to preserve the kingdom. He made judicious arrangements for collecting the revenue, and for every part of the service both of the public and his own household. The feeble and often-oppressed people thus became a great and mighty nation, organized and well governed under the care of the son of Jesse. How different its aspect and character from that which had been apparent in the years preceding! When the people forsook the Lord, he forsook them, and delivered them into the hands of them that hated them; but when, as in the best days of David, with one heart they were led to devote themselves to his ways, he subdued their enemies under them, and gave peace and security in their borders. Thus was fulfilled the prophetic promise uttered by Moses, 'For if ye shall diligently keep

all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves: every place whereon the soles of your feet shall rest, shall be yours; from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be. There shall no man be able to stand before you; for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.'—Deut. xi. 22—25.

David now appears to have attained the highest pinnacle of human greatness. His throne was established; his children were princes; his army, powerful; his people, happy and secure; and prosperity was on every side; with God his patron and defence. It is an honour to his character, that at this delightful period he sought for the house of Saul, Jonathan, had left a son, who was a cripple, he sent for him, and gave him an honourable place at the royal table, so that, as one of the princes, on all public occasions, it became his right to be in the presence of the king.

Time rolled on, and found David and his extended empire in peace, when an occasion for war was given with the children of Ammon. Their king, who had shown kindness unto David when in a distressed condition, being dead, David sent messengers to comfort his son and successor; but, instead of receiving them in the kind spirit of their message, the king of Ammon most grossly insulted and abused them. Conceiving, then, that he had by this outrage exposed himself to the anger of the king of Israel, Hanun, the king of Ammon, enlisted the help of the Syrian kings, who came with great forces of horses, and chariots, and soldiers, to make war against him: but Joab and Abishai, the two generals of David's forces, armed with determined resolution and the help of God, overturned both the armies of Ammon and those of the Syrians; and though they came again into the field with large reinforcement from more distant nations, they were repulsed, so that the Syrians made peace with David,

and paid tribute, and the Ammonites were left without foreign succour.

At the turn of the following year, 'when kings go out to war,' that is, in the spring time, David, not thinking the Ammonites sufficiently humbled, sent Joab to lay siege to Rabbah, their chief city, and himself remained in Jerusalem. And now it is with sorrowful reluctance we are compelled to notice an awful and aggravated series of crimes into which David, the sweet singer of Israel, fell. They are related with the utmost simplicity by the inspired writer; and while the record teaches us how certainly one sin leads to another, and all bring on suffering and sorrow, we do not perceive any circumstances that in any degree palliate the conduct of the king. He was past the period of youth, being, at least, fifty years of age. He had many wives and concubines, after the customs of the east; and he had enjoyed ample opportunities of observing the evil of sin, and of knowing the beauty of holiness. But what is man? and when is he secure? The king of Israel committed adultery with the wife of one of his chief soldiers; and, when the wicked devices he resorted to did not succeed in concealing his guilt, by a wily and murderous procedure, he caused the death of his valiant and faithful servant; and then, as if he had done no evil, added his widow to the number of his own wives. How must his mind have been blinded!

In the mean time the city of Rabbah, and other strongholds of the Ammonites, were subdued, and David, in person, went and deposed the king, and very cruelly chastised his people.

His conduct in relation to Bathsheba and Uriah was not unseen of God, who sent his prophet to expose his transgressions; and, though the king was deeply alarmed and penitent under the admonition, to announce to him, that while God would extend mercy to him, he should have troubles in his kingdom and in his house, as a chastisement for his great iniquity. The depth and sincerity of David's penitence is apparent from the psalms written when under its influence: but that innocence is better than repentance, is a truth proved both by the anguish of David's heart, and the overwhelming sorrows and afflictions that came upon him, in his family and his kingdom.

The first calamity he suffered, and which affected and humbled him greatly, was the death of the child, the fruit of his adulterous intercourse with Bathsheba. He afterwards comforted himself and his wife in his pardon; and, as a pledge of God's mercy, she bore him a son, who was called Solomon, and who succeeded him in his kingdom.

Another and heavy affliction which he experienced, was the disgrace and confusion brought on his house by his eldest son, Amnon, forcing and defiling Tamar, a half sister. This event greatly afflicted him; he was very wrath; but he did not punish the delinquent. Probably, though a king and a father, a recollection of his own crimes, committed but a few years before, paralyzed his determination. So multiplied are the evils of sin! But Absalom, the brother of Tamar, cherished a deep resentment for the dishonour of his sister; and two years after, when he had a feast, to which he had invited all the king's sons, at a concerted signal, Amnon was slain; and when it was told the king that Absalom had killed all the king's sons, the afflicted monarch rent his clothes, and cast himself on the ground in an agony of affliction and sorrow. How would he then feel the evil consequences of his sins!

He was, however, afterwards informed of the real state of the affair, that Amnon only was killed, and by Absalom's order; and that Absalom had fled to the house of Talmai, king of Geshur, his maternal grandfather. Thus did David experience sorrow upon sorrow!

Absalom remained in Geshur, in Syria, three years, when Joab, working on the extreme parental tenderness of the king, obtained permission to bring him back to Jerusalem; but he dwelt for two years at his own house, before the king invited him into his presence, and was reconciled to him.

Absalom is spoken of as having a fine comely person, a great amount of address and ambition; and so successfully did he use them as to obtain the affection and admiration of the mass of the people. When he had been about four years in Jerusalem, he formed a conspiracy against his father's throne, and having obtained leave of absence, he went to Hebron, and caused it to be proclaimed from Dan to Beersheba, that Absalom reigned in Hebron.

It must be attributed to the cunning arts of this flattering and ambitious young man, and the permission of divine providence, that this revolt was so successful. Great multitudes flocked to his standard, and David, filled with fear, fled from Jerusalem, that he might not be captured and slain by a rebellious son and a treacherous people. Hebron was about twenty-five miles south of Jerusalem; and David, with a few followers, went in an opposite direction. He told the priests who had set out with the ark of the Lord, and return; and said, 'Carry back the ark of God to the city; if I find favour with the Lord, he will bring me again, and show me both it and his habitation: but if he thus say, I have no delight in thee; behold, here am I, let him do unto me what seemeth good unto him.' He then went forward, and ascended mount Olivet, in an agony of grief, and was bare-foot and uncovered, and wept as he went up: and the people wept with him. At a short distance, he was cursed by a man named Shimei, a relation of Saul's. This vile individual followed after the weeping king, and poured on him a torrent of the most opprobrious epithets and awful curses, and threw dust and stones at his person; and when his servants would have slain him, David forbid them, intimating his determination to bear all that God would permit to come upon him. By private intelligence of Absalom's movements, who was delayed in his pursuit of his father by the craftiness of a counsellor in David's interest, the king was directed to flee with all haste over the Jordan; and he did so, and came to Mahanaim, where Joab, who retained his fidelity, and Abishai, and Ittai, marshalled their forces, and prepared for the dreadful combat. Absalom and an immense host soon followed, and, when the chief captains refused to permit David to expose his person in the perils of war, the king gave them especial charge, if Absalom fell into their hands, saying, 'Deal gently, for my sake, with the young man, even with Absalom.' So intense is parental affection!

The battle terminated in favour of David's army, the adherents of Absalom being dispersed and overthrown. Absalom himself, in his flight, was caught by a branch, and suspended in the air, his mule having gone from under him.

Joab, instead of regarding the tender counsel of the afflicted king, rebuked the young man who informed him that he had seen Absalom, because he did not kill him, and went himself, and stabbed him to the heart. He then recalled his army from the pursuit of Absalom's routed forces, who were therefore left every man quietly and secretly to seek his own home covered with shame.

The death of Absalom so affected David, that he refused to be comforted, and continuously cried, 'O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!' So heavy and complicated were David's afflictions!

The stern rebuke of Joab, however, put an end to the open and unbridled lamentations of David, and he was soon restored to his throne and kingdom. He forgave Shimei, the man who cursed him, and rewarded those who had assisted him in his troubles; and, being grieved at the self-will of Joab, he privately appointed Amasa, who had served under Absalom, his chief captain: but when there was occasion for his services, on the standard of revolt being erected by a rebel named Geba, Joab treacherously slew Amasa, and boldly took his former position, and led on the armies of Israel to pursue the rebel; and he did so until his head was given up to him. Then Joab returned, and retained his rank.

The psalms that were written during this period, display the humbled spirit of David, and the patience with which he received the corrections of God.

The catalogue of his afflictions is not ended. On four successive occasions did the Philistines come against Israel; once, indeed, David was in great personal danger; but they were subdued, and their champions slain.

Once more, and that when he was an old man, sixty-six or sixty-seven years old, did David transgress. He ordered Joab to number the people, and, whether he was prompted by vanity or ambition, the action was offensive to God, who punished him by allowing a pestilence to sweep away many thousands of his people in one day. At the humble intercession of David, who asked even to die for the people, the plague was stayed. He was commanded to build an altar, and to offer up sacrifices on mount Moriah,

where the angel of destruction had appeared to him. He purchased the site of its owner, built an altar, and fire came from heaven and consumed the sacrifices he offered, as a token of their acceptance, and of the end of David's extraordinary troubles.

'And it shall come to pass, that at evening time it shall be light.' So it was with David. Chastised for his errors, and tried in the furnace of affliction, he came forth as gold that is purified, and spent the last two or three years of his life in the happy enjoyment of God, and in tranquil devotion to his service.

Knowing the site of the future temple, and what should be its form and pattern, by inspiration, he made the most costly preparations for the structure, he assembled his princes and rulers, and, by his example and exhortations, induced them to contribute to this object; he invested Solomon his son by Bathsheba, now about twenty-nine years of age, with the royal power; and, after completing every arrangement his heart could devise, he gave to Solomon his solemn and affectionate charge; and also addressed the people; and after repeatedly and piously commending them to God, he was gathered to his fathers in peace. He reigned forty years.

Let us cull from the narrative we have just attended to, a few topics for reflection.

1. Notwithstanding the glaring sins which David committed, how much there seems in his character to admire. His general patience and devotedness to God in early life; the absence of all vindictive feeling towards the house of Saul; his singular concern for the worship of God, and the honour of his temple, and the ample and costly preparation he made for it, both in the days of his vigour, and in his old age; the spirit of unrepining submission, combined with prayerful dependance, which ever characterized him in his afflictions and chastisement; these, and a thousand other excellencies, present the king of Israel to us as an example for our imitation. He was ever regardful of the sovereign authority of God, and is therefore constantly referred to in after ages as the standard by which succeeding kings are estimated.

2. Even his greatest errors supply us with much useful instruction and ad-

monition. They teach us, by the manner in which they are recorded, the fidelity of the inspired historian. Who, desiring to present David as a perfect model of excellence, 'a man after God's own heart,' would have recorded his great crimes? But here they are,—a proof that the historian was honest, and that man at best is fallible, and liable to err; and that even the best of men are but men. We learn never to trust in ourselves, but to trust alone in God, and ever to commit our way to him. In his crimes, David ranks with the ambitious Abner, and the ungrateful Absalom; but *his* chastisements, as well as their fate, teach us that it is a bitter thing to sin against God. Consider how David prospered before his sin; and call to mind how he suffered afterwards; and you will be sensible that 'the fear of the Lord is wisdom; and to keep his commandments, understanding.'

3 In David we have a recognized type of the Lord Jesus Christ, the King, the Holy One, of whom he spake in his prophetic psalms. He was born in the same town—Bethlehem; he is prophetically called by the same name, for Christ is spoken of 'as David the king;' (Is. lv. 3; Jer. xxx. 9) he was, like Christ, a faithful shepherd, and exposed his life for the flock; like Christ, in his early life his position was mean, but he was anointed of God to his work; and, like our Lord, he was raised to the kingly throne, though his people persecuted him: his sufferings were great, and his patience and submission exemplary; so were those of Christ: and, after death, his name was perpetuated with honour; and, in a higher and nobler degree, corresponding to his exalted nature and work, is, and will be, the name of the Lord Jesus. Thousands have found comfort in the psalms and experience of David; but Christ is the great and eternal source of consolation and life to all his people.

4. Lastly. We are led to adore the goodness of God, who did not cast off his servant for his sins, but chastised him in this life, accepted his penitence through the blood of an atonement to come, and cheered and sustained him, so that the brightness of his countenance shone upon the evening of his days, and his end was peace.

May we be admonished and instructed

by the errors and corrections of David, to avoid all sin, and lay hold on divine strength from day to day: may we be assisted to emulate his piety, devotion, and his zeal for the house of God; and

when the end of our days shall come, may the rays of the Sun of righteousness shine on our path, and cheer and sustain our hearts! Amen.

MISSIONS AND MISSIONARIES.

JESUS, the son of the Most High, was the founder of christian missions, and the first and the leader of the missionary band.

He came from heaven to earth to execute it, and to reveal to dark and ruined man the way of immortality and life.

He traversed the cities and villages of Judea as the missionary, bearing on his lips the tidings of salvation. And how devoted, earnest, self-denying, zealous, and assiduous, was he in his missionary toils.

How faithful to his God, how tender and compassionate to souls, and how in his own spotless life did all his principles and doctrines shine forth with radiant loveliness.

He instituted, too, the missionary cause—gave the great commission to evangelize by gospel preaching all the world, and speak his saving grace to every creature. And with the mandate given, he clad his followers with the holy vestments of peace and love, bestowed his blessed spirit in all his gifts and power, and prepared by his providence the effectual open door for publishing to man eternal life.

And with what ardent love and holy zeal, and true simplicity did the early host of apostles, disciples, and evangelists go forth preaching the saving doctrines of the cross.

Through Judah's land, among Samaritans, and to Gentile cities did they gladly bear the happy sound of mercy.

How piously they lived and toiled, and trials bore; how they were scorned, and hated, and reviled, and scourged.

How everywhere await them imprisonments and bonds, so that daily were their lives exposed for Jesu's sake.

And how with wondrous power and swiftness did the truth go forth from land to land, from tongue to tongue, until these islands of the northern seas accounted them in truth a barbarous land receive the fertilizing streams of

hope and joy. But modern missionaries have to go forth as those of ancient times.

Their call of God, and from him, too, their every qualification for the work.

With the same gospel Paul preached at Athens, Corinth, Antioch.

With the same unchanging promises to cheer, and grace to aid, and Spirit to succeed the toil, and bless the word proclaimed.

They too have all the toils and perils of the early preachers of the cross to bear.

Far from their native dwellings, mid people of strange tongues, and stranger rites of cruel paganism, have they to bear the glorious gospel of the blessed God.

In climes of dire contagion, of fell diseases, and of early tombs, do they expose their lives from love to God, and truth, and men.

How noble and illustrious is the hallowed band, the sacred host of holy men who thus have laboured in this work of charity and faith.

Among the rude uncivilized American Indian tribes, behold the simple-hearted Eliot, and holy fervent Brainard, the self-denying Egede introducing christianity among the everlasting snowy mountains of Greenland.

Among the enslaved and tortured sons of Africa in the West Indian Isles, behold the indefatigable Coke followed by Smith and Knibb, and a numerous train of faithful servants of the Saviour.

Among the islands of the Southern Seas, the first labourers of the London Missionary cause mid scenes of almost hopelessness, prayed and laboured, until at length the copious showers of mercy fell, and turned that sanguinary region into a scene of peace and joy.

And there the sainted martyr Williams died while plying earnestly his work of love.

On India's wide extended and densely populated continent, how many faith-

ful men have lifted up the saving ensign of the cross.

Thomas, Ward, Carey, Heber, Bampton, with many more, have in India's soil a sepulchre, lit up with hope of standing with a numerous spiritual progeny before the final bar of God with joy.

In Africa's dreary desert, and regions fraught with death, how Schmidt, Vanderkemp, Kaye, Moffat, Shaw, and Phillip, here late and early sowed the seed of gospel truth.

And then in China, Morrison and Milne; in Burmah, Judson; in Persia, Martyn; and in looking over the missionary sphere, a glorious galaxy of honoured names, and great illustrious men, whose record is on high, and whose reward shall be eternal bliss beyond the skies.

The missionary cause has loud and solemn claims on British hearts and christian sympathy.

For has not British influence been the bane of every port her ships have entered?

Have not disease, and crime, and war, been introduced, until whole tribes of men have lingered out of being?

Did not British wealth and power for many gloomy years, support with enterprise and zeal, worthy of a better cause, the infernal traffic in our fellow-men? Then, now, when moved to holy ac-

tion, let deeds of horror past and gone, our zeal and liberality excite, and may it be our earnest aim to bear to every land, and tribe and tongue, the welcome news of grace and endless life.

The spirit of the christian should be eminently missionary, for Jesus' love constrains the heart to feel for all our helpless race, and by all the means that God hath given, to hasten on the day when Christ shall reign as universal prince of peace, and all the world be blessed in him.

Then let the missionary fire burn with incessant ardour on the altar of the soul, and rear thy offspring in the spirit of earnest sympathy with those who preach the word of life in distant climes, and train them in the art of giving of their substance, however small, and pleading with their youthful zeal, and praying in their hearts that God would bless and raise our world from pagan idols, and from horrid rites of dark idolatry.

Father of mercies, hallowed be thy name by all the intellectual workmanship of thine own hand!

May thy kingdom come, and thy will on earth be done, by all the human race, as it is done by angel host, and spirits perfected, who ever stand before thy throne in heaven.—*From Burns' 'Christian Philosophy, or, Materials for Thought.'*

AMERICAN BAPTISTS. (No. IV.)

TALENT and character were to have formed the subject of my last letter, but talent occupied the whole sheet, and was then, I fear, but indistinctly portrayed. I do not intend to be tedious, and will therefore leave that subject, and write now of the character of Baptist ministers. I wish you distinctly to understand that I know nothing of southern ministers personally, and do not know that I have ever seen that singular anomaly—a slave-holding Baptist minister, though I have heard of such beings and suppose they exist. As far as individual, moral, and christian character are concerned, I believe the Baptist ministers of the United States, rank as high as the ministers of any other evangelical denomination. Generally speaking, they are laborious, and not

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a few, are men of dignified demeanour, and high and honourable feeling; but I do not think the moral sense of the majority is so refined or so quick as it should be. There are many little actions in the community generally which indicate a mean spirit of selfishness. These too often pass unrebuked, and are regarded as trifles; such, for instance, as enticing away a hired man or woman, getting some one out of a situation to get in one's self, &c. In some parts of the ministerial community actions bearing a resemblance to these, are too common. There is, for instance, a class of ministers who have no charge: these are, in the largest sense, 'Ministers at large.' They ride through the country, sponging their living out of the churches, while they

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are 'looking for a place.' Many of them do a great amount of harm by giving opinions after hearing one side of a subject, but especially by screwing themselves into a church, and, as a matter of course, screwing somebody else out. These men generally know the difficulties in all the churches in their vicinity, and the firm or fickle standing of every minister around them in the affections of the churches, in which each of the enemy labours. There is another class, a step or two higher than this, who yet need instruction in christian morals—men of considerable talent too, and considerable of what in some places would be called knavery, or low cunning. * * *

We will ascend another step. Now let us long around and see whether we are clear of noxious vapours. As clear as we can expect our moral and religious horizon to be while man is man, and the frailties of humanity are present. This is a good atmosphere; an honest, high-souled man may breathe freely. He may see himself surrounded by men

'whose hearts are warm, whose hands are pure, whose doctrine and whose life coincident, exhibit lucid proof that they are honest in the sacred cause; whose actions say that they respect themselves.' Here we shall find, if not the majority, I hope a very strong minority; and I know that very many Baptist ministers answer Cowper's description, and with him I say, 'To such I render more than mere respect.' And yet among these, many have their foibles—some hobby that a goodly number want to ride upon, and benevolently wish to take their friends and churches up behind. Alas! I cannot find perfection; no, nor uniform consistency in the best of men. Not a few noble-minded men when acting on committees will do what they would shrink from individually. Committees have no souls, and contrive to divide responsibility into particles so small that they do not stick anywhere; or if they do, are invisible and unfelt. When will men on committees act as honestly as in their individual capacity?

ZENAS.

REVIEW.

CHRISTIAN PHILOSOPHY; or, *Materials for Thought.* By the author of '*Sketches & Skeletons of Sermons,*' &c., &c. *Houlston & Stoneman.* 8vo. pp. 252.

We doubt not that very different opinions will be formed of this very respectable volume. Some who are fond of pithy, detached, sententious remarks, presented in the form of proverbs, will approve and applaud: while others, who prefer argumentative, and elaborate treatises on any topic to which their attention is directed, will accord their approbation with reluctance, and lay it aside, almost resolving not to look into it again. We do not belong to either class. We are gratified to peruse a well-digested treatise; and there are seasons when a few fragments of thought, however disconnected, are welcome, as 'materials for thought,' or as suggesting that which awakens the mind to meditation. This volume, therefore, is welcome, and will find a place on our shelves, and secure the favour of occasional and agreeable attention. Such is the purpose, we apprehend, that its industrious author intended it to serve. It embraces a wide range of topics, as will be seen from the subjoined list:—truth; knowledge; wisdom; the Bible; Jehovah; Providence; law; obedience; the law of equity; the spirit; the tongue; on thought; on war

and peace; on love; on freedom; on superstition; on light; liberality; talents; on usefulness; man—as he was; man—as he is; man—as he may become; on depravity; the Saviour; on repentance; a christian; paradoxes of the christian character; on moral symmetry; on prayer; the closet; the Sabbath; the sanctuary; on praise; preachers and preaching; hearers and hearing; the cross of Christ; on faith; missions and missionaries; on hope; on religious zeal; on contentment; on humility; on patience; the peacemaker; the Divine promises; with some twenty others, equally distinct.

We feel bound to speak favourably of this volume; and though we do not accord with every sentiment it contains, nor think that every separate sentence deserves the name of an aphorism, we conceive that it contains a very large amount of just sentiment and useful thought. The antiquated terminations, *hath, doth, promoteth, &c.*, while they give to it occasionally an air of gravity, do not, in our opinion, increase the real dignity of the style. A fair specimen of the work is given in the selection presented in the present number 'On Missions.'

THE YOUNG TRADESMAN. *Tract Society.* 18mo. p. 258.

THIS is really an admirable book. It is full

of wisdom and good counsel, and adapted to be exceedingly useful. A series of letters from an observant and affectionate uncle, written with all the earnestness of reality, and combining the prudence of a sage, with the piety of a saint, and having reference to a great variety of important questions, connected with business, and illustrated by examples of real life, &c., cannot but be interesting and useful. Every young man who wishes to become a successful, happy, and useful tradesman, should peruse it. 'Read, mark, learn, inwardly digest,' would be our counsel in presenting this volume. The judicious counsel contained in this, duly regarded, would have led many to prosperity who have sunk into degradation—and have preserved numbers from ruin who were once thriving tradesmen.

THE YOUNG WOMEN OF THE FACTORY; or friendly hints on their duties and dangers. *Tract Society.*

It is calculated that about a million of females, under twenty years of age, are engaged in factory work. This book is prepared for their especial benefit, and admirably is it adapted to its purpose. The habits inculcated with such admirable effect, would secure to every one respect and esteem. Though the class is numerous for whom this book is prepared, its perusal would be advantageous to many others.

THE SPRING. 16mo, square.

MISSIONARY FIRST FRUITS. *Tract Society. pp. 128.*

THE first is one of the beautiful square books frequently noticed. It equals any of the series. The second is a pretty little book, consisting of short accounts of christian converts among the heathen. They are four pages each, and are happily selected.

OBITUARY.

HARRIETT HOOLEY LINDLEY, wife of William Lindley, of Sheffield, was the second daughter of John and Ann Hill, of Lovett Mill, near Nottingham, and was born Sep. 25th, 1812. Her parents being pious worthy members of the General Baptist church, at Stoney Street, Nottingham, at a very early age instructed their children in the principles of christianity, and had the satisfaction to see their efforts crowned with success. Whilst their children were young, they removed into Lincolnshire, and when about twenty years of age, the subject of this memoir offered herself to the General Baptist church at Lincoln, then under the pastorate of the Rev. E. Kingsford, though there is every reason to believe that long before this time she was the subject of converting grace; but being naturally of a retiring unostentatious disposition, and fearing she might disgrace her christian profession, if made before being well grounded in its principles, she was detained from earlier uniting herself with the people of God.*

Eventually, with her parents, she again removed to Nottingham, and with them sought and obtained admission into the General Baptist church in Stoney Street, of which she continued a useful active member for several years, and her labours, especially in the Sabbath School connected with the church, were owned and blessed by her Heavenly Father.

On the 6th of April, 1843, she was united in marriage to William Lindley, member of the same church, who immediately removed to Sheffield, and they were dismissed to the infant General Baptist cause in that town; here her duties of a domestic character prevented her taking so very active a part in the duties of the church as on former occasions, yet she was extremely anxious for its prosperity; her house and heart were open to welcome any connected with it, and her frequent and earnest prayers were directed to heaven in its behalf, especially for the settlement of an acceptable minister.

The first Lord's day in December, 1844, was the last time she joined her christian friends in public worship, when the Rev. T. H. Hudson, (now missionary to China,) to whom she was particularly attached, administered the ordinance; and it was remarked to her by her partner, that she appeared to enjoy the service much, when she replied, 'It was a long time since she had derived equal comfort and satisfaction.' The next day she was taken unwell, and on calling in medical assistance, her friends received the painful intelligence that her disease was of that character which admitted of but little if any hopes of recovery; but

* The following verses, written about that time, will evince the state of her mind,—

My heart's defiled in every part,
Corruption reigns within;
Why did thy Spirit Lord depart,
And leave my soul to sin!
Oh! I have sinn'd, thy Spirit griev'd,
And forced it to depart;
O Lord return, and reign within
My very worthless heart.
If I indeed thy grace possess,
Why should I cleave to earth?
Lord draw my heart from time and sense,
And give it nobler birth.

as she continued for a length of time, and subject to considerable fluctuations, the hope was indulged, that as every means which medical skill or affection could devise, were resorted to, that they might be blessed to her being again raised to health; but these hopes were all doomed to disappointment: and on the evening of Saturday April 5th, after having been reduced to a state of partial unconsciousness for two days, her happy spirit took its flight to the mansions of heavenly bliss, at a quarter past eleven o'clock.

Of the state of her mind during her long affliction of nearly five months, it may with the strictest propriety, be said, she was perfectly resigned to the will of her Heavenly Father. On being asked at an early period if she were desirous of recovering, she replied, 'she should wish it for some reasons, if the Lord saw fit, and it would tend to promote His glory, but not otherwise, as she had no particular anxiety respecting it. Having built her hopes upon the rock of ages, she had no fear of death.

In the discharge of the social duties of life she was exemplary; 'a keeper at home,' and devoted to the comforts of those by whom she was surrounded; her servants, as well as those more immediately connected with her, sharing her solicitude for their present and eternal welfare. Possessed of a mind well matured, she was well qualified to fill the office of a friend and adviser, and in this capacity her loss in the domestic circle will be severely felt. In her friendships she was cautious, but sincere; and when once formed was not easily moved. Of a meek and retiring, though cheerful disposition, her piety was not of that noisy character which obtrudes itself upon the public gaze, but was to be found in the more private circle, and was evinced by the lively faith which characterized all her proceedings, and led her to an unshaken confidence in her God. Her sorrowing partner, who mourns her early removal from him, whilst sensibly alive to the loss he has sustained, mourns not as one without hope, but is cheered by the prospect that a lively faith in the promises of Jehovah inspires, that his present loss, is her eternal and unspeakable gain; and though separated for a time in this life, and left to travel its thorny maze alone, still enjoys the blissful hope that

they shall meet again, in 'a land of pure delight,' where parting will be for ever unknown. Her death was improved by Mr. Horsfield of the Academy, on Lord's day April 20th, from Psalm xvi. 8. W. L.

Mrs. WOOLLEY, the subject of this brief notice, was the wife of Mr. John Woolley, of Newthorpe, near Ilkeston, where she finished her earthly course on Tuesday, May 6th, 1845. She was a native of Annesley Woodhouse, and lived with her husband at Newthorpe thirty-nine years. She was brought to Christ some years before the time of her marriage. She continued in connection with the Methodists till about six years since, when she was baptized, with several others, in the canal, by Mr. Barber, brethren Ingham and Bissill being present on the occasion. For several years she has been very weakly—seldom getting to the house of the Lord, except in very fine weather. For two months she had anticipated the recent baptism at Newthorpe, her youngest son, Simeon, being one of the candidates; and though the weather was unpropitious, she ventured out to the chapel, though she could not get to the place of baptizing. The writer was pleased and thankful to see her on the way to the house of the Lord. She enjoyed the opportunity of the supper, and the receiving of the new members. But this was her last appearance in the house of God below. On Wednesday she took to her bed, and gradually sunk, till on the Tuesday following, she 'entered into the rest that remaineth for the people of God.' Her heart was full of parental solicitude for her three sons and her daughters, and she spoke to them in a very impressive manner—exhorting them to be on the Lord's side. May her children cherish the impression of her dying testimony, to the necessity and the worth of religion. She was buried on the Saturday, in the Newthorpe burial ground—her death was improved by Mr. Peggs, her pastor, to a numerous congregation, on the following Monday evening, from 2 Tim. iv. 6—8. Who will be 'baptised for the dead?' The Lord forbid that 'the gates of the grave' should prevail against his church when the armies of the Lord have so much land 'yet to be possessed.'

I., D.

INTELLIGENCE.

THE MIDLAND CONFERENCE assembled at Broughton, May 14th, 1845. It was reported that sixty one had been baptized since the last conference, and that seventy seven remained as candidates. The number of repre-

sentatives was unusually small— not more than five or six churches being represented. This circumstance elicited some enquiry as to the cause, which led to the adoption of the following resolution:—

'This conference regrets that many of the churches in this district are not represented at our quarterly meetings; and fearing that this may arise from the expenses of the representatives, in many instances, not being paid; it is hoped that such churches will take the matter into their serious consideration; and when the sending of a representative is impracticable, the churches are affectionately requested, according to a resolution passed at Hinckley, in April 1843, to send a *written report* of their state.'

After listening to the report of Mr. Wood, of the prosperous state of the cause at Wolverhampton, and of his success, as one of the committee appointed to collect for that church—it was resolved, 'That this conference tenders its thanks to Mr. B. Wood, of Nottingham, for the efforts he has made to assist the infant cause at Wolverhampton, and encourages him to persevere.'

Some remarks being offered on the proposed grant to Maynooth,—resolved, 'That we recommend all the churches belonging to this conference to hold themselves in readiness to oppose, by sending deputation, or petition, or otherwise, the proposed endowment of the popish college of Maynooth.'

The thanks of the conference were presented to Mr. Hunter, for his very excellent and useful sermon in the morning.

The next conference will be held in Sacheverel street chapel, Derby, on Tuesday, the 16th of September. Mr. Stevenson, of Leicester, is appointed to preach.

At this conference the pastor of the church presided, and Mr. Ferneyhough, and Mr. B. Wood, opened and concluded the meeting with prayer. In the morning Mr. Hunter preached from Heb. ii. 11, and in the evening Mr. Wigg, from 1 Chron. xxix. 5.

E. BOTT, *Secretary*.

ANNIVERSARIES.

LONGFORD, *Union Place*.—March 23, 1845, two excellent sermons were preached in this chapel by the Rev. E. Stevenson of Loughborough. Collections upwards of £5.

WOLVERHAMPTON.—The annual sermons in support of our Sabbath School were preached on Lord's day, May 4th, 1845, by brethren Watt (Theological tutor at Spring Hill College, Birmingham) and Evans, (Indep.) of Wellington, when the liberal sum of £11. 4s 4d was collected. This, for our infant cause, is considered excellent. The school is in a very prosperous state indeed, now numbering 170 scholars. M. S.

LEEDS, *Byron Street*.—On Whit-Monday we held our annual tea meeting for scholars and teachers, which, during the last year, has increased very considerably, both in number of scholars (which is now upwards of ninety) and in usefulness. After tea the

scholars repeated a number of very interesting pieces, which were interspersed with short addresses from the minister and teachers.

MAGDALEN.—On Sabbath day, April 20th, three useful sermons were preached by the Rev. T. Scott, of Norwich, on behalf of the General Baptist Sunday-school. Collections liberal. J. C. S.

BAPTISMS.

SMALLEY.—On Lord's-day, April 20th, 1845, twenty-seven persons were baptized at Smalley, by the Rev. J. Felkin, and witnessed by a vast number of spectators, at an early hour in the morning, which was remarkably fine and favourable. The crowds which flocked to the chapel were exceedingly numerous and many were unable to gain admittance. A sermon was preached in the yard, so that two services were held at one time. A more interesting scene was never witnessed in Smalley. It must be pleasing to all who are interested in our Saviour. The roads from all the adjacent villages were thronged with persons pressing eagerly forward to see the solemn service, and some from a distance of ten or twelve miles, until from three to four thousands of spectators were supposed to be present. Their highly esteemed and valuable minister, the Rev. J. Felkin, addressed the great multitude which was collected to witness the observance of the command of Christ. In the afternoon, a large congregation again assembled, and the newly-baptized were received into the church by giving them the right hand of fellowship. A much greater number of spectators than usual remained to witness the order of the celebration of the supper of the Lord, many of whom were apparently much affected. Altogether, this was a day long to be remembered, many expressing how much they enjoyed its solemn services. Several aged members said they did not remember ever having seen so large a number sit down around the table of their Lord as at this opportunity. The proceedings of this day were attended with peculiar interest, and, it is hoped, with the manifestation of the Divine presence. A. WALKER.

DERBY, *Brook street*.—On Whit-Sunday, May 11th, nine were added to our numbers by baptism. Mr. Smith baptized, and received the candidates into the church, and Mr. Dunkley, of Belper, preached to a large congregation, and administered to us the Lord's-supper in the evening. Four of the candidates were accepted at Sacheverel-street, and removed with us; the other five have been given to us since we entered upon Brook-street. It was a happy day, and we hope will prove the first of many yet to come.

ILKESTON.—On Lord's day, April 27th a very interesting baptism took place between Ilkeston and Newthorpe, in the canal when fourteen persons were baptized. This arrangement was adopted because a very considerable proportion of the candidates were from Newthorpe, the Common, and Babbington. Mr. Peggs preached at Newthorpe, in the morning, from Luke xii. 50, on our Lord's last baptism. Mr. Plowright addressed the spectators and baptized. The weather was very unfavourable, but it is supposed two thousand people were present to witness the solemnity; and had the weather been favourable, it is probable double the number would have assembled, as was the case at Smalley on the previous Sabbath. In the afternoon the Lord's supper was administered, and the newly-baptized, with the exception of one, were added to the church. It was a good day. A FRIEND.

LONGFORD, Union Place.—May 11th, 1845, four persons were baptized by Mr. Shaw, and added to this church in the usual way. The services of the day were interesting and profitable to many souls. The Lord is with us.

BIRCHCLIFFE.—May 12th, eleven persons were baptized at this place. They were all from the Sunday-school, with one exception.

KIRTON-IN-LINDSEY.—On Lord's day afternoon, April 27th, two males were baptized in the General Baptist chapel in this town; Mr. Billings of Crowle, preached from Acts ii. 12, 'What meaneth this?' to a large and attentive congregation, and afterwards baptized the candidates; and in the evening received them into the church, and administered the Lord's supper. These services excited unusual interest, one of the candidates (Rev. J. Cookman) having previously travelled about ten years among the Primitive Methodists; the other was a local preacher among the Wesleyans. The former brother has laboured here with acceptance for the last three months, and the congregations have considerably improved.

CROWLE.—Two females have been baptized and received into fellowship at this place by Mr. Billings the pastor; one on Lord's day morning, Dec. 29th, 1844, the other the following Sabbath evening, Jan. 5, after sermons—on the former occasion, from Luke xii. 8—9, and on the latter, from John xiv. 15—16. This second baptism created a good deal of excitement, the chapel being densely crowded.

MAGDALEN.—On Sabbath-day April 13, two females were baptized, after a very appropriate sermon from, 'Why baptizest thou then?' by the Rev. J. Bane of Downham

J. C. S.

MISCELLANEOUS.

THE CENTENARY of the General Baptist church at Barton-in-the-Beans, Leicestershire.—This small and secluded village was the scene of a high degree of excitement, and the assembling of a large throng of people, on Thursday, May 15th, 1845. The object of the gathering was to celebrate the completion of the hundredth year of the existence of the General Baptist church in that place. It is a century since the erection of the first General Baptist place of worship at Barton. Though no announcement was made of the fact further than that given in the *Repository* for last month, the number of friends attending, from Hinckley, Loughboro, Leicester, Melbourne, Measham, &c., was very considerable. Accommodations for horses and vehicles being provided by the farmers, most of whom are friends, residing in the village; and an empty mansion, the property of the Right Hon. the Earl Howe, was kindly lent by his lordship to serve for refreshment-rooms for the visitors.

The service in the morning began at half-past ten, when, after a hymn had been sung, Mr. J. Tyers, of Leicester, read the scriptures and prayed, and the Rev. J. Goadby, of Leicester, formerly a member of this church, preached from I Sam. vii. 12. The helping hand of God was noticed, in the origin and preservation of the church, the light that had diffused from it to the regions, around about—its steady progress, though the parent of fifty or sixty churches, now containing near 10,000 members—the excellent ministers with whom it had been favoured—the distinguished piety of many of its members—the preservation of the church in the simplicity of apostolical doctrine and discipline—and the happy circumstances in which it completes its hundredth year, with near 400 members, five or six freehold chapels, clear of debt, two pastors, a day school, several Sunday-schools, and a number of preaching stations. Gratitude to God, deep, abiding, and practical, it was urged, should be felt for the past, and hope cherished for the future. Rev. I. Stubbins concluded the service with prayer. After an hour and a half, a public meeting was held. Mr. Staples, of Measham, prayed, and Mr. Derry, the senior pastor, presided. Mr. Cotton then read an historical memorial of the church from the commencement to the present time, carefully prepared from published and unpublished records. Effective and interesting addresses were then delivered by Messrs. T. Stevenson, J. F. Winks, J. Tyers, and J. Goadby, of Leicester, and I. Stubbins, missionary. In the evening, Mr. T. Smith, of Hinckley, prayed, and Mr. Wallis, tutor of the General Baptist academy, delivered a most appropriate discourse from

1 Peter i. 24, in which the durability of the word of God, in opposition to the transient state of all mundane affairs—the glory of man—the friends and foes of Christ—and its own essential value and importance, were very impressively considered. Mr. Wood concluded with prayer. Altogether, it has rarely fallen to our lot to attend more delightful services. The day was fine, the congregation was overwhelming, and the people retired joyful and glad at heart for all the goodness of the Lord.

BRITISH SCHOOLS AT ILKESTON.—This beautiful building was so far finished as to be opened by a bazaar on Tuesday and Wednesday, April 22nd and 23rd. Sixpence was paid for entrance the first day, which produced five guineas. The proceeds of this public effort have gratified and surprized the most sanguine, amounting to £95. The whole expense of the land and building is about £700., and it is hoped, with the government grant of £200, very soon to have the place free from debt. Four congregations, the Independents, Baptists, Wesleyan, and Primitive Methodists, have united in this undertaking. These facts should stimulate the friends of education and of religious freedom in every place to unite their energies for the benefit of the rising generation. P.

REV. J. STADDON.—The General Baptist Church at Quorndon and Woodhouse providentially hearing Mr. Staddon, of Burton-on-Trent, was moveable, unanimously invited him to be their minister and pastor. Mr. Staddon, accepting the same, entered on his labours the last Lord's day in April, under the truly encouraging circumstances of peace and prosperity, having twenty candidates for baptism, and a good feeling, not only for hearing the word publicly preached, but to attend the meetings for prayer. May the Great Head of the Church bless this union to his own glory.

THE ANNUAL ASSOCIATION, of the General Baptist churches of the New Connexion, will be held at Friar Lane chapel, Leicester. Its sittings will commence on Tuesday, June 24, at ten o'clock in the forenoon.

We are requested to state that the White Lion Inn, Market Place, (the back way is from Cank Street,) has been appointed by the Friar Lane friends.

LONG CLAWSON. *New General Baptist Chapel.*—On Tuesday, May 13th, the foundation stone of a new General Baptist Chapel, was laid in the village of Long Clawson, in the Vale of Belvoir, when the Rev. R. Stocks, minister of the General Baptist Church, Broughton and Hose, in a brief speech, gave the persons assembled an epitome of the doctrines of the General Baptists; after-

wards the Rev. S. Wigg delivered an eloquent and impressive address, which was listened to with marked attention, and we hope some good will be the result.

BROOK-STREET, DERBY.—We are thankful to say, that this infant cause presents an encouraging appearance; the congregations are unexpectedly good, especially in the evening; the church is united and happy; and, through the goodness of God, all things seem to prosper with us; by the united efforts of the church and congregation we have been enabled to form a Sabbath-school, and have about ninety scholars. Our separation from Sacheverel-street was to us a source of much grief; but the evidence that such was our duty, seemed irresistible. For some time past we have not enjoyed entire unity. There were some in the church, towards whom, through circumstances that long since occurred, many could not feel happy. Still, this was kept comparatively concealed, until, by the resignation of the deacons, we were called in October last to make a new election. This election was made by secret ballot; and these individuals proving to be elected, the church at once became divided. The deacons, with their supporters, formed one section, and their opponents another. In this unhappy state of things, the deacons were required, by some of their opponents, to bring on the subject of ordination; and being thus required, they united in opposing; and this brought matters to a decision. The mind of the church was taken, as in the case of deacons, by secret ballot, every member being seen, and the result was a majority of twenty-three for the ordination; but Mr. Smith declined accepting the invitation. Then the deacons (who are for the most part trustees) wished us either to become responsible for the debts upon the chapel, amounting to more than eleven hundred pounds, or to remove, and leave it in their hands. We could not see our way clear to become thus responsible, and so felt it our duty to retire. We then applied to the church at St. Mary's Gate for the use of Brook-street chapel, and obtaining it, we quietly removed, taking with us 115 members, including two of the four old deacons, but not including any of those members who have removed to other countries, or to distant parts of this. We are very grateful to the church in St. Mary's Gate, and to its revered pastor, for their kindness to us in the day of our calamity, and now think that all things will work together for good. We sincerely hope that the cause in Sacheverel-street may live and prosper, and we humbly hope that Brook-street will live too, and that, in future years, there will be three large and happy General Baptist churches in this town. We are confident there is ample room. A. ANDERSON.

MISSIONARY OBSERVER.

MISSIONARY ORDINATIONS.

Rev. W. Bailey.—According to the notice given last month, Mr. Bailey was solemnly set apart to the important office of missionary to the heathen, at Broad-street chapel, Nottingham, on Tuesday, May 13th, 1845. The secretary read suitable portions of scripture, and offered the general prayer. Mr. Owen, of Castle Donington, delivered an argumentative introductory discourse; Mr. J. Peggs, late missionary to Orissa, proposed the questions in a very interesting and pleasing manner; and the answers of Mr. Bailey were lucid, ample, and satisfactory. The designating prayer was offered by Mr. E. Stevenson, of Loughborough, accompanied by the imposition of hands. The charge, which was exceedingly appropriate and affectionate, was delivered by Mr. Wallis, Mr. Bailey's tutor, from 2 Tim. iv. 1, 2; and the solemn service was concluded by prayer from Mr. Goadby of Leicester. Mr. Ferneyhough, the pastor of the church, gave out the hymns.

In the evening, Mr. R. Stanion, of Melbourne, prayed, and Mr. I. Stubbins preached, from Heb. vi. 10. The attendance was overflowing, and the interest deep and well sustained throughout the day. Collections about £27.

The friends at Broad-street manifested great hospitality. No public dinner was provided; but a public invitation was given to friends that had not acquaintances in Nottingham, to go into the vestry at the close of the service, that Nottingham friends might take them to their houses; and it was understood that several who had made provision to entertain strangers, were disappointed from being unable to obtain a sufficient number of guests.

The Valedictory Services of Mr. I. Stubbins will take place on Tuesday, June 3rd, at the General Baptist chapel, Dover-street, Leicester: Mr. Hunter, of Nottingham, will deliver the introductory discourse; the secretary will propose one question to the returning missionary, and offer especial prayer for him and his companions, Messrs. Bailey and Millar.* Mr. Wallis, the tutor of

the Academy, will deliver the farewell address to Mr. Stubbins; and Mr. Stubbins will preach a farewell sermon in the evening. Services to begin at half-past ten in the morning, and at half-past six in the evening.

There will be no public dinner, the number of the General Baptists in Leicester, and their hospitality, rendering such a proceeding unnecessary. Tea will be provided in the school-room.

EMBARKATION OF MESSRS. HUDSON AND JARROM.

Portsea, May 12th, 1845.

MY DEAR SIR,—Having just witnessed the embarkation and departure of our beloved brethren, Messrs. Hudson and Jarrom, I wish to furnish a little information respecting the last few days of their residence in England, which will, I doubt not, be interesting to most of your readers.

Brother Hudson arrived at Portsea on Saturday, May 6th, and the next day preached our annual sermons for the mission, and made collections morning and evening. The morning attendance was about an average; and in the evening our spacious chapel was *crowded to excess*. The afternoon service, however, was the most extraordinary of all. Mr. Hudson had kindly consented to deliver a short address to the teachers and children of our Sabbath-school; but the report of a missionary about to sail for China, being engaged to address the Clarence-street Sunday-school, having '*got wind*,' as we express it at Portsea, the chapel was literally besieged some time before the hour of service; you would really have supposed, by all the children and teachers in the parish. O, it was a glorious sight! a juvenile congregation of at least 1600 children, with their beloved teachers, all behaving with the most perfect order, and all singing, with the most perfect harmony, and with thrilling effect—

'Ye hearts with youthful vigour warm,
In smiling crowds draw near!'

Mr. Hudson, taken as he was by sur-

* N. B. Packages and parcels for either of the missionaries about to sail to India,

should be directed to be left at the Bull Inn Warehouse, Bishopsgate-street London.

prise, delivered an address remarkably appropriate, impressive, and likely to be useful. On Wednesday evening, too, we had a very excellent service. There was a congregation of at least 800 persons. Mr. and Mrs. Jarrom, in consequence of having been misdirected, did not reach the chapel until nearly the end of it. The interest of the meeting, however, was well sustained by ministers of various denominations who were present; and our friend Mr. Hudson took leave of the church and congregation in a manner which was deeply affecting to the minds of our friends, especially those of them who bade him farewell when he departed for Jamaica, now nearly twenty years ago. Collections, about £16. 'The Duke of Portland,' a beautiful bark, arrived at Spithead, on Saturday morning, soon after day-break, and at nine o'clock the passengers received orders to go on board. We set off from our kind friend, Mr. Totterdell's (where the missionaries, with their relations, were hospitably entertained during their stay in Portsmouth) soon after breakfast; but, as the ship was lying out at sea at least four or five miles, and wind and tide against us, we did not reach her much before eleven o'clock. The party consisted, besides our missionary friends, of Mr. Jos. Jarrom, of Leicester, Mr. and Mrs. Hudson, of Burton-upon-Trent, myself, and my young friend, Mr. George Totterdell. We were all delighted with the beauty of the ship, pleased with the politeness and christian bearing of the captain, and somewhat amused with the variety of creatures on board—ducks and geese, sheep and pigs, goats and rabbits, and I know not what besides. I was compelled to leave our brethren soon after twelve o'clock, having to prepare for preaching on the Sabbath; but the rest did not come on shore until the ship was got in order, and ready to sail. This was about four o'clock in the afternoon, when, with wind and tide in their favour, they 'got under weigh,' and were very soon out of sight. Hoping that they may have a prosperous voyage, and be made very useful in the vast empire of China,

I am, dear sir,

Yours very truly,

E. H. BURTON.

P. S. Letters or newspapers intended for either of our friends, should be directed
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rected to the Rev. Mr. Shuck, Hong Kong, and must be sent *via Southampton*. The postage of a newspaper is 2d.; that of a letter, 1s. 4d. They may be *prepaid* just as in England.

Original hymn, sung at Clarence-street chapel, Portsea, May 1826, on occasion of Mr. and Mrs. Hudson's departure for Jamaica; and again May 7th, 1845, the evening before the embarkation of Messrs. Hudson and Jarrom for China.

Farewell, dear friends, farewell;
We are destin'd now to part;
But though the seas between us roll,
We still are one in heart.

To God we now commend,
And wish you great success,
While publishing in heathen lands
The Lord, our righteousness.

In darkness long they've sat,
Without one glimmering ray,
To guide their erring feet to Christ,
'The life, the truth, the way.'

Tell them he died to save
Poor sinners such as they;
And may they hear the word of life,
And multitudes obey.

And now, Great God, protect
Thy servants from each snare;
And when they're on the mighty deep,
Make them thy special care.

And if no more we meet,
On England's favour'd ground,
Grant, Lord, we may at thy right-hand,
In peace at last be found.

Portsea, May, 5th 1825. I. F.

EXTRACTS OF A LETTER FROM MR. HUDSON.

English Channel, May 10th, 1845.

MY DEAR BROTHER,—When I arrived on board this morning, I received your very kind note, for which I was very much obliged to you. On Lord's-day we had large congregations at Portsea; on Monday evening, I gave an address at the union missionary prayer-meeting; and on Wednesday night we had a valedictory service, at which brother Jarrom attended. I enjoyed my visit to brother Burton's friends at Portsea. They were exceedingly kind, and seem to take a peculiar interest in our welfare.

The vessel is a good one, our cabins are comfortable, the captain is a pious man, and, from what I have seen of the three passengers who are going with us to China, we anticipate a comfortable voyage. * * *

2 A

Dear brother, we are now bidding our friends and country farewell. Perhaps we shall meet no more on earth. For the sake of Christ, and for the good of souls, we leave happy England, endure the perils of the deep, and go to dwell in a pagan land. God requires it, Christ commands it, and the cry of perishing millions demands it. The millions of China are saying, 'Come over and help us.' We go to declare the unsearchable riches of Christ, to hold forth the word of life, and point the guilty millions of China to the Lamb of God, which taketh away the sin of the world. The Lord help and bless us!

The 'land of Sinim' calls us hence,
To tell the joys of pardoning love;
May dying millions rise from thence,
And meet us in the realms above.

We are all well, and in good spirits. Give my kind regards to all our friends, and remember me to brother Stubbins. He and our friends will be going in June. The Lord crown all our labours with success! Adieu! adieu! Excuse haste, with kind regards to yourself, Mrs. Goadby, and children,
I remain, yours truly,

T. H. HUDSON.

LETTER FROM MR. WILKINSON.

Berhampore, Dec. 18th, 1844.

MY VERY DEAR BROTHER STUBBINS.—I have just returned from the bazaar, and am somewhat tired—still I think I shall be able to send you a few lines by this mail. Our dear brother Buckley is writing to you, and Mrs. Wilkinson is writing to sister Stubbins, yet I think I also must say a few words to you, and I will try to write only on such subjects as they will not. Latterly, my Indian life has been more connected with interesting events, and in most of them I am sure you will feel an interest.

You have heard that our young friend Mr. Frye has obtained the appointment of Assistant Collector. When he applied for it, he stated he was prepared to pass an examination in the Oreeh language, and on this account his application was successful. But a difficulty arose about his examination—he applied for a committee, but none of the Hon. Company's servants could be found capable of examining him, and the Collector had to report that, 'the only European acquainted with the language, in the presidency, was the missionary at Berhampore.' An official letter was sent from the 'board,' requesting me, in company with the Collector of Ganjam, to examine and report on Mr. Frye's proficiency. I made the best use of my brief authority by saying all I could in favour of one whom, I trust,

is raised up by the Head of the church to be of eminent service in India.

This is the cold season. My health has greatly improved. If the climate were always as it is now, I should have no fear of it not suiting my constitution. I was from home during the great part of November, and travelled over much of the ground you have gone before. Many inquiries were made about you—your visits, I trust, have not been forgotten, though at present but little fruit appears. My first journey was to Ganjam, and its neighbourhood—the second to Rhumbah, where I stayed several days, and visited the villages on the way and in the neighbourhood—brother Buckley accompanied, and left me for his visit to Cuttack. I then went in the direction of Aska, and preached at the villages around, Cartoo, Petula, Aska—the people heard well. We went out again, thinking of making a long tour and journey—brethren Lacey and Buckley at Barnpore. We first pitched at Consoor, and had good congregations: then we went on to Jaminer, a large town on the bank of the river—from thence went to Pooroosootempore, and then to Prutterpore; here we heard that brother Lacey had altered his route, and was coming by Pooree, and we determined on returning home. My companions in labour are, Barligi, and Deenoobundoo—the latter has quite equalled yours and sister Stubbins' predictions. He is one of the most efficient of our native preachers. I may also mention another who has been out with us, and whom we find very useful as a *reader*. His office is to read tracts to the many natives who come round the tent, when we are away—this is Tama. He is now a very respectable and intelligent young man, and promises to be a useful native preacher. During my absence, Juggernaut, (whom you will recollect is the nephew of Deenoobundoo), acquitted himself with much credit in attending to the services at home. Both he and Tama have been enabled to employ much of their time in study lately. As both appear to possess good preaching talents it is thought desirable that they should be relieved from *all* other employment, and spend their time as students with me and brother Buckley.

Now I must tell you about the ordination. The object of brother Lacey's visit was to ordain Barligi and Deenoobundoo. This event took place last Friday, Dec. 13, 1844. It was a day of no ordinary rejoicing. All here look on it as a day long to be remembered. The visit of our dear brother Lacey, with Ram Chundra, Seboo, and Somnauth, was no usual event. All here were in great, (and I trust, holy), excitement. On the morning of the ordination we had a prayer meeting; Seboo delivered a good address, and Tama, Juggernaut, and Bobance, en-

gaged in prayer. At eleven a. m., Ram Chundra read suitable portions of scripture, and prayed with much propriety and earnestness. His prayer was, in fact, an ordination prayer, and it seemed to carry with it the feelings of all before the throne of our Heavenly Father. The introductory addresses and questions devolved on me. The answers were intensely interesting. Deenoobundoo stated, when brother Lacey was preaching at Ganjam, during his last visit, four years ago, he had such a hatred of the truth that he gave the boys that were in his school leave, and told all of them, to get cloths and stones and throw them at the padries. It was no small gratification to brother Lacey to find on his next visit the man who sought to insult him had not only been made acquainted with the truth, but was prepared to be set apart as a preacher of it to others. Brother Lacey offered the ordination prayer, which was distinguished for its fulness and fervour, and in the evening he also delivered a very impressive charge, from 2. Tim. iv. 1, 2.

I can scarcely call this a letter, I hope next time to write more. We have several candidates for baptism, and some interesting inquirers. The chapel is finished and is a very pretty place. You will be struck on your return at the changes which have taken place in your absence. We are beginning to look forward for your return. We hope to see you with renovated health, and in the fulness of the blessings of the gospel. We hope also to see several new brethren with you—here is work enough for all you can bring. Kindest love to sister Stubbins.

Yours, very cordially,
H. WILKINSON.

REV. J. BUCKLEY'S JOURNEY FROM CUTTACK TO BERHAMPORE.

Berhampore, March 15th, 1845.

MY DEAR BROTHER.—I gave you, two months since, an account of my visit to Cuttack, and will now give you a description of my return to Berhampore in company with brother Lacey, and three of the native preachers. It will give you an idea of travelling in India. The distance is 120 miles, performed, as you know, very readily in a few hours in my beloved country—but we were eight days on the way. It is true we could have performed the journey in three days less, but the brethren stayed at various places to preach, as missionaries always do in travelling. As the names of places in Oreah are significant, I give the signification when I know it. The particulars I extract from my journal; though in a few places a little addition is made.

Nov. 26. Bade adieu this afternoon to

beloved friends at Cuttack, with whom for sixteen days I have enjoyed much pleasant and profitable intercourse. Passed through Telingabout (the place of the Telingas), Boisnoblalow (the pool of Boistnob. There is a large pool where the Boistnobs perform their religious exercises), and pitched our tent at ten o'clock at Baliunta, (the end of the sand). This is the great Juggernaut road. Was much struck with the number of pilgrims on their way to and from Pooree. What must it be at the great festival? There were hundreds sleeping under the trees near our tent. How many myriads of pilgrims, who are now beyond the reach of mercy, have thronged these roads! and how many myriads more are hastening to eternal night. O my God, make bare thy wonder-working arm! Let not the enemy triumph for ever. Let the reign of idolatry come to a perpetual end! How long, O Lord, how long! Brother L. related at length the Hindoo legend respecting Juggernath. Like most of their legends it is uncommonly ingenious and extravagant. He supposed that the original temple was erected 1400 years since—that it is more frequented than any other temple in India, or indeed, in any part of the world—and that it had been thus celebrated for 700 years. Probably there is no place upon earth from which so many have passed to hell as from the temple at Pooree.

Nov. 27. Spent several hours in reading and study. At five o'clock p. m., struck our tent and started for Piplee. On the way saw, at no great distance, Bobaneswer, (the land of God,) celebrated for the number and grandeur of its temples, now hastening to decay. The natives say there are 999, and that if there had been another, Juggernaut would have taken up his abode there. Brother Lacey and I had much discourse on the spirit in which missionaries should prosecute their labours and on the meaning of various portions of Scripture. Our hearts burned within us while we thus talked by the way. Pitched our tent near Piplee at midnight, and after tea, and committing ourselves to the watchful care of our Divine Protector, retired to rest. 'So He giveth his beloved sleep.'

Nov. 28. Left the Juggernaut road at Piplee, and passed through the jungle to Khoorda. The distance is not more than sixteen miles, but we were more than nine long hours on the way! Never felt more tired than when we reached the end of our day's journey. I could have thrown myself down on the bare ground and slept soundly. A recital of the little annoyances and inconveniences of to-day would amuse dear friends in England, and convince them that travelling in the jungles of India is no very pleasant thing; but it was pleasant to think of him, 'who, wearied with his journey, sat

on the well; and to sing after the toils of the day,

'Jerusalem, my happy home.'

How sweet the thought of home—of a home in heaven! But sweet as is the thought, and strong as are the attractions of the saint's sweet home, who that loves the Lord would not willingly forego, for a few fleeting years, its lofty services and seraphic enjoyments, to do work for Christ which cannot be done in heaven!

Nov. 29, 30. Still slowly making our way to Berhampore. Have read, I hope with profit, the life of Chamberlain—one of the most devoted missionaries that ever set his foot on the shores of India. Carey is much more known and honoured than Chamberlain, but did much less direct missionary work than he. My acquaintance with Naseby, Clipston, and Harborough,—the scenes of his early youth, where his religious character was formed—rendered the memoir additionally interesting. It is a work which every missionary should 'mark, learn, and inwardly digest.' Reached Kangi bungalow in the evening, designing to 'rest on the Sabbath day, according to the commandment.'

Dec. 1. After the toils of the week how welcome the rest of the Sabbath! This has been a good day, though very different from an English Sabbath. Before breakfast, brother L. went to a village two or three miles off; afterwards he conducted Oreeah worship with the native preachers and our servants, and preached on the unsearchable riches of Christ. In the evening the brethren took their stand in Kangi, 'and spoke to the people all the words of this life.' It was a good opportunity, though the congregation was not large, most of the villagers being employed in harvest work. It is twelve months to day since I bade farewell to my beloved charge at Harborough. May he 'who loved the church, and gave himself for it,' remember them in their low estate, and favour them with a gracious revival. Many of my beloved friends in England have to-day commemorated the death of Christ. It has been a very precious thought that I feel one with all who in every nation and age have praised the Saviour, and with all the blessed ones in heaven, who behold his glory and adore the wonders of his love. My friend and I sang,

'Come let us join our friends above,
Who have received the prize.'

While singing we did join them in spirit, and anticipated with holy pleasure the day when we shall really join them—when we shall enter the courts above, and 'go no more out.'

Dec. 3—5. After being a day and a half on the Chilka lake, we reached Rhumbah,

where letters and supplies from Berhampore were awaiting our arrival. We rode on to Gaujam, a distance of twelve miles. Met brother Wilkinson on the way. Gaujam, as you know, was the station which brother Wilkinson occupied till ill-health and the necessities of Berhampore, induced him to leave. It is in the rainy season extremely unhealthy; so much so that no Europeans like to reside there. It is doubtful whether it can be permanently occupied, though it may be frequently visited. I believe it is not generally known to our friends that, thirty years ago this station was occupied by Mr. Lee, an agent of the London Missionary Society; but he was compelled by an awful epidemic, to leave. The natives died by hundreds—all the Europeans left the town—the missionary and his wife, with shattered health, removed to Vizagapatam, where they took ship to Madras. The sequel is a tragic story. The passage was unusually protracted and peculiarly distressing: for several days they had no bread to eat, and though exposed to a vertical sun and burning with fever, scarcely any water could be procured. To add to their distress, Mrs. Lee was confined; but notwithstanding their straits and dangers, they were mercifully preserved. Mr. Lee witnessed no success at Ganjam, and imputed the fact to its being in the vicinity of Pooree, which he rightly named, 'the head quarters of satan.' Brother W.'s labours here, though much interrupted by affliction, were attended with an encouraging measure of success. Deenobundoo, the first fruits of Ganjam unto Christ, is, and I hope will long continue, a valuable native preacher.

We left Ganjam on the following morning for Chattapore, (the umbrella-city; the legend is, that when Rama Chundra was incarnate he was obliged, at this place, to protect himself from the fierce rays of the sun, by an umbrella). On the next day, we reached Berhampore, (the city of Brumha, or God), thankful to Him who blesses the going out and the coming in of his people. One other thing I must implore you to ponder. Between Cuttack and Berhampore, (120 miles, remember), there is not a single missionary station. This is an awful fact, and forcibly shows the wants of Orissa.

(To be continued.)

LOCKINDASS, A LATE OREAH CONVERT.

An extract from a letter of Mr. Lacey.

Cuttack, Aug. 1st, 1844.

You mention the poita of my beloved son in Christ, Lockindass and I must refer to him. He is now no more on earth. He

finished his course about a year and a half ago. His last days, and especially I should say, his last moments, exhibited the firmness of his faith, and the sincerity of his profession of Christ. When he knew he was going, he said, 'Christ is my Saviour; I am going to Jesus; don't weep, I am not afraid; I know that he will save me.' Such were his departing words, and he is now with the Lord, a bright and glorified spirit, a result most glorious of our mission to Orissa. Though I cannot but lament that one so able, so useful, so amiable, and so promising, should be called away so soon after he had commenced his work: yet I also cannot but think of him, with a feeling almost approaching to rapture. Lockindass was what the hindoos call a *gooroo*, that is, a devotee, who practices entire disregard to what are esteemed all the taste and decencies of life. He, in common with his sect, went as near as possible naked, eat any thing he came upon, without regard to taste or liking, even to the flesh of men; they frequently rob the funeral pile of the half roasted leg or arm of the dead. He was covered with dirt and ashes, and abandoned himself to smoking and eating narcotics. He was a teacher of a little band of disciples, and spent his time in imparting instruction to them, and receiving worship from them. Thus was Lockindass employed when I returned from England, and on my first excursion after my arrival in Orissa, I met with him; he was very amiable in his natural disposition, and received without difficulty the doctrines of Christ. I baptized him and two others, his disciples, in the river at Khunditta. About two years after his baptism, he was called to preach the gospel. His post was conversation; he would proceed from house, to house, and by his affectionate and amiable manner, greatly win upon all with whom he had to converse; in this way he did much good. After he became a christian, he was married to Mary, a Berhampore christian. By her he had two children; the widow and children are now living, and are very destitute, but the children will, I hope, soon be brought into the Asylum. I know not that I felt more at the loss of my children, than I did when Lockindass died; but I am reconciled now, for the time is fast approaching when the spiritual father and son, the teacher and disciple, shall meet each other at the Saviour's feet; and it adds no little energy to the anticipation of that period, that Lockindass has safely arrived there. The other two, who were baptized with Lockindass, have stood their ground, and are useful; one is a preacher, and is supported by Louth Church; the other is employed in teaching in the mission school. We had great difficulty with their wives, but they also, at length joined them, and have

since been baptized, and are consistent women.
C. LACEY.

MISSIONARY ANNIVERSARIES.

CHATTERIS.—On Friday the 18th of April, a sermon was preached here by the Rev. W. Jarrom, in behalf of our Foreign Mission, from Isaiah lx. 13. The service was commenced with reading and prayer by the Rev. J. Hartland (Independent) and concluded by brother Ratcliffe of Fenstanton. This was followed by a delightful Missionary tea meeting. In the evening was held one of the most interesting, affecting, and numerous-attended missionary meetings we were ever favoured to witness in Chatteris. Mr. J. Leigh, Surgeon, of St. Ives, as on former occasions, contributed largely to the excellence of the meeting by his very efficient services in the chair. Solemn appeals to conscience, awful pictures of the degraded and wretched state of idolaters, the numerous causes for gratitude and encouragement God has given to this society, were amongst the statements of the evening. The speakers were, Mr. J. Leigh, brethren Ratcliffe, Jarrom, Stubbins, Lyon, and Rev. E. J. Hartland. Collections about £12. 0. 0.

CONINGSBY.—On Lord's-day, March 30th, and Monday, 31st, the friends here were favoured with the labours of brethren Stubbins and Hudson, in behalf of our Foreign Mission, when their most sanguine expectations were again exceeded. On Sunday the very warm and solemn appeals of brother Stubbins were attentively listened to by excellent congregations. On Monday afternoon, and by adjournment to the evening, the missionary meetings were held, and were briefly addressed by friends from the Wesleyan and Primitive Methodist bodies, with brother J. Starbuck; after which the deputation in long and powerful speeches, pleaded the cause of the heathen, much to the delight of the overflowing congregations which attended; every part of the chapel and vestries being crowded. It is hoped the collections, and subscriptions will amount this year to more than £20.

LONDON, *Ænon Chapel, New Church Street, St. Mary-le-bone*.—On Lord's-day, April 27th, three sermons were preached in aid of the General Baptist Foreign Mission: the morning and evening by the Rev. J. J. Owen of Castle Donington; in the afternoon by the Rev. W. Chalmers, of the Free Scotch Church. On the Tuesday evening following the public missionary meeting was held. The chair was occupied by our esteemed pastor. Addresses were suitably and affectionately delivered by Revds. J. G. Pike, T. Hudson, I. Stubbins, and W. Underwood. The collections, both on the preceding Sabbath, and

at the meeting, were liberal, and the attendance good.

The children of our Sabbath school have again been labouring in this great and glorious cause, and their exertions abundantly crowned with success. It will indeed rejoice the hearts of friends interested in their youthful proceedings to hear that they have exceeded the amount raised last year by £10. The total collected from the boys' and girls' schools this year being £61. 3s. 4d.

LONDON, *Beulah Chapel. Commercial Road.*—On Lord's day April 27th, 1845, the Rev. T. H. Hudson preached in the morning, and in the afternoon, addressed the Sunday-schools, and parents of the children. Rev. J. G. Pike preached in the evening. On the following Wednesday a public tea meeting was held in the school rooms. After tea the meeting adjourned to the chapel when, addresses were delivered by the Revs. Fogg, J. G. Pike, T. H. Hudson, I. Stubbins, H. Hunter, of Nottingham, and J. Peggs. Mr. Underwood opened the meeting, and Mr. G. W. Pegg, who presided, closed with prayer. An appeal was warmly made for an increased number of collectors, to which twenty friends immediately responded.

Mr. Hudson acknowledged very affectionately the receipt of a handsome portable commentary, presented to him by the pupils of the female berean (senior bible) class, also of a quantity of Chinese tracts, presented by the junior class. This was a very affecting, interesting, and encouraging meeting, and looked upon as an earnest of better days for the Beulah chapel cause. The Lord be praised.

W. P.

ANNIVERSARIES OF RELIGIOUS INSTITUTIONS.

THE BAPTIST MISSIONARY SOCIETY held its fifty-third anniversary at Exeter Hall, on Thursday, May 1st, George Foster, Esq., in the chair. The following is an abstract of the report,—‘The Baptist Missionary Society employs missionaries and teachers in Europe, Asia, Africa, and America. In India it supports 38 missionaries, and 71 native preachers and teachers. There are in connexion with its various churches 1,404 members, of whom 95 have been added to the churches during the last year. There are also 78 day and boarding schools, containing, in all, 3,115 children. All these are receiving a sound and scriptural education. In translations, 54,760 volumes have been printed during the year, in Sanscrit, Bengali, Hindustani, and Armenian languages. The Old Testament in Sanscrit is still in progress; about one-half has been completed. The number of tracts distributed by missionaries of the society, in India alone,

amounted during the year to upwards of 150,000. In Africa, the society has stations at Fernando Po, and on the continent, near the mouths of the Niger. There are about 200 children in the Day-school, and 500 in the Sunday-schools. Upwards of twenty persons, nearly all Africans, have been added to the church in the year. Seven teachers, natives of Jamaica, are now labouring in Africa, under the auspices of the Society. Parts of the Scriptures have been translated into the Fernandian, Isubu, and Dewalla tongues. The Dove, missionary ship, is employed in visiting different parts of the coast; in America and the West India Islands, the committee have important stations, in Honduras, Canada, Trinidad, Hayti, and the Bahama islands. In these various districts, they have 16 missionaries, and 35 native teachers. There are also 3,027 members connected with the churches. The number of schools is 15, and scholars 910. To these may be added the churches in Jamaica, containing about 34,000 members, and having in connexion with them above 5,000 day scholars. In France, the society has three stations and two ministers, one of whom is busily occupied in translating the New Testament into Breton. The district in which the missionaries labour, contains a population of three millions, and there are but four evangelical ministers amongst them all. At several of the stations of the society there are institutions for training native agents, of whom there are upwards of 100 at work among their countrymen, preaching the glad tidings of the kingdom of God. The total receipts of the society for the year amount to £20,347. 2s. 7d., being a decrease as compared with last year of £1,313. 17s. 8d. Of this sum £16,287. 8s. 2d. has been contributed for general purposes, being a decrease of £692. 3s. 8d. In explanation of this decrease, it is but just to the friends of the society to add, that the deficiencies for the year are in legacies and in grants for translations, both of which were in 1843 unusually large. This diminution of income, and the special calls from Jamaica to relieve the personal distress of those who were its agents, have combined to create a balance against the society of £2,398. 9s. 8d.—a state of things which the committee deeply deplore, and which they hope to find corrected in the following year.

THE BRITISH AND FOREIGN BIBLE SOCIETY held its forty-first anniversary at Exeter Hall, on Wednesday, May the 7th. The receipts for the past year were £81,404. 7s., and the expenditure £85,817. 15s. 9d.

THE BIBLE TRANSLATION SOCIETY observed its fifth anniversary on Wednesday evening, April 30th, at Park Street chapel. The report stated that the number of

volumes printed during the year was as follows:—in Sanscrit 2500, in Armenian 2260, Hindustanee 26,500, in Bengalee 23,500, making a total of 54,760. This, added to the number printed since the year 1838, made a grand total of 389,265 volumes. The committee had been enabled during the year to vote three several sums of £500. each in aid of the translations generally, and £100. to complete the sum of £1,500. required for the new Sanscrit version. The contributions received in donations, annual subscriptions, and collections, exceeded those of last year by more than £300, and amounted to £1,926. 2s.

THE RELIGIOUS TRACT SOCIETY celebrated its forty-sixth anniversary at Exeter Hall, on Friday, May 9th; near 3000 persons were present. The report briefly noticed the operations of the Society in China, Siam, Burmah, India, Anstralia, New Zealand, Georgian, Society, and Navigator's Islands, Africa, Spanish America, West Indies, the United States of America, British North America, France, Switzerland, Belgium, the Netherlands, Spain, Italy, Hungary, Bavaria, Lower Saxony, Austrian Silesia, Norway, Sweden, Russia, the Mediterranean, and adjacent countries. The grants made for various important objects in Great Britain, amounted to 1,749, 432 publications, of the value of £2,402. 15s. 8d., voted to district visiting, city and town missions, christian instruction, loan tracts, and kindred institutions. The libraries granted, on reduced terms, for destitute districts, Sunday and Day Schools, union-houses, and factories, amount to 360, of the value of £749. 17s. 10d., exclusive of twenty-one missionary family libraries sent to foreign lands. The number of libraries granted since 1832, for Great Britain and Ireland, is 3,268, of the total value of £9,838. 182 new tracts and books were published during the year; and publications issued from the depository were 15,380,322, making a total circulation, in about ninety-six different languages, including the issues of foreign societies assisted by the parent institution, amounting to nearly 396,000, 000. The total benevolent income of the year was £6,355. 4s. 6d., including special contributions for China and the building fund. The gratuitous issues were of the value of £6,669. 7s. 4d., being £709. 11s. 7d. beyond the amount of the contributions. The legacies received have been £815. Total receipts, £54,104. 14s. 3d.

THE CHURCH MISSIONARY SOCIETY anniversary was held at Exeter Hall, on Tuesday, May 6th. The hall was crowded. A description of the labours of the missionaries in New Zealand, Western Africa, British India, and China, occupied a large

portion of the report. In China, the French missionaries had shown great zeal for the propagation of Papist doctrines, having an establishment of 10 bishops, 4 assistants, and 144 priests. The missionaries sent out by this society had, however, experienced a hospitable welcome from the Chinese authorities, who expressed an earnest wish that the people should be instructed. During the last year, the number of communicants had increased from 500 to 10,000, more than had been gained during the last thirty years. The society had at present ninety-eight stations, and others were contemplated. The total income of the past year was £105,249. 13s. 7d., showing an increase of £925 over the former year. The *maximum* expenditure was fixed, at £92,000., being £5,000. more than that of the previous year.

THE IRISH EVANGELICAL SOCIETY held its thirty-first anniversary in Finsbury Chapel, on Tuesday, May 13th. The report commenced by referring to the agitation now existing with reference to the grant to the College of Maynooth, and after pointing out that the gospel was the only remedy for the evils of Ireland, it proceeded to furnish a deeply interesting sketch of the various spheres of labour occupied by the agents of this society, and of the beneficial results accruing from their labours. The agents employed by the society were 34, 14 of whom were pastors of 13 churches containing 487 members. The number of stations and out-stations occupied by the agents was 135; the children in daily and Sabbath-schools, 1,102; the total number of hearers about 20,000,

From the treasurer's accounts it appeared that the total receipts of the society amounted to £2,378. 11s. 8d., the expenditure to £2,641. 14s. 10d., leaving a balance against the society of £263. 3s. 2d.

THE BAPTIST IRISH SOCIETY held its annual meeting on Tuesday, April 29th, at Finsbury chapel. The report stated that the contributions during the past year had been considerably augmented; and, though the debt of the society had been increased, owing to the increase of agency, both schools, readers, and missionaries, which the committee could not avoid, and be faithful, as they conceived to their trust, yet it was their privilege to announce, that there was an immediate prospect of this debt being reduced, at least one-half. The expenditure amounted to £4,421. 8s. 3d., leaving a balance against the society of £1,904. 10s. Towards meeting this sum, however, the treasurer had a balance in hand of £129. 13s. 6d., and a legacy had fallen in of £1,000.

THE LONDON MISSIONARY SOCIETY. The fifty-first anniversary of this noble in-

stitution was held at Exeter Hall, on Thursday, May 15th. The weather was most propitious, and the attendance correspondingly large.

Mr. Tidman, foreign secretary of the society, then read an impressive and perspicuous review of the character, progress, and results of the varied operations of the institution, from its commencement to the present time; concluding with a deeply interesting exhibition of the solid and diversified grounds of hope now enjoyed by the friends of christian missions to the heathen, and the glorious prospects of the ultimate and complete triumph of the enterprize in which they are engaged.

The Rev. J. J. Freeman closed the statements of the report by presenting a view of the financial condition and foreign statistics of the society for the past year, from which it appeared that the ordinary income for the year had been £65,563. 2s. 2d.; that the expenditure for the same period had amounted to £82,876. 9s. 8d., being an excess of expenditure beyond the ordinary income, of £17,313. 7s. 6d. The contributions received towards the Jubilee Fund amounted to £21,000. The number of stations and out-stations, according to the last report, (since the publication of which there had been no material change, in this, or the following items,) supported by the society in different parts of the world, was 439; connected with which there were 131 churches. The society employed among the heathen 165 European missionaries, and 603 European and native assistants, and the number of printing establishments in operation was fifteen. The directors had sent forth, during the past year, to various parts of the world, missionaries, with their families, amounting (exclusive of children) to twenty-one individuals.

FREE CHURCH OF SCOTLAND MISSIONS.

—The friends of the Indian and Jewish Missions of the Free Church of Scotland, held a meeting at Exeter-hall, on Monday, May 12th. The large room was quite filled with a highly respectable audience. The report stated, that, in addition to their former stations at Calcutta, at Bombay, and at Poonah, they had been enabled to establish a missionary station at Nagpoor, where the Rev. Stephen Hislop was the resident missionary. In South Africa, at an expense of £1,200., they had been enabled to occupy a station in Caffre-land, where, at Lovedale, the Rev. William Govon and the Rev. James Laing were missionaries. Burnshill and Pirie were also African stations, with missionaries dispensing the word of God among the heathen. There were likewise missionaries at Malta, Gibraltar, Madeira, and at Leghorn. Jewish mission-

aries had been sent forth to Pesth, to Jassy, to Damascus, to Berlin, and to Constantinople; at which stations, the labours of no less than nine reverend brethren were employed in the holy work of converting the remnant of Israel to the faith of the blessed Saviour. There were also three stations formed at Madras.

SUNDAY-SCHOOL UNION.—The annual meeting of this noble institution was held at Exeter-hall, on Thursday evening, May the 8th. Every part of the large room was densely crowded by male and female Sunday-school teachers. The sales at the depository this year amounted to £9,561 5s. 5½d., being an increase of £857. 10s. 8½d. The committee had made ten grants in aid of building or enlarging school rooms, amounting to £260., making the total number of grants up to the present time 250, and the money granted £5,763. The average number of applications made for grants of lending libraries, had hitherto little exceeded 100 yearly; but this year it had amounted to 284, by which the funds of the Union had sustained a loss of £660. 15s., and making the total of libraries supplied to the present time 1,368. The 284 schools assisted during this year contained 39,939 scholars, of whom 21,737 were Scripture-readers. The payments made by the benevolent fund during the year amounted to £1,489. 6s. 7d., towards which there had been received £1,140. 5s. 2d., leaving a deficiency of £349. 1s. 5d.

BRITISH AND FOREIGN SCHOOL SOCIETY.

—The fortieth anniversary of this society was held at Exeter-hall, on Saturday, May 3rd. About 3,000 persons were present. A few minutes after twelve o'clock, Lord John Russell, took the chair. The report stated that the past year had been one distinguished by increased effort and growing prosperity. In the boys' school, 700 were in daily attendance; in the girls' school, from 300 to 400. During the year, 823 boys and 500 girls had been admitted. The number of students admitted during the year in the Normal school of the society, had been unusually large. No less than 217 young men, and 154 young women, had been attending the classes. During the year, new schools had been established, and in 153 localities were British schools had probably never before existed. Those schools had provided education for 30,000 additional children, and would call for an outlay of from £15,000. to £20,000. per annum in favour of education. The total receipts of the past year were £16,393. 7s. 2d., while the expenditure, including a sum of £2,500. temporarily invested for special purposes, amounted to £16,140. 16s. 11d., leaving a balance in hand of £252. 10s. 3d.; but there were liabilities to the extent of £550.

THE
GENERAL BAPTIST REPOSITORY,

AND

MISSIONARY OBSERVER.

No. 79]

JULY, 1845.

[NEW SERIES.

ABRAHAM AND LOT.

'And Abram said unto Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."'—Gen. xiii. 8, 9.

THE patriarch Abraham was a good and great man, and is justly denominated 'the father of the faithful.' Among other things for which this good man was distinguished was, the possession of 'a meek and quiet spirit.' We have a remarkable instance of it in the words we have cited. A quarrel had arisen between Abraham's herdmen and the herdmen of Lot. These distinguished patriarchs had now grown rich, and their substance was so great that they could not dwell together. How true it is, that 'each pleasure has its poison too, and every sweet a snare.' Riches, in themselves, may be regarded as a blessing, inasmuch as they afford many opportunities for usefulness. But alas! they are often the occasion of strife, and contention, among relatives, neighbours, and friends. It was not poverty and want that separated these good men,

VOL. 7.—N. S.

but riches and influence did, for 'their substance was so great that they could not dwell together.' What strife and litigation have been occasioned by riches! they have often separated the nearest friends. How much mischief would be prevented if that golden rule were but practically regarded, 'Whatsoever ye would that men should do to you, do ye even so to them.' It is worthy of remark, that the *herdmen* of the parties were the cause of the quarrel. Servants in a family may be either a blessing or a bane to their employers. To sow the seeds of discord is the conduct of too many; to promote harmony and peace should be the constant endeavour of all. 'Blessed are the peace-makers, for they shall be called the sons of God.' Abraham was a peace-maker. This is seen,—

I. In the request he made to his
2 B

kinsman. 'Let there be no strife between us.' We have here the marks of a *good temper*. Very much depends on this, as to the comfort of an individual, or the prosperity of a community. It is a serious calamity when an important cause is consigned to the management of a person possessing a bad temper—who is very irritable, and soon offended: impatient of all restraint, and cannot bear contradiction. Does a breach exist? he will make it wider; is there shyness? it will be aggravated. Some of my readers may inquire, 'Can we help our natural tempers?' I reply, we may *restrain* them, and prevent their outrunning the boundaries of religion and prudence. In all things we are to exercise watchfulness and caution, and where our danger is greatest, we are to set a *double guard*. The wisest of men has taught us that, 'He that is slow to wrath is of great understanding; but he that is of a hasty spirit exalteth folly.' 'He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.' Prov. xiv. 29, xvi. 32. Now, had Abraham been an irritable subject, and suffered his temper to get the better of his judgment, what difficulties might have ensued. 'He that hath no rule over his own spirit is like a city that is broken down, and without walls.' Prov. xxv. 28. But it was not so in this case. Abraham displayed the utmost good temper and kindness; and in him we find,

An excellent spirit; a spirit of great condescension. Here, the elder submits to the younger, and is the first to propose terms of reconciliation. The Lord's people should be a peaceable people; they are the children of the God of peace, they are the friends of the gospel of peace. Peace is the peculiar and distinguishing characteristic of the dispensation under which we live. 'The fruit of the Spirit is, love, joy, peace, long-suffering, gentleness, goodness, faith.'

In Abraham's conduct we find no vain assumption of self-importance, or empty declamation concerning seniority. He does not say, 'I am Lot's superior, I am much older than he; let him come and propose his terms of reconciliation.' Nothing of the kind; but with a simplicity and temper truly beautiful, he says, 'Let there be no strife, I pray thee, between me and thee.' What an excellent spirit was this, and how strikingly illustrative of the apostle's declaration, 'Be kindly affectioned one to another with brotherly love; in honour preferring one another. Mind not high things, but condescend to men of low estate.' 'Let nothing be done through strife, or vain-glory, but in lowliness of mind; let each esteem other better than himself; look not every man on his own things, but every man also on the things of others.' Would any one wish for a practical comment on these admirable directions, he may see it in the conduct of Abraham.

In the patriarch's conduct, we see great *earnestness*. The good man was *cool*, but not *careless*; he felt too much the importance of his object for this. He knew the importance of domestic comfort and the necessity of peace in order to its enjoyment. Besides, they were now peculiarly situated. The Canaanite and Perizzite dwelt in the land. They were people of a different religion, and hence contention was dangerous. If Abraham and Lot cannot agree to feed their flocks together, the common enemy may come upon them and plunder them both. The division of families and churches frequently prove their ruin. And then, the contention of these good men would not only be *impolitic*, but also, *inconsistent*. No doubt the eyes of neighbours were upon them, on account of the singularity of their religion, and the sanctity they professed; and hence, if they quarrelled it would be a great reproach to them.

The quarrels of professors are the reproach of profession, and give occasion for the Lord's enemies to blaspheme. Abraham knew this, and felt very anxious for peace. The man after God's own heart displayed a similar spirit. 'Pray for the peace of Jerusalem.' 'Peace be within thy walls, and prosperity within thy palaces.' 'For my brethren and companions' sake, I will now say, peace be within thee.' How earnestly does our Lord pray that his disciples might be of one mind! 'That they all may be one, as thou father art in me, that they also may be one in us; that the world may believe that thou hast sent me.' In the different epistles to the churches how earnest and how frequent are the exhortations to peace and unity! 'Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. If it be possible, as much as lieth in you, live peaceably with all men.' 'Only let your conversation be as becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel.'

II. The argument by which Abraham enforced his request was very cogent. 'For we be brethren.' The sentence is short, but very comprehensive. These good men were nearly allied. Lot was Abraham's nephew, the son of his brother. Professors of religion cannot all claim so intimate a relation as this, but still, many of us in an important sense can say, 'We be brethren.' We are the children of one common parent, and the heirs of one inheritance. There may be a difference as to our age, standing in religion, talent, and property, but here there is none, for

'we are all the children of God by faith in Jesus Christ.' We are redeemed by the same blood, we are called by the same grace, we are subject to the same fears, and we cherish the same hopes. 'I beseech you,' says the apostle, 'that ye walk worthy of the profession wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another, endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and father of all, who is above all, and through all, and in you all.' 'We be brethren.'

In such a relation as this many interesting associations are involved. If 'we be brethren,' we have often enjoyed each others' society, we have taken sweet counsel together, and 'have walked to the house of God in company.' Our fears and our hopes, our comforts and our cares have been one, for 'we be brethren.' How often have we united together in praise and prayer, in commemorating the death of our divine Redeemer, in anticipating the joys of life eternal. Our hearts have burned within us, while we have talked with each other by the way. We have borne each others' burdens, and have been helpers of each others' joy; and shall *we* fall out by the way? Surely not, for 'we be brethren.' And then, we are all *mortal*, we must soon be separated from each other. 'Friend after friend departs. Who has not lost a friend?' We must soon meet together for the last time, for we are born to die, and must soon mingle with the dust of death. Here we have our difficulties and trials, but are our *christian friends* to augment them? The world will asperse our character and calumniate our name, but surely our *friends* will pour into our bleeding hearts the oil and wine of spiritual consolation. 'Marvel

not, brethren, if the world hate you,' (this is no new thing, no matter of wonder). 'We know we have passed from death unto life, because we love the brethren.' As brethren, we hope to meet in heaven. There sorrow and sighing, contention and discord, shall for ever cease. There we shall see eye to eye, and shall be of 'one heart, and of one soul.' One theme shall employ every tongue, and one prospect exhilarate the soul. Now, as we hope to spend a long eternity together, how desirable that there be no strife between us! Every church is a family of God's professed children, who are denominated brethren of Christ and sons of God. Brethren should live in peace, and should restrain the first appearance of strife. 'Sirs,' said Moses to the contending Israelites, '*ye are brethren*, why do ye wrong one another?' How cogent the argument, how lovely the spirit, 'Blessed are the peace-makers, for they shall be called the children of God.' How lovely is such conduct, and how worthy is it of being imitated! Abraham did not say one thing and seek another; there was a consistency in his conduct, hence

III. The proposal he made to Lot. (See verse 9.) What a lovely disposition does this proposal display! The good man perceives they must part, but he wishes to part in peace. 'Is not the whole land before thee?' There is room for both, let us not quarrel. He does not *expel* him, or *force* him away, but advises that he should separate himself. He does not charge him to depart, but advises him, with all the affection of a kind father, to remove. He might have commanded, but he beseeches and intreats. My readers, we must admire the good man's conduct; let us *imitate*, as well as admire.

What *disinterestedness* does this proposal evince. Abraham offered his nephew a share of the land where they were, although the Almighty had promised to give this land to Abra-

ham and his seed, (see chap. xi. 7). It does not appear that any such promise had been made to Lot. But instead of expelling him, he allows him to come in partner with him, and tenders an equal share to one who had not an equal right. He is determined not to make the Lord's promise occasion a quarrel, nor under the protection of that will he impose any hardship on his kinsman. How *liberal* was this proposal. The elder does not merely *allow* the younger a portion, but gives him the preference, insists on his making choice; and is quite willing to take up with what he leaves. There was every reason why Abraham should choose first, but he waives his right in favour of Lot. Oh, it is a noble conquest to be willing to yield for the sake of peace! It is the conquest of ourself, of our passion, and our pride. We should be willing, my readers, to make sacrifices to secure peace. Lot was a good man, but he was a different man from Abraham. See his conduct in choosing, and the calamities that attended his choice.

How important is peace to individuals and communities! When peace is interrupted the consequences are distressing. 'Where peace dwells every thing is conducted with comfort; but where this is interrupted, the talebearer has work enough, and rash lips utter an abundance of words. Let God's people be united and they have nothing to fear. 'United, they stand,' and present to their adversaries a front, 'Clear as the sun, fair as the moon, and terrible as an army with banners.' Let professors contend among themselves, and their destruction is certain. 'The beginning of contention is as the letting out of water,' it spreads wider and further. Parties increase their violence, the Saviour is contemned, the church is endangered, and satan has every thing at his will.

How anxious, my readers, should

we be for the preservation of peace ! 'Follow after the things that make for peace. Live in peace, and the God of love and peace shall be with you.' Seek for peace by a holy walk. Guard against a busy intermeddling spirit. Mind your own business. Set your faces against *talebearers*. Be condescending and kind. It is far better to be trampled upon, if peace be preserved, than to be jealous of our own consequence, and to be determined to have our own way at the expense of it. Unweariedly pursue peace, and rest not, but in her bosom. Our God is the *God of*

peace ; our Saviour is the *Prince of peace* ; the Holy spirit is represented as a *peaceful dove*. Heaven is the abode of peace ; there all is harmony and love. 'Behold, how good and how pleasant it is for brethren to dwell together in unity ! It is like the precious ointment on the head, that ran down upon the beard ; that went down to the skirts of his garments ; as the dew of Hermon, and as the dew that descended upon the mountains of Zion ; for there the Lord commanded the blessing, even life for evermore.'

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W. B.

MAN'S NEED OF A SUPERNATURAL REVELATION EXAMINED AND PROVED.

No. I. *Man designed for religion.*

ADMITTING that there exists a being meriting the appellation of God, we must also allow that he designed man to be a religious creature. By religion, in the following articles, is meant, those traits of character constituting the moral image of God. To its possession, correct knowledge of the Deity, of our own nature and destiny, and of all our duties, is indispensably necessary. Wrong opinions on these subjects must be accompanied with wrong practices. As, too, it cannot be denied that man is the subject of guilt, and governed by bad inclinations, to acquire such a character, he must know by what means he can obtain pardon for the one and deliverance from the other. Whilst, however, such knowledge is part of true religion, its chief qualities consist in loving whatsoever is good, and hating all that is evil, in heart, word, and deed, both towards God and man. It comprehends temperance, chastity, and industry ; benevolence, veracity, and justice ; reverence, humility, and love.

That the human family are designed for religion, in the above

sense, appears from their intellectual and moral capacities, as explained in every reputable system of mental philosophy. Phrenology* teaches that man is endowed with benevolence, veneration, conscientiousness, and hope ; and faculties of comparison, judgment, and discrimination. It also shows the supremacy of the moral sentiments and intellect. In more generally adopted theories of the mental powers, he is represented as possessing understanding, will, conscience, and a variety of moral feelings. For what purpose, then, we inquire, has God invested us with these faculties ? In perceiving the adaptation of the eye to the reception of light, and the same of the ear to that of sound, we do not hesitate to infer that the Creator intended them to be the instruments of seeing and hearing : is it not, therefore, equally evident, from the suitableness of our mental endowments to the attainment of religion, that God designs us for this purpose ?

Our highest happiness is also made inseparable from the acquisition of

* This term, we presume, is used in its proper sense, as referring to the science of mind, and not in its more common but technical application.—Ed.

this character. Every man's experience demonstrates that temperance, chastity, justice, veracity, benevolence, and love, reward their possessors with health and peace; and that, as he is destitute of these virtues, or possesses their opposites, so he is miserable. Were all perfectly virtuous, they would be perfectly happy; for each person, in this respect, is a world in miniature. That the benevolent Author of our being wishes our happiness, no one, I think, will have the impiety to doubt. By making then, the attainment of religion the indispensable condition of its possession, he shows that we are formed to be religious creatures.

The same design is manifest in the relations which we sustain both to our fellow-creatures and to God. Those natural relations which are the framework of family, tribe, and community, demand certain affections and offices which are important parts of a perfectly virtuous character. If such affections are not possessed, and their duties not discharged, these societies become disorganized, and these natural connections, a nullity. Indeed, by establishing not only the relations of kindredship, but the innumerable ones of mutual dependance, which run through the whole family of man, the Great Eternal indicates the same thing. Among created beings there is no such thing as independency; each of us is dependant upon others; all upon God. Thus situated, we see ourselves under numerous obligations, and inseparable from various duties. He, then, who neglects religion, acts in opposition to the constitution of his own nature, to his best interests, and to his relations in the scale of being; and thus runs counter to the designs of his Maker. But proofs of that which seems to be generally believed, it may be thought, need not be elaborated. That man is designed to be what we have stated, has never been denied, at least, openly, in what we call christian countries, by a very

large body of intelligent men. It has, however, been denied, and is so still, it is to be feared, by many, in heart. As, too, it is the first question on the subject of the necessity of a supernatural revelation, its discussion may be excused.

Perhaps these lines may meet the eye of one who is neglecting, or even despising religion, from scepticism or infidelity. If so, let me entreat you, dear friend, to have the candour and determination to examine whether your unbelief is based upon a rational foundation. Will you believe that which all philosophers teach concerning man's mental endowments, then must not you allow that you are created for religion?

Conceding this, proceed with me in pursuing this one truth to its legitimate consequences. In doing this, the question in order is, By what means can the human race learn and acquire the character which their Creator designs them to possess? If it be admitted, that God intends man to be what we have stated, the means for the accomplishment of his intentions must *exist*. He could not design the thing, and not the means of its attainment. The existence of the intention infers that of the means of its execution. In the following papers, we shall show what means are necessary to accomplish this end.

No. II. *Conceivable ways of knowing our duties, and the origin of religious truth which exists.*

There are only two conceivable ways, besides supernatural revelation, by which man, in his present condition, could be led to discharge his duties. 1. Our mental and moral nature might be such as to draw us irresistibly to religion; that is to say, we might be devout, loving, and obedient, from instinct, just as the intellect associates ideas. 2. We may also conceive of being led into the path of virtue by the instruction which reason might gain from our

constitution and the external world. If both these fail to accomplish this important work, a system of religious truth, miraculously revealed, is necessary.

I. Relative to the first supposition, little need be said. A reference to consciousness, and the actual state of man, will show at once, that men do not attain common morality by the constraints of their mental endowments. If a knowledge of God grew up in the mind without any instruction concerning such a being, and if we were born with such a state of the moral feelings as necessarily led to the performance of all our duties, moral discipline and education would be unnecessary; there could be no crime nor immorality, and men's religious sentiments would be identical. The indispensable necessity, however, of moral discipline, is universally conceded in its general adoption, and man's general inclination to crime is taken for granted in the penal laws existing in all nations. Indeed, it must be admitted, that a vicious character is the general one, and that a virtuous one is the exception. As to men's religious opinions, we may say, *Quot homines tot sententiæ*. There is an endless variety of principles and practices, too, with reference to this important matter. Our present mental constitution is not, therefore, such as to lead us to virtue, but rather to vice.

II. The second conceivable way of being led to our duties, requires a more extensive and close examination. Not a few learned and talented men have judged that the human intellect and the order of nature are such as to be sufficient of themselves to lead us to the discharge of all our duties. They have, therefore, proceeded to form a theory upon what they conceived the inferences which unaided reason had drawn from natural things, and have called it 'natural religion.' Natural religion, in this sense, has been thought to obviate

the necessity of a miraculous revelation. We shall, therefore, fully and impartially test the claims which this theory has to our belief. Is, then, human reason of itself sufficient to guide us in matters of religion? If so, a supernatural revelation is unnecessary, and a presumption against such a divine communication is established. If not, no other way to a knowledge of duty remains.

1. We observe, that the correct religious information which has existed in the world, and which is still published, cannot be proved to have been the mere production of human reason. The Bible is the most ancient book extant. Its writers certainly do not profess to have inferred from creation the doctrines and precepts which they teach, but to have spoken them as they were supernaturally taught of God. The parts of scripture confirming this statement, are too numerous to quote. Moses professes to have undertaken the office of teacher and lawgiver from having seen a miraculous representation of Jehovah, and from having been audibly commanded of him so to do. (See Ex. iii. 2—22, et iv. 1—17.) The subsequent books of this writer are the professed record of what the Lord spake to him, and of what he did at his command. See the commencement of almost every chapter of Exodus, Leviticus, Numbers, and Deuteronomy. All the fundamental doctrines and precepts of the Bible are either derived from foregoing professed divine communications, or are themselves said to be such supernatural revelations. (See Heb. i. 1; Gal. i. 11—13; 2 Tim. iii. 16.)

Further, whatever correct religious knowledge appears in other writers, cannot be proved to have been the discovery of mere human reason. 'The great principles of all religion, the existence of God, the immortality of the human soul, the accountability of man, the good or evil quality of the most important moral actions,

by *none* who have written upon them, whether legislator, poet, or sage, however ancient, have been represented as discoveries made by them in the course of rational investigation; but they are spoken of as things commonly known among men, which they propose to defend, demonstrate, or deny, according to their respective opinions.' 'The Indian Brahmins,' Strabo, a writer who flourished about twenty years before Christ, says, 'were remarkable for their adherence to ancient traditions which they received from their ancestors. The ancient sages among the Egyptians, Chaldeans, Phenicians, Ethiopians, Arabians, and Indians, never showed an inventive genius, so as to make it probable that they owed the things that they taught to their own reason. They delivered their tenets not in a way of argumentation, but simply as what ought to be received without hesitation upon the authority of the wise men.' It is evident, that an obscure notion of the soul's immortality was entertained by mankind generally in the earliest ages. There is, however, no satisfactory proof who originated this notion. By different ancient Greek and Roman writers, it has been attributed to different persons, and as having had its origin in different countries. By the most talented

and learned of them, it is spoken of as a most ancient opinion, 'so old that no man knows when it began.'

Indeed, we know that progressive improvement belongs to human inventions. Had those notions of morality, and of a future state, found among ancient heathen writings, been their own discoveries, and those of their forefathers, would they not have improved them, and ultimately have delivered the nations from their ignorance and vice? The contrary is the fact, 'Religion was less corrupt in the ruder and more illiterate, than in the more polite ages. While the arts and sciences made progress in the heathen world, they themselves became more and more addicted to the most absurd idolatries, and the most abominable vices; both of which were at their height in the time of our Saviour.' The farther we go back into the history of heathen nations, the more simple and correct we find the religious notions of those nations. - Thus, taking the testimony of moral writers, or reasoning from analogy, there is much evidence against the supposition that the religious truth which exists is a mere human discovery. In our next paper, we shall endeavour to show from what source much of the truth exhibited in heathen writings, proceeded. May we love the truth and find it.

HEBREW HISTORY. (No. X.)

THE REIGN OF SOLOMON. FROM B. C. 1015* TO 975.

WE now enter upon the period when the kingdom of the Hebrews attained its greatest elevation and glory; and to which, in comparison with subsequent desolations, it is impossible to refer without being deeply sensible of the instability of all earthly things. The reign of Solomon has many distinctive features which deserve our attention. His

*The present paper extends over eleven years; that is, from the accession of Solomon, to the dedication of the temple.

dominions were widely extended; his public buildings were magnificent; his court was splendid; his wealth and riches were immense; the appointment of his officers and servants was exact; and during the chief part of his reign, peace prevailed in all his borders, and the blessing of God rested on him and on his people. He himself was a person divinely-endowed with extraordinary wisdom and knowledge, so that he became the idol of his subjects, and the admiration of the whole earth.

Solomon, the youngest of David's sons, was marked from his birth as the future and happy sovereign of Israel. It was foretold and promised of him, by the Most High:—'Behold,' he said to David, 'a son shall be born unto thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be Solomon, (that is, peaceable,) and I will give peace and quietness unto Israel in his days. He shall build a house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.' 1 Chron. xxii. 9, 10. And when this child of promise appeared, a prophet was sent to declare the Divine favour towards him, and to add to his name, 'Jedidiah,' or, 'the beloved of the Lord.'

These remarkable indications of the divine will did not secure that, after Absalom, there should be no unauthorized aspirant to the throne. When David was old, and almost incapable of directing public affairs, Adonijah, David's fourth son, an ambitious and adventurous person, having secured in his interest Joab, the captain, and Abiathar, the priest, proceeded to adopt measures to obtain the kingdom. Both he and his partisans, were regardless of the authority of God, and the known will of the aged king. By the timely interference of Nathan, the prophet, and Bath-sheba, the mother of Solomon, the king was apprized of these proceedings, and he directed that Solomon should be placed on the king's mule, which no one could mount without special permission, and be anointed by Zadok, the priest, and proclaimed king over all Israel. This event, which was hailed by the people—who joined the procession—with shouts of joy and songs of praise, was also the means of dispersing the friends and supporters of Adonijah who were feasting with him; and of causing him who had been an aspirant to a throne, and had been saluted at his table as 'king Adonijah,' to become an humble suppliant for his life.

A few days afterward, the solemnity of the coronation was repeated, at the instance of David, in the presence of the princes and elders of Israel and an immense concourse of people, in connection with sacrifices and religious festivities. The 72nd. Psalm was con-

posed to be used at this interesting service. It was the last of the divine compositions of the sweet singer of Israel. In this Psalm, he prays, 'Give the king thy judgments, O God, and thy righteousness unto the king's son.' He foretells the excellency and glory of Solomon's government and kingdom, and speaks of it as a type of that of Christ, and concludes with these remarkable words, which mainly refer to Messiah; 'His name shall endure for ever. His name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name for ever and ever: and let the whole earth be filled with his glory. Amen and amen. The prayers of David, the son of Jesse, are ended.' Thus solemnly and religiously was Solomon invested with the sceptre and kingdom.

Adonijah was forgiven his conspiracy by the youthful monarch—but, unhappily, he did not abandon his treasonable designs, for soon after the death of David, he was again contriving means to possess the kingdom, when he and Joab were slain for their treason, and Abiathar, the high priest, was deposed from his office, and dismissed from Jerusalem. Thus the priesthood, as foretold by Samuel, passed from the house of Eli; and Joab received a due reward for the murders he had committed in the time of David. Solomon had been reminded by his father of the conduct and spirit of Joab; and also of the outrage of Shimei, who had cursed the king. The latter was now told to build a house in Jerusalem and dwell there; but as he afterwards violated the terms on which his life was granted to him, he also was cut off. Thus was Solomon established in his kingdom. The people respected him, and 'the Lord magnified him exceedingly in the sight of all Israel.'

The true cause of the honour and respect paid to this youthful sovereign, was his piety and prudence. 'He loved the Lord, walking in the statutes of David, his father.' His attention to the ordinances of religion, his regard to the directions and precepts of his father, and his care for the right execution of public justice, secured him the favour of God and man.

Soon after his accession, Solomon repaired to Gibeon, where was all that remained of the tabernacle Moses had set up in the wilderness, and where also stood the brazen altar of the Lord. There he offered many sacrifices and burnt offerings unto the Lord, that he might especially honour him at his own altar. As this act of piety was done sincerely and with a view to seek and serve God, the Lord appeared to him in the visions of the night, and said, 'Ask what I should give thee.' The king, after acknowledging God's mercy to David, and confessing his own youth, inexperience, and insufficiency for the duties of his high office, prayed and said; 'Give to thy servant an understanding heart, that I may discern between good and bad; for who is able to judge this thy so great a people?' This prayer, while it displayed the humble consciousness of Solomon that the Lord had made him king, also indicated that he had a deep sense of the importance and responsibilities of his office as God's vicegerent, and a supreme solicitude in all things to discharge its high functions to the honour of God, and for the welfare of the people. The prayer of Solomon was approved, and as he had not asked for those things which men generally desire, as riches, long life, and the life of his enemies; but sought for wisdom and understanding, God promised that his wisdom should be without parallel, and also that riches, and honour, and length of days, if he continued obedient, should be his. This divine manifestation cheered and strengthened the heart of the king, and he returned to Jerusalem with joy, and offering sacrifices before the ark, he rejoiced with all his house in the goodness of the Lord.

His superior sagacity and discernment were soon apparent. The conflicting claims of two mothers, for a living instead of a dead infant, were submitted to him for judgment. In the absence of all testimony but that of the two women themselves, it occurred to him to appeal to the well-known tenderness of maternal affection, as a means of deciding to which mother the living child belonged. He therefore ordered both the dead and the living child to be cut in two, that both might have half of each. The real mother of the living one then, feeling tenderly for

her babe, relinquished her claim to it rather than her infant should be killed. Her tenderness demonstrated her relationship, and the living child was given to her. This remarkable proceeding on the part of Solomon caused his fame and fear to be spread abroad amongst all Israel.

David had been a powerful and prosperous king. He had subdued his enemies round about, and reduced the surrounding nations to tribute. He had accumulated immense riches. His people were so completely armed and organised, and his mighty men so distinguished for prowess and bravery, that his armies were reputed victorious and invincible. Solomon, therefore, when he was established in his kingdom, was the richest as well as the most powerful of existing monarchs. His reign was peaceful. His people were prosperous, and multiplied abundantly; their lands yielded their increase, and their wealth and power were prodigiously augmented by commerce with near and distant nations, which was encouraged and fostered by the wisdom and prudence of the king. Now it was that Judah, the predominant tribe, 'stooped down; he couched as a lion, and as an old lion, who shall rouse him up?' 'Israel dwelt safely, every man under his vine, and under his fig-tree, from Dan even unto Beersheba.' The territory and kingdoms in subjection to Solomon, extended from the Euphrates on the east and north, to the Mediterranean on the west, and to the Persian gulf, the Red sea, and Egypt on the south. The Hebrews were, therefore, the ruling people in western Asia, and the tribute of the surrounding nations appears to have been regularly and freely paid during the whole of this reign. Whatever might be the strength and forces of the kingdoms beyond the boundaries of Solomon's empire, as he was powerful, prudent and pacific, none attempted to disturb the tranquility of his people; but all, by cultivating the arts of peace, and promoting a mutual interchange of produce, contributed to, and partook of, the prosperity of the chosen people. How do order, industry, and peace, with the blessing of God, tend to promote the well-being of men! 'Happy is a people in such a case; yea, happy is that people whose God is the Lord.'

The wisdom of the king appeared also

in the appointment of his great officers of state, in the arrangements of his household, as well as in the provisions he made for the collecting of the revenue and the tribute. He chose such as had been faithful to his father, or their sons who had been trained by them, as his privy councillors, his chief officers both civil, military, and ecclesiastical. He divided the land into twelve provinces; and appointed governors over them, who were also charged with the provision of the king's house and table from their governments, one month each in the year. The collecting of the annual tribute from the dependent kingdoms was also intrusted to proper officers; so that every department of service both in the household and the kingdom was efficiently and regularly discharged. The number of his attendants and the splendour of his court may, in some measure, be ascertained from the amount of food which was daily required to be provided for his house, which was, thirty measures of fine flour, and sixty measures of meal, thirty oxen, one hundred sheep, besides a great variety of other viands; a sufficiency, it has been computed, for from thirty to fifty thousand persons! From this provision, his own table, and that of his guests, often kings, princes, and nobles, with very numerous followers, his servants and his armed guard, were supplied. The king had forty thousand stalls for the horses of his chariots, which probably amounted to fifteen or twenty thousand, and twelve thousand horsemen, the half of whom, Josephus informs us, gorgeously appareled, attended the king, and the remainder were dispersed in the provinces. Hence, as Matthew Henry observes, 'Solomon had vast incomes, lived at a great expense, and perhaps wrote that in reference to himself, Eccl. v. 11, "When goods increase, they are increased that eat them; and what good is there to the owners thereof, save the beholding of them with their eyes?"'

But though the fiscal and judicial, the domestic and presidential arrangements and appointments of Solomon demonstrated the king to be a person of splendid abilities, possessing comprehensive, penetrating, and commanding intellectual endowments, his real distinction arose from the vast stores of his knowledge and observation; his acquaint-

ance with mankind, their modes of life, relations, dangers, and duties; his knowledge of the creatures of God—beasts, birds, and fishes; of herbs, roots, fruits, and flowers; and, above all, from his exalted wisdom in employing his knowledge and learning, and using it for the purpose of instructing and benefiting mankind. Chaldea had been famous for wise men, and Solomon, doubtless, encouraged learning amongst his own people; but his 'wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan, and Heman, and Chalcol, and Darda; and his fame was in the nations round about. And he spake a thousand proverbs, and his songs were one thousand and five. And he spake of trees, from the cedar of Lebanon, even to the hyssop that springeth out of the wall: he spake also of beasts and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth which had heard of his wisdom.'

We may be allowed to lament the loss of the greater part of Solomon's writings; but what are transmitted to us, especially the book of his proverbs, are incomparable, both in the piety, purity, prudence, and benevolence of their principles; as well as in the studied, elegant, and sententious form in which they are presented to us.

As we continue our attention to the path of Solomon, we shall perceive, for a considerable time, fresh indications of his wisdom, piety, and magnificence. It should seem, as to his public buildings, and they were many, that his first care was to enlarge and complete the fortifications of Jerusalem. He then proceeded to the great work of his reign, which was accomplished in seven years and a half, viz., the building of the temple. To this task, as we have seen, he was called by the providence of God, and the appointment and direction of David, his father, who had made the most costly preparations for this great and pious undertaking.

When Hiram, king of Tyre and Sidon, had heard that David was dead, he sent an embassy to Solomon, to congratulate him on his accession to the throne. Solomon returned this attention by sending also to him, and solicit-

ing his assistance, and that of his people, in the erection of a magnificent temple for the God of heaven, as the place where his sacrifices should be offered, and the prescribed worship performed. He asked for skilful workmen, for cedar trees, and various kinds of timber, from the forests of Lebanon; and proffered payment for their toil in corn, and oil, and wine. The king of the rich and mercantile Tyrians, with a cordiality highly honourable to him, blessed God for having given the Hebrews such a king, and agreed to be Solomon's friend and helper. Besides the workmen employed by Hiram, and the skilful artizans he provided, Solomon secured the labour of thirty thousand Israelites, who were selected from the tribes, and sent by ten thousand at a time, to assist in the labours at Lebanon. To them an allusion is made in psalm lxxix. 5, 'A man was famous according as he had lifted up axes upon the thick trees.' The Canaanites and strangers in the land were numbered, and eighty thousand of them were employed in the quarries, and seventy thousand as the bearers of burdens, and these were superintended by three thousand overseers. The timber cut in Lebanon was sent in floats by sea to Joppa, and then conveyed by land to Jerusalem.

The site of the temple was, as we have seen, the mount Moriah, the cen-

tral part of which had been the threshing-floor of Ornan, the Jebusite. This was a limestone rock, nearly surrounded with precipices on the eastern side of Jerusalem, and of greater elevation than the other hills on which the city stood. It was there that Abraham had offered Isaac; it was there that the angel of the Lord appeared to David, when the plague was stayed, where also he was directed to build an altar to the Lord. Its rugged top was leveled with immense labour, but as its area was not sufficiently extended to contain the temple and its courts, a wall was built up, from the valley beneath, constructed of immense stones, and reaching in some places to the stupendous height of seven hundred feet. The area thus obtained was about three hundred yards square; and from its lofty and imposing position, it has been said, that 'a fitter place for an august building could not be found in the whole world.'

On this space, which was surrounded by a wall of considerable height and strength, the temple was erected; and such was the skill of the architects, that though the stones and timbers were of immense magnitude, every part was prepared before it was brought to its place, and 'there was neither hammer, nor axe, nor any tool of iron heard in the house while it was building.'

'Like some tall palm the noiseless fabric grew.'

AMERICAN BAPTISTS. (No. V.)

I FEEL disposed in this letter to generalize to a greater degree than I have done in previous ones, and shall afterwards enter into the internal economy of the churches themselves. You have as yet had only a survey of the outworks. Well, the character of the preaching of Baptist ministers is worthy of a passing remark: its general character is hortatory, accompanied with warm appeals to the passions; desultory on every thing, or any thing that presents itself to the mind; of course the latter parts of this description apply only to those who extemporize, in the full sense of that term. I have heard many who did study and write too, but who wrote skeletons merely, and skeletons they were in truth; the bones were of all imaginable dimensions; and the effort to put them

together, and make them cohere, produced a ludicrous effect; some such exhibitions would prove to you, that, among sermons the Centaur is not fabulous, though it is among animals. The first five lines of Horace, '*De arte poetica*,' will explain what I mean very briefly. That among American Baptists are many excellent preachers, none, I presume, would be disposed to question, who have had opportunities of hearing a variety; it is, however, a great misfortune that the best writers are in many instances feeble speakers, and uninteresting readers. In some parts of this country, especially in the large cities, reading sermons obtains to a great extent, while in others, a reader of sermons would scarcely obtain a second hearing; indeed the objection against read-

ing is carried to excess, even to the exclusion of notes, however small. Every variety of style is adopted, and every variety of method of treating a text may be heard; the great fault I have observed in the generality of preachers is, want of unity. Argumentative preaching is not very common, declamation is the order of the day. To excite the feelings is easier than to enlighten the understanding and convince the judgment. The Baptists, as a body, are regarded as Calvinistic, and justly so, though almost every variety of shade may be discovered among them, from the slight tinge, to the deep antinomian dye. My impression is that protracted meetings and revivals have done much to break down antinomianism, but not so much as missionary efforts; these influenced the ministers, those the people, There is, however, much of the hyper-calvinistic phraseology still in use, such as this, which I copy from the title page of the minutes of the Hudson River Association,— ‘Maintaining inviolably the important doctrines of three equal persons in the Godhead; *eternal and personal election*; original sin; *particular redemption*; *free justification by the righteousness of Christ imputed*; the absolute necessity of the Spirit’s operation; efficacious grace in regeneration; the obligation of believers to attend to all the precepts of scripture; the final perseverance of real believers; the resurrection of the dead; the general judgment of the last day; the eternal happiness of the righteous, and the everlasting misery of such as die impenitent; the immersion of believers only; and the independence of their respective churches.’ In relation to protracted meetings, the following is the plan usually adopted by evangelists, (as they are improperly self-styled,) preaching afternoon and evening, every day; the afternoon sermons are intended to rouse up the church, the evening ones are directed more especially to the impenitent; prayer meetings occur in the intermediate times. In some places these meetings are calm, solemn, and devotional, while in others there is much to make the sober-minded sad; very exciting means are adopted, trashy, dog-grel religious songs are sung, and expressions are used which are mean and vulgar, and almost profane. In these

matters evangelists lead the way when they occur. I heard a youth pray at one of these meetings into which I went not long since; he prayed that he and his companions, (young converts,) might be able to kill the devil. The singing on the occasion I should call religious ribaldry; I cannot describe it; if with you, I might give you a slight imitation. I also heard the evangelist preach; he said many outrageous things, as a specimen take the following,— ‘When a church has lost brotherly love, they had better set fire to their meeting house, dismiss their pastor, and lie down in a heap and die, and go to hell, and have done with it.’ I know a little boy who went home from hearing another famous evangelist, and told his mother that the minister swore in the pulpit; his mother asked, what he meant, he replied, ‘Why mother, he said, the devil is in the stove-pipe.’ The most charitable construction I can put upon such proceedings is, that these preachers are wild and extravagant in their expressions, for the purpose of drawing large congregations, on the Jesuit principle, that the end justifies the means. As a denomination, the Baptists of America seem to be on the eve of a division, on the question of slavery; there have been threatening appearances for some years, and the crisis is drawing nigh. The directors of the Baptist Home Mission have refused to appoint a slaveholder as a missionary, and more recently the directors of the Foreign Mission have, in answer to inquiries from Alabama, stated that a slaveholder could not be appointed as a Foreign Missionary. The Virginians have had a large meeting, passed strong resolutions, directed the treasurer of their State Society to deposit any funds in his hands in one of the Savings’ Banks in Richmond, and called a convention of Southern Baptists to meet either at Augusta, Georgia, in May; or in Richmond, Virginia, in June. The annual meetings of these societies will be held at Providence, Rhode Island, the last week in April; they will probably be stormy.

The denomination in some of the States appears to regard the winter season as the harvest time of the churches, and scarcely to expect additions during the other parts of the year;

hence religious newspapers contain, in the autumn, weekly paragraphs, urging the churches to activity; through the winter blazon revivals, or querulously mourn over the low state of religion; and in the spring and summer, either glory in their gains, or speculate on the causes of failure. Winter is the most convenient time for protracted efforts, and is therefore, usually chosen as if one or two months of activity and zeal would suffice for the year. This you perceive is a general view. You remark that mine of the 6th January, is 'too bad.' I have only to add, it is too true. I do not make facts, but merely record them; facts well known, and not deeply enough deplored. There

was a proposal published, not more than a year since, that ministers should unitedly determine not to accept a call from any church which had not paid its late Pastor's salary; it was feebly responded to, and died. From preceding letters you will understand why it died; the truth is, many churches are not honest, and many ministers countenance them in dishonesty. Other denominations are in a similar condition; it is not Baptists only who know how 'to starve a man out,' and do it; and too many churches of almost all denominations go further, and try to ruin the man who flees from starvation. But I had better close, lest I again write that which is 'too bad.'

ZENAS.

CORRESPONDENCE.

PUBLIC COLLECTIONS.

To the Editor of the General Baptist Repository.

SIR.—After the lapse of six months, I feel little disposition to write anything more on the subject of public collections; but, for several reasons which I need not state, it appears necessary that I should do so.

It would seem, sir, that the burden of proof rests upon neither of your correspondents, and therefore it will be a bappy circumstance if they do not close this discussion without proving or disproving anything. I have already pointed out the origin of this controversy, and shown what ought to be my position in it; but no notice has been taken of that explanation. An imputation of guilt has been publicly cast upon a very old servant of the churches, (if it be lawful thus to give a body to a practice.) A friend in his behalf has pleaded 'not guilty,' and requested that the alleged offence be proved, or the reflection withdrawn. Is this more than what is reasonable or just? Brother Ingham assumes the position of one who doubts whether the prisoner at the bar be guilty or not guilty, and complains that he is required to prove a negative. To this, it is answered, that no such request has ever been made; that, if he be a doubter, he should have taken his seat in the jury-box, or on the bench, for the purpose of hearing the evidence of others; and that, if he believe the imputation, and adopt it as his own, he is in justice bound to prove it, or otherwise to withdraw it. I was pleased with the first period of Mr. Ingham's paper, in which he speaks of me as one who has undertaken to

defend as scriptural the subject now under notice, because it assigns to me my proper place; but my complaint has been, and still is, that I have to deal, not with specific charges or proofs, but with objections which it is difficult to understand. I attempted to remove the objections found in I. B.'s former paper; and, as it was not then my wish to write again, some remarks were made tending to establish the views which I entertained; and I shall now proceed to show that those observations have not been satisfactorily disposed of.

The remarks of friend I. on Luke x. convince me of the difficulty under which he laboured. In the first place, he says, that the mission was *special*, but makes no further use of the objection. Well, sir, I am willing to admit that the mission itself was special: but what then? Was the principle upon which that mission was founded, wrong? was it ever altered or amended by the Great Head of the church? Where 'bath the Lord ordained, that they which preach the gospel should live of the gospel,' if not in these special missions? I have a number of special cases at hand, but, like the professed followers of Christ of whom I. B. speaks, instead of drawing from my own store, I choose to shelter myself under the cloak which he has himself provided. Brother J., in attempting to show what are the scriptural methods of raising money for the support of the Redeemer's kingdom and needy saints, quotes Acts ii. 45, iv. 34. Each of these passages refers to the same practice—to the same church. Is not this a special case? Did a community of goods obtain in any other apostolic

church, or was it perpetuated in this? Why then does Mr. I. tell us that the mission of the seventy was special, and leave us to infer that there is something in that word fatal to my argument, when almost the whole of the evidence which he adduces to show how money was raised for the support of the kingdom of Christ, is derived from special cases? It is lawful for a church to act as the church at Jerusalem did; but, that it is its duty so to act, there is no proof.

If the commandment given by Paul to Timothy, 'Charge them that are rich in this world,' &c., (1 Tim. vi. 17, 18,) had reference to persons in the church; and this seems to be the view which I. B. takes of it,—then it is a proof that a community of goods did not obtain in it: if to persons out of the church, then I claim it in support of my cause. I. B., too, by his other quotations, completely demolishes the community system. I should be much gratified by further information respecting that fund from which I. B. says it appears that ministers originally derived their sustenance, and which supplied the wants of needy saints. Perhaps he will have the kindness to tell us where it was first established, how far it extended, how long it lasted, how it was raised, and whether the persons mentioned in Matt. xxv. 41—45, were expected to be members of it, or contribute anything towards it. It seems that it was their duty to contribute in some way or other to the relief of needy saints, which I. B. says, constitutes a part of the maintenance of Christ's kingdom. Now I cannot see why such persons may contribute to the maintenance of one part of Christ's kingdom and not another, or how that which is right in private can be wrong in public.

From another part of I. B.'s paper suffer me to quote the following, 'On the whole, when the necessity is great, and it cannot at once be met, the scriptures do at least give encouragement to *weekly* contributions in the churches; for, though the injunction to the Corinthians (1 Cor. xvi.) has reference to the supply of temporal need, in a particular instance, it is a precept of unerring wisdom, and those must act most wisely, who, so far as circumstances are parallel, or similar, pursue the same or a similar course. Might I not say that there is in this chapter what gives, in all parallel cases, to weekly contributions, the force and power of law?' "Whatsoever things were written aforetime, were written for our learning." This, i. e., 1 Cor. xvi., we are told has reference to the supply of temporal need in a particular instance, in other words, it is a special case; but being brought forward, not to favour public collections, but weekly contributions in the churches, we are told that it is a precept of unerring

wisdom, was written for our learning, and that those must act most wisely, &c. I do not, I need not, object to the reasoning of I. B. founded on this scripture, or refuse to give him his weekly contribution; but if his argument be conclusive, what becomes of his objection to mine on the ground of speciality?

I. B. instead of meeting me on Luke x., observes, that Christ had previously sent forth the twelve (apostles) in a manner similar to that in which the seventy are now sent forth, that it is evident from the testimony of Matthew that they were not cast by our Saviour indiscriminately upon the public, that the direction given was, 'Into whatsoever city or town ye shall enter, enquire who in it is worthy;' that this direction is positive evidence against soliciting money for purely spiritual purposes without regard to character; and that the case of the seventy being so analogous to that of the twelve and subsequent in point of time, militates strongly against the supposition that a different course was pursued. I am a stranger to the principle of interpretation here adopted, but if I can understand it, it is this, when two directions are given by our Lord relating to the same or a similar subject, the latter is to be interpreted by the former. When the apostles were entering upon a special season of trial, their Lord said to them, 'But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one;' but the apostles, instead of following this direction, would remember that their master had before said when they were sent on a special mission, take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats a-piece; and they would understand him to mean that they were to provide neither purse, scrip, nor sword.

I. B. in his article, (see Rep. Oct. 1844,) says that Luke x. 7, 'does not apparently recognize a solicitation, but anticipates an offer, and enjoins its acceptance for the reason stated.' In his latter communication he says, the direction given to them (the twelve) was, 'Into whatsoever city or town ye shall enter, enquire who in it is worthy,' and that the case of the seventy being analogous to that of the twelve, and their mission subsequent, militates strongly against the supposition that a different course was pursued. It seems, then, that it was the duty of the seventy to *inquire*, not to *wait* in anticipation of an offer. Here, I submit, there is inconsistency, and that when two opposite interpretations are given of the same thing, one of them must be false. True, they might both inquire and wait, but as I. B. has assimilated the case of the seventy to that of the twelve, he has no right

to both these objections. I freely admit that the two commissions are substantially the same, but I contend that the words 'inquire who in it is worthy,' are not in that given to the seventy, that no person has a right to place them there, or to reason as if they were in the text. Our Lord might give different directions relating to the same thing, that he did do so, is certain. It is, however, a matter of indifference to me whether Matthew or Luke be selected. One will serve me as faithfully as the other, but as Matthew seems to be most in favour with I. B., I beg that your readers will attentively consider what he says, Matt. x. 11—15. When they entered a city or town, they were to inquire after worthy persons, and when they entered the house of a 'supposed' worthy* they were to salute it, 'And if,' says our Lord, 'the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you again. And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.' From this it is evident that the apostles might be repulsed notwithstanding their inquiry, and it is equally clear that all were under obligation to receive them as the messengers of the Son of God, otherwise their guilt would not have been greater than that which rested upon the polluted sons of Sodom, nor their doom more dreadful. I apply the same rule of judgment to this commission as to that recorded in Mark xvi. 15, 16. It is the duty of all to whom the gospel is preached to believe and obey, otherwise they could not be condemned for neglect. I. B. takes the same view of the subject. He says, 'All to whom the gospel is faithfully communicated, are under obligation to repent of sin, to believe on Christ, to be baptized, to partake of the Lord's-supper, &c., to use all their money and all

* I cannot find from any authority in my possession that the word 'worthy' means 'pious,' nor can I see anything in the connection in which it stands that can give to it such a signification. It seems pretty certain that it did not refer to christians, and it is equally clear that it was not an infallible guide to pious Jews. It might be desirable that the apostles should be entertained by reputable persons, but that they were to be pious, or in any way superior to many moral, kind, liberal, excellent persons associated with our congregations, there is no evidence to prove. It will not disturb my conclusion if piety should be found in this word; but it appears to your correspondent that it is not necessarily in it, that he has a right to apply to hundreds who do not profess to be pious, that the servants of the Lord Jesus Christ, when employed in doing the work of their master, may *apply*, if needs be, to such persons for support, and that as such application may be made in private, it may be made in public.

their talents to glorify their blessed and exalted Saviour.' This is a candid admission of brother Ingham's, but it is fatal to his own theory. He does not say that all will be under obligation, if they be converted, but he says, 'All to whom the gospel is faithfully communicated, are under obligation to use all their money,' &c. It would be interesting to know whether I. B. believes the gospel to be faithfully communicated to the people in our own sanctuaries, and if so, as they are all under obligation to use all their money, &c., it cannot be improper to call upon them to do their duty. We will not dispute about the order of duty.

I shall pass over I. B.'s third observation because I have said the same, or nearly the same, thing—and his fourth, because I cannot see where it is supported. I quoted several passages to show that our Lord was sustained in a way similar to that in which his apostles were supported, but in these it seems I have been singularly unhappy. I thought, to be sure, the case of Zaccheus was a good one—the man a notorious sinner, a stranger to the Saviour, and the application on the part of Christ—but I was mistaken. Such conduct, we are told, on the part of Christ, who knew the heart of Zaccheus, was undoubtedly proper; but it can only be imitated by us, if at all, in cases where previous worthiness has been ascertained. Well, did not our Lord know the hearts of the Samaritans when he sent messengers before his face to make ready for him, did they not refuse to receive him, and did not our Lord know that that would be the case? And, by parity of reasoning, may I not say that such conduct can only be imitated by us, if at all, where previous worthiness has *not* been ascertained? Sir, I am strongly opposed to the ground on which this objection rests—I cannot see the hearts of others, and even if I could, I would not apply to so deceitful a tenant for a rule of action. Duty must exist independent of the heart, although its state may lead to its performance or neglect.

My final deduction remains where I left it. We may all agree that those alone are fit subjects for fellowship with a christian church, who have experienced repentance toward God, and faith toward our Lord Jesus Christ, and we may quote Matt. xxviii. 19, &c., to prove this, but before this can be a parallel case—equal care must be taken before receiving money, and, I would add, that that must rest on equal authority.

I have now cleared my way a second time. I have shown that all who came within the circle of the mission of the seventy and the twelve, were under obligation to receive and support them; that our Lord did make, *application* to, and receive support from, persons that were not pious, and my deduc-

tion has been, and still is, that this may be done now. I have not said that either the seventy or the twelve solicited money, but I care not if that word be substituted. The man who receives a dinner, a tea, a supper, or a bed, in return for his labours in the Lord's vineyard receives the representative of money. Give me plenty of food, and I will support ministers and missionaries, build chapels and schools, and obtain all I want. It was the duty of all to receive and aid the twelve while labouring to establish the kingdom of their master. Mr. Ingham says, that it is duty of the of all to whom the gospel is faithfully communicated to use all their money and all their talents to glorify their blessed and exalted Saviour, there is no divinely appointed way in which this *all* shall be given, and therefore it is lawful to call upon persons to give it in public collections—a deduction from any other direction of Christ or his apostle inconsistent with this, is inadmissible. I. B. seems designedly to admit that pious persons may collect, and that we may receive offered kindness, but doubts whether we may solicit all characters. If I have not given him satisfaction on the point in dispute, I doubt of my ability to do so. I admit that there is a difference between soliciting and receiving, but I know of no difference that will serve him in point of *law*. If the thing be sinful in itself, it would be sinful in me to solicit it, or to receive it, though offered with ever so much kindness; but if it be not sinful in itself, it would not be sinful in me to solicit it, or to receive it if offered.

I have proved that it is not sinful for unconverted persons to give something for the support of religion, and shown that as there is no divinely appointed mode, it may be given in any, consistent with the gospel. I acknowledge all the other passages in I. B.'s article that I have not noticed. I beg, however, to say that I have no concern with them in this controversy, nor have I any thing whatever to do with fathers.

Your correspondent had some knowledge of the course pursued at B., but had not I. B. made it public property he would not have taken advantage of it. I. B. says, 'In addition to weekly subscriptions among the members for the support of the Redeemer's cause among ourselves, we have public collections, according to the custom of other

places, the general opinion that they are scriptural, and the requirement or expectation of the home mission with which B. is still identified. It is reasonable and necessary to pursue a different course where the church is a home missionary station from what might be pursued were it independent.' Now surely, after all, brother Ingham does not believe that public collections are sinful. He not only has them, but he justifies them, justifies them on the ground of custom, the opinion of his church, and the requirement of the home mission,—but what, I ask, has custom, the opinion of Mr. I.'s church, or the requirement of the home mission to do with the subject if the thing be sinful? Who, by I. B.'s rule, will not be able to justify their public collections? I am glad that he is not a public collector, but as the angel of the church, he is and must be identified with the practice. Neither custom, nor the home mission will bear the burden of I. B. and his people. This postscript, sir, reduces the whole subject to a mere matter of expediency. I. B. reasons all along as if there was something sinful in public collections, but ends by justifying them on the ground of existing circumstances. I do not complain. It was foreseen that it would end in this, and that this would in most cases show that an opponent was wrong. In I. B.'s case it is most conclusive, for if public collections are sinful, he is wrong in justifying them on the ground of expediency, if they are not sinful, he is wrong in opposing them as such—and my point is carried. I may be wrong in principle, but I am, at least, consistent; but if I. B. be right in principle, he is wrong in practice, and I am sure he will feel the necessity of giving up one or the other. I do not think that I. B. believes that public collections are sinful. I highly approve of the motive from which he acts, but what is the use of a mere speculative idea which cannot be reduced to practice? It is said, sir, that there are two points at which skill is particularly required, and as I have passed the first of these, and arrived at the second, you will, no doubt, think that I cannot proceed beyond it mere to your own satisfaction than by giving you the promise, which I now do most faithfully, that I will not reply to any thing that may be written in answer to this paper.*

Yours truly,

Queenshead, April 9, 1845. R. HARDY.

REVIEW.

PUSEYISM. *Addressed to all who either promote or proscrib Tractarianism. Sherwood and Co., 18mo., pp. 36.*

THAT the large and increasing section of religionists who pass by the above title, are

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journeying towards Rome, and will ultimately land their followers on the banks of the Tiber, fully prepared to do homage to the creature, whose assumed title, like that of many others

* With this paper the controversy must end.—En.

of his race, is exactly reverse of his real or scriptural one, there can be no doubt. 'His holiness,' or, as the scriptures term him, 'the man of sin,' having 'names of blasphemy,' has looked on the movement at Oxford with complacency, and, like a bird of prey, he still eyes the prize that he hopes to seize in this country. Several of the party have already made unqualified submission to anti-christ, and others are halting between two opinions—their fat livings and their priestly pretensions. In a full surrender to popery, they would only act out their principles; but they would then relinquish their revenues; and hence they are guilty of the meanest and most dishonourable conduct that can be imagined. They propagate the errors they are sworn to oppose, while they pocket the revenues which they receive as the hired opponents of a system they are insidiously seeking to establish. If any thing could fill the public mind with perfect disgust and universal loathing for the leaders of a section, surely the conduct of the tractarians is adapted to do so.

But, turning from the men, let us look at the goal to which they are leading their votaries. That Rome is the end of the race, is certain. It would be well for those who are in danger of being 'caught by the guile' of Puseyism, to whom candles by daylight, processions of surpliced ecclesiastics, and sanctified mysteries, have a charm, to ask themselves whether they are prepared for the result. Like other sinners who are going the downward road to perdition, it is not unsuitable to draw aside the veil which conceals their final abode, and to say, Are you anxious to enter these gloomy regions? Are you ambitious to partake of 'the cup' which will be given to the undone? Are everlasting burnings desirable? If not, then forsake your present path; avoid, as your deadliest foe, every one who would lead you on; reject with deepest abhorrence every lure which is held out to induce you forward.

It is on this principle that the writer of the small pamphlet before us proceeds; and he does so by showing the superstition and the persecution of popery. He is especially cautious to avoid every expression that partakes of levity or ridicule, 'as being misplaced on subjects so serious' as those his pages refer to: but, though the matter be grave and fearful, we do not perceive the propriety of binding ourselves never to ridicule what is absurd, or to despise what is contemptible. The opposite course would be unnatural, and might lead some to think that what was always discussed with stolid gravity, after all contained something that called for serious argument. When the prophets of Baal were crying and praying, 'O Baal hear us!' the prophet of the Lord had recourse to this argument alone, 'Elijah

mocked them, and said, "Cry aloud; for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked." Any other argument at the time, would surely have been out of place.

As to the superstition of Rome, we will give a summary of the chief facts which are mentioned in this tract. We have a copy of a document found in the holy sepulchre, &c., and which is kept by his holiness, and by Charles V., in their oratories, in a silver casket. The purport of it is this, that three females, of whom one was the queen of Hungary, prayed to know more concerning the sufferings of Christ, when he appeared to them, and told them how many soldiers apprehended him, how many wounds, &c., &c., he received, &c.—and that whosoever should keep a copy of this oration about him, should be preserved from all perils; and to show its potency, it is added, that a certain captain saw a human head, which said, 'O passenger! as you are going to Barcelona, bring a confessor to me, in order that I may confess myself; as it is now three days since I was cut off by robbers and murderers, and I cannot die till I have confessed myself! A confessor having been brought to the place by the captain, the living head made its confession, and forthwith breathed its last, when a copy of this oration was found upon it.'

Again, the process of canonization is very expensive: but, *for money*, all can be proved to have wrought miracles. Of Veronica, it is said, that, while she was house-keeper in a nunnery, the cheese, eggs, and fish, were miraculously multiplied; of her wounds, her marriage with Christ; of the eighteen coats of Christ 'without seam,' now existing in Europe; and other absurd and abominable tales glanced at in this tract, we will say no more than that the most ridiculous legends of the heathen are just as credible. The persecuting spirit of popery is what it ever was.

Now every one should ask himself, when solicited to glide after the tractarians, Am I prepared to surrender my reason, and to submit to receive as religious verities such trash as this? And am I ready to lend my influence to enforce its reception by others at the point of the sword? If not, let him pause. And let all others be careful how in any way they lend their countenance to mummeries, though performed with the most sanctimonious air, whose purpose is to delude, to enslave, and destroy.

THE CHARACTER OF THE TRUE CHURCH.
By W. WASP. *Houlston and Stoneman.*

In this tract, the church of Christ is exhibited as a divine institution, founded for spiritual purposes, and the friend of freedom. It is well written.

THE SOCIETY OF HEAVEN: *designed to encourage those who are marching to the celestial Canaan.*

THIS reprint of an interesting work by one of our aged ministers, should have been noticed some months ago. It is presented in a neat form, and is deserving of all the circulation its author can desire. It contains sketches of scripture worthies, who are represented as relating to each other the mercies God conferred on them on the earth, and stirring each other up to more delight in Him who sits on the throne.

* There, on a green and flowery mount,
Our weary souls shall sit,
And with transporting joys recount
The labours of our feet.

PORTRAIT OF THE REV. ISAAC STUBBINS,
Missionary to Orissa.

WE are well aware that Mr. Stubbins, who has recently left our shores, has left behind him a large number of friends, to whom he has become greatly endeared by the kindness

of his disposition, as a christian friend, and by whom he is highly valued as a devoted christian missionary. We doubt not, that most of them will be glad of a remembrance in the shape of a portrait, which shall tend to bring him to their recollection, and thus enable them to live over again the times they have spent with him in his recent visit to this land. They have now the opportunity of being gratified. A well-executed engraving is now published. It is an admirable likeness, representing him with a Hindoo shastre in his hand, as he often appeared in the presence of expectant congregations, before he rose to address them. The publication of the portrait is the work of a private individual. We sincerely wish it may yield ample returns, as the profits will be devoted to the missionary society. It may be obtained, we believe, from any of our agents, through the medium of Messrs. Winks, or Brooks, of Leicester; Wilkins, Derby; or Hilton, Nottingham.

OBITUARY.

ELIZABETH KELHAM, the subject of this brief notice, was born Dec. 17th, 1827, at Lockington, a small rural village near Castle Donington, in the county of Leicester. Blessed with parents who felt the power of the grace of God, she was early taught the great truths of our holy religion, and there is reason to believe that when very young she saw the importance and value of true piety.

The operations of the Holy Spirit on the human heart transcend our conception. To some, God comes in the whirlwind and the earthquake; to others, in the still small voice. The change effected is so gentle, so gradual, that it is difficult to point to the precise moment when it commences: but the noiseless shower often as effectually saturates the earth as the falling torrent. Thus gently was our young friend brought to the Saviour. She was emphatically drawn with the cords of love.

It seems, in the opinion of some men, as if all persons must go through the same mental process, (and that process often of the most visionary kind,) in the momentous work of regeneration; and, instead of adhering to the simple method adopted by the first promulgators of the truth, questions the most vapid and delusive are put. We have no more notion that a verse of a hymn or a passage of scripture, suddenly suggesting itself to the mind, proves the conversion of the soul, any more than that the reveries of enthusiasts prove them to be influenced by the Spirit of God.

The experience of the subject of this

obituary was, on the whole, highly satisfactory; but the writer looked much more at the uniform consistency of her conduct than even her experience, because, in certain states of the imagination, it is possible for the mind to exert the most delusive influence on itself.

Miss Kelham having given credible evidence of her faith in Christ, made a public profession of her Lord, March 14th, 1841, at the Baptist chapel, Castle Donington; and was the same day received into the fellowship of the church. Her departure from this time to the hour of her dissolution was distinguished by the most anxious desire to walk worthy of the gospel. Though a mere child, exposed to the alluring influence of the ten thousand evils which infest the path of youth, her attachment to the cause, her zeal for the divine glory, her grief when religion was dishonoured, the consistency of her attendance on the means of grace, ought to fill many a grey-headed professor with shame. But one fact communicated to the writer deserves special notice. Our young friend was eminent for her devotional spirit; three times a day, we have been assured, did she retire to hold communion with heaven. And does not the strength of the christian lie here? When, O when do we occupy so elevated a position as when we ascend beyond the turmoil of the world to converse with God? Why are professors so barren? Why are churches unbled? Is it not because this sacred duty is neglected? Never, never, will the church become triumphant in the earth, until she arises to a

holier atmosphere, and learns to look with greater intensity to the throne of power, relying on the mediation of our ascended Lord.

Miss Kelham was warmly attached to the Sabbath-school, and during the last year of her life, (having been honourably dismissed as a scholar), assiduously applied herself to the important work of teaching the rising race. The last meeting she attended, was an annual meeting of the school teachers. Though far from being well at the time, she could not be persuaded to be absent. A few weeks after, it was perceived that her constitution was rapidly giving way. What seemed at first a mere cold, proved to be consumption. During her affliction her mind was calm, resting on the Lord Jesus Christ. 'Oh,' said she once to her mother, 'what could I have done if I had to seek religion now?' How important that all our young friends should give themselves to God in health and strength! This dying young christian, though taken away in the bloom of youth, could say, 'I can give all up.' 'I have no doubts and fears.' Reader, what would be thy state if called to pass through the dark valley?

Miss Kelham felt deeply anxious for the conversion of her brothers, and cousins. She said to one of them, a short period previous to her departure, with deep solemnity, 'Remember now thy Creator in the days of thy youth.' Should their eyes glance over this page, let them seriously ponder what their dying relative said. They have loved her here, and can they endure the thought of a final, eternal separation! 'He that believeth not the Son shall not see life; the wrath of God abideth on him.' Our young friend sweetly fell asleep in Jesus, March 31st 1845. She was interred in the Baptist burying-ground, Castle Donington, and a funeral sermon was preached to a crowded audience by the writer of these lines.

'Death wounds to cure: we fall,
We rise; we reign!
Spring from our fetters, fasten in the skies,
Where blooming Eden withers in our sight.
Death gives us more than was in Eden lost.
This king of terrors is the Prince of Peace.
When shall I die to vanity, pain, death?
When shall I die? when shall I live for ever?'

ELIZABETH, daughter of the Rev. G. Maddeys, Gedney Hill, died rejoicing in the Lord, and triumphant over the last enemy, March 25th, aged twenty-four years. Blest with a religious education, she was the subject of early serious impressions, evidenced by her fervency in private devotion. When but eight or nine years old, her parents have many times listened to her ardent prayers when agonizing with her God: at this age, also,

she accustomed herself to meet a number of little children in the chapel adjoining her father's house in Yarmouth, (where he at that time was minister), to pray and to converse on religion. Happily, as she grew in years, these serious impressions did not wear off, but matured and ripened into decided piety. Soon after her father removed to Gedney Hill he had the pleasure of baptizing her on a profession of faith in Jesus, Nov. 24th, 1841. Though our departed friend was of a peculiarly diffident and retiring turn of mind, yet to those who knew her best there was in her a goodness and unaffected simplicity of manners, which greatly endeared her to their affections. She possessed a transparency of character; she really was what she seemed to be. Her attachment to her friends was sincere and constant, and her memory will ever be affectionately cherished by them.

The affliction which terminated the mortal existence of our dear young friend, was consumption. During a protracted illness of more than twelve months, she was the subject of extreme debility, and frequently, of considerable pain; but though confined six months to her chamber, and, most of that time to her bed, not the most distant murmur escaped her. Nothing was seen or heard but patient resignation, or lively thanksgiving. With much sweet composure she looked to God, and said,

'Passive in thy hands I lie,
And know no will but thine.'

One day she said, 'Dear father, I think nothing of my pain, I am in the Lord's hands, and what he does must be right. The Lord does give me patience. Oh, I feel so resigned, father. I can assure you all is well.' Through her long and severe affliction her mind was not only kept in peace stayed on Jesus, but she frequently experienced 'joy unspeakable and full of glory.' The closing scene during the three last hours of her life, passes all description; so far from fearing to exaggerate in the representation, it must be acknowledged by those friends who witnessed the memorable scene that it is impossible to convey an adequate idea of it to those who were not eye and ear witnesses. Though for many weeks she had not been able to speak so as to be heard, without difficulty, by those who attended her, yet then she was enabled to speak, and in a full and natural voice repeated many impressive verses, and talked to the friends who surrounded her dying bed, exhorting them to cleave to the Saviour. She appeared like a corpse preaching; when, on a sudden, as though the miseries of lost souls were open to her view, in a powerful and solemn voice, she exclaimed, 'Misc-

able! miserable! miserable! Oh sinners! sinners are dying! Oh father! sinners, sinners, what can be done for sinners? Father, do not spare yourself a moment: God will stand by you.'

Just before she died, she said, 'Bless the dear Saviour;

'Happy, if with my latest breath
I may but gasp his name,
And shout while in the arms of death,
Behold, behold the Lamb.'

'Sweet, sweet religion!' 'Religion, what treasures are untold,' &c. Among her last words were, 'I am happy.' She died at

twelve at night; at midnight did her everlasting day begin.

'I saw the black pall o'er her relics extended;
I wept, but they were not the tear-drops of woe;
The prayer of my soul that in fervour ascended
Was, Lord when thou callest, like her may I go.'
A FRIEND.

DIED, on May 4th, of consumption, Charlotte, the eldest and beloved daughter of Mr. and Mrs. John Kent, of Laurie Terrace, St. George's road, Southwark, in the twenty-third year of her age. A memoir of this amiable and devoted young christian, will be given in a future number.

INTELLIGENCE.

THE YORKSHIRE CONFERENCE was held at Shore, May 13th, 1845. In the morning Mr. W. Robertshaw was ordained to the pastoral office over the church meeting at this place. The business of the Conference was attended to in the afternoon.

The extension of the General Baptist interest to Colne is left with the church at Burnley.

The church at Halifax expressed its gratitude in a letter to the Conference for ministerial supplies, and requested a continuance of them till the next meeting. A supply was therefore arranged for them.

A written report was received from Leeds. They are united; and their congregations about the same; they have three candidates for baptism, and their Sunday-school is in a thriving condition. They are anxious that the churches in Yorkshire should collect for them.—The conference concluded to divide the funds of the Home Mission between Bradford and Leeds.

Our friends who are attempting to form an additional Home Mission station at Ovendon, requested advice, whether they should be formed into a separate church. This was postponed; and there was an arrangement of gratuitous supplies till the next Conference.

A change in conducting the public worship and business of the conference having been proposed, it was agreed to adopt the improved plan.

As it was the time for reporting the proceedings of the Home Mission, our friends at Bradford and Leeds were desired to furnish the secretary with the necessary information, and the treasurer also to furnish a financial statement. Messrs. H. Hollinrake, J. Hodgson, W. Gill, W. Crabtree, and W. Robertshaw, were nominated as the persons to whom the report might be read for approval.

The statistics of the churches are as follows:—At Bradford, a little improvement.

No alteration at Allerton and Clayton, which is visible. Two have been baptized at Queenshead, and they have one candidate. Ten have been baptized at Birchescliffe. At Heptonstall Slack they have a few candidates. They are improving at Shore. The same at Lineholm. At Burnley they have baptized two. No visible change in other respects.

The next Conference to be at Allerton, August 26, 1845. Brother H. Hollinrake to preach, on brotherly love.

J. HODGSON, Secretary.

THE WARWICKSHIRE CONFERENCE was held at Coventry, Tuesday, May 13th, 1845. There was no service in the morning; in the afternoon, Mr. Shore, of Wolverhampton, opened the meeting with prayer. From the reports of the churches it was found, that, since the preceding Conference, forty-five had been immersed, and that eight others were waiting as candidates for that ordinance. The only resolutions passed were

1. That brother Chapman act as Secretary, *pro tem*.

2. That this Conference has heard with regret and alarm of the proposal now before the legislature of this country, for endowing the Roman Catholic College at Maynooth; that this Conference believes such a step would inflict an injury upon the civil immunities of the inhabitants of this empire, and grossly outrage the principles of religious freedom, by erecting another establishment; and that, believing as it does, that all national churches are unscriptural and anti-christian, this Conference pledges itself, by all constitutional and christian means, to seek the overthrow of the alliance between church and state, now existing in these realms.

3. The next Conference to be held at Cradley, on the second Tuesday in Sep. Mr. Shaw, of Longford, to preach

In the evening, Mr. Shore preached an

interesting sermon, from Col. iii. 11, 'But Christ is all, and in all.'

W. CHAPMAN, *Sec. pro tem.*

ANNIVERSARIES.

DERBY, St. Mary's Gate.—The third anniversary of the General Baptist chapel, was held on Lord's day, May 25th, 1845. The Rev. J. P. Mursell, of Leicester, preached in the morning, from Psalm ii. 4. and in the evening, from Rom. i. 18; and the Rev. I. Stubbins, in the afternoon, from I John iv. 16. The sermons were listened to with great interest. On the following Monday evening, a very interesting tea meeting was held, on which occasion the trays were kindly given by various friends. Upwards of 200 were present, and very animating addresses were delivered, by Revds. J. Gawthorne, of Derby; J. P. Mursell, of Leicester; Rodway, of Gloucester; J. B. Pike, of Shrewsbury; and J. G. Pike, of Derby. During the past year, the members and congregation, meeting in St. Mary's Gate chapel, with the kind assistance of some friends from Melbourne, Castle Donington, and Nottingham, have been enabled to raise £1000. towards the debt on the chapel. The church would return their sincere thanks to those friends who have so liberally contributed to this important object. It is with much pleasure they have to acknowledge the goodness of God to them, since the opening of this place of worship, which in general is well attended; 120 have been added to the church since that period, and others are about to unite with it. The collections, including the proceeds of the tea meeting, amounted to £55. 8s. 8½d. W. W.

QUORNDON.—Sermons were delivered in the General Baptist chapel in this place, on Lord's day, June 8th, by the Rev. J. Goadby, of Leicester. The congregations were very large; the collections amounted to about £17. On the following evening the children were regaled with tea, provided by private contributions; after which they paraded the town; and then assembled in the chapel, with a considerable congregation, when animated and effective addresses were delivered by Messrs. Staddon, Smith, and Goadby.

BAPTISMS.

BARTON.—Lord's day, June 1st, was to the friends at Barton, a day of pleasing and solemn interest. In the morning, after a sermon by Mr. Cotton, the ordinance of baptism was administered to seven females, by Mr. Derry. Mr. Chamberlain opened the service in the afternoon, and our beloved brother, Mr. Stubbins, preached his farewell sermon. The chapel was crowded; and when, at the close of a very able and interesting discourse on the love of Christ, the de-

voted missionary proceeded to take his leave of us, in his own faithful, earnest, and affectionate manner. An effect was produced, that will, we trust, be of real and permanent benefit. The candidates were received into the church by Mr. Derry, and at the particular request of the friends, Mr. Stubbins administered the ordinance of the Lord's supper. His last sermon was preached in the evening, to a large and deeply affected congregation, in the chapel at Barlestone; and thus closed the services of a day that will never be forgotten. The Lord grant that they may be productive of great good, and that our beloved brother, and his not less beloved partner, may long live, and long labour, happily, and successfully, amongst the benighted millions of Orissa J. C.

CONINGSBY.—On Lord's day, May 25th, the ordinance of believers' baptism was administered to two persons, by brother John Starbuck, after a sermon from Gal. iii. 27, by the minister. The chapel was full, and we are hoping to see better days.

BOSTON, Lincolnshire.—On June, the 5th Mr. Mathews, our pastor, baptized thirteen persons; on the Sabbath previous two, and last Sabbath two, making an addition of seventeen within the last fortnight. We have several candidates, and our prospects are exceedingly pleasing. F. M.

COVENTRY.—On Lord's day, May 4th' eight individuals were baptized and received into fellowship, in the General Baptist chapel, in this city. Many spectators came to witness the ordinance, whom, we hope, from the very able manner in which the mode and subjects of it were defended, would be fully satisfied of the scripturalness of our views concerning it.

ISLEHAM.—On Thursday, June 5th, four persons put on Christ by being buried with him by baptism.

SEVENOAKS.—Lord's day, May 18, after an appropriate sermon by brother Smith, (pastor of the church,) the ordinance of believers' baptism, was administered to three persons, one male, and two females, in the General Baptist Chapel, Sevenoaks; and in the afternoon of the following Sabbath, the 25th, the ordinance of the Lord's supper was administered, and the newly-baptized received into church fellowship.

CASTLE DONINGTON.—Two persons were baptized at the Baptist chapel, Castle Donington, on Lord's day, June 8th. Mr. Owen preached a sermon on the occasion from Prov. xxiii. 23, 'Buy the truth and sell it not.'

SMALLEY.—On Lord's day, June 8, 1845, the ordinance of believers' baptism was ad-

ministered at the above place to eighteen persons; the Rev. J. Felkin preached in the morning to an overflowing congregation, from Matthew xxviii. 19. Although the weather was unfavourable a large concourse of spectators were collected at the water side to witness the administration of the ordinance. The utmost decency and silence prevailed. The services of the day were peculiarly interesting. A. W.

ORDINATION.

REV. J. SUTCLIFFE.—On Friday, May 16, Mr. J. Sutcliffe, late a member of the church at Heptonstall Slack, was ordained to the pastorate over the General Baptist church at Stalybridge. In consequence of the Sunday-school jubilee in this town being celebrated on the former part of the day, the ordination services did not commence until two o'clock. The Rev. J. Sutcliffe, F. A. S., of Ashton, (Independent,) commenced by reading suitable portions of the scriptures and prayer. The Rev. R. Ingham, of Bradford, delivered the introductory discourse. Jas. Hodgson, Esq., of Stubbing house, proposed the usual questions to the church and minister, and received the profession of faith. The Rev. H. Holinrake, of Birchcliffe, offered the ordination prayer with imposition of hands by some of the ministers; and the Rev. W. Butler, of Heptonstall Slack, (Mr. Sutcliffe's late pastor), gave a faithful and affectionate charge to the minister from, 1 Tim. iv. 16, 'Take heed unto thyself and unto the doctrine, continue in them, for in doing this thou shalt both save thyself and them that hear thee.' The Rev. A. Dyson gave out the hymns, and the Rev. J. F. Farrent, of Manchester, concluded the services with prayer. In the evening the service was commenced by the Rev. F. C. Dawthwait, (Indep.), of Stalybridge, with reading the scriptures and prayer, and the Rev. J. Tunnicliffe, of Leeds, delivered an impressive address to the people, from Phil. ii. 29, 'Receive him, therefore, in the Lord with all gladness; and hold such in reputation.' The Rev. J. C. Jones, of Leicester college, gave out the hymns and concluded the services with prayer. The sacred transactions of the day were of a highly interesting and impressive character. May the Great Shepherd of Israel grant that the pastor may approve himself unto God, by purity of doctrine, fidelity in preaching, and holiness of heart and life, and that the church may hold him in reputation, and encourage him in the important work, by their prayers, and a continued uniform obedience to the Divine will, so that the pleasure of the Lord may long prosper in our hands.

MISCELLANEOUS.

REV. AMOS DYSON, *Mossley*.—This christian minister who has for many years been

engaged as a travelling preacher in the Methodist New Connexion, having embraced the sentiments of our denomination, has become a member of the General Baptist church at Stalybridge,—we, the undersigned minister and deacons, can cordially recommend him to the attention of any church that may be destitute of a minister.

JOHN SUTCLIFFE, *Minister*,
JOHN BROOKS, }
THOMAS SHAW, } *Deacons*.

FLECKNEY.—On Tuesday, May 13, 1845, the annual tea festival was held at the General Baptist chapel, Fleckney, when nearly ninety persons took tea together in the chapel and school-rooms—some of the trays were gratuitously furnished by members of the church. The whole proceeds, including collecting cards, &c., amounted to nearly £5 towards the liquidation of the whole debt on the above school-rooms. In the evening a public meeting was held in the chapel, when Mr. R. Senior presided. Mr. Bellamy, of Leicester, opened the meeting with prayer, and suitable addresses were delivered by Messrs. J. Barrows, T. Glover, W. Miller, T. Stanion, and the chairman.

NOTTINGHAM, *Broad-street*.—The friends at Nottingham, Broad-street, desire with sincere and adoring gratitude to the 'giver of every good gift, and every perfect gift,' to announce the entire extinction of their chapel debt. The subject has occupied our attention for some time past, but in consequence of several other special pecuniary efforts,—such as, the removal of the Academy debt, for which we subscribed and collected £52, in the full confidence that other churches would exert themselves in a similar manner; and the cleaning and beautifying of our meeting house, on which we expended upwards of £80., the whole of which was raised at the time—we were induced to defer it until Nov. last. At a meeting then convened for the consideration of the business, it was resolved, to attempt the annihilation of this encumbrance by the second Monday in the following June. Numerous sums were promised, varying from five shillings to £30., and collecting cards were issued. On the day specified, the 9th inst., we assembled for the paying in of the donations and contributions; when, with an admirable promptitude and cheerfulness, which convinced us that the effort was one of principle and fixed determination, the friends came forward and fulfilled their engagements. The debt of £240., and £6. interest, were extinguished, and a surplus of £28. realized, which we appropriated to the liquidation of a debt on the school-rooms, incurred by a recent enlargement of them for the accommodation of senior classes. After an excellent tea, for six-pence each, which yielded a profit of seventeen shillings, we spent the evening

in presenting thanksgivings to God for the vouchsafement of the ability and disposition to accomplish our object, and in listening to interesting and animating addresses.

LETTER FROM MR. STUBBINS.

MY DEAR BROTHER,—As another opportunity of posting a line may not for some months occur, I cannot but gladly embrace the present. I will give you a brief sketch of proceedings since that day of almost unexampled, holy, and affecting excitement, the 3rd of June, at Leicester. We returned to our beloved friends at Barlestone on the 4th, and on the day following, after committing ourselves, and those so dear to us there, to the keeping and direction of our heavenly Father, I left that happy home, never perhaps to see it again.

After taking an affectionate farewell of several dear and valued friends in Leicester, and receiving from them various expressions of their affection and sympathy, I passed forward to London, and at night found myself at the house and table of our most hospitable friends, the Wilemans. Friday, and the early part of Saturday, brethren Pike, Underwood, and myself, were busy enough attending to the luggage, having it conveyed to the ship, procuring cabin furniture, and many other things, as the ship was to leave the docks early on Monday morning. Saturday afternoon, went to Berkhamstead, addressed the young on Lord's-day afternoon, and preached in the evening. Monday night, had a missionary meeting; Tuesday, one at Chesham; Wednesday, tea and public meeting at Boro' Road; Thursday night, preached for Mr. Underwood, and, after preaching, went to Vauxhall, to our kind friends, the Mawbys; Friday afternoon, went to Lyndhurst, where we had a meeting at night; and on Saturday night, joined, at Bishopstoke station, our dear missionary party, consisting of Mrs. Stubbins, Miss Collins, Miss Hill, Mr. Bailey, and Mr. Millar, accompanied by Mrs. Mawby. Miss Hill, I should say, is the daughter of Mr. Hill, a missionary at Berhampore, in Bengal. She has been over for her education, and is now returning. She seems a very amiable, pious, and lovely young person, and shares Miss Collins's cabin. We reached Gosport about nine, and were delighted to find dear brother Burton at the station waiting for us.

On Monday, June 16th, at half-past eleven, we repaired to the vessel, lying three or four miles from the shore. The weather was serene and beautiful. You will suppose what were our mingled emotions as we raised

our feet from our happy native isle, never, probably, to set them on it again. A thousand scenes, near and remote, rushed like a mighty restless torrent into our minds. We thought of the land we were leaving, which we now loved better than ever; the affecting scenes at our services at Leicester; the almost unnumbered and unremitted acts of kindness received from friends in almost every place; the parting kisses of our dear smiling children, seemingly unconscious why every one else could scarcely find utterance for the painful word, farewell. When capable of realizing our position we found we were fast receding; from the shores of our fatherland. I believe we all rejoiced that we were, and think any one of us would have felt it a sore calamity if we had been obliged to return with the party who accompanied us to the ship. We had not been on board long before our friends were obliged to leave, as the ship was under weigh. The wind was quite against us, so that we got on slowly, till about six last night, when it freshened up and became more favourable. We are now going along rapidly. The captain hitherto is all that we could wish—exceedingly courteous and kind. We have on board a German missionary going to *Tranquebar*. He can scarcely speak any English. About thirty passengers, and more than 100 soldiers going to Calcutta. Brethren Bailey and Millar have both suffered from sea sickness, the former very much—the others are well at present.

Time is gone. Am glad we are where we are, and going whither we are. We love you all, dear friends in England, most affectionately, but we believe it is our duty to go far hence unto the Gentiles. In this confidence we gladly bid you farewell, even though it be till we meet in heaven. Pray for us. Remember our darling children at a throne of grace. We trust your annual meeting will be an interesting and important one. We shall think of you, and wish we could be with you, and could hear the addresses at the missionary meeting.

If any kind friends are sending letters to us at Madras, they should be *posted* by the 1st August, and addressed for us on 'board the Wellesley, Madras,' with via Southampton, and Red sea, written over the top; if to *Calcutta*, they should be addressed for us 'care of Isaiah Biss, Esq.,' and sent off by September 1st. After that, regularly to 'Berhampore, near Ganjam, East Indies. Parties writing should be particular to insert across the top, 'via Southampton, Red sea,' or it will cost them much more. The pilot is now going.

Thine ever,

I. STUBBINS.

Off Dartmouth, ship *Wellesley*, June 18th.

MISSIONARY OBSERVER.

FAREWELL SERVICES OF THE
REV. I. STUBBINS.

THE visit to this country of our beloved missionary, the Rev. I. Stubbins, occasioned by ill health, has been a great blessing to himself, to our churches, and to our mission. After his arrival, in September, 1843, the health of our friend was slowly but effectually restored, and he was able to devote himself almost wholly to the advocacy of the missionary cause. His labours have been more abundant, and the fervour, eloquence, and interest of his addresses, from the platform and the pulpit, in every part of our connexion, in combination with the frank, generous, devoted, and christian spirit, which characterized his conduct in the social circle, have tended very materially to advance the missionary spirit in our churches. The remembrance of his visits to our friends in every part of the connexion, is cherished with gratitude and delight, and his name is enshrined in their choicest affections. The period of his tarrying in this country, though somewhat extended, has glided away with the rapidity which ever seems to be connected with the interviews of chosen friends. Delighted as we all were to witness his returning health and vigour, and thankful for such a missionary brother, so given up to his great and arduous work, we all felt most reluctant to bid him a long farewell. The appointed time, however, arrived, and the solemn services connected with it were observed at the General Baptist chapel, Dover-street, Leicester, June 3rd, 1845. One reason why our beloved brother selected that place as the scene of his valedictory services, was, his former intimacy with its pastor, who was secretary of the Academy at the time of his admission to that institution in 1833, and an attached friend, who assisted in his ordination at Fleet, in July, 1836; and another reason was, the hospitality and frequent christian intercourse that he had enjoyed among the members of his church. Many fears were expressed by individuals, and some of them scarcely gentle, that the chapel would not be of sufficient capacity to

contain the congregation that would assemble on the occasion; but, after various speculations, it was thought, that, from the unavoidable confinement of many friends in Leicester, in their various avocations, &c., there would be sufficient room for all strangers who might be present. The day arrived. It was computed that six hundred friends, or more, were present from Nottingham, Derby, and other churches in the midland counties, a large part of whom came by special trains; so that the congregation in the morning, consisting of near a thousand people, by virtue of judicious and effective arrangements, were accommodated. It was fully expected that the return of visitors would make ample room for the increased number of local friends that might be able to attend in the evening; but it was computed that near fourteen hundred congregated at that time, who were accommodated by the help of a slight increase of pressure, and the use of the school rooms and vestries. We have never seen a more dense or attentive congregation. While the numbers who were present gave an interest to the occasion, the holy and affectionate fervour, well sustained throughout, constituted the predominant feature of the delightful services of the day. When every one was happy in his effort, it would be almost invidious to particularize any. We shall therefore give simply a brief outline of the services. Mr. T. Stevenson gave out the first hymn; Mr. Wigg, another; and the pastor of the church, the rest. Mr. Derry, of Barton, read and prayed in the morning; Mr. Hunter delivered an animated and appropriate discourse, from Mark xvi. 15; the secretary, Mr. Pike, of Derby, after relating, in a very graphic and effective manner, a few incidents in Mr. Stubbins's missionary career, and alluding to Mrs. Stubbins, Miss Collins, sister of the first Mrs. Sutton, who is going to assist in the school at Cuttack, and Messrs. Bailey and Millar, ordained missionaries, then present, proposed one question to brother Stubbins, relating to the motives which induced him to wish to return to Orissa, the scene of his former labours. This

question was replied to by Mr. S. in a most devoted, impressive, and affecting address; our friend declaring that his early predilection for missionary labour, the love of Christ, his sovereign command, the degraded condition of the heathen, and his own success in the missionary work, constituted the all-commanding considerations which constrained him to adopt this course. Mr. Pike then offered prayer for him, his partner, his children, who are to be left in this country; for those who go out with him; and for our brethren Hudson and Jarrom, now on their voyage to China. Mr. Wallis followed with an address to Mr. Stubbins, chiefly founded on the words, 'The grace of our Lord Jesus Christ be with your spirit;' in which, after touching delicately on the mixed emotions of joy and sorrow, of delight and sympathy, which were connected with our separation from our brother and his companions, he glanced beautifully at some of the various applications of the word grace, in the New Testament scriptures, and the reasons why especially it was our wish and prayer that the help and comfort of the Holy Spirit should be with our friend; and concluded with an appeal of thrilling eloquence and affection. Mr. Peggs, late missionary in Orissa, closed the service with prayer.

In the evening, Mr. Pike read select portions of scripture and prayed, and Mr. Stubbins delivered a valedictory discourse, from 1 Tim. i. 11, 'The glorious gospel of the blessed God,' when he exhibited the glory of the gospel, in its revelations, the fulness and freeness of its blessings, their happy influence on its recipients, especially the heathen, and the pleasing hopes it inspires. This discourse, which was eloquent, penetrating, and of deeply absorbing interest, was listened to with almost breathless attention by the vast assembly. Mr. Smith, late pastor of the church at Quorndon, concluded these ever-to-be-remembered services with prayer.

Tea was provided in the school rooms, at sixpence each: about five hundred friends took the refreshing beverage. The collections, apart from the proceeds of the tea, amounted to £41.

An unusually large number of ministers were present at these services; and one thing connected with them should

be especially kept in mind by all our friends, present and absent—the promise was given by the assembled congregation, that they would remember our brother, and his companions, and his infant family left behind, in their prayers; and the assurance was reiterated in the address of Mr. Wallis, that none of us either *would* or *could* forget *him*. May our prayers be more fervent, and our labours more abundant, in days to come; and may our beloved and truly valued friend, and his partner and companions, be long preserved, and eminently succeeded in their 'work of faith and labour of love!'

From a great number of poetic effusions, of various merit, yet all overflowing with affection to our beloved friends, we select the following. It is preferred on account of its brevity, and the extreme juvenility of its fair contributor.

A PARTING HYMN.

How sweet the interview with friends,
Whose hopes and aims are one;
All earthly pleasures it transcends,
And swift the moments run.

Of sympathy and love possessed,
Our sorrows we impart;
And when with pure enjoyments blessed,
They go from heart to heart.

Pursuing still our way to bliss,
A weak and feeble band,
We trust in Christ our righteousness,
Who will our strength command.

Though for a season we must part,
As urgent duties call;
Still we remain but one in heart,
And Jesus is our all.

O may his Spirit guide our feet,
Inspire our hearts with love;
Then, though on earth no more we meet,
We all shall meet above.

June 2nd, 1845. ELLEN DEACON.

ORDINATION OF MR. MILLAR.

On Tuesday, May 27th, 1845, the ordination of Mr. William Millar, as a missionary to India, took place at Heptonstall Slack. The solemn services were introduced by Mr. John Sutcliffe, of Staley Bridge, who read the scriptures and prayed. A very appropriate introductory discourse was delivered by Mr. Goadby, of Leicester. The questions to the missionary were proposed by Mr.

Ingham, of Bradford; and the replies of our dear young friend were very clear and satisfactory. The ordination prayer, with the imposition of hands, was presented by Mr. Butler, minister of the place, and Mr. Stubbins delivered a very affectionate charge, from Rev. ii. 10, 'Be thou faithful unto death, and I will give thee a crown of life.' Mr. Thorneloe, Wesleyan, concluded the service with prayer.

A missionary meeting was held in the evening, and addresses were delivered by W. Butler, (chairman) Thorneloe, Millar, Goadby, and Stubbins.

The congregations were very large and respectable, the services peculiarly interesting, and impressions were made which, we trust, will tend materially to promote the missionary cause in this locality. The collections, including the sale of ornamental and useful articles, the profits of tea, &c., amounted to the handsome sum of £38. 9s. 0½d.

The following was sung very sweetly on this occasion:—

*'Who will go for us?—Here am I;
send me.'*—Isaiah, vi. 8.

O ye who feel for others' woes!
Who will go?
Go tell poor sinners, 'Jesus rose';
Who will go?
Go preach the Saviour's boundless grace;
Go point out Christ, 'the hiding place,'
To every soul of Adam's race.
Who will go?
Go forth to Afric's teeming land!
Midst China's myriads take your stand;
Tell India's millions, 'Jesus reigns'—
Let countless isles resound the strains,
From rocks and vales, o'er hills and plains.
Go seek the scatter'd tribes which roam,
Oppress'd, despised, without a home;
Tell the poor Jews, 'Messiah's come,'
And in that heart they pierced, their's room
For all who flee th' impending doom.
Proclaim Immanuel's power to save
From sin, and Satan, and the grave;
The silver trumpet sweetly blow,
The great salvation plainly shew
To black and white, to friend and foe.
Lift up the gospel standard high,
Rise, Zion's watchmen! rise and cry,
Behold, behold your Saviour King!
His praise rehearse, His triumphs sing,
Till earth with hallelujahs ring.
Dear brethren, let us haste away
Where Jesus calls, nor idly stay;

Come! make his will your happy choice—
Go bid the wilderness rejoice,
Unite and say with heart and voice,
We will go! We will go!

REV. J. BUCKLEY'S JOURNEY
TO BERHAMPORE.

(Continued from page 208.)

We spent Christmas, and ended the year, among the Khund villages in the mountains west of Berhampore. They had not previously been visited by a missionary. It was to me a very gratifying circumstance, that I was privileged, at so early a period in my missionary career, to visit a people to whom 'the glad tidings of great joy' were for the first time made known. They are generally, and for weighty reasons, believed to be the aborigines of the country, and to have been driven by former conquerors of India from the plains to the mountains. They are a singular people: they have not, like the Hindoos, temples or priests; neither does the infernal chain of caste bind them; but so ignorant and debased were they, that they appeared to us as the outcasts of the human family. Their notions of God, and of a future state, were exceedingly confused; but it was to me very interesting to learn that they had an idea of sin being expiated by the shedding of blood. We visited many of their villages; but those that were distant were exceedingly difficult of access: without a guide, it would have been impossible to find them. The chief man of the village near which our tent was pitched, directed us from village to village, walking before us with his bow and arrows; (of which they are all very fond) for which important service he was remunerated at the rate of two annas per day, (three-pence. This was very good pay, though our great men in England are remunerated on a *rather* more liberal scale.) Their houses, mode of living, manners, and customs, are very different from the Hindoos, though, with my present limited information, I should not be warranted in attempting a description. Their religious rites are performed under a tree, which they would not point out to us. Sacrifices of fowls and bullocks are offered, to propitiate the offended deity. They disclaimed female infanticide, but we feared they did not speak the truth. You are probably aware that they have not a *written* language. Those we visited had an imperfect knowledge of Oriya. We were much pleased with our visit, and encouraged to hope, that, if they could be visited again and again, there would be a good prospect of success. With the first missionaries of the cross, we could say, 'The barbarous people

showed us no little kindness.' Their desire for further instruction was very pleasing. It is true, they are as ignorant as can be imagined; but then they seem to know it; and this is a great matter. Mrs. Buckley accompanied us, and made it her work to instruct her degraded sex. She could not, of course, visit the distant places which we had extreme difficulty in reaching; but she went to the villages near our tent, and sitting on a log of wood, talked to the females of 'Him who came to seek and to save that which was lost.' She had the Khund girls with her, which interested the people much. She was much more encouraged by their attention than she had ever been with Hindoo females. I hope we shall not lose sight of the importance of conveying the gospel to these outcasts. Providence calls us to the work. No other body of christians has cared for their souls; no other denomination has the same facilities for attempting their salvation as we; but we must not conceal from ourselves that the work to which we are called, and which must be done, will be one of great labour. I could fill my page with enumerating difficulties; but difficulties are nothing to Omnipotence, and Omnipotence is engaged on our side. If God be for us, (and God is for us, there is no doubt of the fact,) it matters not who is against us. 'Through our God, we shall do valiantly; for be it is that shall tread down our enemies under us.' My conviction is, that, if something permanent could be attempted for the salvation of the Khunds, extensive success might reasonably and scripturally be calculated upon. Our faith might be tried for a little time, but the issue would be glorious. God would soon gather out of them a people for his name.

I will close this account with two or three incidents that may possibly interest; and, as it this moment occurs to me that I am addressing one who has more than an average of the '*lucidus ordo*,' I will do the thing in an orderly manner.

First. I mention a custom illustrative of scripture. It is clear, from many texts in the Old Testament,* that it was an invariable custom never to appear before a superior without a present. It was often of trifling value; but inferiors never felt at liberty to approach their betters without something in their hands, the acceptance of which was the customary pledge of friendship. This custom still obtains in the east. Many of the males from different Khund villages hearing of our arrival, and where we had pitched our tent, came to see us; but in every case they brought presents. One instance was rather amusing. We were

approaching a village, which, being distant, had cost no great labour, when we were surprised to hear the sound of music. The sound came nearer and nearer, when lo! in a minute or two, we were met by all the men of the village, who were coming to the tent to see us. The instruments of music were rude enough; but the best part of the affair—to me—was, to see three boys bearing presents of fowls, grain, and pumpkins. Still as we did not see any of the women we went on to the village, where brother W. invited them to the tent to see Mrs. B., assuring them that she would be glad to see them and converse with them. What, think you, was their reply? '*How can we stand before the lady? We have nothing to take in our hand.*'

Secondly. I give you an illustration of a beautiful representation of Christ. We were returning home one morning to our tent, after being out four or five hours; the sun was becoming powerful, and we were oppressed with his rays. We sat to rest and cool ourselves under 'the shadow of a great rock.' O, how much did I admire Isaiah xxxii. 2, 'As the shadow of a great rock in a weary land.' Finer imagery cannot be conceived. I remember having once preached from the text, but certainly never saw half so much of its beauty as I did then. Could not leave this romantic spot without exulting in the hope of that day when these rocks and valleys shall resound with the praises of redeeming love.

Thirdly. In the jungle we saw a deserted Hindoo temple. The figures on it are such as cannot be described. I suppose, from its appearance, that it was erected two or three hundred years ago. The labour and money expended on it must have been immense. Thought that probably thousands who have entered a lost eternity had their bowed to gods that cannot save. Before leaving, brother W. offered prayer that the idols might be utterly abolished. It was a scene for angels to look upon. On that spot 'the one living and true God' had never before been honoured. The native preachers and one or two of our servants, who are christians joined in the exercises. One of them wrote over the entrance, 'Juggernaut shall cease, and Jesus shall reign.' So it must be. 'And let all the people say, Amen.' Let every member of the committee say, Amen. Let every minister, and every collector, and every subscriber, and every one who remembers the cause in his closet, say, Amen. So it must be! And all the preaching, and speech-making, and collecting, and contributing, and praying in England, with all the preaching, praying, journeying, translating, Bible and tract distributing, labour in the school, and letter writing in India are hast-

* See Gen. xliii 11, 15, 26; Judges vi. 17, 18; 1 Sam. ix, 7, 8; and other texts.

ening on the glorious triumphs of that day. So it must be! But before that day we must have more men, more faith in God, more fervency of spirit, and more power in prayer. Help us by your prayers, encourage us by your letters as much as you can, and incite other friends to do the same.

We are anticipating in a few months being gladdened with a sight of our valiant brother Stubbins. He will work in the cause, we all know, till he can work no more, till 'the silver cord be loosed, and the golden bowl be broken.' We shall be disappointed if we have not two other brethren with their ordination vows upon them. Encourage them to have faith in God. May they be like Bunyan's Great Heart. And now, dear brother, in the service of him who has on his vesture and on his thigh a name written, 'King of Kings, and Lord of Lords,' and whose glory shall fill the world,

Yours affectionately,
J. BUCKLEY.

LETTERS FROM NATIVE CHRISTIANS.

Relating to the Missionary Box sent from Nottingham.

Cuttack, Oct. 9th, 1844.

MY DEAR CHRISTIAN BROTHER.—Albeit I suppose my brother Lacey will reply to your affectionate and interesting letter, and although I still have to send another communication to Miss Stevenson, in relation to the appropriation of the gifts and benefactions which your box contained; yet cannot refrain from first sending one line in my own behalf. I thank you, dear brother, and all who have been united with you in this expression of brotherly love, more precious far to me than a box of gold. It is a furnisher of the links which unite us to Christ and each other, and make us feel, that, however apparently isolated, we have a name and a place not only in the general family of God, but in that branch of it where, in one grateful sense, at least, our best friends and kindred dwell.

May I request of you kindly to make my acknowledgments to Mr. Rogers for the stockings. His brother I well knew, and first heard him preach in Broad-street, Nottingham, at the Association in 1823. What can I wish, but that his brother may be a partaker of like precious faith. Perhaps he is so, and long has been; but if not, O that he may even now in this his day, a day so far spent, consider the things which belong to his eternal peace.

Your package reached Cuttack Saturday night, Oct 5th, 1844, and on Monday we met in brother Lacey's study, and delivered to the native preachers present their respec-

tive parcels. There were present, Gunga, Rama, Doytare, Bamadeb, Somnath, and Prusu.ram, connected with the American brethren, but now labouring at Khunditta with Seebo; so he came in for the remainder of the second parcel addressed to Gunga. We also appropriated one of the other parcels to Rama, (there were two addressed to Rama) connected with brother Phillips at Ballasore; and one to Parsua at Choga; and finally, another to Sanantina, our boys' schoolmaster, but who also goes out occasionally to preach, and is appointed to go this ensuing cold season; so that all our native preachers in Orissa will be provided for, whether with our American brethren or ourselves. This, we doubt not, will be acceptable to our kind friends. Their letters of acknowledgment, I hope, will be forthcoming.

When the parcels were opened, each brother present was arrayed in his scarlet attire. The jacket and caps are just the thing; the comforters, and gloves especially, might be dispensed with. *Old Gunga's face glowed like a full moon*, reflecting the bright red of his habiliments, and all seemed grateful for the kind recollection of far distant brethren and sisters. They seemed to feel as if a large accession to their friends was at once effected. They knew of brethren and sisters far away before; but now they realized the cheering fact. For myself, I could not but feel that they presented a bright army of christian soldiers, of which we might be proud, provided that we felt the honour of providing them belonged not to ourselves, but to our great Master.

But I must not anticipate brother Lacey's letter, and, with a thousand, thousand christian salutations, say, for the present, farewell.

Yours affectionately,

A. SUTTON.

Letters from Sanantina, or Sana'tina, the boys' School-master.

To the benevolent and merciful Wood sahib, residing at Nottingham, the lowly Sanantina, presents his manifold salutations. I would represent to your presence, (honour) that the coat, cap, comforter, penknife, and quills, you so kindly sent, I, by the favour of my beloved pastor, padre Sutton, having received, am of a delightful mind, and give thanks to God. Your kindness has brought consolation to me and my family. O, my dear friend, formerly I was a lost sheep; but God having mercy on me, hath placed the gospel in my hands, and, by the name of the Lord Jesus Christ, having called me, hath given me a place in his church, and provided for my body and soul. Abundant has been his grace toward me; day by day has he had compassion on me; yet, alas! I

regarded him not, but acted in opposition to him; and why? Because I am a fallen creature, and the wicked satan hath sought, by various stratagems, to vitiate my religious feelings; but again, by the grace of God, him overcoming, and supplicating divine aid and strength, I walk in the way of holiness. It is not by my own wisdom or goodness I can be saved, but only by the holy sacrifice of Jesus Christ. Of this, I am in my mind assured. It is my desire, by arming my soul with the whole armour God has given, to walk in the way of holiness, to overcome satan, death, and hell, and secure everlasting life in heaven. For this I daily pray; and may you also pray for me. This is my request and desire.

Please to present my affectionate salutations to the brethren and sisters connected with the church in your city. May they with united heart remember me in prayer. I also will pray for you.

Oct. 16th, 1844.

[He has never been a backslider as the word might seem to imply. I suppose he refers to his private experience.—A. S.]

*Letter of thanks from the boys of the
Cuttack school.*

To you, our dearly beloved friends, the boys of the Cuttack school, with their loving salutations, address this short letter.

All of us boys here, by the blessing of God, are in the enjoyment of good health. We go daily to school to acquire knowledge, and that we may know how properly to read the holy word. Its meaning, also, by the mercy of God, we are in a small measure able to comprehend; but all its contents we are unable to understand; for the Bible is comparable to the ocean. God has displayed, his great grace towards us in turning us from the path of destruction, and placing in our hands the word of life. For this we render praises to his name. From among our boys, many, by the grace of God, have believed in the Lord Jesus Christ, our precious Saviour, and have been baptized in the name of the Father, Son, and Holy Ghost. At the present time there are six baptized boys* in the school. We are very weak in the faith; therefore, our beloved brethren, will you not daily pray to the Lord for us. So shall we increase in divine knowledge. That we may, from childhood till death, remain steadfast in the ways of religion, we daily pray, kneeling in secret before the Lord.

The articles which, by your kind favour, have been sent to us, we have received from the hands of our beloved teacher, and are

* Three baptized lads have recently left, and one has died.

delighted, and therefore do we thank you. What more can we write to you? Whatever errors may be in this paper, our dear friends will please to excuse.

Oct. 15th, 1844, Wednesday in the evening,
was this note written.

MY DEAR FRIENDS,—I am very tired, and have just translated the paper now brought me by the boys, sentence by sentence, without any alteration or addition. I suppose it was written by one of the baptized boys in the name of the rest.

A. SUTTON.

Literal translation of a letter from Damudura, or Damadara, to Mr. S. Goodacre, and from Damadura's wife to Mrs. Goodacre, of New Lenton.

To my beloved brother Goodacre, Damudura, with much esteem, presents his salutations.

You are my excellent friend and fellow heir of eternal life. The articles which with so much kindness, you sent me, I have received. I have also been made acquainted with the contents of your letter, and derived from it much edification. The love which the Lord Jesus has implanted in your heart, may he yet more and more increase. In return for your kindness, there is nothing I can do save only that of daily praying to the Lord in your behalf; but my hope is, that we shall meet in the day of the revelation of the glory of our Lord Jesus Christ.

This country was wholly enveloped in darkness; but the Lord has in mercy sent his enlightening word; by that word, many of the people of the land have believed in the Lord Jesus Christ; yet how many of my ancestors have, as idolaters, entered the eternal world! My parents were idolaters, and many of my own days were spent in idolatry and satan's service; but, by the grace of God, I have now attained to the way of life. The Lord has moreover appointed me to the holy ministry, for which I would adore him. My prayer is, that I may devote all my energies to the work of the Lord, and that the glory of the Lord may be diffused in the land.

Cuttack, Oct. 15th, 1844.

[He wrote his wife's thanks at the end of his note, being just going off to the country; but I desired her to write for herself, and the following is her epistle.—A. SUTTON.]

To Mrs. Goodacre.

MY DEARLY BELOVED SISTER,—You are very great, and adorned with all knowledge; but I am little, and know almost nothing, and therefore cannot write much. Receive favourably that which I do write. I formerly was entirely ignorant, and knew

nothing, and could understand nothing of real religion. Now, by the Lord's grace, I know a little. Thus God can make impossibilities possible * You and I had formerly no interest in each other; neither knew of the other; but how boundless is the mercy of God! Again, you, living in a distant land, have manifested this love to me. By what means can this be? Surely it is not of man's own wisdom; it all flows from God's mercy.

Dear sister, you have been a kind friend to me. If with these eyes we look not on each other, yet it is my hope, that, when our Lord and Saviour shall appear in his glory, then you and I shall behold each other. Before, O how wretched and forlorn was I! Had I died in this state, I assuredly know that I must have been miserable for ever.

[This young couple were married in May last. They are both very promising christians. Damudara has family worship with our girls' department every morning, and holds a Bible class twice a week. He was ill lately for a month, when his young wife came regularly and filled his post, both in prayer and at the Bible class with singular propriety and devotedness. I have seen no such case besides in India. Whenever he goes into the country to preach, she thus comes regularly as his substitute. She was indeed the flower of our asylum.—A. SUTTON.]

DEATH OF MRS. BACHELER.

We regret to announce the death of Mrs. Bachelor, the wife of our American brother at Jellasure, Orissa. She died Jan. 20th, 1845. The subjoined letter is extracted from the *Morning Star*, a paper published by our American brethren in Dover, New Hampshire, April 30th, 1845.

Jellasure, Feb. 5th, 1845.

My Dear Bro. Hutchins, — Since I wrote you last, it has pleased my Heavenly Father that I should pass through severe afflictions. My dear wife has gone to her reward. As I mentioned in my last, she had been ill of Chronic Diarrhœa for several months, and all our fond hopes of her recovery, at the setting in of the cold season, had been disappointed. We had been advised to take a voyage to sea as the only remaining resource. With this object in view, we had made the necessary arrangements and set out for Calcutta, with the intention of abiding by the advice of our missionary friends and the physicians there, in regard to our future course.

* Alluding to the strange thing of Hindoo females being taught.

We left Balasore on the 9th of January, and after spending a few days at Jellasure, arrived at Midnapoor on the 15th. We had occasion to wait there several days for our baggage, during which time Mrs. Bachelor continued to sink rapidly until the 20th, when she breathed her last.

I doubt not, my dear brother, you are better able to sympathize with my present feelings, than I am to describe them, since you have been called to suffer a similar affliction. None but those who have experienced it, can realize the painful loneliness, the awful blank, which one feels on being deprived of his bosom companion, especially in this lone land, where friends are few; with two helpless babes, the younger having but just reached its seventh month, I feel that mine is a loss indeed, a consciousness of which is at times almost overwhelming. But the cup which is given me to drink is not an unmingled one. I thank God I am permitted to believe that my loss, infinite as it is, has proved gain to her as infinite. Her life and death were such as to leave no doubt of her present happiness. Why then should I mourn her early departure? She has only gone, where I hope soon to be, where the wicked cease from troubling, where the weary are at rest. The warfare of life with her has closed in victory, and she now enjoys the crown. 'Blessed are the dead which die in the Lord.'

How sublime a thing is the christian's death! The body, with all its pains and infirmities, returns to its original element; the spirit hitherto engaged, confined, and cramped in all its movements, bursts at once from its prison-house, and soars away untrammelled, unconfined, to bask forever in the glory of the Great Eternal. As I stood beside the dying bed of my beloved wife, watching the last flickerings of life, I felt as I had never felt before. The fear, the uncertainty, the darkness of the 'dark valley,' seemed annihilated, and I could look forward with pleasure to the time when I should be treading the same path, triumphing in the same conflict, preparing to receive the same glorious crown. 'He who tempers the wind to the shorn lamb' has not forsaken me in this sore affliction. His everlasting arms are my support, and in Him do I desire to trust.

While at Midnapoor, we were most hospitably entertained by Capt. and Mrs. Wakefield, with whom brother and sister Dow were then boarding. They are an excellent couple, ardently devoted to the service of their Lord, and great was the kindness they shewed us for the Lord's sake.

I sincerely hope that the trying circumstances in which our mission has been

placed, has induced our friends to make a strenuous effort to send out an additional missionary *immediately*. A month ago there was a strong probability of my being under the necessity of leaving the country for a season. I had left my station, said farewell to the dear native christians, not knowing the course that would be marked out for me.

May God grant us all grace to do, and to be resigned to his will.

Your afflicted brother in Christ.

O. R. BACHELER.

MISSIONARY INTELLIGENCE.

MADAGASCAR.—At a meeting of the London Missionary Society, held in Leicester, June 12th, 1845, the Rev. A. Tidman, the secretary, stated that, at the time the missionaries were driven from the island of Madagascar, there were about seventy christian converts in the island; and that now, though the fiercest persecution had raged, and the christians were hunted and driven about to dispersion, there were more than 200 who were truly devoted to Christ.

TAHITI.—The same estimable gentleman also stated that in Tahiti all restriction as to the residence of popish priests on the island had been taken off for three years previous to the arrival of the French admiral, De Petit Thouars; and that during that period there had been residing on the island six popish priests, who had not obtained a single convert! He moreover stated that now there was only one catholic priest, who was merely a kind of chaplain to the troops of that wild and ferocious people. So averse are the Tahitians to the religion of their foes! A subscription was also begun for Queen Pomare, who is now in destitute circumstances, on a small island, and who still magnanimously refuses to recognize the French protectorate.

DEPARTURE OF MR. STUBBINS AND PARTY.

Portsea, June 16th, 1845.

MY DEAR SIR,—The ‘Wellesley’ has just left Spithead. The missionaries, viz., Mr. and Mrs. Stubbins, Messrs. Bailey and Millar, Miss Collins and Miss Hill, left our friend Mr. Totterdell's, (whose hospitality and kindness they wished me particularly to name) this morning, at ten o'clock. Myself and about thirty of our friends accompanied them to the ship; we got on board at half past twelve, but, before we had been there twenty minutes, the sailors had orders

to ‘weigh anchor,’ and we were compelled in great haste to bid our beloved brethren and sisters farewell, and take to our boats; and, before we got on shore, we had the pleasure of seeing the gallant vessel under full sail, and making considerable progress toward sea. The whole of our brethren preached for me yesterday; Mr. Millar in the morning; Mr. Bailey in the afternoon; and our excellent friend, Mr. Stubbins, at night. The missionaries professed to be much pleased with our chapel and congregations; and I can say, with great propriety and truth, that our friends, in their turn, were greatly delighted, both with the presence and services of the missionaries. The whole of the services were of a very solemn and interesting character. This morning (Monday) we held a prayer-meeting at half past six o'clock. About 300 persons attended at that early hour, and each of our departing brethren delivered a suitable address. Brethren Barton, Totterdell, Stubbins, and myself, engaged in prayer. Those who were present will not, I am quite sure, soon forget the very delightful and affecting opportunity.

I am writing in haste—unavoidably so—but wish to say one thing more: it is to tell you how much pleased I was with the young men, both in the pulpit and out of it. They have left a very favourable impression, not only on the minds of our friends at Clarence-street, but on the minds, too, of ministers and churches of other denominations in these towns. Mr. Millar preached at Ebenezer (P. B.) chapel; and Mr. Bailey, by the request of my friend, the Rev. T. Cousins, preached for the Independents, whose chapel is one of the largest in the kingdom, if not *quite* the largest belonging to protestant dissenters. He would have a congregation of, I suppose, nearly 2,000 persons. The immediate friends of this worthy young man, and indeed our friends in general, will feel encouraged to know that he gave very general satisfaction. Mr. Cousins himself said to me this morning, ‘That missionary of yours has had but slender advantages; but I heard him last night, and I think him *very promising*.’

I have not time to add more, only just to say how glad I am that our friends in this place will raise a little more for the mission this year than they have done for some time; I hope considerably more: and were it not for our debt, I think certainly our annual contributions to the mission fund ought to be at least treble what they are at present, and indeed I have no doubt they would be. I am, my dear sir,

Yours very truly,

E. H. BURTON.

IRISH CHRONICLE.

JULY, 1845.

INCOME AND EXPENDITURE.

THE smallness of the income of our Society has been a topic of frequent remark. Some have been surprised and sorrowful; others have helped to increase it, many more intend we hope, to do so this year. The expense of conducting the Society, and collecting funds, has occasioned great surprise, and many have strongly urged its reduction. The proportion of expense to income is very large. It is easy to say all this, and a great deal more; and quite right to say it too. But how to remedy the evil is quite another matter. The Committee are as fully aware of all this as any persons can be. They have looked to it carefully, and they are now anxiously repeating that investigation. The shortest way of removing the difficulty, would be for churches and subscribers to *double* their contributions! But if this cannot be, something good would be effected if our brethren would assist in forming the country into districts and auxiliaries. In some quarters this has been done with great advantage. A more regular income is secured, time is saved, and money too. In this way help may be effectually given, and much expense and anxiety spared.

We wish we could diffuse the spirit of the following remarks, which we quote from the letter of a kind friend. "Do you know any just cause or impediment why a thousand persons should not each contribute one penny daily for the Irish Society, or £1 10s. 4d. at once, and thus raise a grand total of £1516 13s. 4d. What mortal man could calculate the amount of good that would result to poor old Ireland, by such an effort as this? Much prayer is offered up; but we must *do* something as well as pray!" If this could be realized, we should indeed rejoice. We should augment agency in Ireland, keep out of debt, and bring expenditure and income into a more desirable proportion. Well, all people are turning an eye to Ireland just now. Come, Christian friends—you especially who reside in those districts where trade flourishes, and wealth is pouring in upon you, help in this good work. It is the age of reform and enterprise. Let the Irish Society be made to feel its quickening influence.

It is with pleasure that we present to our readers some extracts from the correspondence of the agents, which has greatly accumulated since our last. Mr. SHARMAN, of Clonmel, says:—

I have lately been to Kilkcooley Hills. The services in the different villages were well attended. It had previously been arranged that I was to baptize an interesting young woman, daughter of pious parents, who themselves had long been convinced of baptism, but had shrunk from the odium which they thought a compliance with this duty would bring upon them. Another daughter was in a similar state of mind, having some years ago proposed herself as a candidate.

I had much anxiety respecting this family,

for they all, except the youngest, opposed the administration of the ordinance except by moonlight, in order to escape observation. This seemed to me an unworthy concealment of what they considered right, and I consequently refused; at last it was mutually agreed that it should take place the morning before I left. After worship in the farmer's house, when I spoke to those present as seriously and appropriately as I could, we went down to the water, and I baptized the young woman. The mother now stepped forward, every scruple overcome, and said, "and my fear of God I will do the same;" and as she was quite satisfied of her piety, I readily complied with her wishes. Conceive my surprise and pleasure, when the father, too much overcome to speak, presented himself, and I

baptized him; and the elder daughter, who had lingered so long, also came forward, and the tears, which rolled fast down her face, showed how she felt; so that instead of one, four were that morning buried with Christ in baptism.

I wish I could speak so encouragingly of Clonmel. The difficulties common to such places have been greatly increased since the agitation of the Maynooth question. Still we are not left without some tokens of approbation from above. A Bible class, commenced a short time ago, has succeeded beyond my expectations; and will, I hope, be productive of much good. Oh that I had a good reader. Never did any part of the mission more need one than this.

Mr. BENTLEY has had a pleasing addition to the church at Ballymoney. He observes, in a recent letter,

You will be gratified to hear, that on Sabbath morning, June 1st, I baptized four persons in a neighbouring river. The service was interesting and solemn, and the greatest attention and seriousness was manifested by the spectators. Many were deeply affected, while the important truths, symbolized by the ordinance, were enforced. An old man, nearly seventy years of age, is about to put on Christ by baptism. Thus the Lord is making one and another willing in the day of his power, and giving signs that his servants are not spending their strength for nought.

Mr. MULHERN still continues to labour with encouraging tokens of success. We extract the following from his letters, in April and May:—

The Sabbath before last a young woman, who had given satisfactory evidences of her conversion, through the instrumentality of an aged member of the church, was baptized and added to our number. Last Lord's day I baptized another, a man from B— Mills, seventeen miles from this, where I preach once a month. That ten hopeful converts have been added to us since January, is cause of gratitude for the past and hope for the future.

The Lord is prospering our efforts to get up a school-house beside the chapel. Dear friends in Glasgow and Edinburgh have contributed £25 10s. towards this object. Besides what we have raised ourselves, we want £12 more, which we hope other friends to Ireland will supply. Many places in this part of the country are opening up to us, and we want your attention. We want more faith, more zeal, more prayer, and more men. The harvest is great, but the labourers are few, very, very few!

Mr. MULHERN having visited Dunganon, and the promising district around that rising town, has forwarded an interesting report: one or two extracts only can be inserted; but they will excite great interest.

I remained from Saturday until Wednesday. I preached four times to good congregations, baptized three disciples, who have since joined the church, and had much pleasing conference with the brethren on many important subjects. At Mullicar, four miles from Dunganon, there is a small Baptist chapel, where we had a congregation of about two hundred. There are seventeen members in the church, which has been kept small chiefly through emigration. *About seventy of its members having from time to time gone to America.*

After preaching on Monday in the house of one of the members at D—, to nearly 100 persons; I went, accompanied by many others, about a mile to the river, where I baptized an aged woman, *whose husband and six children have all been baptized.* The next evening I preached in the court-house to a good congregation, among whom were several Romanists. We went afterwards out to the river, and I baptized two young disciples. The friends here think it high time to occupy this post efficiently; and I think that Dunganon, with a population of 12,000, and the interesting villages around it, present a promising field, which should soon be occupied. I trust the Society will co-operate with the friends here, in supporting a minister to labour among them. May the Lord animate them with a spirit of zeal and prayer.

We wish to call attention to the following statement in Mr. LORIMER's letter dated Tubbermore, May 31st.

One thing I wish to state, and that is this. A spirit of inquiry into the nature of Christ's kingdom, has for a length of time found its way against all the prejudices and long established customs of the place. I scarcely talk with intelligent persons of other denominations, without this being the subject, though not introduced by me. I find that the superstitious regard heretofore given to creeds and confessions, is rapidly lessening. I look upon this as an opening to a great reformation in this country; for there is no hindrance to the gospel more difficult to remove, than the systems bound up by human laws. Let these be broken up, and religion will be emancipated.

ADAM JOHNSON's of the 18th March, affords another proof that all the oppo-

sition to the truth does not come from Romanists.

Mr. O'Connor, the curate of this parish is very diligent of late, going from house to house, collecting the tracts which Miss Gilmore and I have been distributing. He came to Mrs. L., and showed her his pocket full of these pernicious tracts (as he called them), which he had collected; and warned her in particular to beware of Miss G., as he looked on her to be a very dangerous person, whose daily employment was standing behind her counter, thrusting tracts into the hands of every one that comes into her shop.

Thus, sir, the priests of Rome are striving to take away the scriptures, and the state priests are endeavouring to take away our tracts, and thus leave these people in ignorance. But they do not succeed. The work we want to accomplish is of the Lord, and they cannot overthrow it. The result of Mr. O'C.'s expostulation was, that Mrs. L. has got a good number of the tracts since from Miss G., has read them, and approves very much of their contents.

JOHN NASH has been exceedingly ill lately, though now somewhat recovered. In his last communication he states:

After coming home from my journies in January last, I fell sick; but the Lord was merciful, and did not give me over to death. Twelve persons who learned to read the Irish testament from me, and renounced popery, came to see me in my illness. I have recently taught four men to read, and have three now who are learning, and are reading the glorious gospel. Though sometimes reproached for leaving my father's religion, I am generally well received.

The intelligence from the readers in Cork district is encouraging, Mc CLURE writes:

I lately paid several visits to patients in one of the hospitals. To these persons I have reason to believe my labours have been useful. One of them an aged female, formerly a Romanist, professes to have experienced the power of converting grace. The others, one of whom has renounced popery, are anxiously inquiring what they shall do to be saved. May their captive spirits soon enjoy liberty, and their troubled consciences have peace. The congregation at Blackrock continues steady and attentive. I have conducted nine public services during the past month, paid 104 visits to families and individuals; of these, a fourth have been to Romanists, and distributed about forty tracts.

PHILIP WILLIAMS sends the following, which will show the importance of having readers well acquainted with the peculiar points of the Romish controversy; and is a fair specimen of the nature of one part, and an important one, of their work.

A Romanist named J. D. asked me one evening how I could be a judge whether the scripture was the word of God or not, without the authority of the church? If you were acquainted with the writings of St. Augustine you would not ask that question. He smiled and said, I think I have read more of his writings than you. I again repeated the above remark. Come then, said he, let us hear what you have got to say about him. The following then are his own words: "I do not desire to prove the holy church by human documents, but by divine oracles. If the church of Christ is marked out in all nations by the divine and certain evidences of the canonical scriptures, whatsoever they may adduce or repeat from here or there, let us rather, if we be his sheep, hear the will of our Shepherd, saying, believe them not, for we should seek that in the holy canonical scriptures." I confess, said he, if I have read that I have forgotten it. That says nothing either against the truth, or the force of the statement. Certainly not. I then added Eusebius Pamphylis says, in the name of three hundred and eighteen fathers, at the first council of Nice in the year 325, "Believe the things that are written, the things that are not written, neither think upon, nor inquire after;" and St. Ambrose says, "The Lord bears witness, that the reading of the scriptures is life, saying, 'The words which I speak unto you, they are spirit, and they are life.'" He was silent.

PATRICK GUNNING's letters supply many encouraging facts. We have only space for one or two.

When I was at D— last, I met with some ill treatment from a man who came into a house where I was reading. He struck me with a stick, and was about to do so again, but was prevented. He was somewhat in liquor. He stayed some time, and before he left the house, he confessed his fault, and after a long and interesting discourse he brought me home to his own house, and kept me for a good part of the next day. He sent out for some of his neighbours, to whom I read and explained portions of holy scripture. They heard attentively, and expressed their thankfulness that the poor man who had showed himself as my enemy at first, now calls me his friend.

At out meeting at B—, I found thirteen Romanists. Some contended with me in

favour of the doctrine of human merit. I referred them to Titus iii. 5; Romans iii. 19—28, and other passages, on which I reasoned for some time. Some said it was surprising how the priests should keep these things from the people; and others added, they know well what suits best for themselves.

Some time ago, PAT BRENNAN wrote respecting a poor man who was engaged in teaching in the farm-houses in the neighbourhood, and doing much good. He asked whether any Christian friend would give £4 a year to assist him in

the work. The treasurer has engaged to do so, and the following extract from his letter of April 21st will be read with pleasure.

I trust that the four pounds that our kind friend has granted to the poor teacher will do great good; as it will give me an opportunity of visiting both old and young. I send you the acknowledgment, and you will be so kind as to let our friends know that our teacher will open a Sunday-school next Lord's day. I hope many of our friends will follow the above example, and in this way they may support schools in the back country at very little cost.

ACKNOWLEDGMENTS.

We beg to return sincere thanks to S. for a dozen copies of Pike's Popery Contrasted with Christianity; to J. King for a parcel of Magazines; to a friend unknown for a parcel of sundries; to the Religious Tract Society for a grant of books, &c., for Mr. Hawley, the missionary schoolmaster at Ballina; to the British and Foreign School Society, for a case of school materials for the new school about to be opened in that town; and to the friends at Sevenoaks for a large package for the use of the school under their peculiar patronage.

CONTRIBUTIONS SINCE OUR LAST.

	£.	s.	d.		£.	s.	d.	
Eastbourne, poor widow	0	10	0	Lymington.....	5	19	0	
Tring, by Mr. Harris	4	2	0	Poole	4	12	4	
Walworth, Mr. Watson by Miss W.	0	10	0	Romsey	2	4	0	
Do. addition from reading Chronicle	0	10	0	Broughton	4	6	6	
Edinburgh—				Andover	4	5	0	
Moiety of Mission Fund, by Rev. J. Clarke	8	0	0	Whitchurch	3	10	0	
Hammersmith, by Mr. Bird	3	8	0	Winchester	1	14	0	
Angus, Miss, Tavistock, by Mr. Nicholson	1	0	0	Beaulieu Rails	2	17	0	
Brickhill, by Mr. Adey	2	10	0	Newport, I. W.....	9	16	7	
Berkhampstead, Mr. Baldwin.....	1	0	0	Niton	0	16	6	
Biggleswade, by Mr. B. Foster	4	4	0	Canterbury.....	8	18	6	
London, Mrs. Pudner, by Mrs. Cozens ...	1	0	0	Coventry	4	9	0	
W. B. Beddome, Esq.....	1	1	0	Wallingford.....	4	3	6	
Lion Street, Walworth	13	0	0	Legacy, late Dr. Newman.....	£1000	0	0	
Watkins, Mrs., by Mr. Robinson	1	1	0	Less duty.....	100	0	0	
Oliver, Mr., Brixton.....	1	0	0			900	0	0
John Street Auxiliary	31	0	0	Mrs. Cooke, administratrix of late W.				
Prescott Street do.....	14	0	0	Cozens, Esq. donation, Interest on loan	143	0	0	
Trinity Chapel do.....	9	0	0	Pembrokeshire Association, at Llangoffan,				
Swinstead, Mr.	1	1	0	by Rev. H. Davies.....	12	15	0	
Jay, A., Mr.	1	1	0	Carrickfergus, by Mr. Pasley	2	10	0	
Friend by Mr. Bird	1	0	0	Bacup, by Mr. S. Howorth	5	0	6	
"It is the Lord's".....	5	0	0	Colnbrook, collection and donations	6	5	4	
Friend, by Mr. Angus	10	0	0	Reading, subscriptions.....	7	1	3	
Collection after sermon by Mr. Murrell	26	5	3	Newbury..... do.....	5	4	0	
Ditto Annual Meeting	25	6	1	Wantage collection	1	11	0	
Dr. Cox	2	2	0	Abingdon, collection and subscriptions....	10	7	8	
Peto, S. M. Esq., donation	25	0	0	Birr, Ireland, subs. by Mr. Mullarky.....	7	12	4	
Blackwell's, J. (Card)	0	3	6					
M. N., by Rev. P. Saffery	2	0	0	For Conlig School.				
Portsea, collections and donations.....	19	10	4	J. M. by Mr. Groom.....	1	0	0	
Southampton.....	7	8	7	Friend, by Mr. Davis	0	5	0	
Byde, at Mr. Guyer's	3	8	6	Friend to Ireland, by Secretary.....	4	4	0	

Subscriptions and Donations thankfully received by the Treasurer, ROBERT STOCK, Esq. 1, Maddox Street by the Rev. J. ANGUS, and by the Secretary, MR. FRED. TRISTRAL, at the Mission House, Moorgate Street; London; and by the pastors of the churches throughout the Kingdom.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 80]

AUGUST, 1845.

[NEW SERIES.

THE ANNUAL ASSOCIATION.

THE seventy-sixth Annual Association of the General Baptist churches of the New Connexion, was held at the chapel, Friar-lane, Leicester, on Tuesday, June 24th, and the three following days. Our readers will excuse our giving this prominent place to a brief notice of this meeting, as we conceive it to have been one of the most interesting and important which has been held by our body. The number of representatives, from various parts of the Connexion, was unprecedented—260; the visitors and friends were numerous; and the variety and animation of the discussions awakened considerable excitement.

It will be the work of the secretary to give, in the Minutes of this Association, which will shortly be published, the exact account of its transactions; we shall, therefore, content ourselves with a brief and general notice of its aspect and proceedings.

On Tuesday morning, soon after ten o'clock, the representatives began to assemble, and proceeded to read the states of the churches, and the cases forwarded for the deliberation of the meeting, until one; and at three, p. m.

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the business was resumed. Mr. Hunter, of Nottingham, was elected chairman; and Messrs. W. Butler, of Heptonstall Slack, and J. Burns, of London, moderators. The reading of the states, and some discussions, occupied the meeting, with an interval for tea, until near nine. On the Wednesday morning, at seven, the business proceeded until near nine, when it adjourned.

At half-past ten public worship commenced. Mr. C. Pike, of Wisbech prayed, and Mr. Burditt, of Long Sutton, preached from Matt. xvi. 18, 19, and was listened to with great interest and profit by a very large assembly.

In the afternoon the annual public missionary meeting was held. Jas. Hodgson, Esq., of Hebden Bridge, presided. The secretary read abstracts of the report, and addresses were delivered by Messrs. Hunter, Butler, Burns, T. Yates, and C. Pike.

In the evening a home missionary meeting was held, when several brethren gave addresses; and, at the same time, the annual meeting of the Academy committee attended to a

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variety of important business, at the premises of the institution, Spa Place, Humberstone Road. This meeting was very large, including many of our leading friends from all parts of the Connexion. Mr. Noble, of Boston, presided. After adopting the reports of the Secretary and of the Examiners, letters of thanks were received from the retiring students, Messrs. G. Pegg, who is gone to Commercial Road, London; T. Horsfield, who is going to Sheffield; W. R. Stevenson, and J. C. Jones, who are about to enter a university; and R. Pike, who is desirous of a longer period of study in the institution, and whose request was granted with the understanding that our estimable young friend is open to an invitation during the current year. Six candidates for admission to the benefits of the institution were cordially received on the accustomed probation; viz., Messrs. S. Ashby, Friar-lane, Leicester; Thos. Stanion, Archdeacon Lane, Leicester; W. T. Deacon, Bourne; John Lawton, Staley Bridge; G. Stubbs, of Hose, Vale of Belvoir; and G. Needham, Queniborough.* Other applications were deferred, the committee not feeling themselves warranted to add to the present number of students. A resolution was passed, to attach more closely to the institution such students as may take a university course after they leave it; that the committee may receive reports of their progress, and assist in their settlement. The treasurer was re-elected, and Messrs. Goadby, of Leicester, and Ferneyhough, of Nottingham, were appointed secretaries. The sub-committee was extended, in order to increase its interest and efficiency. This meeting continued from seven, p. m., until eleven.

The business of the Association was resumed on Thursday morning,

at seven o'clock, and the discussions continued until breakfast time, after which business was resumed, when the Academy, the reports of the Committee and Examiners, and the Treasurer's accounts, and various useful discussions connected with the interests of the institution, engaged the attention of the brethren until one. In the afternoon the discussions were continued with great animation until after five, when the meeting adjourned. Public worship was attended to in the evening, when Mr. Pike, of Derby, prayed, and Mr. E. H. Burton, of Portsea, preached an interesting sermon, from *Psa. xx. 5*, 'In the name of our God we will set up our banners.'

Business was resumed on Friday morning at seven, and, with the customary interruptions, continued until near six, p. m., when, after thanks had been voted to the respected chairman and moderators, and to the church in Friar-lane, for their kindness and hospitality, the meeting was dissolved.

Without attempting to detail the business transacted at this meeting, a few remarks may be offered, tending to give a bird's eye view of the proceedings. A few churches were added to the Connexion, and the number reported as baptized during the past year was upwards of one thousand. Several of the churches have been comparatively stationary, and the aspect of religion does not appear so cheering and prosperous as in former years. The clear increase of members is about 370. Some of the discussions, especially on the *Regium Donum* and *Capital Punishments*, were rather excited. As to the former, strong resolutions were passed, and a petition against it agreed on. The brother who, in years past, has distributed this money, declared his entire renunciation of it, and his disconnection with it, amidst the approbation of the meeting. It is earnestly hoped that

* The vacation ends in August. The students reassemble Sep. 1st.

effectual means will be adopted to secure any of our ministers from receiving any part of this paltry grant. That the business of the Association may be less interrupted, it was determined to have the second sermon on Wednesday evening, instead of Thursday, and that it should be a home missionary sermon. This arrangement will be most agreeable to our visiting friends, who are usually most numerous on that day. The entire of Thursday will therefore be devoted to the business of the Association. It was also determined that an annual meeting of the Foreign Missionary Committee should be held on Tuesday evening, while the Association should be engaged in reading the states of the churches.*

One or two things were omitted at this meeting. A resolution had been prepared by an estimable brother, relative to this periodical, commending its character, and urging on the churches generally to promote its circulation, and to patronize it more by making it the medium of advertizing. It is felt to be a reflection on our

* The letter to the churches, written by Mr. Pike, of Derby, 'on the ordinances and institutions of the gospel, and the baneful tendency of the popish perversions of them, now widely spreading in our country,' elicited great approbation, because of its fearless and effective denunciation of Puseyism. It will be printed separately, for general circulation, as well as in the Minutes.

body, that so few advertisements appear on its cover. It was also intended to recommend the Baptist Irish Society to the patronage of our churches; but this was overlooked until the end of the meeting.

We feel inclined to offer a suggestion to our friends where the Association may be held in future. As the meetings commence on Tuesday morning, at ten, many of the representatives and friends arrive on the Monday evening. It would be well, therefore, if the bed committee were to announce, in the Repository, a month previous, the place where, on that evening, they might be seen. It has also been suggested, that, as many of our friends are attached to an early service, at six, or half-past five, a. m., two or three of the students at our Academy might be requested to preach at such times. This might increase the interest of the Connexion in the students and in the institution.

On the whole, the Association now closed was one of unprecedented interest. Breakfast and tea were provided at the New Hall. A missionary Bazaar was held at the Exchange Rooms, by permission of the mayor. The sales amounted to upwards of £75.; and the multitudes of friends who came from all quarters, while they were generally gratified and delighted, gave an appearance of excitement and interest to the town itself.

REFLECTIONS ON DEATH EARNESTLY RECOMMENDED.

'All should be prophets to themselves; foresee Their future fate; their future fate foretaste; This art would waste the bitterness of death. The thought of death alone, the fear destroys. A disaffection to that precious thought Is more than midnight darkness on the soul, Which sleeps beneath it, on a precipice, Puff'd off by the first blast, and lost for ever!'

A DEEP sense and permanent anticipation of our approaching dissolution, intimately connected with a clear

view of its affecting results, are very justly considered as containing the essence of the most solid, mature, and useful kind of wisdom. The profoundest knowledge of human sciences, and the most comprehensive acquaintance with the works of creation, are mere ignorance and folly in comparison of a practical acquaintance with death, and the paramount importance

of those things that directly relate to eternity. We see this truth plainly recognized and openly avowed in these words of David, 'Lord, make me to know mine end, and the measure of my days what it is; that I may know how frail I am.' The following petition of Moses is also confirmatory of the psalmist's request, 'So teach us to number our days, that we may apply our hearts unto wisdom.' God himself, whose knowledge clearly comprehends the complicated circumstances of all his creatures, and who perfectly understands the laws of cause and effect, most pathetically exclaimed, respecting the children of Israel in past ages, 'Oh that they were wise, that they understood this, that they would consider their latter end.' No branch of knowledge, or course of conduct can strictly be termed wise, which does not include in itself, in a high degree, a familiarity with those actions that are indispensable to man's comfort on earth, and his happiness in heaven.

We plainly see that God's most pious, devoted, useful, and exemplary servants, of every age and nation, since the establishment of his spiritual kingdom in the earth, have thought so frequently of death that they have evidently become familiar with it. Job says to his Maker, 'I know that thou wilt bring me to death, and to the house appointed for all living.' The patriarchs were so deeply impressed with a conviction of their mortality, that they manifestly spent as little time as possible in providing temporal accommodations for themselves and their successors; for the scriptures inform us, that '*they dwelt in tabernacles.*' In following ages, believers of every rank were actuated by similar feelings; the genuine effects of convincing views that this world is not man's rest. Peter therefore said, '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 hath shewed me.' The apostle of the Gentiles also employs this remarkable language, 'I am ready to be offered, and the time of my departure is at hand;' declaring with the same breath, both a lively impression that he must certainly die, and a comfortable persuasion of his acceptance with the Father, through fellowship with the Son.

When believers of old were required by their infatuated and cruel enemies to quit this world prematurely, they cheerfully submitted to their iniquitous and bloody demand, under a full conviction that they were surrendering a little more early than the course of nature warranted those immortal spirits which God would shortly summon into his divine presence. We are informed, 'that some of these were tortured, not accepting deliverance, that they might obtain a better resurrection;' and thereby we plainly see that they believed they must die, and most assuredly rise again. The mind of Christ was in them, enabling them not to count their lives dear unto themselves. Their most sensible and influential desire doubtless was, to be liberated from sin, and removed from this world, that they might dwell for ever in heaven with their Creator and Benefactor. The language of the faith and feeling of every one of them, without exception, was, 'I would not live always.' Oh that thou wouldst hide us in the grave! was unquestionably their devout, frequent, and ardent supplication. The most patient man upon record feelingly and forcibly exclaims, 'My breath is corrupt, my days are extinct, the graves are ready for me.' '*The grave is my house.*' 'I have said to corruption, Thou art my father; to the worm, Thou art my mother and sister.' He discourses freely on the subject of death, as one that was familiarly acquainted with it. He could behold in anticipation worms feeding and revel-

ling on his body, hastening its dissolution and return to its original dust, without any apparent murmuring or mental perturbation. Repugnant as these sentiments are to human nature, and uncommon as they certainly are in the world, if we should be so unwise as not to cherish them, though we should most cordially entertain every other matter, and most diligently prepare for every other event, we could by no means be said to act very prudently. It is an erroneous opinion, far too prevalent, that frequent serious thoughts of death are incompatible with human felicity, as the following lines plainly declare :—

' My soul! henceforth in sweetest union join
The two supports of human happiness ;
Which some, erroneous, think can never meet ;
True taste of life and constant thought of death,
The thought of death, sole victor of its dread.'

Certainly no man can be so absurd as to deny that it is a duty and proof of sound wisdom in any person to make himself so familiar with human frailty that he feels not the least gloom pervading his mind, when he is compelled by some sudden, alarming, and overwhelming dissolution, to ask himself these pointed, searching questions, 'What is my life? It is even a vapour, that appeareth for a little time, and then vanisheth away.' 'Where am I? and whither am I going? I certainly stand on the brink of the grave, and most assuredly am hastening every moment to the tribunal of Christ. The shadows of the eternal word have already fallen at my feet, commanding me to awake, arise, and prepare, for my change is come, and my departure is at hand. We should incessantly labour to be in such a state of mind, as to be able to take leave of our families, companions, and earthly habitations, at a moment's warning, with the feelings of Paul at Miletus, bidding a final adieu to the elders of the Ephesian church, telling them with great composure and tranquility,

'that they should see his face no more.'

If we are conscious that we have not attained to such a state of feeling as is desirable respecting our approaching change, we should pray and labour that through the grace of Christ, we may be able to attain it, at least in some degree, and feelingly to adopt the language of David, which unquestionably shews him to have been a greater hero in his approach to 'the king of terrors,' than he was in his encounter of Goliath, declaring boldly in the face of the world and before all God's intelligent creatures in the universe, 'that though he should walk through the valley of the shadow of death,' he would fear no evil, for the Lord would be with him. His rod and his staff would comfort him. If the words of Solomon are to be received as containing a correct statement of an important truth when he affirms, that, 'it is better to go to the house of mourning than to the house of feasting,' we shall be greater gainers by making ourselves so familiar with the subject of death, that we can cheerfully permit thoughts of it to accompany us into our closets, go with us into the fields, and follow us to the market, and into the exchange, without considering them in the slightest degree as unwelcome intruders, or cruel enemies. Though we, by some violent and immoral means, could succeed in banishing thoughts of death from our minds, it is certain that all human ingenuity is utterly incapable of keeping it always from our persons.

To encourage us in our general warfare with the fear of death, we would thankfully observe, that man, through the infinite wisdom and boundless goodness of his adorable Creator, is so constituted, that, notwithstanding the depravity of his nature, under the gracious discipline and animating and invigorating efficacy of faith, accompanied by a fre-

quent and serious contemplation of his mortality, he may indisputably be brought to such a state of courage and resolution respecting it, that he can steadily and even gratefully behold it, as a most necessary and desirable change: for to pious Daniel, and his three faithful countrymen, there can be no doubt, death appeared, in the early part of their pilgrimage, in his general aspect, surrounded with mortal gloom, and clad in ghastly terror, on account of the obscurity in which he constantly appeared. It is certain that, in our ignorance and unbelief, we often feel affected towards death in a similar manner as we do under a disordered imagination towards objects which we see obscurely in a dark night. We gaze at them, and imagine that they are savage beasts, murderous robbers, or malicious fiends, intending, if possible, to accomplish our destruction; but if we have time and patience to wait till the sun has risen upon the earth, and dispelled the darkness in which the frightful objects were enveloped, instead of discovering, as we expected, horrid, malevolent beings, we plainly see, to our great surprise, either an inanimate object, or an inoffensive and most useful creature. 'The Sun of righteousness,' like his emblem, 'the orb of day,' enlightens dark bodies, not excepting death, and makes them, in various ways, conduce to the comfort as well as to the benefit of his people. Acquaint yourself so far with the nature and offices of death, and accustom yourself so much to them, that, by serious thoughts of them, your devotional feelings may be sensibly awakened, quickened, and elevated.

We should also remember, in all our sharp conflicts with sickness, pain, and death, that we may exercise courage, fortitude, and perseverance, till these christian graces shall be crowned with victory, that Christ

came to deliver his people 'from the fear of death;' and that he possesses all power, to accomplish this great, merciful, and benevolent purpose. If we feel confident that the Son finished the work appointed him by his Father, as he declared on the cross, we must admit that 'he laid a sure foundation' for the entire overthrow and complete destruction of this last enemy. Jesus completes this work of love and mercy by enlightening persons' understandings, removing the burden of guilt from their consciences, and inspiring them with hope and confidence in himself. We see, in various parts of scripture, the children of God rising by faith, and soaring far above all fear of dissolution. Simeon having seen the salvation of God, besought the Author and Finisher of it to permit him to commence the conflict, that he might share in the glory. Although Paul was 'in deaths oft,' he was not alarmed at his condition, knowing that, though he could lose nothing by his removal out of this world, he should most certainly be a great gainer by it. It is more than probable that this eminent apostle had, through Divine grace, made so great a proficiency in subduing the fear of death, that, if life and death had been placed before him, with power to choose, he would have preferred the latter to the former. We should rather hail than dread our dissolution, seeing it is ranked by God's best and wisest servants amongst his greatest blessings; for the chief of the apostles says to the believing Corinthians, 'All things are yours, whether life or death.' It removes the righteous from present danger and future evil, as we see in the cases of such persons as Lazarus, who most assuredly passed from necessity, pain, and contempt, to affluence, ease, and honour. Peter calls dying 'putting off his tabernacle,' and Paul denominates it 'a departure out

of this world,' and 'absent from the body, that we may be present with the Lord.' Both the Son of God and his servant John term it *His coming*, to receive his people to himself, that he may glorify them with his own glory, by investing them with glorious and immortal bodies, and elevating them to his eternal and heavenly mansions.

If the servants of the most high God in every age are to be considered as having experimentally felt what they have so openly and repeatedly declared, with respect to the happy and triumphant deaths of the righteous; and if his beloved Son, before whom all things are naked, and by whom all conditions are understood, has borne a faithful testimony to this subject, we clearly see that the dissolution of pious people is by no means so *terrific* as many persons imagine; and that through the grace of Christ we may suffer as well as perform all things joyfully. Without doubt, not a few, having fought the good fight of faith, and been very useful in their respective generations, have terminated their conflict with this last enemy in the most glorious manner. Certainly the *struggle* of a patriot with a tyrant for the maintenance of the laws and liberty of his country, though deservedly extolled by the most eminent historians, is utterly unworthy to be contrasted with *that* of an eminent christian with death, either in

its incentives or results: for whilst there are few motives to rouse a lover of his country to contend vigorously for its safety, there are more reasons than can be expressed to animate every believer in his strenuous opposition to the terrors of death, and the horrid and murderous feelings of despair.

You clearly perceive, from the preceding observations, that the duty of reflecting seriously and frequently on the subject of death is recommended and enforced by the strongest arguments that reason can conceive, or the universe furnish. In contemplating those distinguished characters which have been exhibited to you, you see the very *essence* of human *wisdom* most laudably employed, impressed also with the approbation of God. By faithfully copying their example, you will most certainly secure great peace of mind on earth, shine brilliantly amongst men, and finally join those that are now inheriting the promises in heaven. The adaptation of man for the reception of grace, the atoning death of Christ, and the invaluable gift of the Holy Spirit encourage us all to be constantly clothed in the armour of divine truth, which we have learned to wield with heavenly skill, that we may adorn our profession, extend our honour, and increase our everlasting felicity.

Hinckley.

T. SMITH.

JESUS CHRIST THE SON OF GOD; OR THE FEARFUL ALTERNATIVE.*

HE distinctly avows himself to be '*the Son of God.*' During the earlier period of his ministry he assumed, for reasons which I need not assign, the

* Extracted from discourses on the proper deity of the Son of God, and the primary design of his mission, by the Rev. T. East, Birmingham.—See *Review*.

distinctive appellation of '*the Son of man*;' but as he pressed on to finish the work which the Father gave him to do, he assumed the higher designation of the Son of God; till at length it roused the indignant feelings of the Pharisees, and even of the common people, and brought on the catastrophe

of the crucifixion. It is a fact which must be obvious to any one who reads the New Testament with attention, that the Jews, when our Lord was living amongst them, believed that the assumption of this title by a mere man, would be on his part committing the crime of blasphemy against God; and consequently would entail on them the necessity of inflicting the penal sentence, which was to be carried into execution by stoning the culprit to death. But as the authority to inflict a penal sentence was now transferred from their ecclesiastical rulers to Cæsar's deputy, who held them in subjection as a conquered people, they were compelled to appeal to him.

The hour is come. The blessed Jesus is seized. He is examined in the presence of the chief priests and elders, and the whole sanhedrim; but though they encourage false witnesses to appear against him, yet they are unable to construct any definite charge on their conflicting and contradictory testimony. Knowing that he had induced many of the people to believe that he was the Messiah, who was come to found a kingdom which should ultimately subvert all other kingdoms, they artfully interrogate him on this point; calculating that, if he denied having advanced any claim to the Messiahship, his integrity would be sacrificed; and if he confessed it, they presumed that his life would be forfeited as a traitor to Cæsar. They therefore propose the following question, 'Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe.'—Luke xxii. 67. This reply being equivocal, gave them no advantage over him; and therefore, 'the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death.'—Matt. xxvi. 63—66.

They now bring him before the Roman governor, and 'begin to accuse

him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.'—Luke xxiii. 2. He is examined, but the charge of treason not being sustained by any valid evidence, he is honourably acquitted. 'Then said Pilate to the chief priests and to the people, I find no fault in this man.'—Luke xxiii. 4. As they cannot get him convicted as a traitor, they now attempt to get him condemned as a blasphemer. 'The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.'—John xix. 7. This charge is supported by his own confession; and though it is one which Pilate had no legal authority to entertain, yet, when he was told that, if he continued to advocate the cause of Jesus, he would be considered as an enemy to Cæsar,* his firmness gave way, and to protect himself, 'he delivered him unto them to be crucified. And they took Jesus and led him away—to Golgotha, where they crucified him.'

He calls himself the '*Son of God*,'—this is the charge alleged against him; by doing so he is guilty of blasphemy,—this is his crime; and according to our law he ought to die,—this is the penalty he is doomed to suffer. Now, on the supposition that he was a mere man, who had assumed this appellation, what ought he to have done, when he stood arraigned at the bar of Pilate, knowing that his life was involved in the issue of his defence? What? He ought to have said, 'It is true, I have said that I am the Son of God; but I use that appellation in the same sense, in which any other descendant of Abraham can use it, for we are all his children. I utterly disclaim all pretensions to divine honours. I am a man; Joseph is my father, and Mary is my mother; and my brethren are well-known to the Jews round about me.' If this explanation had been given, as it might, and as it ought to have been given, the charge of blasphemy must have been withdrawn; his innocence would have been proclaimed by his judge; and he would still have lived, the glory of the country which gave him birth.

I will now call the attention of the reader to the powerful reasons which

* John xix. 12.

should have induced Jesus Christ to give this vindictory explanation, as a shield of protection over his life; and then I will prove, that by not giving it, he was, if a *mere man*, guilty, not only of blasphemy, but of self-murder,—a crime which cut him off from all hope of eternal life.

1. *His regard for the honour of God* should have induced him to do so. How did the apostles act on a similar occasion? Paul, when at Lystra with Barnabas, healed a cripple who had never walked. 'And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.'—Acts xiv. 11—13. Now, suppose the apostles, by their silence, had allowed this false impression to remain on the minds of these deluded pagans; even though they said nothing to induce the priests to prepare, and then to offer the sacrifice, yet would not their silence have been a virtual confirmation of the popular belief? and would they not have stood justly chargeable with the crime of invading the prerogative of Jehovah, by not at once saying who and what they were? But did the apostles remain silent while the people were under this spell of mental deception? No. As soon as they heard of what was going on, 'they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein.'—Acts xiv. 14, 15. By this prompt and decisive speech, in which they asserted their own frail humanity, they effaced the false impression under which the people had been acting; and taught them, that they should do homage to the living and true God, and not to his fallible and peccable servants.

Did not Jesus Christ, on all occasions, in every discourse, and by the spirit which he uniformly displayed, manifest a profound reverence for the honour of God? He is seized—hur-

ried before a public tribunal; a definite charge is brought against him, supported by his own confession. The accusation is, '*He made himself the Son of God*'; and by doing this he blasphemously usurps the divine honour, by claiming an equality with God.' He knew that this was the belief entertained by those who brought the charge against him: surely his regard for the honour of God will induce him to disabuse the popular belief, by assuring the people that he disclaims all pretensions to that equality which they suppose he wishes to usurp. Surely he will say, 'Men and brethren, I am a man, like unto yourselves I worship Him whom you serve; and though I have called myself his son, yet I am his servant.' Had he said this, the deception would have vanished from the popular mind; the honour of Jehovah had been guarded from invasion, and he would have been hailed as a righteous man. But he is silent; and if a mere man, he was guilty of dishonouring God, by not distinctly renouncing all claim to that equality with him, which, in the belief of the people, he had advanced; and by which, according to their construction, he involved himself in the crime of blasphemy: but if the Son of God, in the sense which *they* attached to the unique appellation, his silence, which attested his innocence, was the most dignified defence he could offer, in vindication of the equity of his claims to Divinity.

2. *A regard for the honour of his own character* should have induced him to give this explanation,—if he was only a man. Jesus Christ had, through the whole of his eventful history, sustained an unsullied reputation; his disciples revered him for his superior piety; his social loveliness constrained many who repudiated his claims, to admit that he was a good man; he challenged his enemies to convict him of sin; and Pilate pronounced his innocence, just before he recorded the sentence of death against him; but now, when standing on the brink of the eternal world, he has to meet the revolting charge of blasphemy. Will he consent to sink from the land of the living under this foul imputation? Shall this brand-mark of indelible disgrace be affixed to his pure and irreproachable character? and shall it be

said in his presence, and shall it be reported after his death, that though a man, he dared to assume an appellation, which imported an equality with God? Surely he will make one noble effort to protect his stainless honour; and breaking silence, say in a tone, with a look and attitude of conscious innocence, that though he used the appellation, yet he disclaimed the import which the people attached to it,—being a man of like passions with themselves. Had he given utterance to such an explanation of his ambiguous conduct, the dark eclipse which overshadowed the hither to spotless splendour of his reputation would have passed away, and his righteousness would have shone forth as the light, and his judgment as the noonday brightness. But, no: he is silent. He prefers the imputation of blasphemy, to a frank confession of his exclusive humanity. If a mere man, an explanation was required, and ought to have been given; but if the Son of God, in the sense which his enemies attached to the appellation, he had no explanation to offer; and his silence, which attested his innocence, attested also the fact of his divinity.

3. *His regard for the social and eternal welfare of others* should have induced him to give this vindicatory explanation,—if he was a mere man. No one that ever lived on earth possessed such extraordinary powers for practical usefulness, as Jesus Christ. He could cure all manner of sicknesses and diseases. He could give sight to the blind, hearing to the deaf, speech to the dumb, and life to the dead. Those awful possessions, which were no less terrific to others than appalling to the subject of them, were under his control. He could forgive sins, bind up the broken-hearted, restore peace to the wounded conscience, and confer the gift of eternal life on the sinner ready to perish. The benevolence of his spirit was equal to the omnipotence of his power;—he went about doing good. His was a life, in which every child of misfortune and of crime had a deep interest; and it ought to have been the last of all lives to be sacrificed by the malice of others, or tamely surrendered by personal negligence. But the hour is now come, when it is in the most imminent danger. He is

falsely accused; but, as the charge is definite, advanced in open court, and the liberty of defence is guaranteed to him by the majesty of the law which presides over the entire transaction, he can easily repel it, and attest his innocence. He has only to say, 'Ye men of Israel, give audience. I claim no equality with Jehovah, in the sense which you attach to the language which I have uttered. I profess to be his servant; but I am no more than a man, like unto Moses, or any of the prophets.' If he had said this, the accuser would have been struck dumb; the charge would have been dismissed as based in malice, or misconception; the imperial sword of justice would have guarded the life, which it was invoked to destroy; and the blind, the halt, and the withered, would have met him, on his return amongst them, and again have cried; 'Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.'—John xii. 13.

But, alas! he is still silent. What! is the fountain of his benevolence exhausted? Has he not generosity enough to live for others, even if life yielded no gratification to himself! Will he—can he—dare he, by pertinacious silence, sacrifice a life, which is of more real value and importance to the most hapless part of the Jewish people, than the restoration of their national freedom, and the return of their departed glory? Yes; rather than renounce his right to that unique appellation, which places him on an equality with God, he willingly allows the charge of blasphemy to stand recorded against him, and in silence submits to the infliction of the penal sentence; even though, by his death, the fountain of healing and of grace be broken, and its streams become as water spilt upon the ground, which cannot be gathered up again. What a man! if only a man. If the Son of God, how dignified his silence!

But though Jesus Christ, during his residence amongst his countrymen, was incessant in his labours to promote their personal and social happiness; yet their eternal salvation was the primary design of his divine mission. Hence he frequently told them, that if they believed in him, they should not perish, but have everlasting life; and that he would raise them up at the last day, to dwell with him in the house of his

Father,—to enjoy his presence, and behold his glory. He also reversed the descriptive scene; and pronounced the authoritative sentence of condemnation on all who did not, and who would not, believe in him. Their final happiness, or endless misery, was made dependent on their reception, or rejection of him, as the Saviour of sinners. Hence, when making a solemn appeal to their consciences, he says, 'I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins.'—John viii. 24. How awful to pass into the eternal world, heavily laden with the guilt of unnumbered sins, without any promise of deliverance on which hope can alight for repose or consolation! To a mind so exquisitely formed for sympathy, the perspective view of the final and changeless state of those who derided his power to save, must have excited emotions of sorrow, which no language could accurately describe; and hence the following picturesque scene exhibits him in all the loveliness and tenderness of his agonized compassion. 'And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.'—Luke xix. 41, 42.

In proportion to the impassioned interest he felt in the eternal salvation of his hearers, would be his excess of caution in avoiding the use of any appellations when speaking of himself, which would have even the slightest tendency, by exciting suspicion or prejudice, to defeat the important design of his mission amongst them. Knowing that they knew the place of his birth, and who were his reputed parents, he would cautiously guard against employing any mode of expression,—if he were a mere man,—which should seem to imply that he claimed a heavenly origin. Aware that they believed the unique appellation, '*the Son of God,*' belonged exclusively to a Being claiming divine honours, he would,—if only a man,—invariably have adopted the more appropriate designation of '*the Son of man,*'—a title which he could have used without personal degradation, and without giving offence to the most cautious of his enemies. On this

cautiously correct principle he would have acted with undeviating uniformity, lest he should excite against himself prejudices too violent for the most bewitching suavity of manners to conciliate; or give them an opportunity to discover, in terms he used as descriptive of his person, or of his official character, any valid reason for the rejection of his claims to a divine mission. But did he,—if he were only a man,—adopt this cautiously correct principle of self-government, as his infallible oracle and his unerring rule of action? He tells them, that unless they believe in him, they shall die in their sins; and yet, while speaking in this authoritative and decisive tone, he assumes an appellation which they hold sacred to divinity. He offers them the gift of eternal life, on condition that they believe in him, and weeps over that infatuation which induces them to reject it; while he knows, that by assuming the title of '*the Son of God,*' he stands in their estimation chargeable with the crime of blasphemy, and ought to be stoned to death. Hence, while labouring under the impressions produced by his assumed title of designation, they are compelled by the force of their conviction, to treat with an equal degree of contempt his offer of eternal life, and his denunciation of eternal woe;—concluding that they should become accessory to his crime of blasphemy, if they credited his testimony, and if they did not seek every opportunity to stone him to death. This he knew: yes, he knew that his unqualified pretensions to divine honours, in styling himself the '*Son of God,*' was the rock of offence,—the primary cause of that deep-rooted unbelief and malignant hostility, which the overwhelming majority of his countrymen cherished against him; and though he often wept over their obstinacy and impenitence, and told them that he was willing to die to promote their eternal happiness, yet he resolutely retained the appellation which excited that bitter and malignant feeling, which spread wider and grew deeper amongst the people, as he advanced in his career: and when the crisis came, and he was no longer permitted either to heal, or instruct them, and his life depended on the issue of his defence against the charge of blasphemy; rather than confess that he

was a man like unto themselves, who held this crime in an equal degree of abhorrence, he maintains a profound silence, retaining his assumed appellation, though, by doing it, he loses his life; and dies, not for treason committed against Cæsar, but for blasphemy committed against God. If, then, he was a mere man, I appeal to the reader, and ask one question: by withholding the explanatory statement which could have been given in a few words, is he not responsible for the unbelief of his countrymen, and for that consequent state of misery, which he asserted awaited all who did not believe in him? If so, his lamentations and his tears must have been intended to answer some other purpose, than to give palpable expressions of his tender compassion and overflowing anxiety for their eternal salvation. But, if he were the Son of God,—*as he made the people believe he claimed to be; and in the sense which they attached to the appellation,*—his retaining the appellation, and his silence, when accused of blasphemy for doing so, is a splendid and impressive proof, that though he would give his life a ransom for sinners, he would not sacrifice his dignity; and though willing to become their Saviour, yet he would rather that they should die in their sins, than consent to deny his own divinity, and sink to that lowly condition of frail humanity, to which his Unitarian adversaries, imitating the example of his murderers, wish to reduce him.

4. *His regard for his personal responsibility to God,* should have induced him to give this vindictory explanation,—if he was only a man. Life is intrusted to man as a sacred deposit, which he is to hold and guard with the utmost vigilance and care, till the original donor calls on him to surrender it; and, consequently, it is a breach of trust of no ordinary degree of turpitude, to hazard it at the wanton call of others, or sacrifice it by personal negligence. Hence the duellist, who falls in the presence of his antagonist; the self-murderer, who perishes by his own hand; and the accused criminal, who wilfully suppresses the evidence of his innocence, are equally guilty of assuming a self-disposing power over their own life; and, passing into the eternal world, by a mode of exit which is a premeditated violation of the divine law,

they necessarily entail upon themselves the certain infliction of the judicial sentence of eternal condemnation.

That I may bring before the reader the conduct of Jesus Christ, with all its circumstances of aggravated guilt, when, by his silence, he neglected to purge himself from the capital charge of blasphemy,—of which *he was guilty, if only a man,*—I will exhibit a somewhat parallel case. An innocent man is accused,—he is arraigned,—the witnesses are examined, and their evidence confirmed by strong circumstantial corroborations, is directly against him; and a general impression pervades the entire court that he is guilty, and ought to die. When called to make his defence, he maintains a profound silence; choosing rather to suppress, than to disclose, the evidence of his innocence. The judge sums up the case with minute and impartial accuracy; the jury return their verdict; the sentence is passed; and the day is fixed when the execution is to take place. What a melancholy spectacle is here presented to the imagination! The witnesses, who bore a false testimony against him, are innocent,—they were mistaken as to his personal identity; the jury, who tried the case, are innocent, as their verdict was founded on the evidence brought before them; the judge, who pronounced the sentence, is innocent, as that was merely the oral announcement of the penal sanction; and the only *guilty* person connected with the solemn process of judgment is *the innocent man at the bar*, who is doomed to pay the forfeiture of his life for no other crime than keeping back, by fixed and determined silence, the evidence which would have proved his innocence and thus restored him to the dignity and the happiness of a virtuous citizen.

Jesus Christ is placed before the bar of Pilate; and the capital charge of blasphemy is brought against him, because he, *being*, in the belief of his accusers, a man, *'made himself the son of God.'* By doing this he incurred the penalty attached to the crime, which was the forfeiture of his life. Now, on the supposition that he was a mere man, who had assumed this appellation without any pretensions to Divine honours, what was his duty at this critical period? Ought he not to have said, 'It is true, I have admitted that I am

the Son of God; but I confess that I am the Son of man. I solemnly disclaim any intention of claiming equality with God, whose servant I am; and I explicitly avow, that I am a frail human being like unto other men.' Had he made this good confession, and thus openly renounced all pretensions to divine honours, and ingenuously acknowledged his exclusive humanity, the capital charge of blasphemy would have been disproved; and his life, which they supposed was justly forfeited, would have been protected by the valid evidence of his own testimony. But, no: he remains silent; and by his silence he secures his own condemnation. If, then, he were only a man, who had assumed this appellation as descriptive of his official character as the servant of God; and not as descriptive of his personal dignity as claiming an equality with God, did he not, by suppressing this explanatory statement, entail on himself degrees of guilt which cannot be charged against his accusers? They demand his life, because they think him guilty of using the appellation as descriptive of his personal dignity; and he, though conscious of the mistake under which they are labouring, and of the extreme danger in which that mistake has involved his life, refuses to give the explanation which would have corrected their mistake, and rescued his life from the peril of its condition. His silence on this occasion, if he were only a man, was a guilty silence. He falls not, it is true, by his own hand; but he falls by his own volition. He chooses to die rather than speak the truth to preserve his life: and is not this an act of self-murder? 'And ye know that no murderer hath eternal life abiding in him.'—1 John iii. 15.

I am fully aware that, by the ingenious trickery of a bold and licentious verbal criticism, some of the passages of the scriptures, which, in our translation, appear to prove the Divinity of Jesus Christ, may have the force of their evidence weakened, if not entirely neutralized; but, in relation to the argument rising out of the facts under consideration, verbal criticism is inapplicable. Jesus Christ, by calling himself the '*Son of God*,' was guilty of the crime of blasphemy, or he was not guilty. If guilty, he ought to have died; if not guilty, he ought to have been acquitted. If he assumed this unique appellation as descriptive of personal dignity, and as expressive of an equality with God, while he was—what his countrymen believed him to be—only a man, he was guilty; and when he died, then died a convicted blasphemer. If he assumed this unique appellation as descriptive of his official character, as a mere servant of God,—by not saying so, as he ought to have done, and thus repelling the charge of blasphemy, he wantonly and wilfully sacrificed his own life; and when he died, then died a self-murderer. But if he were the Son of God, in the sense which his accusers attached to that unique appellation, he had a right to appropriate it as descriptive of his personal dignity, and as expressive of his perfect equality with the Father; and in that case he was innocent, both of the crime of blasphemy, and of the crime of self-murder; and when he died, then died a man who is Jehovah's fellow,—who *gave his life for 'the life of the world.'*

Thus his Divinity is necessary to shield him from the heaviest charges which can be alleged against a responsible being,—blasphemy and self-murder.

HEBREW HISTORY.—*The Temple.* (No. X.)

(Continued from page 232.)

I WISH it was in my power to give you an adequate idea of this great and costly structure, with its courts, and gates, and pillars, and its instruments for worship. I feel, however, that this is impossible. It was certainly the richest and most exquisitely-finished

edifice the world ever saw. A brief sketch must suffice.

Nearly in the centre of the large area, before described, stood what is properly called the temple itself. It was a long building, after the fashion of the tabernacle, only larger, running from east to

west. It was built of large hewn and polished stones, and was about one hundred and ten feet long, thirty-six feet wide, and fifty-four feet high. The most holy place was at the west end. This room was thirty-six feet square, and was covered above and below and on every side with boards of cedar. These, on the walls and the ceiling, were carved with consummate skill, and the whole were overlaid with plates of fine gold, and bestudded with precious stones. In this room were also fixed two large cherubim, whose wings extended from side to side, and would, as it were, fill the space above the mercy seat.

This most sacred apartment was separated from the next, the sanctuary, or holy place, by doors curiously carved, hung on massive golden hinges, and covered with plates of gold, after the fashion of the walls, and these were also protected or covered by curtains of costly embroidery.

The sanctuary was about seventy feet long, and apparently, considerably higher than the most holy place. It was inlaid with carved cedar, and covered with gold and precious stones. In this splendid room was placed the altar of incense, overlaid with gold, ten tables, also overlaid with gold, and ten golden candle-sticks, with their appurtenances, five on the north and five on the south side. On those tables were placed not only ten loaves, but one hundred golden cups. The entrance to the sanctuary was by folding doors hung on golden hinges, and carved beautifully, and also covered with gold.

The eastern or entrance end of this superb structure, was terminated by a porch, or lofty and costly tower, 220 feet high. The width of this tower was the same as the sanctuary, and its depth seventeen feet and a half, and at the entrance of this porch were two immense brazen pillars, about thirty feet high, which were adorned with a variety of beautiful devices.

Such was the temple, properly so called. Standing between the two immense pillars of brass, at the entrance, the whole of the interior of the sanctuary, unto the second veil, might be seen; and the impression it was adapted to produce on the mind of the beholder by its walls and roof of burnished gold, and the variety and costliness of its

instruments of worship, would be that of inconceivable and dazzling magnificence.

But our survey of the temple, brief and hasty though it must be, is not yet done. Descending the steps in front of the brazen pillars, if we walk round the building we shall perceive three stories of highly wrought and richly decorated chambers, running on the south and north sides, and probably the west end, of the main building. These communicated with each other, and the upper of them reached about half the height of the main body of the temple. They were, most probably, appropriated to the use of the officiating priests. There were windows of narrow lights into the most holy place; but the cloud of glory, the shekinah, was its destined and most glorious light; and the sanctuary had a row of slender windows on each side, above the chambers or galleries we have described. Immediately in front of the portico and brazen pillars, and below the range of steps by which the sanctuary was entered, was a large open space, called the court of the priests. This court was of a square form, and of course open to the sky. In the centre of this area stood the great brazen altar erected by Solomon, thirty-five feet square and seventeen feet high. It was built of unhewn stone, and was covered with plates of brass. It contained a variety of conveniences and utensils for the burning of the sacrifices. In this court, also, on the north side was the molten sea, seventeen feet in diameter, supported on twelve brazen oxen, three looking each way. This was enriched with various ornamental figures, and was for the ablutions of the priests. There were, also, in this court, ten smaller brazen lavers, curiously wrought; they rested on bases and castors of brass. These stood five on each side of the court; they were about two feet in diameter. The flesh of the victims sacrificed was washed in them. In this court, and the sanctuary, it is obvious that the sacrifices were offered, and the daily service of God was performed.

This area, called the inner court, as well as the court of the priests, was separated from a larger one that surrounded it, and called 'the great court,' the court of Israel, by a low wall or partition. The external court, where the people stood to worship, was of very

extended dimensions, and enclosed the whole of the sacred edifice. It was foursquare, and had a high wall on each side, and four brazen gates looking to the four points of the compass. Along the interior of this wall ran a cloister or covered way, over which were the numerous apartments of the priests and Levites and attendants at the temple. From the greater part of this court it is obvious, therefore, that the priests could be seen when upon the altar, and also when entering into the holy place. The space on the outside of these quadrangular buildings, unto the wall on the extremity of the mountain top, in process of time became denominated the court of the Gentiles, as they were not permitted to enter into the court of Israel.

Such is a feeble view of the temple of Solomon. The inner pile of buildings was magnificent and superb, and the erections that constituted the outer court, encompassed it, in some sort, as a costly frame does a noble picture. The glorious appearance of the whole when viewed from a distance, is thus described by Josephus, 'To strangers who were approaching, it appeared at a distance like a mountain covered with snow, for where it was not decorated with gold, it was extremely white and glistening.' They could scarce look on it, for when the sun shone upon it, its appearance was absolutely dazzling.

But while its external grandeur was imposing, that was, I apprehend, greatly inferior to the richness and variety of its innumerable and costly internal decorations.

From the accounts given in Josephus, and others, it seems evident that there was a considerable difference between the form of the external courts in the temples of Herod and of Solomon, and it should appear, that an inattention to this circumstance has, in part, led to the great confusion that is manifest in the various descriptions we read of this sacred and wonderful structure.

The dedication of this splendid and costly mass of buildings to the service of God, was assuredly the most solemn and imposing scene of which we read in the annals of mankind, the giving of the law not excepted. 'All the chieftains of the different tribes, and all of every order who could be brought together, assembled. David had already

organized the priesthood and the Levites; assigned to the thirty eight thousand of the latter tribe, each his particular office: twenty-four thousand were appointed for the common duties, six thousand as officers, four thousand as guards and porters, four thousand as singers, and musicians. On this great occasion, the dedication of the temple, all the tribe of Levi, without regard to their courses, the whole priestly order of every class attended. Around the great brazen altar, which arose in the court of the priests before the door of the temple, stood, in front of the sacrifices, the whole choir, arrayed in white linen. One hundred and twenty of these were trumpeters, the rest had cymbals, harps, and psalteries. Solomon himself took his place on an elevated scaffold, or raised throne of brass. The whole assembled nation crowded the spacious courts beyond. The ceremony began with the preparation of burnt offerings, so numerous that they could not be counted. At an appointed signal, commenced the more important scene, the removal of the ark, the installation of the God of Israel in his new and appropriate dwelling, to the sound of all the voices and all the instruments, chanting some of those splendid odes, the 47th, 97th, 98th, and 100th Psalms. The ark advanced, borne by the Levites, to the open portals of the temple. It can scarcely be doubted that the 24th Psalm was used on this occasion. The singers, as it drew near the gate, broke out in these words, 'Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, that the King of glory may come in.' It was answered from the other part of the choir, 'Who is the King of glory?' and the rejoinder was, 'The Lord of hosts; he is the King of glory.' When the procession arrived at the porch of the sanctuary, the gates flew open; and when it reached the holy of holies, the veil was drawn back. The ark took its place under the extended wings of the cherubim, which might seem to fold over and receive it under their protection. At that instant all the trumpeters and singers were to make 'one sound to be heard in praising and thanking the Lord; and when they lifted up their voice, with the trumpets, and cymbals, and instruments of music, and praised the Lord, saying, "For he is good, for his mercy endureth for

ever." Then, the house was filled with a cloud, even the house of the Lord; so that the priests could not minister by reason of the cloud; for the glory of the Lord had filled the house of God.' Thus the Divinity took possession of his sacred edifice. The king then rose upon the brazen scaffold, acknowledged the signal presence of God, and said, 'The Lord hath said he would dwell in the thick darkness. But I have built a house of habitation for thee, and a place for thy dwelling for ever.' He turned and blessed the people, who were standing, an immense, delighted, and awe-stricken mass of worshippers. He then spread forth his hands and offered a prayer, at once—sublime, beautiful, fervent, comprehensive, and full of humility. He recognized God's infinite and illimitable nature, and implored his presence and regard to the prayers that should be offered in and towards that house, in adversity, famine, pestilence, captivity, whether offered by Israel, or by strangers; and concluded with these remarkable words; 'Now, therefore, arise, O Lord God, unto thy resting-place, thou, and the ark of thy strength; let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness: O Lord God, turn not away the face of thy Messiah; remember the mercies of David thy servant.'

When this prayer was ended, the cloud which had rested over the most holy place grew brighter and more dazzling; heavenly fire broke out and consumed all the sacrifices; the priests stood without, awe-stricken by the unsupportable splendour; the whole people bowed themselves down to the ground, and worshipped, and praised the Lord, 'for he is good, for his mercy endureth for ever.' The feast, and sacrifices and holy rejoicings of the people, at the dedication, was kept for seven days.

What could possibly present a more solemn and impressive scene than the services at this dedication? 'Which was the greater,' inquires a distinguished writer, 'which was the greater, the external magnificence, or the moral sublimity of this scene? Was it the temple, situated on its commanding eminence, with all its courts, the dazzling splendour of its materials, the innumerable multitudes, the priesthood in their gorgeous attire, the king

with all the insignia of royalty, on his throne of burnished brass, the music, the radiant cloud filling the temple, the sudden fire flashing upon the altar, the whole nation upon their knees? Was it not rather the religious grandeur of the hymns and of the prayer; the exalted and rational views of the Divine nature, the union of a whole people in adoration of the one great, incomprehensible, almighty, everlasting, Creator?'

Here let us pause, and reflect a little on the scenes that have passed before us.

1. What a sublime and interesting and honourable spectacle is that which is presented by a multitude assembled to worship the living God. Take this as a specimen. How rational, just, and correct are the sentiments! How becoming the creatures of God! How adapted is a scene like this to remind us of heaven itself, where 'a multitude which no man can number, worship before the throne of God and the Lamb.' What a contrast to the low, insane, filthy, and debasing rites and riots of a heathen festival. Purity, peace, and charity characterize the one—obscenity and cruelty the other. Oh let us be thankful that we have been taught to worship the one living and true God.

2. What a laudable example is set before us in Solomon and his people of zeal for the honour of God. The immense wealth thus consecrated to the service of God, is incalculable. The temple raised for the advancement of religion, and the celebrity of the God of heaven, was a memorial of the piety of the people of God. Were I to adventure a conjecture as to the value of this sumptuous edifice, I should say it could not be much less than one hundred thousand millions of our money! God honours his people when they labour for him. He thus honoured David, Solomon, and Israel. There was no period in the history of this people when they were so prosperous and happy as that now under our review. O let us cherish liberality and zeal for God, his house and worship, and the extension of his kingdom. 'There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty.' 'The liberal man deviseth liberal things, and by liberal things shall he stand.'

3. What an interesting type does

Solomon appear to be, in his best days, of the Messiah. He was the child of promise, beloved and honoured by his royal father. His reign was one of peace; and the increase of his government was the diffusion of peace. Christ is the prince of peace. Solomon was eminent for his wisdom; in Christ are hid all the treasures of wisdom and knowledge. Solomon was rich, and made prodigious sacrifices for the good of religion, and the salvation of his people; Christ was 'the Lord of all,' and though he was rich, yet for our sakes he became poor, that we through his poverty might be rich.' Solomon appeared as a royal and kingly intercessor of his people when he prayed for them at the dedication of the temple;

but Christ, our divine Redeemer, 'higher than the kings of the earth,' 'ever liveth to make intercession for us.' Solomon's kingdom was widely extended; but Christ shall 'reign from sea to sea, and from the river unto the ends of the earth.' The reign of Solomon was beneficial to men; but Christ will confer everlasting blessings on all those who submit to his sceptre. 'Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.'

' Blessings abound where'er he reigns;
The prisoner leaps to lose his chains;
The weary find eternal rest,
And all the sons of want are blest.'

REVIEW.

A series of discourses on the proper Deity of the Son of God, and the primary design of his mission. By the Rev. T. EAST, of Birmingham. C. A. Bartlett, London. Royal, 8vo., pp. 440.

THERE is no question in the whole compass of christian theology of more vital importance than that which relates to the proper deity of the Son of God. It affects our estimate of every part of the work of Christ, and regulates our regard to every office ascribed to him by the inspired writers. If he be 'a mere man, frail and peccable,' like other men, he cannot in any respect be worthy of that confidence we are constantly directed in the sacred scriptures to repose in him, in relation to our eternal interests; nor can we regard a large portion of the descriptions given of his offices and his work, both in the Old and New Testaments, as other than mere poetry, extravagant, and, if not delusive, unsubstantial: but if he be 'Immanuel,' 'God manifest in the flesh,' our admiration is awakened, our best affections are excited, and the fullest confidence, both in his person and in his work, is encouraged. We see in him the incarnation of infinite love; in his work, every thing to sustain the hopes of helpless man; and in his various offices, all that is needed by his feeble and dependant people. Christ crucified becomes a theme fit for the admiration of angels, worthy of being the great burden of the christian ministry on earth, and of the everlasting songs of the redeemed in heaven. 'The heavens declare the glory of God;' for his being, and some of his glorious attributes, are attested by the works of creation; but the scriptures declare the glory

of Christ; for his person, attributes, and work, are matter of pure revelation; and most clearly and amply are the exalted and divine perfections, works, and honours, of the great Redeemer, attested in that inspired volume. The individual and collective testimony of the sacred writers is sufficient to settle this great question to the entire satisfaction of every mind ingenuously inclined to submit to their infallible authority. That the subject is mysterious, is admitted; and so is every question relating to Deity; but that the true and proper godhead of the Son is fully revealed in the holy scriptures, cannot be fairly questioned. Individuals troubled with doubts on this all-important doctrine, have been recommended to cast aside all human systems and creeds, and simply and honestly to peruse the sacred volume, with a view to ascertain their obvious and grammatical import; and when this has been done in a prayerful and submissive spirit, they have felt that the various and collective force of scriptural evidence it presents, has dissipated their doubts, and established their delighted confidence in Him who is 'God blessed for ever.'

Without attempting a comparison of the excellent volume before us with other productions on the same subject, we are prepared to say at once, that we are glad of its publication; and we doubt not its talented author will secure the gratitude of many now living. Its utility will be felt and acknowledged in ages yet to come. Mr. East comes to his task well prepared for its efficient execution. He was himself painfully exercised on this question in his early years, and, after pursuing a lengthened and judicious course of inquiry, on the principle of the supreme

authority of the divine word, his doubts were entirely removed, and the peace of mind which results only from a firm confidence in the divinity of the Lord Jesus Christ, secured. He has acute discrimination, sterling honesty, and an ardent love of truth; and in these discourses he has given the results of extensive observation, mature thought, and sound scriptural inquiry. There is little that is commonplace; old arguments are placed in a new and striking point of view; and there are some new arguments, fairly deduced from the divine oracles, which we do not recollect to have met with elsewhere.

We will attempt to give a brief analysis, and it will be unavoidably brief, of this volume. It consists of twelve elaborate discourses. The first is introductory; on the person of Jesus Christ. Here it is first asserted that he was a man, and possessed true humanity; then, that he was an extraordinary man, distinguished by superior power, wisdom, and moral excellencies; and then, that he was something more than a man, as proved by his miraculous conception, his 'coming down from heaven,' and the various prerogatives he exercised and claimed when on earth. The second discourse relates to the importance of the inquiry, whether Jesus Christ be a mere man, or whether he united in his person the divine with the human nature. It is important in reference to himself—to the Father—and to man: to the latter, *individually*, as regulating our confidence in his promises, our affection for his person, our confidence in his work; *collectively*, in our devotions, and our benevolent and missionary efforts. It is important, also, in reference to the entire system of revealed truth, and to the design and perpetuity of the institutions of the christian faith; as the sabbath, baptism, the Lord's-supper, and the preaching of the word. The third discourse is an examination of some of the popular objections urged against the union of the divine and human natures in the person of Jesus Christ. The fourth relates to the testimony of the prophets to Jesus Christ, and to the primary design of his mission; the fifth, to that of John the Baptist, and the evangelists; the sixth, to that of Jesus Christ himself; and the seventh, to that of the apostles, to the same subject.

These are very important and valuable discourses. The prophetic testimony of Moses, Job, David, Isaiah, Micah, Zechariah, and Malachi, dispersed through the Old Testament, and given in distant periods, pass under careful review; the testimony of John the Baptist, as to Christ's dignity, pre-existence, celestial origin, and divine nature; that of the evangelists, as to his incarnation, divinity, perfections, powers, and claims, are

laid before us; the testimony of Christ himself as to his relation to the Eternal Father, his avowal that he is the Son of God, and the dreadful alternative, that we are bound to allow, as he was executed on the charge of blasphemy, unless the validity of his claim be admitted; * his claim of divine powers and perfections; and the indirect testimony he bore of himself, in his conduct, and in his various discourses, &c., are noticed at length, and with singular effect; and the testimony of the apostles, as to their belief in Christ's continued agency acting through their instrumentality, and that he came to save sinners; their designating him by appellations, and ascribing to him perfections which belong exclusively to Jehovah, the homage and worship they paid to him; and the perfect agreement of the testimony of these specially appointed witnesses, with that which had been previously given, are fully exhibited. These four discourses form a body of scripture evidence, presented in a form so simple, honest, and conclusive, as to carry conviction to every mind not resolutely disinclined to receive the truth.

The remaining discourses are devoted to collateral topics, the bearing of which on the great question is obvious and important. In the eighth, after remarking that the agitation of the question of divinity is peculiar to the person of Jesus Christ, no attempt having ever been made to invest any prophet, however distinguished, with the attributes of divinity, our author proceeds to prove that the scripture witnesses have raised the question of our Lord's proper deity; and to shew that of all men they were the least likely to bear a false testimony, and that there were many special reasons which would have prevented their raising this question, if they had known and believed that he was a mere man; as, their abhorrence of idolatry, blasphemy, and the absence of any motives to construct such a theory. Discourse IX. is intended to prove that the purpose of Jehovah respecting idolatry is defeated, if Christ was a mere man, inasmuch as, instead of destroying it, the christian religion, by leading its votaries to pay divine honours to our Lord, has established it, and rendered its existence essential to success. Discourse X. shews, that, if Christ were a mere man, his example must be regarded as defective and injurious; but if he were divine, it is perfect and consistent. Discourses XI. and XII. point out, with remarkable effect, the unscriptural spirit and the degenerating tendency of Unitarianism. Though these are not a necessary part of the argument, they tend to warn all thoughtful and intelligent christians of the certain concomitants of the

* See an article extracted, page 263, &c., of this number.

renunciation of those important doctrines the abandonment of which is the chief characteristic of the followers of Socinus. Some may object to the introduction of these topics, as not called for, or savouring of severity. We are of a different opinion. Deservedly as many Socinians may be esteemed as citizens, we think it impossible that the inanity and scepticism of their religious system can be too deeply impressed on the minds of those who believe in the Son of God.

We lay down this volume expressing our thanks to its worthy author for the pleasure and profit its perusal has afforded us, and we beg most earnestly to commend it to the attention of our readers. Young ministers, students in theology, and any who are called to teach, or who are perplexed with the bold assertions or plausible reasonings of the opponents of this doctrine, will find here valuable information. They will be honestly taken through the whole range of scripture evidence on this highly important subject, in the company of an intelligent and honourable companion, whose observations and suggestions will tend to lead them to a full and a satisfactory settlement of its truth upon their own minds.

TWELVE SERMONS. By THOMAS YATES, JUNR., *Pastor of the General Baptist Church of the New Connexion, Fleet and Holbeach, Lincolnshire. Holbeach, F. W. Beeston. 1845.*

THESE sermons, the productions of an estimable brother well known to many of our churches, contain much useful and important truth. We suppose that they may be regarded as good specimens of the author's ministrations; and we have no hesitation in saying that they are eminently adapted to promote the eternal welfare of men.

Should any one, however, be disposed to look at them critically, and expect to find new and striking developments of thought, or vivid displays of imagination, he will probably feel disappointed. Our respected brother never aims at these things, doubtless concluding that it is seldom desirable in the pulpit to rise much higher than the common altitude of mankind.

There can, we conceive, be no question, that sermons like those contained in this volume are much more likely to benefit ordinary minds than discourses of a superior order, though we must acknowledge, as the author has appeared before the public, we should have felt gratified if some of the subjects had been more thoroughly investigated, and the illustrations, under several of the subdivisions, somewhat extended. In consequence of this deficiency, some of the sermons look too much like mere sketches, and we fear that some, in glancing at the

volume, will think less of it than it really deserves.

There are several passages in the sermons of considerable force and beauty, and which, when delivered, must have produced no small effect. Speaking of the Redeemer holding the seven stars in his right hand, &c., the author says, 'Though many of the extraordinary symbols or hieroglyphs presented to the view of the apostle, and portrayed in the book before us, are exceedingly hard to be understood, yet we need have no difficulty in ascertaining what is meant by these stars and these candlesticks, since it is expressly recorded in the last verse of the preceding chapter. But why, it may be asked, are ministers of the gospel likened to stars? Stars, in the natural universe, are luminous bodies placed in the firmament of heaven, and, though very distant from us, they are very serviceable to us, because they mitigate so materially the gloom of night, and prevent us being enveloped in total darkness during the absence of the sun. How extremely dismal and inconvenient our nights would be, especially the long and wearisome ones of winter, were it not for the stars! Well; ministers of the gospel, if duly qualified, bear considerable resemblance to the stars; they are spiritual luminaries, employed in diffusing the light of truth, evangelical saving truth, now the Sun of righteousness is absent, now he is gone to pour the full tide of his matchless splendour upon the plains of bliss.' Again, 'How bright and beautiful are all the luminaries which bespangle the spacious firmament! but how insignificant do some appear in comparison with the splendour and glory by which others are signalized! So it is with the accredited ministers of truth; there is a general beauty or glory which belongs to them all; but while some appear only as little specks of light, glimmering in the extreme distance, others appear as stars of the very first magnitude;—while some (to drop the figure) are scarcely ever seen or heard of beyond the precincts of the town or village in which they are stationed, others are remarkably popular and powerful—stand out in the boldest relief—attract the notice and excite the admiration of multitudes; while their light is seen, and their influence is felt, at a very great distance in every direction. "There are diversities of gifts, but the same spirit, and there are differences of administration, but the same Lord, and there are diversities of operation, but it is the same God who worketh all in all."'

The sermon delivered at the ordination of Mr. Mathews, of Boston, contains many admirable remarks; and it would be well if they were solemnly pondered by many of our churches. The text is, 'Esteem them very highly in love for their work's sake.' In ex-

pounding this important injunction, the author says, 'The phraseology of the text is remarkable, both in the original, and in our translation. An eminent philologist and lexicographer* observes, with respect to the Greek, it is very emphatical, denoting very exceedingly, above the greatest abundance, superabundantly. The language of the apostle seems to labour for an expression sufficiently strong.' 'It would appear, then, as if there is not so much danger, as some very cautious christians apprehend, of ministers rising higher in the estimation of their people, and enjoying a larger measure of their affection, than the scriptures will justify. The possibility of this may be admitted; but the danger does not seem particularly great. It may be possible for church members to idolize their pastors, to transfer their supreme affection from the Creator to the creature; but certainly this is not the most crying evil of the present age, among protestants, and nonconformists, in particular: it is not the crime against which we have to protest most seriously, and on account of which we are most urgently impelled to deprecate the judgments of the Lord.' 'Have you not known pastors and teachers, who once were received as angels of God, and for whom their attached and devoted people would have been willing almost, at one time, "to pluck out their own eyes, and give them unto them?" But, in a little while, alas! they have sunk very low in the estimation of several, and several who are ready enough to exert the power they possessed to their annoyance and injury; their presence in the parlour, and the pulpit, in the social circle, and the sanctuary, instead of exciting emotions of joy and gladness, as formerly, has given rise to feelings of the opposite description, and called forth deplorable manifestations of disaffection and dislike; and on what account has this change taken place? for irregular and disreputable conduct on the part of their pastors? No. For forgetfulness and violation of their ordination vows? No! For embracing and promulgating some mischievous heresy? No. What, then? Why, because, in fact, (though not in pretence, of course,) those pastors were too humble and unassuming, too spiritual and faithful, too much like the apostles, and the Son of God.'

The sermon delivered at the conference in 1837, at Quorndon, abounds with useful and important admonitions; but we have no room for further quotations.

We have sometimes thought that the mechanical method of arranging sermons now

* Parkhurst.—By the way, the reviewer would observe, that Parkhurst, though correct in the above criticism, is now almost obsolete. Several philologists and biblical critics, by far superior, have arisen since his day.

so generally adopted, operates injuriously to the full and continuous development of truth. It seems as if all texts must go exactly through the same process, have just the same number of divisions and subdivisions, and present the same invariable character. We have not the slightest doubt that the loads of sketches, skeletons, and helps to composition, which have of late years been issued from the press, have contributed not a little towards forming this superficial style of preaching.

These sermons, though formed on the usual plan, display much more unity of design than we often discover in many pulpit performances, and the style is perspicuous, and, on the whole, forcible. There are, however, a few inaccuracies which it would be well for the author to endeavour to avoid. On the thirtieth page the word '*solemnizing*' is used in a wrong sense. To solemnize does not signify to render solemn, but 'to dignify by particular formalities, to celebrate, to perform religiously.' The introduction of so much poetry, too, is by no means in good taste. It is often regarded as an indication of mental barrenness or sickly sentimentalism. The first sermon contains six verses of poetry; the third, a whole hymn by Mrs. Barbauld, and seventeen lines of blank verse from Blair's '*Grave*,' together with two or three quotations from other poets. The last sermon abounds with the same commodity. We should never have thought of mentioning these defects, if we had not felt convinced that the author is a man of real worth, and well capable of improvement. Unqualified praise is entitled to little credit. *Fiat justitia ruat cælum*. We cannot but highly commend the object which has induced Mr. Yates thus to appear before the public, and we hope his volume will meet with a ready sale, and be rendered extensively useful.

SKETCHES OF SERMONS ON CHRISTIAN MISSIONS, original and selected. By the Author of '*Sketches and Skeletons of Sermons*,' '*Pulpit Cyclopædia*,' &c. *Aylott and Jones, London. 12mo., pp. 360.*

HERE are fifty four missionary sermons, or rather sketches of them, neatly printed, and intended to be suggestive of topics suited for such occasions. This volume has two or three charms to us, independently of its professed object. Its sermons are all excellent, or, at least, so they appear to us. Its authors belong to various denominations of christians, all engaged in the missionary enterprise:—Episcopalians, Presbyterians, Wesleyans, Independents, and Baptists, General and Particular; and they all agree most marvelously in their doctrine, both as to the end to be sought—the means by which it must be attained—the spirit in which it

should be pursued—and the gracious power and influence on whose presence all success depends. These watchmen see 'eye to eye.' Any discourse might have been delivered where the other was acceptable. So true it is, that, in practical exertion, and before the throne of God, the differences among real christians seem to disappear. We thank Mr. Burns for so interesting an addition to his various publications.

THE SICK VISITOR'S COMPANION; *consisting of selections from the sacred scriptures, short addresses and prayers, suited to the sick of different characters, and designed as a help to christians who visit the sick for religious purposes.* By JOHN CORBIN. Snow, London; W. Pike, Derby. 32mo., pp. 66.

THIS small volume supplies what many sincere christians have felt to be desirable. They have wished to address suitably those whom they have visited, but have not been able. They have therefore been prevented from attending to this duty. Here are selections from scripture, a short address, and a prayer suitable to be used when visiting an unconverted person—a penitent—one depending—a hardened sinner—a self-righteous person—a christian—a penitent backslider—a christian apparently near death. The scriptures are well selected; the addresses are brief, pointed, affectionate, and replete with sound scriptural truth; and the prayers are appropriate. The whole is preceded by an introduction in which are given some very judicious advices as to the visitation of the sick.

THE BARTON CENTENARY; *a report of the public religious services held at Barton-in-the-beans, in the county of Leicester, on Thursday, May 15th, 1845; including a*

copy of the memorial of the church, read on the occasion, and the sermons and addresses. To which is prefixed an introductory essay on the ecclesiastical history of England; and an Appendix, containing biographical notices, annals of persecution, facts, and anecdotes, &c., &c. Compiled by T. COOK. Cook, Winks, and Brooks, Leicester. 8vo., pp. 96.

THE lengthened title of this pamphlet sufficiently describes its various contents. As the Barton church has this year completed the first century of its existence, it was deemed desirable that some public services should be held, commemorative of the event. These services were accordingly celebrated on Thursday, May 15th, 1845. It occurred to the compiler of this pamphlet, that a report of the services, with a few historical notices, &c., would be interesting to many of the members of our churches, and give to the services a degree of permanency, in the minds of the friends, their unaided recollection could not secure. He therefore engaged a reporter to attend, and, from his notes, and other sources of information, this very cheap and instructive pamphlet has been printed. It is, on the whole, well executed. The memorial, the sermons, the addresses, the introductory essay, the table showing the number of churches which have sprung from the parent stock, the biographical notices of some of the eminent ministers who planted the General Baptist cause in the midland counties,—the Deacons, Donisthorpe, Grimley, Smith; and the brief annals of persecution, have each a separate interest, and combined, they present a mass of useful and entertaining matter, such as in these days of cheap publications can rarely be obtained for one shilling.

CORRESPONDENCE.

RESOLUTION OF BAPTIST UNION ON CHAPEL BUILDING, &c.

To the Editor of the General Baptist Repository.

DEAR SIR,—We beg, through your columns, to make it known to the public, that the following resolutions were passed at the late Annual Session of the Baptist Union, viz:—

'V. That the members of this Union, now assembled in Session, in reviewing the greatly increased exertions that have been made during the last few years in the building and alteration of chapels, and the large amount annually expended, deem it important to call the attention of the churches to the adoption of some improved mode of erection, which shall, as far as practicable,

combine all the advantages of economy, commodiousness, and elegance.

'That, to facilitate this object, it be referred to the committee to use their best exertions to prepare a manual on the subject of chapel building, which shall especially contain practical directions in reference to choice of ground, style of building, plans, estimates, and contracts, foundation, strength, entrances, mode of lighting by day and night, roof, pewing, baptistries, and school rooms, with a full statement of those things which ought to be particularly observed or avoided in such erections.'

In order to carry out the work entrusted to them, the committee of the Union have, in the first instance, directed us to give publicity to the resolutions themselves in the

mode we now adopt, and to solicit, as we now most respectfully do, suggestions on the matter to which they relate from such gentlemen throughout the country as may feel themselves competent and willing to supply them. Communications on the subject may be addressed to the Rev. J. H. Hinton, 13, Liverpool-street, London, and

will in all cases be gratefully received.

We are, dear Sir,

Yours sincerely,

W. H. MURCH,

E. STEANE,

J. H. HINTON,

} *Secretaries.*

June 16th, 1845.

OBITUARY.

DURING the past year an unusual number of the members of the General Baptist church, Dover-street, Leicester, have been called away by death. A brief memorial of some of them is here given.

ELIZABETH NIXON was among the first fruits of our labours at Whetstone, being baptized Jan. 6th, 1828. She was then in middle life, and was a vigorous, active person. Her piety was of a mild, cheerful, unobtrusive kind. She loved the means of grace, and was exemplary in the discharge of every social duty. She removed to Leicester about eleven years ago, since which time she has been the subject of almost unexampled afflictions, one malady after another oppressing her; but the most painful and distressing was a cancerous affection in her mouth, which gradually consumed the tongue, and ultimately deprived her of speech. She was invariably calm and resigned. She had a good hope through grace, and, when the power of utterance was denied her, evinced, in various ways, her cheerful hope of a better life. Her decease was improved April 27th, 1845, from 2 Cor. v. 8, 'We are confident,' &c.

RICHARD MIDDLETON, of Whetstone, was baptized Feb. 14th, 1844. He was about thirty-five years of age. He was afflicted severely toward the end of that year, and died at the end of January, 1845. His death was improved at the Whetstone chapel, just fifty-two weeks after his baptism, from Phil. i. 21, 'To die is gain.'

MARY HULL, of Leicester, was baptized at Friar-lane chapel, in the year 1817. She was, in the early days of her profession, a very lively christian, and experienced great joy through believing. The cares of a family, and various afflictions, afterward greatly depressed her spirits, so that for several years she was scarcely able to look up. Weakness and disease gradually made inroads on her frame, and for some time there seemed to be little increase in her spiritual enjoyment. On one of the visits of her pastor, she was enabled to explain fully the state of her mind, and her sense of unworthiness and her gloomy fears. The advice and consolation then imparted were much blessed to the reviving of her enjoy-

ment. From that time her peace flowed as a river. Her consolations abounded, and, though nature sunk, her enjoyments greatly increased. She was at times almost in raptures, and was singing, in the fulness of her heart, 'There is a happy land,' &c., within an hour of her death. The event was improved from Deut. xxxix. 29, 'O that they were wise,' &c., these words being selected by the deceased, because a sermon from them, by the late Rev. J. Deacon, at a funeral, had been instrumental in her conversion. May her desires be realized as to survivors.

SAMUEL DEACON, son of Samuel Deacon, of Leicester, and grandson of the late Rev. John Deacon, departed this life March 21st, 1845, in the twentieth year of his age. He was an intelligent, amiable, and promising youth. His gentle and affectionate spirit endeared him to all who were acquainted with him, and especially to the members of his own family. He had been solicitous for the enjoyment of religion for a considerable period, but did not obtain settled peace through believing until the spring of last year. He referred to 'James's Anxious Inquirer,' amongst other books, as having assisted to remove his peculiar difficulties. He was baptized, and became united to the church, in October last. His sincere and unobtrusive piety, his gentle demeanour, and his excellent abilities, filled the mind of his brethren with hope that he would become an ornament and a pillar in the church below: but alas! towards the latter end of the year he became seriously afflicted, and rapidly sunk under the influence of disease. The last interview his pastor had with him, when the solemn truth was only just fixed on his mind, that all expectation of recovery must be abandoned, he remarked, 'Though I do not expect to die a triumphant death, as some more mature christians have done, I hope to die in peace. My short experience in religion has not given me opportunities to attain the knowledge which some acquire; but I know whom I have believed; I know I do not trust in an arm of flesh.'

The affecting event was improved to a large congregation, from 1 Cor. iii. 22, 'Death... is yours.'

INTELLIGENCE.

BAPTISMS.

QUORNDON.—On Lord's-day morning, June 22nd, six persons were baptized at this place, by Mr. Balm, after a sermon by our beloved pastor Mr. Staddon. Three of the candidates are connected with the Sabbath school, two teachers, and a scholar.

WOODHOUSE.—On Lord's-day, June 1st, 1845, the ordinance of baptism was administered in the Baptist chapel, Woodhouse Eaves. Mr. Staddon preached, and Mr. J. Bailey baptized five persons, on a profession of their faith in the Saviour. Two of the candidates were Wesleyan Methodists, and gave suitable answers to appropriate questions proposed to them by the water side. In the afternoon Mr. Millar, (missionary) preached, and Mr. Staddon administered the ordinance of the Lord's-supper, and received the other three into the church. In the evening Mr. Bailey (missionary) preached his farewell sermon to a large congregation.

SHEFFIELD.—Two persons were baptized on Lord's day, June 22nd, by the Rev. W. Crabtree, of Lineholme, who preached an excellent sermon on the occasion, from ii. Kings v. 9—14. The visit and labours of our dear brother, who has spent two Lord's-days with us, were very acceptable.

BOSTON.—On the 22nd of June, Mr. Mathews baptized two persons, and on July 6th, two more; and on the first Sabbath in July, we received nineteen new members, eighteen of whom had been previously baptized, the other was restored to the fellowship of the church.

STAMFORD.—July 6th, one was baptized by Mr. Pentney. The evening was fine, and the scene was solemn and impressive.

CLAYTON.—On Thursday evening, July 3rd, eleven persons were baptized, in the General Baptist chapel, Clayton, by Mr. R. Hogg, minister. Amongst them was a whole household.

LEEDS, Byron Street.—June 22nd, five persons were baptized. The season was one of peculiar interest to us; the presence of their Saviour was richly enjoyed. Our interest wearing a much more pleasing aspect than it did a few months ago. May our patience and perseverance be equal to our responsibilities.

WOLVERHAMPTON.—On Lord's day July 13th, 1845, the ordinance of baptism was administered to four persons, by brother Shore, after a sermon from 1 Peter iii. 21. A good feeling pervaded the whole of the services of the day.

STALYBRIDGE.—On Lord's day, June 22nd, the ordinance of believers' baptism was administered in the General Baptist chapel to seven persons, four males and three females,

three of whom are teachers in the Sabbath-school. O Lord revive thy work!

ANNIVERSARIES.

CLAYTON.—On Lord's-day, June 29th, 1845, three sermons were preached in the General Baptist chapel Clayton, by Mr. R. Hogg, the minister of the place. Collection, £24. 12s. 9d. for the Sabbath-school.

BURNLEY.—On Sunday June 22nd, 1845, the anniversary sermons for the day and Sabbath-schools, were preached in the General Baptist chapel, Burnley, by the Rev. A. Simons, of Pinchbeck. The collections amounted to the liberal sum of £31. 8s.

BABBINGTON.—On Lord's-day, June 15th, the first anniversary of the opening of the new chapel at Babbington was commemorated, two sermons being preached by the Rev. J. Phillips, of Southwell. In the afternoon Mr. P. preached from Matt. v. 13, 'Ye are the salt of the earth;' and in the evening, from Isa. xlv. 5, 'One shall say, I am the Lord's, and another shall subscribe with his hand unto the Lord,' &c. The chapel was very crowded, though the weather in the evening was threatening and unfavourable. Collections, £7. 3s. 6d., and some small sums have been since received. On the following day the children of the Sabbath-school, amounting to between seventy and eighty, had tea in the old chapel, which is now made a very comfortable school-room. T. North, Esq., the proprietor of the Babbington estate, and several friends from Nottingham, were present on the Sabbath. May this little one become a thousand.

SAWLEY.—On Lord's-day, June 29th, the anniversary sermons of the Baptist chapel at Sawley were preached by Rev. J. Burns; and on the following Monday the annual tea-meeting was held, when addresses were delivered by Rev. J. Staddon, of Quorndon; Rev. J. J. Owen, pastor of the church; and Messrs. Bennett, Keetley, Wright, Shaw, and Derry. The collections amounted to £18.

WESTON.—On Wednesday, 18th, and Lord's-day, 22nd of June, a new place of worship, in connection with the Baptist church at Castle Donington, was opened at Weston-on-Trent. Sermons were preached on the occasion by Revs. H. Hunter, of Nottingham; J. Jones, of March; and J. J. Owen, pastor of the church. The collections, including a few donations, amounted to more than £50.

MISCELLANEOUS.

SHEFFIELD.—Mr. T. Horsfield commenced his stated labours here on Lord's-day, July 6th, when re-opening services were held at the chapel, which has been closed

one Lord's-day, for cleaning, painting, and repairs. The congregations were pretty good, and it was a day of good things to us. The subjects were well chosen, and the discourses very appropriate and impressive. On the following day, a tea meeting was held, to which the ministers of the town were invited; but the time being unfavourable in consequence of other meetings, Mr. Larom (P. B.) was the only pastor present. After tea Mr. Horsfield gave a very interesting, affectionate and useful address. Mr. Larom followed with an eloquent speech of cordial welcome to Mr. Horsfield, and congratulation, encouragement, and advice to the church. The meeting was also addressed by Mr. North (itinerant,) of Townhead-street church, and several of our own friends. We trust that joy, gratitude, and brotherly love prevailed. May these holy feelings continue, increase, and extend. The cost of repairs, &c., amounts to about £13. 5s. were collected on the Lord's-day; £1. 6s. was cleared by the tea, at 9d. each; and upwards of £3. has been subscribed since. Nearly the whole of this amount has been contributed by our own friends, who have lately had several heavy calls on their liberality.

RIPLEY.—We are happy to inform the public, and our friends, who knew the great inconvenience we laboured under for want of a chapel, that we have at length succeeded in securing about 1200 yards of land, in a most eligible situation, commanding a frontage of forty yards to the principal street, at a cost of about £180. On this we hope shortly to erect a chapel; and for the furtherance of this object, we had a social tea-meeting, June 18th, consisting of members and hearers, to the number of about fifty, when suitable addresses were delivered by Messrs. Adam Smith, Amos Smith, and Burrows, after which a spirited subscription was entered into; nearly £150 being promised on the spot, from which it will be evident to those who are acquainted with Ripley, that the few friends here are making considerable sacrifices to accomplish their object. It is therefore hoped that they will meet with prompt and liberal encouragement from the churches of the connexion.

BERRIDGE'S LETTER.—Mr. Peggs wishes us to state that the Tract Society in London have allowed him to order this favourite tract to the amount of 50,000, at half price, or one shilling per hundred. He will be happy to supply his friends in every part of the kingdom.

THE REV. R. STANION has resigned the pastoral charge of the General Baptist church, Melbourne, Derbyshire, and removed to the church assembling in Sacheverell-street, Derby. His labours commenced there on the first Sabbath in July.

BURNLEY. *New School Rooms.*—The first stone of new rooms for day and Sabbath schools, in connection with the General Baptist chapel, Burnley, was laid on Thursday, July 10th, 1845. The children (about 100) in the day school were publicly examined and rewarded at three o'clock, p. m., after which the friends present sat down to tea. After tea, a public service was commenced by singing and prayer, on the site of the intended school rooms; and immediately after the stone was laid, the service was adjourned to the chapel. The chairman, J. Hodgson, Esq., of Stubbing House, gave an interesting epitome of the rise and progress of the General Baptist interest in the Yorkshire district; making repeated and honourable allusion to the indefatigable and justly venerated Dan Taylor, and concluded with a succinct history of the church and cause at Burnley. Appropriate addresses were delivered also by Messrs. Booth, senior superintendent of the Sabbath-school; E. Mitchel, British school master; Revds. D. Rutherford, (Wesleyan Association); R. Evans, (P. B.); and T. Gill, pastor of the church. The attendance, on the whole, was not so large as had been anticipated; but the spirited subscription entered into by the friends present, was very encouraging.

A FEARFUL PROVIDENCE.—On Sunday evening, July 6th, the town of Nottingham was visited by a terrific storm of thunder and lightning, (which indeed was experienced in many other places.) Considerable injury was done by the deluging rains; but the most awful occurrence took place at the Milton's Head inn, on the Derby road. A man, named Alfred Greenwood, of Radford, who was drinking there, amongst other profane language, said, he wished a thunderbolt would fall through the roof, and kill everybody in the house. One of the by-standers rebuked him for his impious wish, and he replied, 'I don't care; I neither fear God nor devil.' When he had spoken these shocking words, he sat down, and remained about ten minutes with his eyes steadily fixed on the ceiling, and appeared like one greatly amazed; he then gradually reeled and fell into the arms of a soldier who was sitting against him. He was struck blind! His eyes were then firmly closed, but in about seven or eight minutes he opened them for a quarter of a minute, when they closed again, and he ejaculated, 'The Lord forgive me;' to which every one in the room, about twenty in number, responded 'Amen.' A surgeon was instantly fetched, who bled him, and administered other remedies; but the unhappy man appeared almost frantic. He was removed to the general hospital; and some hopes are entertained that his sight may be ultimately restored.—*Newspaper paragraph.*

P O E T R Y.

THE TWO WARRIORS.

A DREAM.

I know 'tis idle, light, and vain,
To dwell upon the dreams
That fit like phantoms through the brain,
And call up, nightly, many a train
Of wild, incongruous themes.

Yet sometimes there may come a thought
Of moral truth and beauty,
By which reflecting minds are taught
A lesson well and wisely fraught
With christian faith and duty.

And such to tell may well besem
Far wiser heads than mine;
So listen, friends, unto this dream,
Which to my fancy seem'd a beam
Kindled by truth divine.

Methought that from a lofty height
I view'd a fertile plain,
And, lo! a warrior decked for fight,
'Mid arms and banners gleaming bright,
Headed a martial train.

His glance was proud as he gazed around
Upon the bright array,
And his words were brief, yet at their sound
The mass moved on, all sternly bound,
To conquer and to slay.

He gave the sign: on, on! they sped,
Swift as the rushing hail,
While the volley'd roar of the cannon spread,
On every side the maim'd and dead,
Like leaves in an autumn gale.

Black clouds of smoke obscur'd the sun,
While shots like lightning fly,
For hours, destruction's work went on;
Then came a shout, 'The battle's won;
Hurrah for victory!'

I gaz'd upon the smoking plain,
'Twas slippery with blood,
And mangled limbs and heaps of slain
Cover'd the place where golden grain
Some hours before had stood.

And many a peasant's cot was fir'd
Or sacked, if spoil were there,
And many a babe in pangs expired,
And frantic women death desired
To shield them from despair.

Meanwhile, the chieftain of that fight
Passed from the battle plain,
And lo! where'er he came in sight
The thoughtless hailed him with delight,
And loved to swell his train.

And his gallant deeds the minstrels sung,
While bright eyes beamed his praise;
But while the air with triumph rung,
A sable cloud was o'er them hung,
And I heard no more their lays.

Then I looked, and one of thoughtful mein,
In manhood's early prime,
With steadfast glance and brow serene,
Stood in a wild and desert scene,
Far from his native clime.

He bore no weapons, wore no crest;
Yet threatening forms were near;
In simplest habit loosely drest,
His arms were crossed upon his breast,
As he spoke in accents clear.

A swarthy group of savage men
Encompassed him around;
VOL. 7.--N. S.

Their looks defy my feeble pen;
But Daniel in the lion's den
No fiercer natures found.

Suspicion, anger, hatred, strife,
In each hard breast awoke;
And many waved a flinty knife,
As if they thirsted for his life;
Yet still, he calmly spoke.

His theme was love, divine and pure;
Love, the sweet light of heaven;
Love, that each earthly woe can cure;
Love, that for ever shall endure;
Love, warmly, freely given.

His eye dilated, kindled, beamed;
His form seem'd to expand,
Until by turns each savage deemed
A more than mortal form now gleamed
Before their startled band.

They listened still with wondering awe,
Till this they understood,
That he whom now they heard and saw,
Had come to teach them God's pure law,
And try to do them good.

I saw them lead him to a glen,
Barren, forlorn, and wild,
The cheerless haunt of savage men;
Yet soon improvement there began,
Beneath that teacher mild.

Time passed, and lo! the desert scene
Was changed to cultured land;
Where cruel, pagan rites, had been,
Domestic joy and peace were seen,
Among that tawny band.

A cheerful village spread around
A hallowed house of prayer,
Where faithful worshippers were found
Listening with piety profound
To lessons taught them there.

Women looked up, erect and free,
No longer heathen slaves;
And children climbed their parent's knee,
Who, but for christian liberty
Had fill'd untimely graves.

The sheltered homes, the growing grain,
Free labour's active plan,
With joy and plenty in its train,
All breathed in one harmonious strain,
'Peace and good-will to man.'

Then, my spirit filled with solemn thought,
Viewing these chieftains twain,
As I saw the different work they wrought,
The different lessons which they taught,
Of wisdom and of pain.

How long will senseless folly hail,
With a hero's noble name,
The scourge that makes the nations wail,
The blast of a pestilential gale,
The torch of a wasting flame?

Oh! turn from him with a sorrowing heart,
And hail the truly brave,
The chief in gospel armour drest,
Obeying Jesu's high behest,—
Going forth to seek and save!

And pray to him whose name is love,
That soon from shore to shore,
The nations by his laws may move,
And all their truth and wisdom prove,
And man learn war no more.

CLARA LUCAS BALFOUR.

MISSIONARY OBSERVER.

GENERAL BAPTIST FOREIGN MISSIONARY SOCIETY.

ANNUAL MEETING.

THE annual meeting of the General Baptist Missionary Society took place at Friar Lane chapel, Leicester, on Wednesday, June 25th. After prayer by brother Kenney, of Wirksworth, James Hodgson, Esq., of Hebden Bridge, was called to preside.

The chairman, in introducing the business, remarked that the Secretary would give details of the operations of the Society for the past year, both in relation to Orissa and China; that the ministers by whom he was surrounded would deliver earnest and appropriate addresses, on the subject of the mission; and that his own observations would be very brief. The gospel must be diffused amongst men for their salvation and the honour of God. There was great responsibility resting on all christians, for God had called them to this work, and he would cause great honour to rest on all those who heartily engage in this good work; whether in promoting the interests of the mission at home, or in preaching the gospel abroad. If, however, men were unwilling to be devoted to this service, God would raise up others and confer his honours upon them. We are all under the greatest obligations to Christ. We are redeemed by his blood; we profess to have the mind of the Saviour, whose will is that 'all men come to repentance;' and we know and believe that the soul is of infinite value. The very extensive field that is presented for christian cultivation, is an admonition to all who love the Saviour to assist in this enterprize. If 600,000,000 are bowing down to stocks and stones, and if no idolater will inherit the kingdom of God, surely this is a call on our sympathy which we cannot and ought not to resist. There is a thousand times more to be done in the way of instrumentality than we can perform; but if we imitate her of whom our Lord said, 'She hath done what she could,' it will be well. Do not let us delay. To day is ours. But

'Where is to morrow? In another world—
To numbers this is certain: the reverse
Is sure to none.'

Then, 'whatsoever thy hand findeth to do, do it with thy might.'

Mr. PIKE, the respected secretary, then read abstracts of the report. He remarked that there would be but little of detail in what he read; and that the cash accounts could not be brought forward, as they were not made up.

The report stated, 'We assemble under circumstances unparalleled in the history of our mission; while we occupy this place, and are engaged in our annual meeting, we have no less than eight fellow-christian labourers on the wide ocean, pursuing their course to India and to China. They will be instrumental in conveying to many now in darkness, the light and inestimable blessings of the gospel. Numberless are the drops in the deep and wide waters, but those drops are few compared with the years of that eternity for which those blessings are given.

'The number of members in our christian churches and families, now connected with our mission stations, is not less than one thousand.' It is not presumed that all are converted, but many are. In Cuttack there are 409; Laceyie, ninety-two; Choga, forty-four,' &c.

The report then alluded to Mr. Buckley's rapid voyage last year, in seventy-eight days; and to the devoted feelings with which he has commenced his work. 'Be assured, is his language, 'that if you once enter into a heathen land, you will never wish to leave it; the wants of the heathen and the claims of Christ will constrain you to spend and be spent for their salvation.'

'At Ganjam, in consequence of the absence of brother Stubbins, Mr. Wilkinson has been labouring for some time. It has been thought, however, that the locality is decidedly unhealthy, and it is probable that this station will be removed. The asylum for boys is continued in this place; eight are inquirers, a few are candidates; of these, two are supported by friends at Wisbech.

Berhampore. Mr. Wilkinson, the missionary at this station, has enjoyed an improved degree of health; and has been cheered by the coming of Mr. Buckley. In August last a new chapel was opened at this station. The Sabbath of the opening was a delightful day. Some of the contributions of the native christians have been very liberal—one month's entire income being devoted to assist in this good work. There have been two baptized, and there are two candidates at this station. There has been, too, an ordination of native preachers. There are several interesting young men rising up for the ministry. Mrs. Buckley displays great interest in the orphan asylum.

'Mr. Lacey's account of his visit to Pooree is very fearful. The same scenes of vice and wretchedness and suffering which have so often been detailed, are still con-

tinued at the festivals of Juggernath. "Their sorrows are multiplied that hasten after another God." It is right to keep this subject before the eyes of christians, that they may labour and pray for the conversion of the heathen.

'Piplee has been visited by Mr. Lacey, who has obtained land for the support of the christian families of this location.

'From *Kunditta* there is an encouraging account. Bamadeb and Proosooram are appointed as christian pastors here, and are exemplary: but there is a want of a European missionary. Some persecution has been experienced.

'At *Choga*, divine worship is regularly performed. To facilitate their operations the whole field is divided into two great districts. Reference was made to the *Khunds*. These people, occupying the hilly country, have no caste, and the brethren think that with suitable efforts, the gospel might make more progress amongst them than in some other places. Some of them have visited the missionaries, and come to see how they worshipped God. One shocking fact concerning them has come to light. There are fifty Khund boys instructed at the expense of the British government; and they are trained as *Hindoos*, taught to worship the *Hindoo gods*, and to learn their vile mythology! and this at the expense of our government; so does the carnal mind prefer the ways of sin to those of pure religion!

'In *Cuttack* there are in the asylum 137 children, and there are 189 members of the Church. In 1844 there were fourteen baptized, and four restored. Ghunga Dhor and Ram Chundra preach alternately on Sabbath morning and afternoon. The chapel is well filled, and on occasion of the Lord's supper being administered it is often crowded. "To see some hundreds," says a missionary, "who were once vile idolaters, now cleanly dressed, uniting in prayer and praise, and listening with devout attention to the word of life, is a scene which moves angels' hearts with joy. I often feel constrained to say, when admiring the change, 'Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'"

'The English congregation is small: the native congregation has increased. The missionaries attach most importance to the chief objects of their work.'

The report stated that Mr. Lacey had referred to some observations made at home as to the character of the native christians, and directed the attention of his friends at home to the letters from the native christians which had been inserted in the Repository, as proofs of the genuineness of their christian experience; while he asserted that in their deportment they would bear comparison with christians in England.

The report adverted to the laboriousness and self-denial of a missionary's life; especially if he be, as ours are, very much amongst the people; and a statement from brother Sutton was quoted to the effect, that 'no Europeans could be obtained to serve the Society for the allowance they granted their missionaries, unless they were sent from this country. Even a negro, who speaks broken English, will sometimes take a higher salary in the public offices, than our missionaries receive.'

From the report of the asylums by Mrs. Sutton, it appears that, in the whole, forty have been baptized from them.

'The conduct and diligence of the native preachers were cheering: but as hindoo soldiers are weak without the presence of European officers; so these need European missionaries to sustain and guide them.'

The report then alluded to the China mission. This year the first Baptist missionaries sailed from England to China, and they are gone from our Society. The American Baptists have several stations. Our esteemed brethren, Messrs. Hudson and Jarrom, sailed in May. Mr. Shuck, the American missionary, recommends Ningpo as the station for our brethren. The committee incline to the occupancy of a northern station.

The report concluded by referring to home proceedings, the ordination of Messrs. Bailey and Millar; and to their embarkation with brother Stubbins at Portsmouth, in June.

THE REV. H. HUNTER, of Nottingham, spoke to the following effect:—

'Mr. Chairman, and christian friends, the resolution put into my hands is, "That the report now read be received and printed under the direction of the committee." Sir, I have just been thinking what a different aspect the Connexion presents at this Association to that which it presented fifteen years ago. This, sir, is the fifteenth annual meeting that I have attended. When I look at the number of our churches, the number of our devoted ministers, and the prosperity of our institutions, sure I am we have cause to bless God and go forward.

The report we have just heard is one of deep interest. The number of christian converts; the schools; and above all, the number of native ministers—not fewer than fifteen or sixteen engaged in preaching the gospel to their fellow-contrymen: this, sir, is cheering to our hearts. The native brethren speak the language, are inured to the climate, and understand all the iniquities connected with the vile system of idolatry from which grace has rescued them, and consequently they are fully able to expose them.

You who read the Repository, (and if any

of you do not you ought to do), must be delighted with the talent and genuine piety displayed in those letters sent by the native missionaries to the friends at Nottingham, who sent out a box of clothing for them, with other little presents. Their knowledge of the word of God, their simplicity, their beautiful mode of expression, together with their love to the Saviour, cannot fail to do good to the heart of every reader.

But this is not all. Three brethren are on their way to join them. Brother Stubbins is one of them: a man in whose soul dwells the spirit of a missionary. He is a man of the right stamp. His visit to our churches has given fresh life to our missionary zeal. Nor is his beloved partner less a missionary. They are an interesting band. Our hearts confide in them as servants of Christ, and servants of his cause.

Another feature in this report which must make it increasingly interesting to us all, is, two brethren are on their way to China. This, sir, is the first Association that we could say that we had done anything for China. China, consisting of 360,000,000 of souls. O what an overwhelming thought! Hudson is a man of piety and courage—Jarrom is a man of piety and prudence. We have confidence in these men—they are on their way to the wide field of missionary enterprise. May the winds and the waves be propitious to them.

Sir, in looking over the list of subscribers, I think there are many who might and ought to double their subscriptions. I have been thinking, sir, that I ought, and I have no doubt but you have both the ability and disposition to do the same. It is a blessed cause to be identified with; the cause of Christ and of heavenly benevolence; the cause of mercy to a fallen and miserable world. I beg to move the resolution.

MR. W. WHERRY, of Bourne, seconded the resolution, which was carried unanimously.

THE REV. W. BUTLER, of Heptonstall Slack, moved, 'That this meeting beholds with pleasure the progress of the Mission through another year; is highly gratified that the Society has two missionaries on their way to China, and three proceeding to India; that it offers thanks to the God of all grace for all his mercies, and calls on those who love the Lord Jesus, to abound in prayer for the prosperity of the mission; and to employ their utmost efforts for its support and enlargement.'

Mr. Chairman and christian friends,—I am exceedingly delighted to meet you on this interesting and hallowed occasion. I am always pleased when I have an opportunity of visiting this neighbourhood and can truly say, Leicestershire, 'with all thy faults I love thee still.' The resolution

which I have to submit for your adoption calls upon us to review the progress of the Mission through another year. A year is an important part of an individual's existence—the past has been an eventful year, and many who were alive at our last annual meeting are now numbered with the dead. It is a solemn fact that we never all meet on two separate occasions like the present: this should affect our minds, and induce increased exertion. During the past year there has been a considerable advance in the interest manifested by the churches on behalf of this Society. I am thankful to say that this has been the case in reference to the church I have the happiness to serve. May the feeling manifested go on and increase!

The resolution refers to the gratifying fact, that, during the past year two missionaries have been sent out to China, and three are proceeding to India.

'May every blessing on them rest,
In prosperous gales and peaceful skies.'

The goodness of God has been strikingly manifested in preserving the lives and continuing the labours of our esteemed missionary friends during another year. And it is a gratifying fact that our dear brother Stubbins, with renovated health, has been enabled to return to the scene of his former labours, where, we trust, he will pursue his course with renewed energy and increasing success. We ought to record our gratitude to God for raising up for us men of the right stamp to be employed in the missionary field. For China we have brethren Hudson and Jarrom—of the former we may say, he is a man of considerable energy and experience; and of the latter, that he is remarkable for piety and prudence: he has a name which will recommend him wherever he goes, and is constitutionally thoughtful and discreet. To Mr. Bailey I am a stranger, but from all I have heard, I trust he will be a successful labourer in the missionary field. Mr. Millar I know well, and believe him to be a most devoted and excellent young man. May heaven preserve his life! Of brother Stubbins, it is scarcely possible to say too much. He will never be forgotten. By the uniform kindness of his manners, and his excellent and telling addresses, he has produced an impression on the public mind which will very materially promote the interests of this society.

Finally, the resolution I hold 'calls on those who love the Lord Jesus to abound in prayer for the prosperity of the Mission, and to employ their utmost efforts for its support and enlargement.' I trust, Mr. Chairman, that by far the greater part of this numerous assembly are the friends of

the Saviour, for it is to them we are to look for permanent support. You are called upon to use your 'utmost' efforts in the support of this hallowed cause. [The speaker then detailed the exertions made by the female scholars of the school connected with his place of worship, and related an interesting anecdote respecting a manufacturer of Bury, in Lancashire. He then concluded his address as follows:]—Already have we a considerable number of native converts, and fourteen or fifteen native preachers—pious, devoted, and eloquent. Let us remember this good cause in our addresses at a throne of grace, in our social meetings, at the family altar, and in our closets, and look forward to the period when 'the knowledge of the Lord shall cover the earth as the waters cover the sea,' when one song shall employ all nations, and all cry, 'worthy the Lamb, for he was slain for us!'

The REV. JABEZ BURNS, of Ænon chapel, London, seconded this resolution. He urged that if this resolution were carried it would form an excellent example and a suitable stimulus for the churches for the forthcoming year. Mr. B. advocated missionary labours on account of their usefulness and their tendency to promote the temporal well-being of man, in increasing civilization, and domestic happiness, and in diffusing and securing civil and religious liberty amongst the nations, independently of the great end these operations contemplate, viz., the christianization of the heathen. He also noticed the vast space open for missionary exertions, and emphatically reminded the assembly of the various grounds on which all christians are held responsible for the spread of the gospel. He contrasted the condition of this country when in a state of barbarism, with its present flourishing condition, which he contended was the result of the introduction of christianity; and concluded by forcibly impressing upon the audience the necessity of indoctrinating the youth in their families and schools in the great subject of missions; referring, with peculiar interest, to the efforts made by the young people in his own congregation.

The REV. T. YATES, of Fleet, briefly moved the following resolution:—'That the thanks of this meeting be presented, for their past services, to the Committee, the Treasurer, and the Secretary, to the ministers who have travelled to plead the Society's cause, and to all its collectors, and active friends; that the secretary be requested to continue his services; that Messrs. J. Balm, J. Hodgson, and W. Wherry, be added to the committee in the place of those brethren who, by rule, retire; and that our estimable Treasurer having resigned his

office, Mr. R. Pegg, of Derby, be appointed Treasurer.'

The REV. J. C. PIKE, of Wisbech, seconded the resolution, and said: I thought when listening to the report we have heard read this afternoon that it was so full and so intensely interesting that we should not need any speeches. After the excellent and animated addresses that have been delivered, I am sure you do not need any more, and I shall not add another. References have been made by preceding speakers to brother Stubbins, if the friends would be kind enough to sit down for about two minutes, I will read an extract from a letter just received from him. He thus writes,

'Off Dartmouth, ship "Wellesley."

I believe we are all devoutly thankfully that we are on our way to India.

"I would not change my blest estate,
For all the world calls rich or great,"

is, I believe, the feeling of all our hearts. Thus may we feel till life's latest moments! My sober conviction is, that there is no work, to say the least, more important than that of a missionary. I only tremble lest in this I should be an unprofitable servant. I have spoken strongly at many of our meetings about the claims of the heathen, but never too strongly, never stronger than I could wish to do on a dying bed. My only regret has been, that I could not more fully depict the state of those to whom, blessed be Jesus, we are carrying his gospel. I trust we shall be able to follow up our labours perseveringly among the Oreahs, and also, ere long, do something for the Khunds. I hope the committee will be able to send out two more strong, healthy, devoted men by the 'Wellesley,' next year, especially for the Khunds; but I need not say I hope—I am sure they will, if suitable men can be found; and God will give the men, if men will give the money. Try. I should like to be at the meetings next week—but I had rather be where I am!'

Brother Butler said, 'I glory in Stubbins.' I wonder not at that remark; I know well the meaning of our brother; but is there not danger in the sentiment? Our brethren of the London Missionary Society, a few years since had great reason for glorying in an estimable and apostolic man who visited this country, and detailed the triumphs of the gospel in the islands of the southern ocean; I think there is reason to fear they trusted too much in man. You all remember how soon God took him away, and called him under the most painful circumstances to receive a martyr's crown. Let us not glory in man, but act rather as the apostle Paul tells us the first christians did concerning himself, 'and they glorified God in me.' Let us glorify God for his

goodness to our Society, that he has given us such men as Lacey, and Sutton, and Stubbins, and Wilkinson, and Buckley, and others. Let us show that we are thankful for the Divine goodness by sustaining our brethren and co-operating with them to the utmost of our ability, and especially by remembering them in our earnest and persevering prayers at the throne of grace. I cordially second the resolution.

Thanks being voted to the chairman, the meeting broke up after the customary devotional exercises.

LETTER TO THE SECRETARY
FROM MR. MILLAR.

On board the Wellesley, June 16, 1845.

DEAR SIR.—It will not, I conceive, be uninteresting to you to learn some little of our history since we left you. We arrived in London on Wednesday, June 11th, at twelve o'clock, p. m., in the evening of the same day we had an exceedingly interesting tea and farewell meeting at Borough Road school-room, which was almost crowded to excess. I do sincerely hope that the spirit of sympathy and concern which was then manifested in behalf of the heathen will continue to abide with our friends here; if so, we may calculate with the greatest confidence on their doing much more for the mission than they have done hitherto. After seeing some of the wonders of the great metropolis, and purchasing a few articles that we required, we took leave of our kind friends in London and proceeded to Portsea on Saturday, where we arrived at half past eight o'clock the same evening. Brother Burton met us at the station, and immediately conducted us to the house of Mr. Totterdel, where we were most kindly entertained until our departure. On Lord's-day morning I preached for brother Burton, and Mr. Bailey in the afternoon, we were both anticipating the pleasure of hearing in the evening brother Stubbins for the last time on the shores of England; but in this we were disappointed, as Mr. Bailey received a pressing invitation from the Independent minister, Mr. Cozens, to officiate for him, and I one from the Particular Baptist minister. Brother Stubbins preached to an overflowing congregation in the evening. On the Monday morning we held a prayer meeting which commenced at half past six o'clock, in the chapel, to supplicate the Divine presence and blessing while crossing the mighty deep: notwithstanding the earliness of the hour, many assembled in the sanctuary of God, nearly, I conceive, three hundred. It was a deeply solemn and affecting season; many tears were shed, and we trust good impressions produced. Taking

leave of our beloved friends at Portsea, at ten o'clock we proceeded to the shore, where we found about thirty of our friends desirous of accompanying us to the ship which lay not less than four miles from it. Having engaged two boats, we sailed for the ship, but had not been many moments on board before the time of sailing arrived, and our friends were obliged to return. We gazed upon them with indescribable emotions as they gradually retired from our view, until they became no longer visible. We then retired to our respective cabins, and commenced arranging and unpacking our boxes, and in a day or two we expect to settle down comfortably to study, when recovered from the effects of sea sickness, which we already feel. Your letter containing the committees' instructions came to hand this morning. I have not yet had an opportunity of looking over the letter, but will embrace the first that presents itself. Entreating an interest in your prayers,

I remain,
Yours affectionately in Christ,
T. MILLAR.

LETTER FROM MR. WILKINSON,
TO MR. STUBBINS.

Ganjam, April 17th, 1845.

MY DEAR BROTHER STUBBINS.—By the time this reaches you, you will be preparing for your departure from the land of health, and comfort; the land of christian friends, and delightful christian privileges, and enjoyments, to this degraded, and devil-ruled country. What can I say to my dear brother and sister, to cheer and comfort you? I cannot say anything more calculated to do it, than was said by our precious Saviour, 'Whoso leaveth father and mother,' &c. that is a glorious and heart-stirring promise; and he who has made it, can, and will see, that it is fulfilled to the letter. May you feel the preciousness of this promise, when the time of trial and separation comes; may your faith enable you to look beyond this world, to that land where the friends we have lost will be found again; and where partings are no more known. I know of no better source of consolation than the bright eye of faith can see in the promises; the eye of our body the longer it looks at the sun, the weaker it becomes; not so the eye of faith, the longer it looks the more it sees, the more it delights, and the stronger it is. The longer I live the more I find, that, for a missionary to be happy and useful, faith must be in constant and lively exercise; but while we must live by faith, work by faith, pray in faith, endure in faith, die in faith, there are some things that are objects of sight which may add to

our joys; among these, seeing that the work of the Lord is not standing still, is not least. This pleasure, I trust, we shall be able to give you on your return; I think I see the mists which have for ages overshadowed this land, and fostered every vile lust and every evil passion in the native heart, giving way, and the beams of the Sun of Righteousness shining, (though dimly), through it. Then the Lord is adding to our numbers. In a letter from brother Lacey yesterday, he says, 'last year we baptized thirteen, have now 189 members, and about 408 professed christians under our care at Cuttack and its dependencies.' During the last fifteen months we have baptized seventeen, two have been received by other churches who were inquirers with us. We have now seven candidates and a good number of inquirers. Three have been set apart for native preachers; two of these are students with me and are going on so as to give much pleasure. Our new chapel is paid for. These are some of the things that give joy to missionaries, and I am sure you will extract something from them to encourage and comfort. The natives where we go, often ask about you and when you will return. The christians are delighted at the thought of seeing your face—we shall expect you in September. I can easily imagine leaving home a second time to be more painful than the first, especially as in your case, when you leave behind you those sweet darlings that take so much hold of the heart. May you be supported above your expectations when you commit them to the care of others, and feel that they are also given over to the care of a more watchful and faithful guardian than any earthly friend.

At first leaving England there is much in the novelty of the circumstances and expectations that lifts up the mind: friends do not appear so precious—we have not found out their value by their absence; the trials are not understood: and then, withal, there is the buoyancy of youth. But this is not the case when coming out the second time. It may be your consolation that your visit to England has evidently been attended with the Divine blessing, both as it regards your health, (no unimportant matter), and the greater amount of interest that has been produced in our churches, as well as your having been, under God, the means of bringing out three others to labour with us. Our brother Buckley, in my opinion, should his health be spared, will be of very great value to us and the work. We also hope and pray that your return may be equally blessed. Give our love to sister Stubbins; tell her we all long to see her again.

Give our kindest christian regards to our

two young brothers; assure them of our sympathy in their trials and our anxiety for their success and welfare, we intend to give them a most hearty welcome, such as missionaries only know how to give. Let us know when you sail and when you land. Mrs. Wilkinson joins in love to you and sister Stubbins. Till we see each other may you be blessed abundantly.

H. WILKINSON.

LETTER FROM SOMNATH TO MR.
R. SAVAGE, OF NEW LENTON.

Cuttack, Oct. 30th, 1844.

To his beloved brother Savage, Somnath sends, with this small epistle, the salutation of his love.

BELOVED BROTHER,—The clothes you sent me, to keep me from the cold winds and the dews of night, I have obtained. I have already experienced their advantage, and have been already thankful, from an experience of their utility. God's love, ever diffused as it is in his church, resembles an ocean of mercy; and you are not uninfluenced therewith. The great work committed to my care is far above not only my desires, but far above my ability properly to discharge; yet I am in some measure made acquainted with the plan of salvation which God has appointed for the salvation of men, and am favoured with some strength to make it known. When I preach, I feel that my mouth is opened, so that I can say many things I thought not of. O may I preach the gospel according to God's appointed way! Then will the hearers be saved, and I at last shall escape blame from my Master's lips. That all this may occur, it is my daily care to seek the divine blessing. I do this ordinarily, but I do it especially when I go to preach to the people. I am aware that mine is a responsible work—a work which requires more than mortal strength. When I consider that I shall have to render a strict account to God in the day of judgment, I tremble with apprehension, and find no help but in the strength obtained from on high. May I, beloved brother, make one request, viz, that you will make prayer for me, that my ignorance may be removed by divine light, my weakness by divine strength, and my fear by divine fortitude. May I, moreover, ask you, that, when you have leisure, you will write me another letter! I should be delighted with one; I should be filled with joy. The people in this country have hearts which are very hard, for, though the gospel has been preached to them so long, yet hearing, they hear not, and understanding, they understand not. I pray unto

Him who can change their hearts; and yet I was once a sucker from the root of a wild, thorny tree, but now am planted as a branch in the true vine. I was once a sheep going astray, but am now returned to the Shepherd and Bishop of my soul. What in former times the great and wise sought for, but obtained not, that I have found. Thinking on this, I am thankful.

Beloved brother, I do not anticipate seeing you in the body; but my imagination respecting you is almost as strong as sight, and I shall dwell with you hereafter in a better world; for it is written to the effect, that the righteous shall be with Christ. The gifts of love in Christ are promised a reward in a better world, where all who love Christ are for ever together. God, my beloved brother, will keep us to the end, though weak, and feeble, and erring: and that he would, is my daily prayer. I am your brother in Christ,
SOMNATH.

My wife Phoola unites with me in this salutation of love.

MY DEAR BROTHER SAVAGE,—Somnath, the object of your kindness, and the author of this plain and simple epistle, is a young man of considerable promise. He was formerly a brahmin, and is now a christian preacher. He is very steady and decided. His wife, Phoola, (a flower) is a very pretty girl as well as good. She also is by caste a brahminee. I trust Somnath will sometimes receive a letter from you. It would be time and labour, and some little expense, well bestowed; it will give him union and connection with friends far away, an unknown but very beneficial idea.

Yours truly,
C. LACEY.

EXTRACT OF A LETTER FROM MR. BROWN.

(One of the Society's former Agents.)

Balalore, Jan. 26th, 1845.

MY DEAR PEGGS,—I sent some of your books to Mr. Morris, the collector and magistrate of this place, and he has sent me the enclosed order for £3. on his banker in London. Since I wrote to you I have become deputy magistrate, a place more honourable than profitable; but it enables me to be useful to the state, and to individuals; and as providence has seen fit to deprive me of usefulness in another way, I am desirous of being thankful to him for the opportunities I do possess. He requireth according to what a man hath, and not according to what a man hath not.

I often think, in this distant corner, of old times, and things, and persons. Does

Mr. Wigg still live? How a letter from him, or * * * would interest me! If you see them, remember me kindly to them. I suppose all my other acquaintance are gone into eternity, and I am fast hastening after them. Oh for grace in this bustling life I lead, to be preparing to go with joy, and not with regret. The probability is, that I shall never see England any more. This, however, is by no means a painful thought. I hope a happier home remains for me; and this will make all right. I have just had a letter from Lacey: he tells me that an accession of numbers is expected, and some are going to China. Mrs. B. joins me in kindest regards to Mrs. P. and yourself.

Yours with long and kindest esteem.
W. BROWN.

MISSIONARY ANNIVERSARIES.

BROUGHTON AND HOSE, &c.—The annual missionary services in aid of the General Baptist missions to China and India, were held; at Broughton, Hose, and Knipton, on the 17th, 18th, and 19th of June. Mr. Pike, the secretary, preached each afternoon in the respective places mentioned, to the no small edification of his hearers. Messrs. R. Stocks, C. Pike, and J. G. Pike, delivered suitable and telling addresses at the public meetings. At Knipton, Mr. Hatton presided. Collection and subscriptions at Broughton, including two sovereigns from Rev. W. G. Sawyer, of Old Dalby, £11. 15s. 3d.; Hose, £9. 12s. 3½d.; Knipton, £5. 14s.; making a total, for these three very small villages, of £27. 1s. 6½d.

PROTESTANT MISSIONS TO CHINA.—From an excellent article in the Baptist Magazine, we extract the following facts:

1. That there have been sent seventy-five missionaries to China, since 1807; of these, sixty have gone since 1830, forty one since 1837, and twelve were sent in 1844.

2. That, of the whole number, twenty were from the London Missionary Society; twenty-one, from the American Congregational Board; twelve from the American Presbyterian Board; six from the American Baptist Board; three English Church Mission; two American Episcopalian, &c.

3. Of those sent, twelve have died, and twenty-one have retired or returned, leaving forty-two in the wide field. These are located, at Amoy, eight; Ning Po, seven; Shanghai, three; Macao, four; Hong Kong, thirteen; Canton, two; Bankok, three; Malacca, two, &c.

IRISH CHRONICLE.

AUGUST, 1845.

NOT LABOURING IN VAIN.

THOUGH it is freely admitted, that success is not a rule of duty, yet no one can deny that it is a difficult thing to persevere in a good cause, if there be no signs whatever of usefulness. The signs may differ in different scenes of labour. In some they are very striking; in others they exist, but are not so easily seen. The latter require some examination, and the result may *then* be equally satisfactory. Success in Ireland is not so obvious, nor does it present the same decided form, as in some other parts of the missionary field; but it is quite as real. In the islands of the West and South you see it in numerous conversions, the downfall of slavery, the progress of those once degraded to the feelings and dignity of free men, and the vast improvement in their social and moral condition. In India you see it in the slow and gradual undermining of subtle superstitions, and the certain spread of knowledge through the diffusion of the truth. We might all wish for the more rapid and striking success of the former instances; but the success in both cases is real, and appropriate to the peculiar character of the field of labour. So in Ireland. You see it there in the rise and progress of a spirit of inquiry—a growing distrust of priestly authority—a deepening sense of personal responsibility in relation to divine truth—and a stronger determination to exercise the right of private judgment, with not a few instances of saving conversions to God. The present Chronicle fully sustains and confirms these remarks. May its perusal encourage our friends to greater liberality and prayer!

As the readers' journals more fully illustrate the previous remarks, we shall make free use of them this month. JOHN NASH observes in a recent communication.

I wish to make it known, that many people heard with great attention, the blessed word from me the past month. One day I went into a house. Many were working in a garden near. I began to read, and the woman called them in. They all collected in the house, and they heard with deep attention. "They never heard so fine a book;" and said another, "The priest ought to encourage you to read so good a book to us." I went on, and as I passed some people breaking stones in the road, they called out to me, "Have you your Irish book." I said I had. "Come," said one of them, "let us go into the house to hear some of the book, for the priest was talking against it the other day." They seemed well pleased, and expressed their surprise that the priest or any other person could speak ill of such a book. "I wish," said

one, "*I could read it for myself, I would not ask the priest's leave.*"

In another house I read, and the man to whom it belonged was much affected, as I read about Jesus Christ the Saviour of sinners. He threw himself on his knees, and lifted up his hands praising the Lord, and exclaimed, "*Blessed Saviour, put thy love in my heart, and have mercy on my soul!*"

JOHN MONAGHAN'S statements are to the same purpose; and though different in character, present a *variety* in the evidence both striking and valuable.

Within the past fortnight I had applications from four Romanists for the scriptures. Two of them were from R—, ten miles off. One of these said, "Since I heard them read there last, I have felt an earnest desire to hear more of that book, and now I thank God my desire is accomplished." About B—, which I frequently visit, I find the Romanists

show a general desire for religious instruction. I find them nearly equal, and often more in number than the protestants, and greatly to surpass them in religious inquiry.

The remarks I hear from persons assembled on these occasions are very encouraging. One said, a little while ago, "When I was young we had no talk about the bible. Religion was a matter of indifference with us, so that we attended mass. The sabbath was profaned with every evil work, without remorse; but now, as the knowledge of the scriptures is spreading, we see these things dying away." May not such observations from those who were once in darkness and ignorance of God's word, convince those who are deeply interested in our welfare, that our labours are not for nought, and strengthen their confidence that old things are passing away.

The evidence of RICHARD MOORE goes to establish the same general facts.

I am ready to say, the Lord is working mightily for his own name's sake. Some people think popery is on the rise; but I think that the desire of so many to be delivered from its iron grasp is a sign of its downfall. Two persons with their families have desired me to write to Mr. N—, to see if they could be removed where they could follow out their views in safety and peace.

On my way to B— on the 14th, one of the richest Romanists in the parish told me that the priests were deceiving the people and deceiving themselves; and he added, that many a man in the parish saw it as well as he. I am sure if the people were protected from the band of man, that many of them would openly give up popery.

The following extract from THOMAS COOKE's letter for April and May, will explain the motives which lead some enlightened Romanists still to continue in the system. We offer it, not as a defence, but as a partial explanation of their conduct.

I had a conversation with S— on some doctrines of his church. He confessed that his priest did not teach according to the scripture. I asked him why he continued in a church that he believed did not teach according to scripture? He said, "He hoped the Lord would not hold him accountable for doctrines taught by the clergy, when he did not believe them." I told him "that it was dangerous to hold to a religion whose principles he believed to be false, and opposed to God's word." I first met with this man in a forge about a month before this conversation, when he contended strongly against me; but, said he, "When I got home, I began to say to

myself, I have said things which I could not prove." I gave him some tracts to explain the doctrine more fully. He is diligently reading the New Testament. There are numbers of Romanists, who, like this man, are seeking after the truth. May the Lord open their eyes to see his word!

Seemingly trifling incidents quicken this spirit of inquiry, and show that it is widely diffused, and full of activity and alife. We subjoin an instance from JOHN TALBOT's letter, dated May 1st:—

The last day you (Mr. Barry) were here, I told you of a christening being held in the neighbourhood. It has created a wonderful inquiry among the people. The high-church minister objects to my reading and explaining the word of God. These objections I find, in some cases, only serve to increase their wishes to hear me. The people are beginning to see the danger of trusting to empty forms, without the renewing power of the Holy Ghost. Lately there has come into the town of B. a classical teacher. I often go to the place where he stops. We often have discussions. We had one about the Lord's supper. Among other things, he maintained that commemoration was a better translation than remembrance, for that commemoration was a reality. I told him it would be very strange for any one to say, "Do this in reality of me." There were a great many respectable people standing by: all but two were romanists, and nearly all gave it against him. Hearing such observations on a part of scripture most interesting them, has doubly increased their desire to hear more of the word. May God fan the spark into a flame!

PATRICK GUNNING observes, in his letter for April:—

I am glad to state, that in my district, and particularly in the mountain part, where there is not much English spoken, the people are delighted to hear the Irish scriptures read. At B—, I had about eighteen Romanists from early in the afternoon till eleven at night, holding much conversation and friendly discussion on various points of doctrine and practice. On my last visit to D—, I found a remarkable increase in the spirit of inquiry. In reading and explaining the fifty-third of Isaiah, and many other similar passages, one of them broke silence and said, "The scriptures are the only means by which the minds of the ignorant can be enlightened." Another said, "It is good to be here to hear them read in a language we can understand." I met with some opposition at B— B—, from two travelling men who passed that way two nights before my coming. Hearing the people talking of me, they stopped till I

came, and immediately began a controversy with me. But as they could not stand against the scriptures, they would have beat me; but the people would not allow them; and after they had put them out of the house, we spent the night quiet and comfortable, looking over the things of Jesus. The next morning we had a very weighty rain, and the people crowded into the house. I stopped with them until three in the afternoon. They were very attentive, and asked many questions.

We subjoin a few extracts from PATRICK BRENNAN'S of May 20, which place the matter in a very strong light. The remarks of this faithful and intelligent reader are well worthy of attention.

I am still permitted to visit the people, and to read the word of life in their cabins, and to talk to them about the way to heaven. The priest of this parish, hearing that I was in the habit of giving tracts to the people, told a young man, in his confession, to beware of my books. This person told me what had been said, the same day he took six tracts away with him. I trust the day is gone by when they had the people at their beck, and when they dare not read the word without permission. But now the power of the priests over the people is *more political than spiritual*; so that I hope the spell is broken.

Last Saturday I met with a Romanist, and talked to him about the priest's forbidding the reading of the word of God. "Yes," said he, "they did forbid us, but I can tell you it is no use for them to forbid us any longer; for we see very well what their object was in doing so." I endeavoured to show him that it was the duty of all to study the scriptures, that they might know what the Lord Jesus had done for their souls. I gave him two tracts, which he received thankfully, and he promised to visit me often.

I visited a romanist family last week, and found they had both a bible and a testament in their house. I told them I was glad they had the word of God. "Yes," said the man, "we have, and I hope we will never be without having it."—"But what will you do," said I, "if the priest comes to hear it?"—"I will tell him that I never knew what religion was till I got the bible; and for all the priests in Ireland I would not part with it." I then read several chapters to show the value of the word of God. The whole family was most attentive. I gave them some tracts, and promised to visit them again soon.

What follows will give a pretty good idea of the nature and subjects of those continued discussions in which our readers are engaged, and show, too,

the course which the growing spirit of inquiry is taking. It is taken from the journal of a reader labouring in another district:—

I have met with very little opposition this some time past, until a few days ago I got into P. B.'s house, with whom I have had frequent conversations. After I had read the scriptures to him and his family, he said, "If an angel were to come down from heaven, and tell me that my church had been false, I could safely swear that the angel was false." I referred him to those parts of scripture which describe the great change which had passed on the first converts to Christianity, who were made holy, and reminded him, that without holiness no man should see the Lord. "The holy and unholy," said he, "grow together in the church, and you cannot give me a text of scripture to show the contrary." By this time, through his loud speaking, the house was literally crammed. "If you," said I, "are a Romanist, you will not differ with your own church, seeing she has practised great severity, and cast out all she condemns. But hear what is said in the epistle to the Corinthians on this matter." And after I had explained it, he acknowledged his error before them all.

Some little time after, I got into a blacksmith's shop. There were many there. I addressed them with the good tidings. After I concluded, one man said to another, who had come in late, and who was a strong advocate for popery, "Why don't you argue with him?" Another said that the priest had declared from the altar that no person should argue with me. I told them that all true believers should contend for the faith once delivered to the saints. "I think," said another, "that his reason must be that he is afraid you would confound us, and arguing with you *would only be making bad worse.*"

JOHN MONAGHAN'S journal for May supplies a very interesting specimen of the manner in which the readers handle the scriptures when discoursing with romanists.

In one of the houses which I visited last week, I met several persons, mostly romanists. The subject of opposition being previously introduced by some of those present, I read I Peter ii., observing from verse 2, that the Holy Spirit had commanded the reading of the word for our growth in grace. I then contrasted this with their conduct who endeavoured to prevent their flocks from so doing; and proceeded to show, from the latter part of the chapter, and other scriptures, that such men could not be the followers of that inspired apostle who wrote this chapter, and that they must be the hirelings mentioned by our Lord in the tenth of John;

closing with a few observations on the enclosures set forth in the sixth verse to all God's believing children. The most strict attention was paid, and at the end, an intelligent looking old man spoke in behalf of all, and said, "We believe what you say to be true; and that every one ought to have the scriptures, and read and study them for himself."

In another house where I read to the family, all Romanists, I endeavoured to show the freeness and fulness of the salvation by Jesus. One who was present, and who thought himself better informed than the rest, asked me, "was there not a purgatory, or where was the soul of Lazarus during the four days his body was in the grave? for out of hell there is no redemption, and if his soul was in heaven it would not leave it, for Jesus Christ, said he, hath declared, Him that cometh to me I will in no wise cast out." I replied, "You have misplaced the texts. One has no reference to heaven at all; that coming to Christ meant believing on him, and all who believe in him are justified in the sight of God, and consequently they had no need of purgatory, of which there was no mention made in the bible. Lazarus died, and Jesus Christ raised him from the dead, for the glory and honour of God; and as he loved Lazarus he would not send his spirit into punishment. For since his blood cleanseth from all sin, there cannot remain on the souls of those who believe, any thing needing purgatory." During this conversation the man said not a word, the people were all attention, and seemed to enjoy the conversation; indeed the desire of the people to hear and read the scriptures is increasing, and many of them fervently pray that God would bless those who afford them such privileges.

PAT. MURRAY writes May 17th.

Went to see a romanist, who some weeks ago wished me to procure a testament Found him exceedingly ill, I tried to illustrate the design of affliction by referring to Job, David, and others mentioned in scripture. "Well," said he, "the bible you gave me is, at this trying season my greatest consolers and comforter."

Spoke to a romanist standing on the bridge watching a man trying to land a salmon. "Fishing," said I, "is a pleasant occupation." "It is a nice amusement," said he. "Jesus Christ chose fishermen," I observed, "to be the first preachers of the gospel." "But he inspired them, so as to enable them to preach." "Yes he did, and he is the same now as then; and we are told, If any man lack wisdom let him ask it of God, who giveth to all liberally." "You seem to know a deal about the scriptures," said he, "and many of our priests don't know much worth mentioning." "They know Latin, and how to offer the mass; but you, my friend," I observed, "don't, nor do you understand what the priest means by that operation; it is therefore to you, an unmeaning sacrifice." I read to him 1 Cor. xv. "That is fulfilled," said he. "It is, and if you look to 1 Tim. iv. you will see its final fulfilment." "Surely," he replied, "no people forbid marriage, or abstain from meats but priests." "Exactly so, and therefore they must be the false teachers mentioned by 2 Peter ii. 1—3, and these are they who made the word of God of none effect by their traditions." "Well," said he, "I wish I had a New Testament, I would immediately begin to read it." I obtained one for him, and he is now carefully perusing it.

POSTSCRIPT.

We beg most earnestly, that our friends will make up their minds to give us collections as soon as possible. The exchequer is fairly exhausted. The Treasurer is in advance. We must raise at least six or seven hundred pounds this coming quarter! We shall need therefore liberal, hearty, and united help.

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THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 81]

SEPTEMBER, 1845.

[NEW SERIES.

THE CLOSING SCENES OF LUTHER'S LIFE.

BY J. J. OWEN.

THE Reformation occupies so prominent a place in the annals of the Church, that almost every thing connected with the man who was visibly the leading actor in it, must prove interesting.

Luther expired on the 18th of February, 1546, at the age of sixty-two. The unceasing and almost superhuman labours in which he had for a long time engaged, at length became too onerous even for his powerful frame; and a combination of diseases but too evidently indicated the rapid approach of his dissolution.

The abettors of popery, for several months prior to this event, anxiously anticipated it. Towards the commencement of 1545, a pamphlet was issued from the press at Naples, announcing that this 'arch-heretic,' as he was called, had at last been summoned to his account. In this wretched piece of falsehood it was stated, that Luther had spent his days in gluttony and drunkenness; that, perceiving his end approaching, he commanded his attendants to

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place him upon an altar, and worship him as a god; that he received the sacrament, and instantaneously died; but that the consecrated wafer leaped out of his stomach, and remained suspended in the air; that, when he was buried, there was such an awful storm, accompanied with thunder and lightning, so that many thought the day of judgment had actually arrived; that, in the night, the storm returned with still more fearful violence; and that, in the morning, the tomb was found empty, but that such intolerable smell of burning brimstone issued from it as to preclude the possibility of any one venturing near. The landgrave of Hesse transmitted a copy of this pamphlet to Luther, and, notwithstanding his increasing infirmities, it afforded him considerable merriment. He immediately published a large edition of it in Italian and German, accompanied with the following characteristic note,—'Now I, Martin Luther, Dr., acknowledge and testify by this present writing, that I received the foregoing, angry tale respecting my death on

the 21st of March, and that I have read it with great mirth, except the blasphemy that such lies should be attributed to the high, divine majesty. For the rest, it tickles me to my right knee-pan and my left heel, that the devil and his crew, the pope and the papists, hate me so heartily. May God convert them from the devil. But if it be decreed that my prayer for a sin which is unto death, be not heard—very well—then God grant that they may speedily fill up the measure of their iniquity, and do nothing else for their comfort and joy than write such books.'

A variety of circumstances contributed to becloud the last days of this distinguished reformer. The controversy between him and Melancthon respecting consubstantiation, the covetousness of some congregations in providing for their pastors, the neglect of discipline in several churches, the consciousness that he had occasionally been too bitter and violent in his discussions with his brethren, disturbed and agitated his mind. 'I was born,' said he, 'to fight with devils and factions; and hence it is that my writings are so boisterous and stormy. It is my business to remove obstructions, to cut down thorn trees, to fill up quagmires, to open and make straight paths; and, if I must have some failing, it is that I speak the truth with too great severity.'

Certain disorders also in Wittenberg greatly distressed his soul, and, after much anxiety, he at length determined to leave the city. Having proceeded to Leipsic, he sent to request his wife to sell what little property they had in Wittenberg, and remove, with the family, to the small village of Zulsdorf, where he had a cottage and garden, a gift from the elector of Saxony.

When his determination became known, the whole city of Wittenberg was in commotion; the magistrates begged the reformer's return; the

students of the university petitioned; Melancthon and his colleagues entreated; the elector, who had ever been his friend, interposed his authority; and the ladies, whose fashions had so grieved him, wept, and promised to act differently. Luther, thus importuned, found himself obliged to yield, and resume his labours.

But the closing scenes of his life were at hand. There had for a long period been a misunderstanding between the count of Mansfeld and the inhabitants of Eiselben, Luther's native town, respecting certain mines in that neighbourhood. Great bitterness of spirit existed between the parties. The reformer had once endeavoured to effect a reconciliation, but without success. It was now, however, thought, that if he would visit them again, the happiest results would accrue. The count of Mansfeld therefore besought him to render his assistance, if his health at all permitted.

Yielding to these solicitations, Luther left Wittenberg for Eiselben on the 23rd of January, 1546, taking with him his two sons, Martin and Paul, and a friend. There had been a violent storm, so that the rivers had overflowed their banks, the bridges were carried away, and travelling was both difficult and dangerous. At eleven o'clock on the morning of the 24th the party arrived at Halle, and in the evening Luther preached in St. Mary's church. He was detained in this city for three days, in consequence of the state of the river Saale, which was full of floating ice, and running with a furious current. On the 28th, however, he and his two sons, with Dr. Jonas, rowed themselves across the river, at the imminent hazard of their lives. While struggling with the ice and water, Luther said to Dr. Jonas, in his dry, yet pleasant manner, 'Dear Dr., would it not be fine sport for the devil to drown Dr. Martin Luther, his two sons, and Dr. Jonas, here in the

river!' But, after considerable difficulty, they were able to reach the shore, and proceed on their journey. The count of Mansfeld met them, with a company of one hundred and thirteen horses, and escorted them to Eiselben. When approaching the town, a rush of tender recollections completely overpowered the reformer's mind, and he fainted away. The fatigues and inconveniences of the journey had greatly exhausted him; but, after a night's repose, he was able to enter on his business.

On the 14th of February he ordained two preachers, and for the last time partook of the Lord's-supper. The next day he preached his last sermon from Matt. xi. 25—30. Feb. 11th, he seemed peculiarly cheerful, and at supper spoke with considerable emphasis of the extreme brevity of human life. On the morning of the 17th, however, he appeared so unwell, that the count of Mansfeld entreated him not to attend to business that day, but keep his room. This he consented to do; he saw no company; and his dinner was sent up to his apartment; but in the afternoon he said he could not bear to eat his meals alone; it was so gloomy and unsocial: he would therefore go down, and take supper with the family. His two sons, his friend Dr. Jonas, and his servant Ambrose, were with him. He walked thoughtfully up and down his room, and at length said, 'I was born here in Eiselben; what if I should die here?' He complained of pressure for breath, walked to the window, and opened it; his lips moved, and a low murmur was heard, as if he were in earnest prayer. His servant Ambrose, thinking he might want assistance, came softly behind him, and heard him speak to the following purport,— 'Lord God, Heavenly Father, I call upon thee, in the name of thy dear Son, Jesus Christ, our Lord, whom I by thy grace have acknowledged and preached, that thou wouldst, accord-

ing to thy promise, and for the glory of thy name, graciously listen to my prayers at this time. Oh, grant, according to thy great mercy and loving kindness toward me, that the light of the gospel which now begins to shine on the earth, may every where take the place of the terrible apostacy, and darkness, and blindness, of the pope, before the great day of judgment, which cannot now be far off, but is at the door: and withal preserve thou the Church of my dear fatherland pure unto the end, in the steadfast profession of the truths of thy holy word, and graciously keep it, that all the world may know that thou didst send me to do this work. Ah, dear Lord God, Amen, Amen.' Not a word was spoken by any of his attendants: they felt as Jacob did in Bethel,—'How dreadful is this place!' He resumed his seat, and said to Dr. Jonas and his sons, 'Oh, I wish this business of the count of Mansfeld's were settled, that I might go home, and lay myself down in my coffin to sleep, and give this poor body to the worms.' After supper he again complained of pain in his breast, and asked to be rubbed with warm flannels. At nine o'clock he went up stairs, in company with his two sons, Dr. Jonas, Mr. Coelius, pastor of the Church at Eiselben, and Ambrose. He lay down on the sofa in a small ante-room adjoining his bed-room, and slept for about an hour and a half. He then awoke, and requested Ambrose to warm his bed. He rose from the sofa, undressed himself without assistance, and walked to his bed. Seeing his sons and other friends standing anxiously around him, he requested them to retire to rest; but they earnestly begging permission to remain with him, he made no further objection, but turned his face toward the wall, and seemed to sleep. At half-past eleven he told his servant to light a fire in the adjoining room, and soon after exclaimed, 'O Lord God,' in a tone of

distress. His friends were immediately around him, and he said to Dr. Jonas, 'I have most distressing pain at my heart: I think I must be dying.' The sad news soon spread through the city, that Luther was in the agonies of death, and the deepest gloom pervaded every habitation. The two principal physicians of Eisleben were immediately in attendance; the count of Mansfeld came hurrying in with salts of Ammonia, then newly discovered, and was soon followed by his lady the countess, the count John Henry Von Schwartzburg, and his lady, and Dr. Aurifaber, the particular friend and biographer of Luther. The reformer for a few minutes seemed better, rose from his bed without assistance, walked once or twice across the chamber, went into the little ante-room, and lay down again on the sofa. It was now one o'clock in the morning. Soon after lying down, he said in Latin, 'Father, into thy hands I commit my spirit: thou hast redeemed me, O Lord God of truth.' The countess of Mansfeld wished him to take some of the medicines she had brought; but he said his poor dear Catey, in her abundant anxiety for him, had put up, just before he came away, a little case of refreshments and medicines, and, if he took any thing, he would rather have some of that. His son went to his trunk, took out the parcel, and handed it to him. He took one or two of the things it contained, just put them to his lips, handed them all back to his son, and told him to put them away, and never to forget the kindness of his mother. Soon after he said, 'Dear God, I am in dreadful pain; I must be going.' Mr. Coelius said to him, 'Venerated father, call upon our dear Lord, Jesus Christ, our great High Priest, our only Mediator; you have done a great work for him. God will be gracious to us; you will yet recover.' 'No,' said Luther firmly, 'I feel the cold sweat of death—I am breathing my

soul out—my distress is increasing.' He then prayed in German, 'My heavenly Father, eternal, most merciful God, thou hast revealed to me thy dear Son, our Lord Jesus Christ; HIM have I professed; HIM have I preached; I adore HIM as my only Saviour and Redeemer, while the ungodly reproach, and revile, and persecute him. O take my poor soul to thyself.' He then said in Latin, three times in quick succession, 'Into thy hands I commit my spirit;' and added, 'God so loved the world, that he sent his only-begotten Son, that *whosoever* believeth in HIM might not perish, but have everlasting life.' After a moment's silence he again spoke in German, 'O heavenly Father, although this body is breaking away from me, and I am departing from this life, yet I certainly know I shall for ever be with thee, for no one can pluck me out of thy hand;' and then subjoined with a cheerful tone in Latin, 'Our God is a God of salvation; our Lord delivereth from death.'

Nature was fast sinking, and the countess of Mansfeld again administered some cordials, and directed him to be bathed with spirits. Then Dr. Jonas said to him, 'Most beloved father, do you still adhere to Christ, the Son of God, our Saviour and Redeemer?' His pale countenance once more brightened, his keen eye sparkled with intelligence, and he replied, in a tone of thrilling import, 'O YES!' He then folded his hands across his bosom, turned his face a little on one side, and began breathing softly and gently as a sleeping infant. His eyes were becoming fixed in their sockets, the glassy hue of death was fast gathering on them, when one of the old men in attendance, who had been his companion in childhood, and who had in stormy weather often carried the favourite little Martin to school in his arms, in that awful moment forgetting entirely the great reformer, and thinking only

of the friend of his heart, knelt down by the sofa, and putting his arm across his bosom, and his face to his cheek, exclaimed, in the plaintive notes of childhood, 'Martin, dear Martin, do speak to me once more!' But there was no reply. The mighty spirit had fled, and was now uniting with the redeemed before the throne in the anthem of eternity.

The countess of Mansfeld could not be persuaded that he was dead. Even when she heard the death-rattle in his throat, and when the stillness of death succeeded, when she saw his lips open with a slight and scarcely perceptible gasp, and then move no more, still, with all a woman's perseverance and hopefulness, she stood, intently watching his face, and anxiously rubbing, now his feet, and now his hands, till at last, perceiving that they grew ice-cold to her touch, and she could warm them no more, hope was forced from her, and she turned from the couch, threw herself into a chair, covered her face, and wept like one who refuses to be comforted.

On the morning of the 19th of February the body of Luther was enclosed in a leaden coffin, and carried to St. Andrew's church, Eiselsen, where Dr. Jonas preached from 1 Thess. iv. 13—18. Ten of the principal citizens watched with the corpse during the night, and, early in the morning of the 20th, Mr. Coelius preached from Isa. lvii. 1. The body was to be taken to Wittenberg for burial; and, as the mournful procession began to move, crowds from Eiselsen and the surrounding country followed the hearse, and by their tears, sobs, and audible weeping, testified how deeply they felt their loss. At five in the evening the train arrived before the walls of Halle; and here the crowd became so dense, that they were two hours in forcing the hearse along from the gate to St. Mary's church, a distance of about fifteen or twenty rods. As the hearse was slowly making its way through

the mass of human beings, a voice in the crowd began to sing the first hymn which Luther published,—

'Aus tiefer Noth schrei ich zu dir
Mein Gott, erhöre mein Rufen.'

From deep distress I call to thee,
My God, regard my crying;

and the whole multitude joined in the singing but could scarcely complete a single line before their voices were choked by their sobs, and they all wept aloud. Then they began to sing again; and thus, alternately singing and weeping, they at length deposited the body in St. Mary's church; and even then they could not be persuaded to disperse, but stood around the church the whole night.

At six o'clock in the morning of the 21st the hearse started again, followed by the same weeping throng, and meeting every where on the way with the same demonstrations of heartfelt grief, and at mid-day on the 22nd it arrived before the outer gate at Wittenberg, where it was met with all the honours which could be conferred on a sovereign prince. The mayor's carriage stood outside the gate, containing the bereaved wife and her younger children, awaiting the arrival of her elder sons with the dead body of their father. Luther's death was associated with many affecting scenes; but there was not one more thrilling, more heart-rending, than the meeting of that mother and her sons.

In a short time the procession entered the Castle church, which was immediately crowded. Every door and window was filled, and the streets and avenues conducting to it were thronged with mourners. Bugenhagen and Melancthon occupied the pulpit. The first arose, and with tolerable composure pronounced his text, 1 Thess. iv. 13, 15; but, as soon as he attempted to commence his sermon, his utterance was choked; he burst out into loud weeping. The congregation joined; and the infection spreading to the streets and avenues

without, the whole city resounded with one loud and bitter wail. When silence was obtained, the sermon was resumed, after which Melancthon addressed the members of the university in Latin, in strains of almost unrivalled beauty and pathos. Then the reformer's remains were committed to the silent tomb under the broad aisle, not far from the pulpit, where his voice had been often heard, proclaiming the glad tidings of redeeming mercy.

The vast assembly dispersed, each man returned to his home, pondering within himself, and intently wondering whether it could be really so, that Luther should no more be seen in the streets, nor heard in the solemn assemblies unfolding to dying men the remedial economy of Jehovah's love.

He had lived and taught at Wittenberg thirty-eight years, and, from the time of his first arrival, had been the central point of interest to all who inhabited or visited the city.

Luther's name will ever be held in veneration. Whatever imperfections his character may have presented, his profound acquaintance with truth, his untiring zeal, his unflinching courage, his amazing labours, together with the almost unparalleled changes which, under God, he was the means of effecting in the political and moral world, will throw a lustre around his history when the most distinguished philosophers, warriors, and monarchs, shall have been forgotten. Three centuries have rolled away since the death of the reformer, and, though Wittenberg has been the scene of mighty struggles between contending armies, it is seldom visited except as the place where Luther laboured, and where his ashes mingle with the dust. The names of Peter of Russia, Frederic the Great, Wallenstein, and Napoleon, are now seen written by their own hands on the walls of Luther's study; and even they, with all their greatness, must have felt their insignifi-

cence when compared with this eminent servant of the Most High, who, without arms, save the armour of the Spirit, shook the superstition and despotism of Europe to their foundation. Here was a problem for political and military philosophy!

The grave of Luther is secured by an iron grating, and covered with a thick, heavy plate of bronze, on which is the following inscription:—
'Martini Lutheri S. Theologiæ doctoris corpus H. L. S. E. qui anno Christi MDLVI. XII. Cal. Martii Eyslebi in patria S. M. O. C. V. ann LXIIIMIIDX.'

A few years after the death of the reformer, his grave was visited by Charles V. He read the inscription, folded his arms across his bosom, and stood looking down, absorbed in profound thought. One of his officers in waiting requested permission to open the grave, and scatter the ashes of the heretic to the winds. Charles's fine eyes and noble features flashed with indignation at the inhuman proposal. 'I have not come to war upon the dead,' said he, 'but the living; I have enough to do with the living,' as he hurried from the spot. After the memorable diet at Worms, Charles and Luther had uniformly displayed the most profound respect for each other.

Luther sleeps in the dust; but the truths which he preached still live, and, though yet opposed by antichristian power, yea, by many of the successors of the reformer, they are daily gaining fresh conquests, and hastening the jubilee of the world. 'Messiah must reign till all his enemies are made his footstool.*'

Castle Donington.

* The writer would just observe, that the facts detailed in the above article rest on the authority of Seckendorf, Marheineke, and Lomler. Vide also Mathesius *Lebens Dr. Martin Luther in siebzehu Predigten*; and Dr. Stowe in the *Am. Biblical Repository*, together with *Pfizer's Life of Luther*.

CAIN'S APOSTACY.

It does not appear that Cain was in any part of his life a good man. He was born in sin, and 'went astray from his mother's womb speaking lies.' As he increased in years, he increased in wickedness; his progress was that of the wicked, 'waxing worse and worse;' and not that of the just, 'shining more and more unto the perfect day.' He was trained up as a worshipper of the true God; but, in after life, he wandered as a fugitive and a vagabond in the earth, and, in all probability, ended his days in a state of reprobation. It is worthy of remark, that, in the first family of man, there were two opposite characters—an apostate and a martyr; and, that the first apostate made the first martyr.

The apostacy of Cain is instructive. 'He went out from the presence of the Lord.' The presence of the Lord seems to imply the place where the Lord was worshipped, where he manifested his glory, and where he conferred blessings upon his true worshippers. It appears to have been a place of similar character, in some degree, to the tabernacle, or temple, built afterwards, concerning which the Lord said, 'This is my rest for ever: here will I dwell; for I have desired it.' We may call it the house of God. The pious Jews were strongly attached to the house of the Lord. Their language is, 'I have loved the habitation of thy house, and the place where thine honour dwelleth;' 'One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.' But, when 'Cain went out from the presence of the Lord,' he despised it, and deliberately renounced its worship and all its privileges. He rejected altogether the authority, the fear, and the service of his Creator; and, in

effect, said, 'Who is the Almighty, that I should fear *him*? and what profit should I have, if I were to pray to *him*?' This seems surprising in one like Cain, who knew God's existence, power, and goodness. Cain's apostacy was occasioned by his own wickedness, though he, like all apostates, was evidently disposed to blame others for it. It was brought to pass by a gradual and connected process of sin. The first step towards Cain's apostacy was most probably his formal worship. He worshipped God, but not in spirit and in truth; not as a penitent, like Abel, but in self-righteousness, like the pharisees afterwards. 'Without shedding of blood, is no remission of sins.' This is, and was then, the truth of God. Abel, therefore, brought the firstlings of the flock, and the fat thereof, for his offering; hereby acknowledging his guilt, and his faith in the Lamb of God, prefigured by his sacrifice: but Cain brought for his offering only the fruit of the ground; by this declaring that he did not consider himself as a sinner needing pardon, and that he had no regard to the atonement afterwards to be made by Christ. The consequence was, that the 'Lord had respect to Abel, and to his offering; but to Cain, and to his offering, the Lord had not respect.' Because of this Cain was wroth, and his countenance fell: his heart filled, when before God, with rage, and not with love. But who was to blame? Cain, for his hypocritical worship. 'Why art thou wroth?' said the Lord to Cain; 'and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at thy door. And unto thee shall be his desire, and thou shalt rule over him.' He hated his brother because he was more righteous and more acceptable than himself. He cherished his unjust hatred till it impelled him into

cruel violence ; and this was another and fearful advance toward his final apostacy. 'And Cain talked with Abel his brother : and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.' He slew Abel, righteous Abel, his own righteous brother Abel, with his own hands. This crime he attempted to conceal, if not to deny. 'Where is Abel thy brother?' 'I know not. Am I my brother's keeper?' But who can hide any thing from God? The Lord arraigns him—convicts him—condemns him. 'What hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth ; a fugitive and a vagabond shalt thou be in the earth.' Cain's bloody guilt found him out.

The third step towards Cain's apos-

tacy was evidently his obstinate impenitence. When his guilt was clearly and certainly known, did he repent of his crime, of his heinous guilt? No : we have not any certain evidence of this. He did not say, 'I have sinned ; what shall I do unto thee, O thou preserver of men?' He did not say, 'Have mercy upon me, O God, according to thy loving-kindness ; according to the multitude of thy tender mercies, blot out my transgressions.' No : but he said unto the Lord, 'My punishment is greater than I can bear :' and he appears to have said so in great displeasure ; for, in near connection with this, we read that 'Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.'

(To be continued,)

HEBREW HISTORY.—Solomon. (No. XI.)

FROM THE DEDICATION OF THE TEMPLE, * 1004, TO 975. B. C.

WHEN the extraordinary and impressive solemnities connected with the dedication of the temple were concluded, and the multitudes of delighted Israelites were dismissed to return to their respective homes—God, who had graciously signified his acceptance of their services, and his assumption of his throne in his temple, by the presence of his glorious Shekinah, and the fire that consumed the sacrifices, in a more especial manner appeared unto his servant Solomon. By a vision he manifested himself unto the king, and declared, 'I have heard thy prayer—I have hallowed this house, which thou hast built, to put my name there for

ever ; and mine eyes and my heart shall be there perpetually.' This promise, however, like all others was made conditionally. 'If thou wilt walk before me, in integrity of heart, and in uprightness and keep my statutes and my judgments, then I will establish the throne of thy kingdom upon Israel for ever.' But, it is added, 'If ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them : then I will cut off Israel out of the land which I have given them ; and this house which I have hallowed for my name,

* There is an error in last month as to the cost and value of Solomon's temple, p. 272, col. 2, lines 43, 44. The MS. is lost, and therefore the correction must be conjectural. It is probable it should be 'from one to three thousand millions of our money.' The precious metals provided and given by David and his princes, amounted to about nine hundred millions of our money. To this

must be added their gifts of precious stones, brass, iron, cedar, &c., &c. 1 Chron. xxii. and xxix. Solomon's wealth and munificence, the labour of all his people, &c., in the erection of the temple, and the preparation of its materials, must also be taken into account. A perfect estimate of the whole structure, its materials, labour, vessels, and treasures, would fill the mind with astonishment.—ED.

will I cast out of my sight; and Israel shall be a proverb and a byword among all people: and at this house which is high, every one that passeth by it shall be astonished and shall hiss.' So solemn were the admonitions which were given to the king. How literally they have been fulfilled, the present state, as well as the past history of the nation demonstrates. Happy will it be for all people if they profit by these things!

The path of Solomon was still brilliant and prosperous. After the dedication of the temple, the king, who was now about thirty years of age, employed his wisdom and wealth in buildings which were adapted to promote both the magnificence and strength of his kingdom. He erected a splendid palace in Jerusalem for his own use, in which to hold his court. This was thirteen years in progress; and from the references made to it by the inspired writers it must have been both massive, costly, and superb. The communication between his palace, which was on mount Zion, and the temple, on mount Moriah, was over a ravine that divided those hills, and was considered an architectural wonder. He also built a palace for his wife, who was Pharaoh's daughter, that she as a stranger, and probably an idolater, might not reside in the holy city. His house of the forest of Lebanon is supposed to have been a separate palace, and some think in Lebanon itself, to which at certain seasons he retired. While the royal palaces were constructed with exquisite skill, wainscoted with cedar, overlaid with gold, and garnished with precious stones, and in every way suited to the state of a superb monarch, his throne of massive ivory and gold, his footstool of gold, and his shields and targets, and innumerable vessels of gold, would add to the splendour of his superlative magnificence.

To the works engaged in for his own convenience, Solomon refers in Ecclesiastes ii. 4—6, 8, 9, 'I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kinds of fruits; I made me pools of water,' (the remains of which, it may be observed, are all that are to be seen of Solomon's works,) 'I made me pools of water, to water therewith the wood that

bringeth forth trees: I gathered me also silver and gold, and the peculiar treasure of kings: I got me also men singers and women singers, and the delights of the sons of men, as musical instruments of all sorts. So I was great and increased more than all that were before me in Jerusalem: also my wisdom remained with me.' Such is his own representation of the delights, magnificence and luxuries he enjoyed.

In works that promoted the strength of the kingdom, Solomon was assiduously engaged. Hence we are told of the cities which he founded and built. There were twenty in the land of Galilee; Gezer and Beth-horon, in Ephraim; Megiddo, in Manasseh; Hazor, in Naphtali; Baalah, or as it is now called, Baalbec, in Syria; and Tadmor in the wilderness. Of the last place, Tadmor, in the desert, or as it was afterwards called, Palmyra, from the palm trees on the *oasis* around it, situated on the verge of the desert of Syria, we may observe, that it attained to great wealth and power, and also to independence. It submitted to Nebuchadnezzar, the Persians, Alexander the great, and the Selucida. Pliny and Appian, Roman historians, speak of it as a free and flourishing state. It was plundered by Mark Antony about forty years before the christian era. Under the Roman emperors it attained to its highest glory, and when its queen Zenobia proclaimed herself empress of Palmyra and the east, she was besieged by the emperor Aurelian, and captured as she fled. The city was pillaged and ruined, in the year of our Lord 273. Though it was repaired and fortified in the sixth century by the emperor Justinian, it never regained its former glory. Its magnificent ruins remain, and extending over several miles, sufficiently attest its former dignity and splendour.

In the erection and fortification of these cities, as well as the completion and enlargement of the defences of Jerusalem, it is obvious that immense resources must be required. We have seen that Solomon had the assistance of the king of Tyre, and also that he had a great multitude of artificers and labourers from Tyre, besides the Canaanites in the land, whose services he could command. But these must be sustained and remunerated; and all his own servants, his horsemen and atten-

dants, and army, must be provisioned and clothed. How then did he obtain the immense revenue requisite to uphold his state, dignity, and expenses? The answer is obvious. The nations around him that were tributary, supplied him with a large standing income. The kings and princes that visited him because of his wisdom and magnificence brought him gifts. A fertile country like Palestine, in a state of profound peace, with the blessing of God, would yield a considerable revenue without being burdened; and the king himself in conjunction with the king of Tyre, engrossed the chief of the commerce of the then civilized world. They had a navy of ships at Ezion-geber, on the coast of the Red sea. These visited the shores of eastern Africa, India, Ceylon, and Malacca, and returned with immense treasures. The fleet of Tarshish absorbed the whole commerce of the Mediterranean, and is supposed to have extended its enterprize to the coasts of Africa, Greece, Italy, Spain, France, and even England. Theirs was a voyage of three years. The inland traffic with Egypt was Solomon's, for linen and horses, 'besides the toll, or tax, or presents, that he had of the merchantmen, and of the traffic of the spice merchants, and of all the kings of Arabia, and of the governors of the country.' From all these sources of wealth, we need not wonder that 'king Solomon should exceed all the kings of the earth in riches,' as well as 'wisdom.' It has been computed that his revenue was upwards of one hundred and forty-three millions sterling! Such was the wealth and magnificence of Solomon. 'He made silver to be in Jerusalem as stones, and cedars, as sycamore trees are in the vale, for abundance.'

As an evidence and an illustration of Solomon's wisdom, and splendour, and fame, one single incident is marked out and related at length by the sacred writers. Among the numerous and illustrious visitors to his court and city, one is especially mentioned. The queen of Sheba, which was situated in the southern extremity of Arabia, or of Abyssinia, (for she is claimed for both places,) having heard of the wisdom of Solomon, his magnificence, and his religion, came from 'the uttermost parts of the earth to hear the wisdom of Solomon,' and that she might know

the truth of the reports that had gone forth concerning him. The journey was long and difficult. But she came attended by a large retinue, and with splendid equipage. She brought with her, costly presents of gold, and spices, and precious stones, as evidences of her own greatness, and as a present fit to offer a great king. She was doubtless herself learned and intelligent, and she wished to prove the king with hard questions, that she might ascertain the profundity of his research, and the extent of his knowledge and attainments, the fame of which she had heard. Solomon received her courteously and 'communed with her of all that was in her heart.' He answered her questions, he gave her of his wisdom, and instructed her in his divine religion. He shewed her his palaces, the temple, and its solemn and imposing service; she inspected his buildings, the order of his house, and his government, and magnificence; and when she had seen his works and heard his wisdom, she was overwhelmed with the wonders and the majesty she beheld; 'there remained,' to use the expressive language of the holy historian, 'there remained no more spirit in her; and she said to the king, It was a true report that I heard in mine own land, of thy acts and of thy wisdom. Howbeit, I believed not the words until I came, and mine eyes had seen it: and behold the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and hear thy wisdom. Blessed be the Lord thy God, which delighteth in thee, to set thee on the throne of Israel. Because the Lord loved Israel for ever, therefore made he thee king to do judgment and justice'—1 Kings x. 5—9.

She afterwards presented her gifts, and received from king Solomon tokens of his 'royal bounty,' and then returned delighted, instructed, and thankful, to her own distant land. What a great blessing may one man be made to a whole people! And had he retained his integrity how useful might he have been to the whole earth!

We have, however, to reverse the scene, and to see 'the gold become dim, and the fine gold changed,' and to relate that he whose wisdom was so celebrated, and the might of whose

majesty was so distinguished, became not only 'weak as another man,' but to mark him as weaker than the feeblest, and more foolish than the most besotted. Alas, what is man!

There were various indications of the unhappy influence of wealth and power on the mind of Solomon. He did not rigidly and constantly observe the laws of God, nor walk in the steps of David his father. Except at the dedication of the temple, we hear but little, comparatively, of Solomon's piety and devotion. His mind seems to have been gradually absorbed in the various engagements, and pomps, and pleasures of his high station.

It was forbidden in the law that a king should 'multiply wives unto himself,' after the manner of the voluptuous monarchs of the east; in this respect David had erred, but Solomon greatly exceeded his father in this folly. It was also strictly enjoined on the Israelites that they should not intermarry with idolaters, but Solomon entirely lost sight of this commandment. 'He loved many strange women, together with the daughter of Pharoah; women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites. He had 700 wives, princesses; and 300 concubines; and his wives turned away his heart.' Though it is generally supposed that the crimes of Solomon more especially

characterized his old age; yet it is remarkable that the error to which we now refer was one which attached to his whole course. The daughter of Pharoah was the wife of his youth, and so was the princess of the Ammonites, for Rehoboham, her son, was born on the first year of Solomon's reign. It should seem also there were other idolatrous princesses introduced into this relationship in his early youth, for in the enumeration given of his wives, the Moabites are mentioned before the Ammonites. The mere multiplication of wives was a great evil, but the selection of idolatrous princesses from the nations around was certain to be in every way injurious. Solomon might have what are called 'reasons of state' for this violation of the law of God; he might imagine that by taking for wives princesses from the nations that were tributary to him, he should conciliate their esteem, and that by the same means, he should strengthen his interest with the friendly powers around him. But no reasons can ever justify crime. That which is morally wrong, can never be politically right. His conduct in this respect displayed a public disregard to the authority of God; it presented to the nobles and people of Israel a corrupting example, and entailed on Solomon and his family and the nation innumerable evils.

AMERICAN BAPTISTS. (No. VI.)

I AM now to present before you the condition of Baptist churches in these United States. Understand, that my remarks do not, that I know of, apply to southern churches; that is, churches in the slave States. With these I am not acquainted sufficiently to describe them: but, having had some, and not a little, intercourse with churches in several of the other States, I can tell you the result of that intercourse, in the observation I have made, and the opinions to which it has led me, concerning their state and prospects. The estimation in which pastors are generally held shall be my first subject, respecting which something has been already written. That, however, had reference only to methods and causes of removal. It will be easy for you to imagine now,

that pastors are regarded generally as the hired servants of the churches, and that, like other hirelings, they have little or no interest, except to obtain as high a salary as they can. These views are very far from being uncommon, and are accompanied by their counterpart, the endeavour to pay as low a salary as possible.

These things, and those contained in my letters of Nov. 26th, and Jan. 16th, unite, and you will think yourself able to form an opinion, tolerably correct, as to the estimation in which pastors are held, how much influence they are likely to have, and of the respect paid to them.

Man is a strange being, in whom strange anomalies exist. I will not inflict on your patience any disquisition on the subject, but simply say, that

pastors of churches, in very many instances, have great respect shown them, are high in the estimation of the people, and have much more influence than any one would expect who had not positive proof of it. Until the feeling of restlessness necessarily connected with a love of change, has considerably extended itself, a pastor is treated with kindness, attention, and respect, with but few exceptions, by the members of churches. In a word, pastors have, in a majority of churches, enough influence, so long as they are not seen to use it, and may accomplish much by prudence.

In Baptist churches generally, discipline is very lax: occasionally, however, it is equally severe. If a man become a member of a Baptist church, he cannot cease to be a member, except by death or exclusion, either of that or some other. This is the prevailing opinion. Hence, in this migratory country, the returns made by churches of their members cannot be correct. I have before me now the minutes of our Association, which reports about 3,000 members, four churches in which, together, report that they have 150 names which are not this year reported: they were, however, the year before. The reason they are not reported, is, they are gone, and have been for years. I could name one church which dropped from its list at one time over 200, of which they could give no account. It is possible, however, that many of these had received letters, and united with other churches; but they were not recorded as 'dismissed,' because their letters stated, they would be considered dismissed when the church which gave the letters was officially informed of their having united with some other church; so that, if the church receiving neglected to inform the one dismissing, the persons would be reported in both churches probably for years.

One of the evils resulting from this course, is the following. Many members of churches move west; they settle in the vicinity of a church, and claim its privileges as members of a sister church. The person does nothing to sustain the church to which he belongs; he is too far off: nor does he help that whose privileges he claims, because he is not a member there. This may, and often does continue for years. This kind of

professors is far too numerous. The plea for the kind of letters above referred to, is, 'Members of a church cannot be dismissed into the world; they must belong somewhere.' Again, suppose a man, from some cause, wish his membership with a church to cease, and make such a request. He has given no offence before; the cause of the request is entirely within himself, and he says so. He cannot, under the governance of the above plea, obtain what he asks. If he urges his request, a committee will be appointed to visit; and, if he persists, he will be excluded. I know of no church which would allow a member quietly to withdraw. If a man be excluded for any offence, and should, in after years, and at a great distance from the church which excluded him, wish to unite with another, he must first satisfy that church of his penitence, and obtain a letter from it, before he can be received. There may be violations of this rule; but they are regarded as disorderly and improper.

As a set-off against the impossibility of withdrawal from a church, it is not uncommon for churches to give 'letters of recommendation and dismissal' to persons who are known not to have any intention of removing to another place, or of uniting with another church. I know some churches which have suffered severely from such a course; the persons attending church-meetings, and exercising all the powers of members while they have letters. These letters are simply protections against discipline, and warrants to be absent from the Lord's table, and not to support the church, though none of these is intended by the church giving them. Besides, they were required to say they were in fellowship with the church, if any doubt existed on the subject. Suppose, however, that, on account of some trouble, or difficulty, or wrong, which the applicant cannot get redressed, he asks for a letter; he cannot obtain one until he says he is in full fellowship: for the sake of obtaining one, he says this, but proves, within a very short time, that he spoke falsely, he is not subject to discipline for lying; at least, I have never known of such a case, but have known of several instances where the above course has been pursued.

ZENAS.

NECESSITY OF A SUPERNATURAL REVELATION.

No. III. *Sources of religious truth found among heathens, and presumptions against our being left to learn religion by the sole light of nature.**

HEATHEN writers, we have seen, do not *profess* to have discovered, by a course of rational investigation, the great principles of religion which they taught. Whence, then, emanated those glimmerings of truth apparent in their writings? We answer, partly from traditions handed down from the first generations of men, but chiefly from the sacred scriptures. The truth of this assertion we hope to make manifest to the candid reader.

The Mosaic writings are generally allowed to be the most ancient and authentic of all extant. Indeed, the country in which this writer lived may be considered the source whence knowledge, was communicated to the western parts of the world. 'There the most precious remains of ancient tradition were to be found: thither the most celebrated philosophers travelled in quest of science, or the knowledge of things divine and human: thither the lawgivers had recourse, in order to their being instructed in laws and civil polity.' Moreover, from the departure of the Hebrews from Egypt to the destruction of their capital by the Romans, there was maintained between them and every nation of importance, by war, captivity, commerce, &c., constant intercourse. Hence the prominent facts of Jewish history are mentioned by heathen historians. Nor must it be forgotten that, several centuries before Christ, the Old Testament was translated into Greek, under the patronage of Ptolemy, king of Egypt. Is it not therefore reasonable to conclude that the learned heathens were acquainted with the books which the Jews deemed inspired?

Besides, there are evidences in heathen authors of an acquaintance with the Mosaic writings: they are interspersed with phrases, fragments of thought and sentiment, and recognitions of facts, that are evidently lame or distorted extracts from the scriptures. 'The events, and some of the leading opinions of the

earliest ages mentioned in scripture, may be traced among the most barbarous, as well as in the oriental, the Grecian, and Roman systems of mythology. Thus, the doctrines of the world's formation from chaotic matter may be found in the writings of the ancient Chaldeans, Phœnicians, Persians, Hindoos, Chinese, Greeks, and Latins. That mankind are fallen, was an opinion of high antiquity among heathens. That mankind were once innocent, is often intimated in the classic poets. This, by the brahmins, is called the 'Satya age;' by Ovid, a Roman poet, who lived about forty or fifty years before Christ, 'the golden age.' The agency of an evil spirit is found in the ancient traditions. Hence, the fables of the serpent among the Egyptians, Greeks, and Hindoos. In the writings of Plato, an Athenian philosopher who flourished about 400 years before Christ, is found a sort of faint, inaccurate echo, of what Moses says concerning the deluge. In his third book of laws he speaks of the 'destruction of man by a flood, from which a few escaped, who were shepherds, and abode on the tops of mountains. That cities, civil polities, governments, and the knowledge of arts, having been lost, succeeding generations were for a long time ignorant, and, in relation to religion, followed the customs of their ancestors.' The traditionary account of Berosus, a native of Bābylon, who lived about 300 years before Christ, in his Chaldean Antiquities, is, relative to the deluge, in several respects agreeable to that which is given by Moses. The account of Ducalion in Ovid is to the same effect. 'In Abydemis's History of Assyria, in passages quoted by Eusebius, mention is made of an ancient prince, of the name of Sisithrus, who was forewarned of a deluge. In this account, the ship, the sending forth and returning of the birds, the abating of the waters, and the resting of a ship on a mountain, are mentioned.' In heathen writings are also to be found degenerated notions of the shedding of blood for the remission of sins; that of the advent of a great deliverer; and of the destruction of the world by conflagration. For a satisfactory enlargement

* In line 32, No. II., p. 227, for *sententia*, read *sententiæ*.

upon these topics, the reader is referred to Watson's Institutes, vol. I., p. 36—38; and Leland's Christian Revelation, vol. I. p. 52; works to which the writer is greatly indebted for many of the facts of these papers.

If, then, the Bible is the most ancient book in the world, its writers do not profess to have invented the doctrines and precepts it contains; if other ancient writers profess to have received the religious truths which they taught from the traditions of their ancestors, and, by almost verbatim quotations from the scriptures, have given indubitable proofs of an acquaintance with those documents; should we find even much religious truth among heathens,—what are we to infer from this fact,—that men, without a supernatural revelation, can learn their duties? I am persuaded the candid reader will answer, No: the scriptures and early tradition are the sources from which all the religious truth that exists has been taken. It is almost superfluous to add, that no man living can rightly claim the honour of having, by his own unaided reason, inferred from creation his own moral and religious principles. The scriptures are now so extensively circulated, their facts and sentiments so blended with almost all modern literature, as to prepossess the mind of the reflective with some religious opinions before they frame inferences from nature. Thus, although we might find individuals denying the necessity of a supernatural revelation, yet, having correct notions of God, of their duties, as they had been taught these from infancy, as correct knowledge on these subjects had existed for thousands of years, neither their repudiation of revelation, nor their knowledge, would show that man, by his own wisdom, could know God. The religious truths which beforehand have been particularly and plainly laid before us, may be agreeable to reason; but this does not prove that reason, unaided, could have discovered these truths.

Let us now attend to the presumptions against our being left to mere inference in matters of religion. Is it not reasonable to suppose that the supreme, benevolent, allwise Governor of the universe, would not leave his being and perfections, our duties and destiny, to be matters merely of inference? Certainly inference is not the most

forcible nor the most intelligent way of imparting or receiving truth. That which is addressed to hearing or sight, is attended with greater force of persuasion, and produces a deeper feeling, than that which is merely matter of inference. For illustration, suppose that, from the magnitude and order of nature, we were able to infer that its Author must be almighty and allwise; yet, if some visible agent from God appeared, and changed the order of nature at his will before our sight, I humbly conceive, our persuasion and impression of these attributes would be deeper from the latter than the former case. Would, then, the great Eternal select the least certain mode of conveying the most important truths? Would not wise and benevolent *human* legislators convey laws in the obedience of which their own interest and those of their subjects were most deeply involved, and the disobedience of which would be connected with the most painful consequences, in the clearest and most emphatic manner? Indeed, is not this actually the case with all legislators; so that the inhabitants of all countries know how to keep themselves within the pale of all important laws? Can we believe, then, that the supreme moral Governor would be less benevolent and wise in his mode of conveying his intentions to his moral creatures? Is it credible that he would convey his laws in a doubtful or uncertain way? Whether that of inference is not, will appear in the sequel.

We may further observe, that the greater part of mankind are incapable of that reasoning process necessary to learn those religious truths which are supposed to be inferred from the order of nature. A judgment of God's will from his works, must proceed from a correct knowledge of the constitution of those works. Error with regard to the constitution of man, or the visible world, must occasion error in our judgment of their design; and hence impropriety in our conduct. Thus, all men must become philosophers before they could do the will of their Maker. But the acquisition of so great an amount of knowledge requires talents, time, application, and literary resources, which are not at the disposal of the bulk of mankind. If, then, it were allowed that minds like those of Butler, Bacon, Locke,

Newton, and Paley, could infer from the constitution of nature all the will of God concerning man, how are the masses, doomed to sordid labour—of and inferior powers, to learn to be virtuous? The greater part of mankind are not only incapable of reasoning like these illustrious individuals, but also of feeling the force of their reasonings. If a knowledge of the science of nature is to be the indispensable condition of attaining a truly virtuous character, this blessing will be the portion of but few of our species.

There is also a disinclination in most minds to close reasoning, on religious subjects especially. This indisposition arises not merely from intellectual incapacity, but from the state of the moral feelings, and from unavoidable circumstances. Waiving the question of human depravity, few can deny that there are principles within us opposed to the discharge of our duties. Heathen moral writers would teach us that the attainment of virtue is inseparable from a great mental conflict. With a consciousness of right and wrong there grow up within us so strong a feeling of self-love, and so intense a desire of sensual gratification, that we are constrained to seek our own welfare, to the neglect and even injury of our fellow-creatures. Our necessary, constantly returning wants, occasion deep solicitude, and demand, in most cases, much toil for their supply. The numerous avocations,

whose pursuit is, in the majority of cases, inseparable from bodily subsistence, demand great attention, much time, awaken a variety of strong feelings, and, in most cases, produce both bodily and mental lassitude. Under such circumstances, the mind must be indisposed to close intellectual exercise, especially to discover, by inference, those duties to which it is averse. Hence, the mind requires a moral force far superior to that furnished by reason and the external world, to overbalance its own opposing natural feelings, and the contrary influence of unavoidable circumstances. 'The great body of mankind, then, not being accustomed to intellectual exercises, not having even leisure for them, on account of being doomed to sordid labours; and not being disposed to conduct the investigation with care and accuracy,—would never become acquainted with the will of the supreme Governor, if the knowledge of it were only to be obtained by habitual observation and reasoning. Should it be said, "The intellectual and instructed part of mankind should teach the rest," it may be replied, that even that would be difficult, because their own knowledge must be communicated to others by the same process of difficult induction through which they attained it themselves, or rational conviction could not be produced in the minds of the learners.'

REVIEW.

A MANUAL OF THE BAPTIST DENOMINATION for the year 1845. By the Committee of the Baptist Union of Great Britain and Ireland. To which is added an Appendix, containing an account of the thirty-third Annual Session of that Body, &c., &c.; in continuation of the Annual Reports. Houlston and Stoneman.

THIS is a very complete and valuable pamphlet. For the sake of ensuring it a more extended circulation than the Reports of the Union formerly had, the committee have changed its title, and given to it a more distinct character as a manual, adding the proceedings, &c., of the Union meeting, by way of appendix. The whole pamphlet, on the same account, is to be had for the very small charge of sixpence—a price, the committee remark, 'little more than nominal.' It may be had of all the booksellers.

We are sure many of our readers would be

glad of such a manual as this. It contains a complete list of Baptist churches in England and Ireland, which fills thirty pages; a general view of the state of the denomination during the preceding year, and showing the present number of Baptist churches to be 1787; of which fourteen were formed the previous year; nearly forty new chapels have been erected; eighty-three ministers have been settled with the churches, and twenty-six have been called away by death; (a short notice of each is given.)—a list of association meetings, the numbers respectively added, &c., and a variety of remarks on them, with extracts of their proceedings; (the total baptized in 987 churches was 11045),—the income and expenditure of the principal public institutions of the Baptists; foreign correspondence, and the proceedings of the annual meeting held at Leeds, with the report of the committee, &c., &c.

ENGLAND IN THE SEVENTEENTH CENTURY; or, a history of the reigns of the house of Stuart. Tract Society. 18mo. pp. 468.

THIS volume is a continuation of the history of England, prepared under the direction of the Religious Tract Society; 'The Britons and Saxons,' 'The Middle Ages of England,' and 'The Tudors,' having preceded it. Those who have been interested and instructed by the previous volumes, their fidelity, their regard to propriety, and the excellent and christian spirit in which they are written, will not be tardy in possessing themselves of the present volume. It is not inferior to them in any respect; and the stirring scenes and great changes which passed over our land in these times, will give additional interest to the present beautiful volume. There is no part of the history of our country that deserves more attention than this.

THE EGYPTIAN. By the author of 'The Jew.' Tract Society. 16mo. square, pp. 154.

EGYPT, its river, people, history, its ruins, &c., &c., are here presented to our view in a condensed and lively manner.

NATIONAL TEMPERANCE SOCIETY. Third Report. Houlston and Stoneman.

THE details contained in this report of the operations of the metropolitan mission, exhibit the fearful prevalence and evils of intemperance, and show that the self-denying labours of the missionaries are attended with great good. The progress of the total abstinence cause, in various parts of the world, is also glanced at.

LAMENT OF QUEEN POMARE on leaving Tahiti. Burton, Leicester. 32mo., pp. 12.

THE refined cruelty of the French, in their treatment of the queen of Tahiti and her sufferings, have inspired the author of this brief poem with the poet's fire. The title correctly describes its subject, and its execution is respectable.

CORRESPONDENCE.

REMARKS UPON 'A REVIEW.'*

To the Editor of the General Baptist Repository.

MR. EDITOR,—There is a pleasing degree of christian candour and of brotherly kindness manifested in the review of my sermons which appeared in the last 'Repository;' but there are also a few remarks in that article, to which, with your permission, I would offer a concise and friendly reply.

First. The reviewer affirms that the lexicographer 'Parkhurst, is now almost obsolete.' If this be a fact it is to be regretted, *me judice*. I am aware of the Hutchinsonian fancifulness by which the lexicons of Parkhurst are, to a considerable extent, characterized: nevertheless, they appear to me eminently calculated to assist us in comparing scripture with scripture, and thus coming at the real signification of 'the oracles of God.' A writer of Parkhurst's life has remarked, 'It is scarcely within the scope of a supposition, that any man will sit down to the study of the holy scriptures without availing himself of the assistance to

be obtained from his learned labours.' On his monument is inscribed as follows:—'His life was distinguished by deep and laborious researches into the treasures of divine learning; the fruits of which are preserved in two invaluable lexicons; wherein the original text of the Old and New Testament is interpreted with extraordinary light and truth. Reader! if thou art thankful to God that such a man lived, pray for the christian world, that neither the pride of false learning, nor the growth of unbelief, may so far prevail as to render his pious labours in any degree ineffectual.'

These quotations are given not for the benefit of the reviewer, since he is able to form an independent judgment of Parkhurst's merits, but that your more illiterate readers may perceive there is some reason why myself, and others, should continue to quote Parkhurst as a high authority, and should feel unwilling, at present, to consign his lexicons to desuetude and oblivion.

Secondly. When reading the reviewer's animadversions upon 'the loads of sketches and skeletons which have of late years issued from the press,' it occurred to me that some of your readers might receive the impression that I am known to avail myself of such assistances in composing my sermons. It is evident enough to myself that the reviewer *did not intend to convey* that idea, but I am not so certain that other people might not imagine they were authorised to draw an inference of that description from his observations. Suffer me then to

* We have admitted these strictures in justice to our esteemed friend. They are open to considerable remark; but the old adage, '*de gustibus non disputandum est*,' inclines us to silence. It is but just to say that the quotation from Walker's dictionary was made in full by the reviewer: but as other authorities sanction the general idea, viz., 'to celebrate,' the phrase 'once a year,' was omitted; and we believe that the use of the verb 'solemnize,' in the sense of 'to render or make solemn,' is unsanctioned by any.—E.

declare that I never have employed such 'helps,' nor do I intend to do so, for, in my opinion, they can be warrantably employed *only* in the case of preachers whose time is almost entirely taken up with the duties of some secular vocation.

Thirdly. The reviewer objects to the word '*solemnizing*,' in the connexion in which it stands, and affirms that 'it does not signify to render solemn, but to dignify by particular formalities,' &c. Let it not be supposed, however, that I employed that word inadvertently, or in total ignorance of its *dictionary* interpretation: I certainly did not. It has long appeared to me that we want a verb of that description to point out the effect which sentiments and facts, &c., of a serious and momentous character, are calculated to produce on the mind. True, we might coin a word, and say, *seriousifying*, or *solemnifying*, but these, in my opinion, would be more pedantic and less euphonic than the one under consideration. I have therefore accustomed myself of late years to employ the word solemnize and solemnizing both in prayer and in preaching. My conviction is, also, that I have repeatedly heard it thus employed by others; and as it is so expressive, so well understood, and so likely, as I think, to be generally adopted, I cannot positively promise at present to give it up. The reviewer is well aware that custom gives law to language—that words are frequently acquiring secondary and tertiary significations, and that were we always to go to dictionaries for the meaning of terms, we should often find between them and the approved usages of society very remarkable discrepancies. Let us give an example or two, and then dismiss the subject. The verb '*to witness*,' is commonly used in the sense of seeing,—'I witnessed a strange sight,' &c. But dictionaries tell us it signifies, '*to attest, to bear testimony*.' The adjective *solemn*, is generally employed in the sense of grave, serious,' &c.; but its primacy rendering in Walker's dictionary is, '*anniversary, observed once a year*,' (no doubt from the Latin, *sollemnis*), and if the reviewer in giving us the meaning of *solemnize*, had quoted the *whole* of Walker's interpretation we should have discovered in that, also, the discrepancy to which I refer. Walker says it signifies, '*to perform religiously once a year*.' Now certainly that is not its common meaning at present. In many of our chapels we are informed by means of cards, boards, &c., that '*marriages may be solemnized here*;' but we never understand that they can be '*religiously performed*' only '*once a year*.'

'In words, as fashion, the same rule will hold;
Alike fantastic, if too new or old:
Be not the first by whom the new are tried,
Nor yet the last to lay the old aside.'

Fourthly. The reviewer remarks, 'The introduction of so much poetry, is by no means in good taste.' Dr. Blair says, 'There are few subjects on which men talk more loosely and indistinctly than on taste, and few which it is more difficult to explain with precision.' Again he says, 'The *diversity of tastes* which prevails among mankind, does not in every instance infer corruption of taste, or oblige us to seek for some standard in order to determine who are in the right. The tastes of men may differ very considerably as to their object, and yet none of them be wrong. It is not in matters of taste, as in questions of mere reason, where there is but one conclusion that can be true, and all the rest are erroneous. Truth, which is the object of reason, is one; beauty, which is the object of taste, is manifold. Taste, therefore, admits of latitude and diversity of objects, in sufficient consistency with goodness or justness of taste.' Pope says,—

'Tis with our judgments as our watches; none
Go just alike, yet each believes his own:
In poets as true genius is but rare,
True taste as seldom is the critic's share.'

In a thick volume of miscellaneous numbers of 'the Pulpit,' which I have in my possession, containing sermons by many popular and useful preachers, I find a considerable number of *poetical* quotations. In one sermon by Dr. Andrews there are five; in one by James Parsons, two; in one by Dr. Fletcher, two; in one by John Clayton, four; in one by Mr. Jay, three; in one by Dr. Styles, three; in one by Arthur Tidman, three; in one by Mr. Sibree, five; in one by Richard Watson, three; &c., &c. I heard Dr. Raffles preach once in London, and one of the most effective parts of his sermon, was, a quotation from the Wesleyan Hymn Book. One of the most effective parts of brother Burton's admirable discourse at our last Association was, a quotation from Byron's poetry, viz.,

'The Assyrian came down like a wolf on the fold,' &c.

It would appear, then, Mr. Editor, that if I have sinned against 'good taste' by quoting poetry in the pulpit, it is in very respectable company.

But the reviewer says, '*so much* poetry is not in good taste.' *How much*, then, may there be?

Hoping, dear sir, that your correspondent, the reviewer, will receive these remarks in the spirit in which they are written, and that we shall be as good friends as we ever were, if not better,

I remain, his and yours,
Very fraternally,
T. YATES.

OBITUARY.

Rev. James Taylor, Hinckley.

Died at Hinckley, on Monday, Aug. 18th, rather unexpectedly, after very protracted affliction, the Rev. James Taylor, of Hinckley, many years pastor of the church at Heptonstall Slack, Yorkshire, and afterwards of the General Baptist church at Hinckley. Mr. Taylor had nearly completed his 71st year. Of his life, character, talents, and labours, we hope to present some memorial in our pages. His end, for which he had long been waiting, was peace.

ELIZABETH RADFORD, the subject of this brief notice, was born at Leicester, in 1775. Although she did not enjoy the advantages of a pious parental training, yet she appears, in her childhood, to have manifested a religious bias, and early formed a taste for the sacred poetry of the sweet singer of our modern Israel. She committed to memory Dr. Watts's *Divine and Moral Songs*,—a practice which seems to have been very general about the period of her youth: and these beautifully simple and instructive poems were the means, under the divine Spirit, of guiding her mind in the formation of its first religious conceptions and desires. These little rills, drawn from the fountain of inspired truth, and impregnated with the seed of spiritual life, conveyed to her opening understanding and susceptible conscience the incipient knowledge and impressions which were subsequently matured into christian character and experience. While young she was led by circumstances to form an intimate acquaintance with a respectable Unitarian family in her native town, and for some time attended with them their place of worship; but she was mercifully preserved from imbibing their errors, which are so derogatory to the personal dignity of the Son of God, and the sacrificial efficacy of his sufferings and death. When about twenty-five years of age, she removed to Nottingham, and, soon after the erection of Stoney street chapel, she began to attend the ministry of the late Mr. Robert Smith. Under his faithful and powerful preaching she was more fully convinced of her need of a Saviour, and directed to him for pardon and eternal life; and for the character and labours of this eminently useful man of God she ever entertained the highest esteem. In 1803 she was baptized, and added to the church of which he was then pastor. Mr. T. Rogers, late of Fleet, administered the ordinance; and to this solemn and happy occasion she frequently referred with adoring gratitude and praise. For nearly forty three

years she pursued an humble, unostentatious, and consistent course, although it was often attended with the most painfully trying domestic circumstances; and, after enduring a heavy and protracted affliction with exemplary patience and fortitude, she entered into that rest which remains to the people of God, on Feb. 10th, 1845.

The spirit and conduct of our departed sister were distinguished by several characteristic excellencies, on which her mourning relatives and friends often dwell with fond recollections, and which, while they would ascribe them to the influence of divine grace on her heart and life, they would endeavour to emulate and pursue. In her domestic habits, she was regular, economical, affectionate, and cheerful. Her daughter remarks, that 'she was strictly "a keeper at home," ever ready to diffuse cheerfulness and contentment in the family circle.' Blessed with a good degree of constitutional equanimity, which was improved and sanctified by the power of religion, she exerted a happy and tranquilizing influence on the minds of her children, some of whom are pleasingly inheriting her disposition, and copying her example. The cause of the Redeemer, next to her personal salvation, and the spiritual welfare of her family, was nearest to her heart. She adopted the language of the psalmist, as expressive of her love to the house and people of God,—'One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.' She was constantly and punctually in her place at the public services, church-meetings, and other means of grace, when not detained at home by necessary engagements. 'It was not,' observes an affectionate daughter, 'a clouded sky, nor falling rain, nor a deep snow, that kept her from the house of God, though residing at a considerable distance from it.' What a source of comfort and encouragement would it be to the pastors of our churches, and what a beneficial influence would it exert on our congregations, if all our members, or even a *good majority* of them, would imitate our departed friend in her regular and timely attendance at the means of grace.

The severe and painful affliction of Mrs. R. furnished the most satisfactory evidence of the reality of her religion, developed more fully her characteristic virtues, and proved the sufficiency of divine grace to sustain the christian's mind under the heaviest sufferings, and in the certain prospect of death. In my visits at her house, and in her sick

room, I have frequently admired her sweet composure of mind, her simple and child-like confidence in God, her submission to his will, and entire freedom from the fear of death. She would sometimes say, 'The place that now knows me will soon know me no more; but I have a building of God, a house not made with hands, eternal, in the heavens,'—

"And here my spirit waiting stands,
Till God shall bid it fly."

'Oh that I had wings like a dove;' and then, suddenly checking herself, as though apprehensive of impatience, would add, 'The cup which my Father hath given me, shall I not drink it?' Towards the end of December last, her extreme debility and helplessness indicated that her dissolution was approaching; but she remained 'strong in faith, giving glory to God.' She knew whom she had believed, and was increasingly persuaded, as she drew nearer to eternity, that he was able to keep that which she had committed unto him against that day. Seeing her daughter weep, because she had expressed her ardent desire 'to depart, and be with Christ,' she said, 'You ought not to weep, but rather to rejoice, that I shall be delivered from my afflictions; and remember, that, "when thy father and mother forsake thee, the Lord will take thee up."' The day before her death she was visited by one of the deacons of the church, who said to her, 'You have nearly finished your course; and you may say with the apostle, "I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give unto me at that day:"' when she added, with her usual cheerfulness of expression, "And not to me only, but unto all them also that love his appearing." On his proposing the question, 'Is the Saviour precious to you now?' she replied, 'Yes, precious Jesus! I wish I could talk;' meaning, she desired to speak more of his worth. On the following morning she sweetly fell asleep in Jesus. Her last words were, 'Yes, Lord! come Lord!' J. F.

MRS. ALLEN.—Died Jan. 9th, 1845, at the Red Hill Lock, near Sawley, Mrs. Allen, the wife of Mr. W. Allen, one of the deacons of the Baptist church at Castle Donington and Sawley. Our departed friend was born in 1789, and was therefore in her fifty-sixth year when called to her final home. Having from her childhood been accustomed to attend the house of God, she was at an early period brought to the knowledge of the truth, and was enabled, through divine assistance, for more than thirty-eight years to adorn her profession.

She was an affectionate wife and kind mother, ever anxious to train up her child-

ren in habits of industry, and especially desirous of instilling into their minds the great principles of religion; and it is with pleasure we state that several of them have given themselves to the Lord. May they continue faithful unto the end; and O may those who still remain unchanged not forget the instructions they have received.

Mrs. Allen was a lover of hospitality: her house was ever open to the disciples of Jesus; and no attention on her part was spared in order to render them comfortable. Her attendance on the means of grace was regular, even in wet and boisterous weather, when some not many yards from the sanctuary could scarcely feel disposed to attend, we have seen her in her place. She ardently loved the cause of God, and never seemed so happy as when Zion prospered.

Some professors think they have nothing to do but enjoy the privileges of the church: not so with our deceased friend; she was an active christian, diligent in good works, ever willing to do, to the utmost of her power, for the promotion of the Redeemer's kingdom. It is not our intention to insinuate that she was faultless; even the holiest have their imperfections, and she often felt that she had a law in her members, warring against the law of the mind; but we think we can safely say that it was her daily endeavour to subdue her remaining corruptions.

The health of Mrs. Allen had been declining for some time prior to her dissolution, but with the decline of her bodily strength, her graces acquired fresh vigour and loveliness. She was observed to become gradually more weaned from the world, and to delight in more constant intercourse with heaven.

Towards the commencement of January a very visible alteration had taken place in her appearance; still no immediate danger was apprehended. On the eighth of the above month, she and her husband went to Derby to consult a physician; he prescribed for her, and it was thought for some hours after their return home that the medicine was producing a beneficial effect. God's ways however are above our ways, and his thoughts above our thoughts. After going to rest she seemed for some time unable to sleep, but between two and three in the morning, she seemed in a calm slumber, and said about four that she had had some comfortable sleep. Her husband says that in less than half an hour after he heard her taking a long and deep breath,—he spoke to her, but there was no answer,—becoming alarmed, he immediately procured a light—the immortal spirit had fled. How insidiously does the king of terrors often approach. To her however we have every reason to believe that he was the harbinger

of joy and eternal peace. 'Blessed are the dead which die in the Lord from henceforth; yea saith the spirit, that they may rest from their labors; and their works do follow them.'

Mrs. Allen reposed her entire confidence in the Lord Jesus Christ. The night before her dissolution her husband says that he had some conversation with her respecting good works, stating, that he feared there were many who were trusting to their own works for salvation. She replied, 'that she could scarcely think any one could be so ignorant as to think that he could do any thing to

merit heaven.' Thus evincing that nothing but the atonement of the Redeemer can possibly be the foundation of human hope. Let all remember that Christ is the way, the truth, and the life.

The remains of our friend were interred in the Baptist burying ground at Sawley, on Tuesday the 14th of January, and a funeral sermon preached by the Rev. J. J. Owen, pastor of the church, on the following Lord's-day, to a crowded audience, from Psalm xxxix. 4, 'Lord make me to know mine end, and the measure of my days, what it is, that I may know how frail I am.

INTELLIGENCE.

THE DERBYSHIRE CONFERENCE assembled at Crich, on Monday, Aug. 4. Mr. Kenney opened the meeting with prayer, and Mr. Dunkley was called upon to preside. The following reports were given:—Alfreton, two candidates; Belper, three baptized, and four candidates; Crich and Chesterfield, each two candidates; Ilkeston, thirteen baptized, and three candidates; Smalley, forty-five baptized, and ten candidates; Wirksworth, seven baptized, and two candidates. From Duffield and Rocester no reports.

1. *Crich.* In reply to the case from this church, which is without a minister, it was arranged to supply them till next meeting.

2. *Chesterfield.* The Home Mission collections and subscriptions are due at the end of the year. Ministers are requested to lay before their churches the state of the finances.

3. *Tagg Hill, near Heanor.* A very interesting account was given of this station of the Smalley church, and the Conference very cordially recommended the erection of a chapel in this populous district, where the desire to hear the gospel is so very encouraging.

4. *Ripley.* A pleasing report was received from this town—that a very suitable piece of land had been purchased, and the friends are intending to build a chapel.

5. *Ashbourne.* Mr. Kenney was requested to make further inquiries about this town.

6. *Milford and Duffield.* The state of this church and the resignation of its aged and afflicted pastor was considered. The secretary was desired to write an affectionate letter to the friends at the former place, who are separated from the parent church, and urge them to reunite.

7. It was suggested that the churches at Mansfield, Kirkby Woodhouse, and Sutton-in-Ashfield, would probably unite with this Conference. The secretary was requested to correspond with them upon the subject.

The next conference to be at Alfreton, on Christmas-day. Due notice to be given in the Repository respecting the morning service.

In the evening a revival meeting was held, at which Mr. Ward, of Ripley, presided. Addresses upon specific subjects were delivered by brethren Felkin, Peggs, Kenney, Goodliffe, and Sims.

J. PEGGS, Sec.

THE LINCOLNSHIRE CONFERENCE was held at Gedney hill, June 12, 1845. Brother Orton, of Barrowden, preached in the morning from Isaiah lvii. 15. A home missionary meeting was held in the evening. Sixty-one persons had been baptized since the last Conference:—at Boston, seventeen; Chatteris, three; Coningsby, two; Fleet, four; Long Sutton, three; Magdalen, two; March, three; Pinchbeck, five; Spalding, ten; Sutterton, two; Wisbech, ten.

1. The treasurer of the Home Mission presented the accounts for the last year; by which it appeared the expenditure had exceeded the income to the extent of £19. 12s. 11d. Brethren J. Smith and K. Sanby were requested to audit the accounts, which they did, and found them correct.

2. *Stamford.* That the grant to this station be, during Mr. Pentney's continuance, at the rate of £60. per annum.

Resolved,—That brethren Jones, and J. C. Pike, be presented with the thanks of this meeting for their attentions to Stamford; and that they be requested to take the oversight of it during the next twelve months.

3. Resolved,—That this Conference has a right to exercise a general superintendence over any Home Mission stations it originates and sustains.

4. *Fenstanton.* Brother Ratcliffe applied for pecuniary aid from the Home Mission, as the friends there are anxious for his continuance with them, but cannot raise more

than £30. per annum. It was evident to all, however, from the state of the funds, that no such aid could be given.

5. *Gedney Hill.* The friends at this place, also, applied for pecuniary assistance; but the application could not be entertained. They were advised to lay their St. Edmund's chapel case before the next Association.

The next Conference to be at Sutterton, on Thursday, Sep. 11th, 1845. Mr. Jones, of March, to preach.

T. YATES, Sec.

THE MIDLAND CONFERENCE will meet in Sacheverel street chapel, Derby, on *Tuesday, September 16th, 1845.* Mr. Stevenson, of Leicester, is appointed to preach in the morning.

E. BOTT, Sec.

RE-OPENING.

LONDON, *Commercial-Road.*—Considerable improvement having been made both in the internal and external appearance of our chapel, it was re-opened for public worship on Lord's-day, June 8th, when two sermons were preached on the occasion; in the morning by the Rev G. W. Pegg, (late of Leicester,)—who has for some time been supplying us very acceptably, and who has received a unanimous invitation to take the pastorate of the church,—and in the evening by the Rev. B. Davis, Ph. D., theological tutor of Stepney College.

On Monday, July 28th, a very interesting tea-meeting was held in aid of the above object. The trays were furnished gratuitously by the ladies connected with the church and congregation. About 200 friends sat down to tea. Our minister occupied the chair, and the Rev. J. Wallis, of Leicester, the Rev. — Talhot, (Independent,) with several other friends, addressed the meeting. We are happy to be able to state, that the collections at the re-opening, the proceeds of the tea-meeting, together with subscriptions and collecting cards issued, amounting to upwards of £70. have again released us from the burden of a debt.

ORDINATION.

On Tuesday, May 13th, Mr. W. Robertshaw, late a member of the church at Heptonstall Slack, was ordained to the pastoral office over the General Baptist church at Shore. The order of the service was as follows:—brother Gill, of Burnley, gave out the hymns; brother Crabtree, of Lineholme, read appropriate portions of scripture and prayed; brother Ingham, of Bradford, delivered the introductory discourse—subject, 'dissent defended.' It was an excellent address, and was listened to with deep interest by the audience. Brother Jas. Hodgson, Esq., of Stubbing house, proposed the usual

questions to the church and minister, and received the profession of faith. Brother Hollinrake, of Birchcliffe, offered the ordination prayer. Brother Butler, of Heptonstall Slack gave the charge to the minister,—subject, a 'good minister;' and truly we may say a good minister was faithfully and scripturally portrayed. Brother Hardy, of Queens-head, concluded with prayer.

In the evening brother Hollinrake preached to the people from these words, 'Encourage him.' It was rich with observations ripened with experience and age. Although we were under the necessity of commencing at rather an early hour, in consequence of the Conference business having to be attended to in the afternoon, yet the congregation was remarkably good. Upwards of seventy sat down to dinner in the adjoining school-room. The services throughout were of a highly interesting and impressive character, and we trust their influence will long be felt by minister and people.

ANNIVERSARIES.

LONGFORD, *Union-place.*—Two very useful sermons were preached by the Rev. W. Butler, of Heptonstall Slack, on June 29th, 1845, for the benefit of our Sabbath school. The congregations were overflowing. Upwards of two hundred persons sought in vain to be admitted to the evening service. Many, however, heard the minister's powerful voice to advantage, outside the walls. The excellent collections amounted to £15. 2s. 0½d. On Monday, the 30th, about 230 persons sat down, and were well accommodated with tea in the chapel. Mr. Butler occupied the chair. After tea, Mr. Shaw, pastor of the church, opened the service with singing and prayer, and then informed the friends that many other ministers would have been present but for having previously engaged to be at a similar meeting that evening. Interesting addresses were delivered by Mr. Butler, Mr. Banister, Independent minister, and Mr. J. Wright. The thanks of the meeting were presented to the ministers, to the tea managers, and to the choir, for their valuable and interesting services on the occasion. The concluding prayer was offered by the chairman, after which the meeting broke up. Profits of the tea-meeting amounted to £3. 12s. 9d. On Tuesday evening, July 1, by the request of his old friends, Mr. Butler preached a very encouraging sermon in the old chapel. The service at Union-place was given up, and both congregations uniting, the chapel was well filled. 'It was a time of refreshing from the presence of the Lord.' At all these services many wept for joy on seeing and hearing their highly esteemed minister, and spiritual father once more amongst them; and we all hope that many similar

days of gladness will be our portion in time to come.

J. S.

SEVENOAKS.—On Lord's-day, August 10th, two sermons were preached by Mr. F. Smith, the pastor of the church, in behalf of the cause; and on the Monday afternoon following, a social tea-meeting was held, when upwards of 120 persons partook of tea, after which, addresses were delivered, which excited much interest, especially the spirit-stirring appeal of Mr. Burns. The collections, including £5. 5s. which had been previously collected, amounted to £14. We are happy to state, that the little cause here is presenting a very cheering and encouraging aspect. During the last few months, several additions have been made to the church, and others are coming forward. Our Sabbath school is improving. Our sittings are nearly all let, and the number of hearers has so increased, that we have in contemplation the erection of galleries. We trust that by the divine blessing attending the efforts that are being put forth, the General Baptist interest will soon assume a character of greater importance in this neighbourhood.

QUEENSHED.—On Lord's-day, July 20th, 1845, two sermons were preached in the General Baptist chapel at the above place, by Mr. R. Hardy, in behalf of the Lord's-day school. Collections £26. 3s.

LEICESTER, Dover Street.—On Lord's-day, August 10th, after excellent sermons by Rev. J. T. Brown, of Northampton, collections were made for the Sabbath-school, amounting to £26.

FLECKNEY.—On Lord's day, June 29th, 1845, two sermons were preached in the General Baptist Chapel, Fleckney, by the Rev. R. Stanion, of Derby, (late of Melbourne) when collections were made on behalf of the Sabbath-school, amounting to about £2.

LONDON, New Church Street.—On Lord's-day, July 13th, two faithful and appropriate sermons were preached on behalf of the Sabbath school connected with this chapel, by our beloved pastor, the Rev. J. Burns. In the afternoon the examination was held, when several of the Children repeated suitable pieces, and were catechetically examined; after which, five of the elder ones, from the first Bible classes, received from the hands of their pastor, a copy of the Holy Scriptures, on their dismissal as scholars. Congregations excellent; and the collections far exceeded any on former occasions. Their united voices, singing the pieces chosen for them, produced a powerful effect; and the prevailing feeling evinced by the friends was quite satisfactory as regards the progress of the schools. We trust that this day will long be remembered by friends, teachers,

and children, and stimulate them to renewed diligence in this important work.

'How pleasing is the sight,
To see a youthful band
Rehearsing truths, with great delight,
Of Canaan's better land.
And yet more pleasing still
To see them tread the road,
Obedient to the Saviour's will,
Which leads to heaven and God.'

PINCHBECK.—The first anniversary of the General Baptist chapel at this place was on Lord's day, Aug. 17, when Mr. Simons preached in the morning, and Mr. Craps, of Lincoln, afternoon and evening; the sermons were appropriate and edifying, and the services numerously attended, especially in the evening, the chapel being quite full. On Monday, a considerable number of friends took tea in the chapel, after which a public meeting was held, when our valued friend Mr. Butters, of Spalding, presided, who, with Messrs. Simons, Springthorpe, Deacon, Craps, Hoe, Strutt, and Sharman, delivered addresses of an interesting character. The result of these opportunities is, that in addition to paying the interest and incidental expenses of the year, we have been enabled to pay off £34. 14s. of the debt, leaving just £150. still to be liquidated. B. P.

BAPTISMS.

WIMESWOULD.—The morning of Lord's-day, July 27th, was welcomed by many happy spirits connected with the church at Leake and Wimeswold. Long before the time arrived for commencing worship, our beautiful village presented quite an animated appearance. Friends from all the adjacent villages, and indeed from neighbouring churches, for many miles round, were thronging our streets, and wending their way to the place where the Lord Jesus was about to be confessed, by a number of lowly disciples, in the ordinance of baptism. Shortly after ten o'clock our chapel was crowded to excess, and many sought in vain for admittance. After a very appropriate and useful sermon from our esteemed friend, T. W. Marshall, of Loughborough, our beloved pastor delivered a short address, and baptized twelve men, and seven women. The utmost order and decorum was observed, and all seemed to feel 'this is none other than the house of God.' In the afternoon the chapel was again crowded—the lower part with communicants and the gallery with non-members. After giving to the newly baptized the right-hand of fellowship, Mr. Bott addressed them in a very suitable and affectionate manner, from John xv. 15, 'Henceforth I call you not servants but friends.' Members from several other churches communed with us, and we all felt it good to be there. It was a season of refreshing from the presence of the Lord. W. C.

LONDON, Commercial Road.—On Sunday, August 2nd, our esteemed minister, the Rev. G. W. Pegg, administered the solemn ordinance of believers' baptism to five persons, before a very large congregation. Two of the number baptized were from the Sunday-school. We rejoice that the Lord is carrying on his great work in the Sunday-school, after a long dark night of discouragement. Many are now coming forward, having been scholars from early infancy, to join the fellowship of this church, of whom we have the most pleasing and decided evidence they are those 'whose hearts God has touched'.
W. P.

SMARDEN.—On Lord's-day afternoon, July 6th, six young females were baptized in Zion Chapel, Smarden. Three of the candidates were daughters of the pastor, and the last three of six children who have united with their father's church. In five of the six cases, the death of a brother or sister was sanctified and overruled to the bringing of the individuals to decision to be on the Lord's side. On the 20th of the same month each of the baptized were received into the fellowship of the church in our usual way. May they be faithful to their high calling. The seasons were highly interesting.

DOWNTON.—On Lord's-day, August 3rd, the ordinance of baptism was administered to five persons, females, at Downton, Wilts., by our esteemed pastor Mr. W. S. Clifton, on which occasion a lively interest and religious feeling appeared to prevail. There are several other anxious inquirers; and, considering the disadvantages under which the cause has long laboured, we have cause for rejoicing that our prospects are now cheering, and the chapel is undergoing an enlargement.

TRING.—On the 6th of July three persons were baptized at this place. Three more submitted to the same rite, August 3rd. They were all, with one received, added to the church. Our pastor, Mr. Sexton, preached, and administered the ordinance on both occasions. The congregations were large and attentive. It was a season of great spiritual enjoyment. May the newly baptized be enabled to maintain their course to the end of life.
J. H.

SHORE.—On Sunday morning, Aug. 10th, five persons were baptized by our minister. Many were present to witness the ordinance. In the afternoon brother Robertshaw preached a sermon on the subject of baptism to a large and attentive congregation. One of the candidates was sixty-five years of age.

ISLEHAM.—On Tuesday, August 12th, four persons were buried with Christ by baptism. Mr. Scott, of Norwich, preached in the evening.

FLECKNEY.—July 6th, one female, a teacher, submitted to the ordinance of believers' baptism, after a sermon by Mr. W. D. Smith, of Leicester.

SEVENOAKS.—On Lord's-day, August 3rd, six persons were baptized and received into church fellowship.

MISCELLANEOUS.

HOLBEACH.—The foundation stone of a new chapel was laid on Tuesday afternoon, May 6th, 1845, by Mr. W. Kime, Grasley, in the presence of many spectators. An address was delivered by Mr. Yates, after which the friends repaired to the public rooms and took tea together. In the evening addresses were delivered by Mr. Tennant, (Primitive Methodist,) Dr. Welch, (Wesleyan,) and Mr. T. Yates. Mr. C. Negus was in the chair.
T. Y.

CARTOONS IN HOUSE OF LORDS.—'The baptism of Ethelbert being one of the subjects selected for the decoration of the new House of Lords, several exhibitions of this scene are among the cartoons now open to the inspection of the public in Westminster Hall. Artists are not necessarily antiquarians, or students of ecclesiastical history; and in this case, it appears that they have not generally made so much research as to avail themselves of the caution given by Fox the martyrologist,—"Note by the way, Christian reader, that whereas Austin baptized then in rivers, it followeth there was then no use of fonts." In several of the designs, the king is kneeling on the floor, while a little water is being spilled on his head out of a shell or cup, which had been filled from an adjacent font or basin. The nearest approximation to historic truth, is the design of Frank Howard (No. 72). In this, Ethelbert is seen in the act of stepping into the water, in which the administrator is standing and giving him his hand. Immediately behind the king is the most interesting object in the picture, queen Bertha, a woman of enchanting countenance and mien, attired so suitably for the occasion, and having such an appearance of resignation and calm fortitude, that a spectator might naturally suppose that her baptism also was about to take place. She, however, had been baptized in France before her marriage. As no other persons are introduced but those in some way or other engaged in the performance, or necessarily in attendance, there is a want of character in the scene, as a public profession of faith on the part of an eminent person, that diminishes materially the effect; but, on the whole, it appears to us to be superior to any of its competitors. If the appointed judges yield that homage to historic truth, which ought to be deemed the most important of all considerations in a case of this description, Mr.

Howard's design must secure their preference.—*Baptist Magazine.*

THE DISSIDENTING MINISTRY.—'When the church of England could boast but of few evangelical teachers, protestant dissent kept its ground by the scriptural and fervid theology of its pulpits. If it is to maintain its standing, and to spread forth its branches, on the right hand and on the left, it must preserve its relative position in that new state of things which has arisen in the established church. Dissenters must be *the best preachers in their localities*, if they are to cope with the prejudices of the national system. And, allow me to say, it is our own fault if we do not far outstrip the clergy in our style of pulpit ministration. They have little or no instruction upon the duties of their

office; while our education, from first to last, is directed to this one and all-important object. Yet, brethren, in our day,—and we rejoice to record it,—many of the evangelical clergy are popular and highly qualified teachers. They willingly consecrate all their learning to the simple and faithful preaching of the cross of Christ. We, my brethren, must not come behind the very chief of them in the 'simplicity that is in Christ Jesus.' The truest source of eloquence in the christian pulpit is a fervent exhibition of 'the glorious gospel of the blessed God.' If anything in our teaching is suffered to supplant the grand peculiarities of the apostolic ministry, nothing but discomfort and failure will await us in the prosecution of our arduous enterprise.—*Dr. Morison.*

P O E T R Y .

'BLESSED BE THY NAME FOR EVER.'

God of goodness! God of grace!
Oh! what bliss from thee we gather!
God of all the worlds in space!
Living, everlasting Father!
God of glory! God of nature!
Of all good the God and giver:
God of every living creature,
Blessed be thy name for ever!

By the Saviour of my soul;
By his cross—his blood—his sorrow:
Still unchanged as seasons roll,—
The same to-day—the same to-morrow!
By the everlasting home,
Where we meet, no more to sever;
By the life and light to come,—
Blessed be thy name for ever!

Suns that rise in clouded glory—
Moons that roll in boundless space—
Mountains mighty—forests hoary—
Herbs and flowers in every place;
Seas from rock to rock rebounding—
Lightnings from the tempest's quiver—
Winds and waters wild resounding—
Bless his holy name for ever!

All my prospects, plans and pleasures,
Wealth and genius, faith and worth—
All my glowing bosom treasures—
Bless the God of heaven and earth!
All my soul—my strength—my mind;
All my hopes, with one endeavour:
Panting—burning—calmed—combined—
Bless his holy name for ever!

In the heaven of heavens on high;
In the earth—the sea—the river;
In the starry-spangled sky;—
Blessed be thy name for ever!

'Blessed!' shout with one accord!
Shout triumphant ceasing never,
'Holy!—holy!—holy Lord!
Blessed be thy name for ever!'

C. D. SILLEBY.

WELCOME HYMN,

*Composed to be sung at the settlement of
the Rev. R. Stanion, as pastor over the
General Baptist church, Sacheverel street,
Derby, July 6th, 1845.*

Welcome here, beloved brother,
Welcome to us, faithful friend;
And that blessings may attend thee,
At the throne of Grace we'll bend,
And with fervour
There our prayers to heaven we'll send.

Gracious Lord, do thou assist him
In the work he has to do;
And with zeal and sacred pleasure,
May he the bright path pursue.
Blessed Saviour,
Guide him all his journey through.

Lord, do thou reveal unto him
All the treasures of thy word,
That it may the end accomplish,
And divine delight afford.
Saviour make it
As thy hammer and thy sword.

Bless the church and congregation,
Fill each heart with joy and love;
Let the pastor and the people
All thy spirit's influence prove.

Safely guide us
To the realms of joy above.
Derby.

W. B.

MISSIONARY OBSERVER.

MR. JOHN BROOKS.

To the Editor of the Missionary Observer.

DEAR SIR,—Though the report of the General Baptist Missionary Society is passing through the press, yet as a few weeks must elapse before its publication, it seems desirable to give earlier publicity, through your pages, to the subjoined testimonial to the character, &c., of Mr. Brooks. The brethren at Cuttack, write:—

‘We express our hope that as Mr. Brooks’s moral character is unimpeached, and his having failed to satisfy the committee as a missionary, has arisen chiefly from his having mistaken his field of labour, he will be kindly received by our churches, and find a suitable and useful sphere of labour.’

A. SUTTON.
C. LACEY.

The Repository for March contains the minutes of the last Cuttack conference. In one of the resolutions, the following lines appear in reference to a draft, which Mr. Brooks drew upon the Secretary, for £84.

‘We strongly advise brother B. not to draw on our society till he first hear from them, as we are of opinion his drafts will not be honoured.’

It is but justice to Mr. Brooks to state that the resolution of the brethren at Cuttack, did not reach him till a considerable time after he had actually drawn the bill, so that he did not knowingly go contrary to their advice, and he acted under the express advice of the *Calcutta Baptist Missionaries*, who undertook to meet the bill if it were not honoured; and who have sent to the Baptist Missionary Society to refund the above £84. to our society. As this bill, coming quite unexpectedly from India, produced an unfavourable feeling in reference to Mr. B., it appears right that the considerations which influenced his conduct should be known.

Dear Sir,

Yours, &c.,
J. G. PIKE.

To the Editor of the Missionary Observer.

DEAR SIR,—Will you oblige me by giving publication, in the next number of
VOL. 7.—N. S.

the Missionary Observer, to the accompanying expressions of esteem, selected from many others which I received previous to leaving India. Many friends with whom I have conversed since my arrival in England will fully understand and appreciate my reasons for making publicly known the feelings entertained towards me by beloved brethren among whom I have lived and laboured for several years. Yours very truly,

JOHN BROOKS.

*Leicester, August 21st, 1845**Extract from a Letter of brother Lacey’s,
addressed to Mrs. Brooks.*

‘He [brother Brooks] is well qualified to instruct and feed a church at home, and would, in such a field, be very useful. On this account, it would be a great pity for him to forsake the ministry for secular employ.’

‘We have recommended you to the affectionate regards of our friends at home, as we could well do this, from the excellent character you sustain. I do hope you will meet with much christian affection and sympathy on your arrival in the land of your fathers.’

From the Church at Lall Bazaar, Calcutta.

‘Your departure appears to us a mysterious dispensation of divine Providence.’

‘We cannot, however, allow you to quit these shores without assuring you of the high esteem we feel for you, and expressing our deep sense of the obligation under which we, as a church, have been laid by your kindness in so often preaching to us the word of life. Often, on such occasions, have we found it good to be present, and we trust another day will bring to light fruits of your labours amongst us, which will be to the praise and glory of divine grace.’

‘Permit us, dear sir, to request your acceptance of our sincere and grateful thanks for your ministerial labours amongst us.’

Signed, in behalf of the church,

JAMES IRVINE,	} Deacons.
L. MENDES,	
J. L. CARRAN.	

Seamen’s Friend Society.

‘Receive the following resolution, my dear brother, not as an empty compliment, but as the sincere expression of our feelings towards you.’

T. BOAZ,

*Secretary of the Calcutta Seamen’s
Friend Society.*

‘The committee of the Calcutta Seamen’s
2 N

Friend Society desire to place on record their regret at the departure of their friend and brother, Rev. J. Brooks, of the General Baptist Mission. To Mr. Brooks during his sojourn in this city, the committee are under deep obligations for his services on board the floating chapel. To him and one or two other friends they owe for some years past the steady and efficient maintenance of divine worship on the Sabbath day.

'Could the committee have commanded means to support a resident seaman's minister they would have cheerfully retained Mr. B. in India. Could this be effected in Europe, or America, through the medium of both, the Calcutta committee would hail back their brother to this deeply interesting field of labour.'

From the London Missionary Society's Missionaries in Calcutta.

'The brethren sincerely regret the departure of their esteemed friend and fellow-labourer, the Rev. J. Brooks, of the General Baptist Missionary Society.

'The brethren further entertain the hope that their esteemed friend may be able to return to a place in which he has laboured so long and well, with pleasure to himself and profit to others, in the entire confidence of, and in full co operation with, the labourers of evangelical bodies of every section of the church labouring in Calcutta. The brethren would further tender their best thanks to Mr. B. for his prompt and efficient aid in preaching for them when they needed his services, and his time and energies were not demanded for his own more immediate duties.'

General Letter from the pastor of Union chapel, Calcutta.

'I HAVE much pleasure in commending to all who love the Lord in sincerity, a dear friend and fellow-labourer, the Rev. John Brooks, of the General Baptist Mission, for some years resident in Calcutta. Mr. B. is a liberal, cheerful, zealous, and devoted minister of Christ, and, together with his excellent wife, has been, and will be, very useful, wherever the Lord may be pleased to cast their future lot. I regret their departure from India, and shall esteem any act of christian sympathy done (by any to whom I may be known) to Mr. B., or his family, as done to myself.'

LAST DISPATCH ABOUT JUGGERNAUT'S TEMPLE.

'To the Governor General of India, Sir H. Hardinge, in council,' &c., &c.

'1. From the papers accompanying your letter of July 12th, respecting the temple of

Juggernaut, we are fully confirmed in our previous impressions; that the employment of 'purhaves' or pilgrim hunters, is not sanctioned by government, and that the authority of the police is never exerted in forcing the labouring classes to drag the car at Juggernaut, or at any other temple, but always in protecting them from such compulsory service. The imputations cast upon the government in this respect proved to be wholly groundless.

'2. It appears that the records of your government do not enable you to show upon what specific ground it was stated in Lord Auckland's Minute, Nov. 17th, 1838, that our promise of the allowance for the support of the temple is distinct and unconditional. The nature of the pledge under which it was considered incumbent upon us to continue the established allowance, seems to have been the assurance held out by Sir A. Wellesley, in his negotiations with the Mahratta vakeels, and by Lord Wellesley and other officers acting under his authority in Cuttack, that the temple and the brahmins attached to it should be taken under the protection of the British government. The assurance was in strict conformity with the principles on which the affairs of our empire in India have been uniformly administered. The allowance was fixed at 60,000 rupees per annum, but it is stated in the report of the Bengal government, March 11th, 1844, to have been reduced to 36,178 rupees, in consequence of the relinquishment of the *sabacs thizaree*, or temple lands. We are of opinion that it would be very advisable, according to the suggestion offered in the same report, to commute the remainder of the allowance in the same manner, by restoring any other lands of equal value which may have formerly belonged to the temple. We desire, therefore, if you concur in this view, that you will take the necessary measures for carrying this arrangement into effect, and that the lands may be left exclusively to the management of the officers of the temple; and that thus the discontinuance of our interference in its concerns may be made complete.' Signed by,

J. SHEPHERD,

SIR H. WILLOCK, &c.

London, Dec. 18th, 1844.'

[We shall be happy to hear from our brethren in Orissa that the separation of the British government from the temple of Juggernaut and its land is 'made complete.']

SEPARATION OF THE BRITISH GOVERNMENT FROM IDOLATRY IN CEYLON.

Illeston, Aug. 14th, 1845.

MY DEAR FRIEND,—I have some very

important intelligence from Ceylon, which cannot fail of interesting your readers. Under date, '*Negombo, May, 9th.*' my excellent correspondent the Rev. R. S. Hardy, states,—'On April 23rd, a levee was held in the pavilion in Kandy, which was numerously attended by the native chiefs and priests; and his excellency, the Governor, is reported in the *Colombo Observer*, to have informed the assembly that in consequence of a communication from the Secretary of State, Lord Stanley, he can no longer appoint any priest to office as heretofore, under his seal and signature; and that the government agent will not be allowed to interfere in his official capacity in the ceremonies of Bhood, nor to have the custody of the keys of the temple in which the tooth of Bhood, so called, is enshrined; all these things are in future to be managed by the priests themselves. This resolution is not yet carried into effect, as it will require a little time for the priests to agree upon the course they will adopt in consequence of the new position in which they are placed. They were about to petition the queen upon the subject: but we have no fear from that source.'

Mr. Hardy writes,—'June 9th, * * * The connection of our colonial government with idolatry has now entirely ceased, or is only continued until the priests resolve upon what course they must adopt. With very slight intermission, Bhoodism has been the religion of the state in the interior of Ceylon, more than 2,000 years. This has now ceased, and, I trust, for ever. The priesthood not having a great power of caste, as among the brahmins—not being personally respected, we may hope that as their political influence is taken away, the religion itself will the more speedily perish, but it is specious and has so strong a hold upon the native mind, that it will probably exist in reality long after its name is universally repudiated. * * * * The present circumstances of the Ceylonese is peculiarly trying, from the almost total disruption of their old habits, in consequence of the great influx of settlers. Though we are not without tokens of Divine approbation, we do not see that rapid progress of the work, we long to witness. I need not ask a returned missionary to pray for his brethren that are engaged in the strife of the battle; but I may ask you never to forget in your supplications the little band in Ceylon. May we meet in heaven.

Yours affectionately,

R. SPENCE HARDY.'

[We trust that the contents of the previous articles will be understood by our readers, though, in consequence of the extraordinary illegibility of our esteemed brother's MS.,

we are not able to say they are quite correct. We are, however, much obliged to him for them, and implore him to shew the mercy in his *hand* to editors and printers, that he feels in his *heart* to all mankind. The separation of the British government from the idolatry of Ceylon, and of India, is a great and important event. The natives will feel themselves left to their own resources; and the priests and missionaries of idolatry will have to rely on the faith of natives. This will tend to the ruin of the system. Then the glory of having the government as their patrons, and doing homage indirectly to their gods, and all the delusion it creates in the native mind, is passed away. This important event has been effected by the exertions of various good men, at home and abroad; but no individual has had a greater share in effecting it than our esteemed brother, Mr. Peggs. His letters, pamphlets, visits to the great, and efforts in all quarters, are at length, we trust, crowned with complete success. May God reward him a thousand fold; and may every vile and hateful system of idolatry, which now debases and destroys mankind, soon be swept from off the face of the earth, and the true light of God shine in every land.—Ed.]

RECENT LETTER FROM MR. BUCKLEY.

Berhampore, May 22nd, 1845.

MY BELOVED PARENTS,—'Clouds and darkness are round about Him, but righteousness and judgment are the habitation of his throne,' is a text which recent experience has brought to our minds with peculiar force; for during the last month we have been under the shadow of those clouds, and within the precincts of that darkness, and have often offered the patriarch's prayer, 'Show us wherefore thou contendest with us:' but our minds have been sustained by considering that our times were in the Lord's hands; that our sufferings were sent by him, and were a part of that holy and well-appointed discipline by which he designs to fit us for more extensive service to his church on earth, or to prepare us for the loftier enjoyments of the church in heaven: and, whether it is the one or the other, is not a matter of great importance; we feel that we can leave it in his hands. May his will be done. Christ will be magnified in our bodies, whether it be by life or by death: but, in such a land as this, where satan does as he likes, and where the labourers for Christ are so few, and often so enfeebled, I confess I cannot help desiring, if it be the will of my heavenly Master, to live and labour for a few fleeting years; and I do not see how any lover of souls in India can

feel otherwise. But I must give you some particulars of this eventful month. Last month's letter was written at Ganjam, in the midst of affliction; but we hoped that a change for the better had taken place. A few hours, however, after the letter was posted, we saw that it was a fallacious hope, for I had a rather severe attack of the fever commonly called the Ganjam fever. For several days I was in a very debilitated state, and, as there was no prospect of my recovery at Ganjam, we decided on returning to Berhampore as speedily as possible. Through mercy I bore the journey in the palanquin better than was expected, and, on reaching Berhampore, I was soon better. For eight or ten days I continued as well as usual, when I had another and much more violent attack. I shall not soon forget the day (Whit-Monday) when the fever was at its height. An Indian sky has never been so beclouded as it was then. My soul remembers that day with peculiar emotions, as one of great suffering and of great mercy. The paroxysm was long, and the restlessness extreme. You will readily suppose that it was a very trying time to her who watched my couch with unspeakable affection and anxiety; but God supported her and remembered me. Since the day mentioned I have not been again attacked, and am thankful to say, that, considering my great weakness, and that this is the hottest month in the year, I have, to an encouraging extent, regained my strength. Join with us in ascribing praise to Him 'who forgiveth all our iniquities, who healeth all our diseases, who redeemeth our life from destruction, who crowneth us with loving-kindness and tender mercy.'

'O may I breathe no longer than I breathe
My soul in praise to Him.'

I have much to be thankful for as to the state of my mind during this affliction. At first I was under a cloud; but it soon passed away; and I will say it, to the honour of a faithful God, that, when the grasshopper was a burden, and I could not bear to hear of any thing worldly, I had more consolation than I can express in the doctrine of salvation through the blood of the cross. The 'two immutable things in which it is impossible for God to lie,' and in which he has given the heirs of promise strong consolation, in connection with Dr. Watts's verse—

'The gospel bears my spirits up:
A faithful and unchanging God
Lays the foundation for my hope,
In oaths, and promises, and blood,'

were much in my thoughts. Blessed be God for oaths—promises—blood! I felt that it was a firm foundation, and that, with such a hope, I could plunge into eternity, and feel no fear.

But I must pass on to tell you, that,

though I was the *first* sufferer from this visit to Ganjam, I was far from being the only one: *all* our school children, and most of the servants, had fever. Brother and sister Wilkinson, and their little lovely daughter, were among the sufferers. They are now mercifully restored. To which must be added several of their boys, all their servants, the native preachers and their wives, and our native christian people, with scarcely one exception. It was a time of unexampled sickness; our compounds were like two hospitals. You will form some idea of our circumstances when I add, that *fifty-six* of our people have been bad, and most of them have had a return; for it is a sad feature of the Ganjam fever, that, when a person has once had it, he is not secure for a year or two. I continue taking medicine, (Quinine, which we have found of great use) in the hope of warding off another attack.

Now let us look at the bright side of this dark scene, and it will be seen that we have to sing of mercy as well as of judgment. Though we have had so much sickness, and though several of the cases have been very dangerous, yet death has not entered our circle. We feel that this is a mercy which calls for *special* acknowledgment. And then, all our people are now well, or nearly so. For this we ought surely to be thankful. Last, not least, in the midst of all this affliction and anxiety, the health of my beloved wife has been unusually good: she was the only one that did not suffer from the pestilential air of Ganjam. God mercifully preserved her at this calamitous season, to be, (shall I say?) a ministering spirit to all under her care, but, most of all, to *me*. Pray for us, that we may be humbled, and rendered increasingly spiritual and devoted to the work of God, by this visitation. We do feel that the voice of the Lord has been crying to us. May we have wisdom to bear the rod, and Him who has appointed it.

You would be concerned to hear of the alarming illness of our beloved brother Sutton. I am thankful to say that he is much better, though, I fear, far from well. In a letter I had from him two days ago, he mentions having had another attack in the throat, and feeling feeble in consequence. He adds, 'I should like to live and labour a little longer, and would hope I shall; but appearances are sometimes against me.' May the Lord be better to us than our fears, and, if it be his good pleasure, long preserve a life so precious. I know you will say, Amen.

Mr. Mack, of Serhampore, has recently fallen a victim to that dreadful disease, the cholera. He died after twelve hours' illness. He came to India in 1821, with our brethren Bampton and Peggs. You have probably

heard of the death of Mrs. Bachelor, wife of one of our American brethren. It occurred two or three months since. Particulars of the closing scene I have not seen, but have understood that her affliction was lingering and painful, and her end peace. She has left two children. Mr. Bachelor is at present with Mr. Phillips at Jellalore.

Before you receive this letter, brother and sister Stubbins, with our other dear friends, will be on the mighty deep: thousands of prayers will be offered for them, and I trust they will have a speedy and happy voyage. They will all have a hearty welcome; but our recent trials lead us to think of their arrival with chastened joy. I cannot but warmly congratulate you, brother Cotton, the officers of the church, old friend Deacon especially, and all the Barton friends, on the commemoration of the centenary. The services would be doubtless peculiarly interesting, and I hope we shall have full particulars. Standing in the midst of the mercies of a hundred years, what emotions of thankfulness and joy would swell your bosoms! What high and holy resolves would be formed! How anxious every one would feel to signalize the day by an expression of love to Christ and his cause worthy of the great occasion! I should have written much more on this subject, for it is one in which I feel great interest, if I had been able; but I feel my strength failing, and over exertion, in my present circumstances, would be extremely imprudent. Sarah will add a few lines. Farewell. When the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, may we meet in peace, being found in Him.

Your affectionate son,

JOHN BUCKLEY.

LETTER FROM MR. BUCKLEY
TO THE LATE MR. ORTON
OF HUGGLESCOTE.*

Berhampore, February 14th, 1845.

My dear friend and brother.—From the day I landed in India I have been very desirous to write to you, on the same account as the apostle Paul greatly desired to see his dear friend Timothy—'being mindful of thy tears' at parting. I have often thought of you with much affection, and my dear wife and I sometimes converse about you. We cannot expect to see each other again upon earth, but how sweet the hope of meeting in heaven where imperfection and sorrow can never enter, and where we shall be for 'ever

with the Lord.' You will expect me to give you as much information as I can of the state of the people and the prospects of success; but here I feel some difficulty, as my predecessors have written so much and so well; and as I am writing to a father in the ministry who was engaged in preaching the gospel long before I was in the world. From all I have seen, however, I should say that India is in a state of dreadful darkness; the levity, idleness, impurity, and awful idolatry of the people, are most afflictive to a christian mind: their extreme demoralization can only be accounted for by their having so wicked a system of religion. Satan himself could not have made them so bad as they are if their religion had not been the vilest system imaginable. The Brahmins are very numerous, probably as much as one eighth of the population, their opposition to the gospel is most violent and bitter, and the influence they have over the inferior classes is unbounded. The temples are very numerous, and abound with figures so offensive to decency that a modest person would blush to be seen looking at them. The apostle Paul said of ancient heathens that 'it is a shame to speak of those things which are done of them in secret', but the objects which the Hindoos worship in the face of open day cannot be described. I often think of the prophet's words as I contemplate the state of the people, 'Ah sinful nation! a people laden with iniquity!' Amidst all that there is in the state of the people to repress sanguine expectations, my mind is encouraged by the thought, that our blessed religion is a religion for sinners; and surely none can need it more than they. I think too of the glorious truth that 'Christ is able to save to the uttermost,'—'that his blood cleanses from all sin.' It is one of the distinguishing excellencies of the gospel that it reaches to the chief of sinners; and I cannot but rejoice that the Lord has called me to handle the weapons of Calvary, where Satan's seat is. I long for the time and hope it is not distant, when I shall be able to preach with fluency in the language. My full persuasion is that as the Lord sent me to India so he will bless my labours, and my highest desire is that my humble talent may be successfully employed in building up the kingdom of Christ in this land of spiritual desolation, till he shall summon me to his presence in heaven. You will see how much we need your prayers.

I am deeply impressed with the immense importance of an efficient native agency. It is utterly impossible that the churches at home should furnish a sufficient number of labourers for the evangelization of India; besides the natives can bear privations and can endure exposure to the sun which would soon be fatal to us; and they know far better

* This letter arrived a day or two before the death of Mr. Orton, of course he did not see or know of it. It is inserted at the request of friends.—Ed.

than we how heathens think and feel. There is great force in what a native minister once said,—‘I have been a heathen, and I know what heathens think.’ We have much reason to be thankful that the Lord has blessed us with so many native labourers; and it seems to me that next to the preaching of the gospel to the heathen, our best efforts should be devoted to communicating scriptural knowledge to those who are ‘able to teach others.’ Still we greatly need more European labourers, and are anxiously looking forward to the time of brother Stubbins’s return, in the hope that we shall have some other missionaries with him, and that they will be men of the right stamp, possessed of much piety and prudence, and willing to spend and be spent in seeking the salvation of perishing sinners. I will mention two facts which furnish melancholy proof of the dearth of labourers in this country. When I left the ship at Vizagapatam, I had to travel 150 miles to Berhampore; there is but one missionary station on the way (connected with the London Missionary society) and the Church does not number, I believe, more than six or seven members. All the rest are without hope and without God in the world. Soon after reaching Berhampore I went to visit our dear brethren at Cuttack; the distance is 120 miles, and there are many villages on the way swarming with inhabitants, each of whom possesses a soul that can never, never die, but there is not one Christian church among them, not even one disciple of Christ; all are posting the downward road with ‘a lie in their right hand;’ and myriads may say, as they sink to perdition, ‘No man cared for our souls, no one told us the way of salvation.’ And this has been the case for hundreds, yea thousands of years. Millions that cannot be numbered have passed beyond the reach of christian exertion; and while I am writing numbers are entering the presence of Him whose holy word declares, that ‘no idolater hath any inheritance in the kingdom of heaven.’ The thought is overwhelming: my heart sinks within me as I write it.

‘My God I shudder at the scene,
My bowels yearn o’er dying men;
And fain my pity would reclaim,
And snatch the firebrands from the flame.’

But pity is unavailing, if it do not lead to exertion, and exertion will be fruitless if the arm of the Lord be not revealed; no power but that which wakes the dead will rouse them from their apathy. India is a good school to learn our dependence on the influence of the Holy Spirit for success; our hearts would soon sink if we had not strong confidence in God. We are nothing in ourselves, and I trust we know and constantly feel that our best efforts will be utterly unavailing without his blessing; but

we rest on the promise of a faithful God, that his word shall not return unto him void, that it shall prosper in the thing whereto he has sent it’ ‘that the heathen shall be given to Christ for an inheritance, and that ‘all nations shall call him blessed;’ and, sustained by these cheering promises, we will go forth and scatter the precious seed, and pray for the influences of the Holy One to render it fruitful.

But I must tell you a little about the present state of the church here; and I rejoice to say that we have, much, very much to encourage us. I baptized two of my dear wife’s scholars a short time since, and several others are candidates; there are also pleasing appearances of piety in some of the boys. We are thankful for such proof that the Lord is with his servants, blessing the means that they employ. The conduct of the native christians is such as to encourage the hope that they have passed from death unto life: they are weak in knowledge and experience, nor can it be wondered at by any who ‘know the plague of their own hearts,’ and who consider the influence of evil habits formed when they were idolaters, and which it is difficult entirely to shake off. But if they are little ones, we trust they are *Christ’s* little ones; and for his sake we love them, and can cheerfully labour for their good. They may be compared to a number of patients in an hospital, under a process of cure, but none of them perfectly cured. I need not tell one who has had the experience of half a century in the ministry, that this comparison will do as well for the churches of Christ in England, as for those in Orissa. With the love which our dear native christians manifest for the word of God, and with their desire to be instructed in its meaning, I have been much pleased. Our desire is not to teach them the doctrines and opinions of men, but to feed them, ‘as new-born babes, with the sincere milk of the word, that they may grow thereby.’

I must now, my dear father in Christ, earnestly beg that you will write me as soon and, as often as you can; I know that you love me, and desire that I may be very useful to the cause of Christ. How much knowledge you have acquired of men and things, especially of religious things, by communicating which, I should be benefited. How much experience you have had of the Lord’s goodness! Write and tell me how you are, what is the state of the church in its several branches, and how you think I may most effectually promote the kingdom of Christ in this idolatrous land. May you both find that all your trials and hereavements have been working together for your good. May our gracious Lord be with you in the decline of life, and grant that its evening hour may be peaceful. Remember me with great affec-

tion to the whole church. May peace be within your walls, and prosperity within your borders. In the end farewell.

Your affectionate christian friend,
JOHN BUCKLEY.

LETTER FROM BAMADABE TO
MRS. PALETHORPE, NOTTINGHAM.

To Mrs. Palethorpe, a sister, a vessel of God's mercy, a believer in Christ, Bamadabe presents much loving salutation.

BELoved SISTER,—I have not seen, nor ever shall see you, in the flesh, but we have a certain hope that by the grace of our Lord Jesus Christ we shall meet in heaven. This is my desire and my consolation. God only knows whether I shall realize this expectation; for if I look at myself I should doubt; but what appears impossible to me is possible with God; and therefore I cling to this pleasant hope. And indeed God has so helped me that I am amazed beyond measure at what he has done. I have escaped by the power of God what I had otherwise no power of escaping, viz., the strong kingdom of Satan; to which all men are held in obedience in this country of Orissa; also from the formidable trammels of caste, in which all are held in slavery; also from the vain forms of ceremonial observances of the sacred Bades, the basis of the Hindoo religion; as well as from many works and ways of uncleanness and idolatry. From all these God has wonderfully delivered me. By these I was firmly bound, yea I was baptized in their influence, and was ready to fall into the hell of God's just wrath. Blessed! blessed be God, the Father of mercy, from whence the stream of God's mercy sets in strongly, and flows to every part of the world; even from England the blessed gospel was sent to Orissa. My dark, my evil destiny was turned, and a destiny of light and joy has dawned upon my prospects. Now my invaluable spirit need not be lost! now I may obtain eternal glory! Jesus, as the only, the divine son of God, is my Saviour; and through faith in him I have obtained peace and rest. And now, although I have lost my earthly friends, who are still idolaters, yet, dear sister, I have obtained your friendship. The presents your love has sent me I have safely received; I am pleased, I am delighted with them, and full of these feelings I carried them away. I shall often think of you when I am warmly covered in the cold night, lying at the root of the Banyan tree; and I shall dwell with pleasure on your love. Your presents will be a great comfort to me when wandering in the country about the Lord's work. You will be my helper in my work, by your benevolence.

My beloved sister, may God bless you with all spiritual blessings, and at last may you obtain the glory of God. Believe me, dear sister, in the sincerity of my heart I speak to you. I am feeble, while the work committed to me is very responsible; and therefore pray for me, that I may accomplish my ministry, that I may receive souls for my hire. Mention me in your petitions to him who can support the weak, and give strength to the feeble. May your beloved church not forget me in its times of prayer. My beloved wife unites with me in expressions of love to you.

I am your brother in Christ Jesus,
BAMADABE.

Cuttack, October 26th, 1844.

JAMAICA.

INTERESTING PROGRESS OF THE BAPTIST MISSION.—It is with heartfelt gratitude to God, we insert the following extract from the valedictory address of the Rev. W. Knibb, delivered at Finsbury chapel, July the 1st, 1845. The Jamaica churches, being now relieved of a heavy portion of their chapel debts by a generous grant of £6,000, from the committee, will henceforth be independent of support from England.

'Within a few days, I stand among you entering upon the twenty-second year of my missionary work, and for a few short minutes I will refer to the past, and to what God has performed for Jamaica. Twenty-one years ago, when I landed, there were only four missionaries connected with the denomination to which I belong. During the first seven years every thing appeared dark and gloomy with respect to freedom; immersed in those scenes of cruelty which often filled my heart with anguish, I closed them by beholding one of the deacons of my own church stretched on his back and flogged for praying in my own house; and as soon as that scene was transacted, I made the resolve, calmly and deliberately, that I would watch every movement, and seize the most favourable opportunity that providence should present, to undo the heavy burdens, and to bid the oppressed go free. In the various meetings I have seen held, not merely in this city, but other parts of England, I know perfectly well that some individuals have said, 'Yes, but Mr. Knibb speaks too strongly.' Ah! you must see things for yourselves. When you see your deacons flogged, when you behold them stretched on the ground, hear the cracking of the whip, and see the blood stream from their bodies, you will speak too. Little did I think how I was to speak. But within one short year of that, after the first seven years were closed, the insurrection came with all its

untold horrors. You have heard of them—we felt them: in the destruction of our chapels, and in the various scenes that then were transacted, colonial slavery met its death.

Then, unknown to you, and unknown to the world, I was forced from the den of infamy, with a heart bleeding at every pore, just emerged from a felon's dock, and from a gloomy prison, with my congregation scattered, many of the members of my church murdered, multitudes of the faithful lashed, and peeled, and destroyed. I came home, and never shall I forget the three years' struggle, the incessant anxiety that pressed upon my spirit as I passed through the length and breadth of this country, detailing the negro's wrongs and asserting the negro's rights. Just seven years after that, perfect freedom came. We had, about the middle of it, a semi-freedom, called apprenticeship. In the midst of these scenes the work of mercy extended, so that during the seven years which then closed, in connexion with the labours of about twenty missionaries, 22,000 persons were baptized upon a profession of their faith in Jesus Christ. Then it was that providence, by circumstances to which there is no need to refer now, called me to visit you again. Chapels, once destroyed, were re-erected, and since that period about twenty-five chapels have been reared, and most of them paid for; and, though the debt has pressed heavily upon us, the christian church should remember that the whole of the expenses thus incurred, and incurred in the space of about twelve years, amounted to more than £120,000. sterling; the whole of the missionary property at present in Jamaica being £150,000. sterling.

And now, christian friends, another seven years has rolled by, and I was delighted and pleased with the anticipation that no future work of agitation would fall to my lot; but so it comes. At present there is a system of wrong—a system of wickedness in Jamaica, which must be put down, and which christianity alone can put down. On returning to that land, to meet those men whose actions I have exposed—and I would expose them if they were ten thousand times as powerful as they are—in meeting those men once more, I know perfectly well the difficulties that may yet beset my path. But I am not afraid of these difficulties; I have said nothing but what is true, nothing but what ought to be said, and if tyranny will rise up to oppress, christianity must rise to destroy it.

Farewell, then, christian friends. I anticipate with pleasure and with joy once more meeting the beloved people of my

charge. I will tell, and tell in tones of tenderness, what has been done by you, and I do most sincerely trust that that which has been so kindly said, will, in the spirit of Christ, be received, and that it will induce the churches in Jamaica to strive yet more vigorously for the maintenance of that truth on which all their civil, their social, and eternal happiness depend.'—*Miss. Herald.*

DEATHS OF BAPTIST MISSIONARIES.

The Rev. JOHN MACK, pastor of the church at Serampore, and tutor of the college there, died on Tuesday, April 29th, 1845, of Cholera, after a few hours illness. He had been ailing some days, but rode round the town twice that very morning! His loss will be severely felt by the Serampore brethren.

The Rev. WILLIAM YATES, D. D., of Calcutta, died, on the Red Sea, in his passage home, July 3, 1845. The vessel was within three days sail of Suez.—The voyage was entered on in obedience to the strong injunctions of his medical advisers. He was when he left Calcutta, June 2nd, in a very feeble state. Dr. Yates was a most eminent oriental scholar. He has been engaged for near thirty years in perfecting oriental translations of the holy scriptures. He was originally, we believe, with his surviving father, a member of our church at Loughborough. From Bristol college he was recommended to Dr. Carey as a coadjutor. He went to India in 1814, and united in forming the station at Calcutta in 1817. His deep learning, gentle manners, and consistent piety, secured him the cordial esteem and veneration of all. He was in his fifty-fifth year.

MISSIONARY ANNIVERSARY.

SMARDEN.—On Lord's-day, July 27th, our missionary sermons were preached by our esteemed brother Hunter of Nottingham, who was spending a few weeks at Dover for the benefit of his health. The sermon in the morning was from 1 Cor. vii. 17, and in the afternoon from 1 Cor. xiii. 6, and in the evening from 2 Peter iii. 9, 'Not willing that any should perish.' The discourses were excellent, and were listened to with attention and profit. We hope our dear brother will pay us another visit, should he be able to make it convenient. The collections amounted to £8., and some friends are anxious to do more in future.

IRISH CHRONICLE.

SEPTEMBER, 1845.

PRIVILEGE AND DUTY.

THE privileges bestowed on his servants by the Great Head of the church, are both numerous and great. They are not given, however, to advance their own spiritual interests merely. They are attended with solemn responsibility to others. This should never be forgotten. A believer is not only to love Christ, but to pity his fellow-creatures who are perishing in their sins; and to do all that he can to send the gospel to them. David understood this; when praying that God would bless Zion, he used this plea, *That thy way may be known upon earth, and thy saving health among all nations.* In like manner the apostle, when urging some primitive Christians to liberality and effort, pressed his exhortation in these words, *Freely ye have received, freely give.*

We owe Ireland a large debt. Long, too long, has she been neglected. We have suffered the grand apostasy to push its conquests without any adequate effort to check its progress. Centuries of wrong doing have aggravated the evil. The name of Christianity has been blasphemed; for these wrongs have been done in her name. The gospel of Christ affords the only remedy for the evils under which Ireland groans. We have it; we enjoy its privileges; we rejoice in the hope of future glory, which it inspires. If we would perpetuate these mercies to our children we must meet our responsibilities; for this law seems to pervade the administration of our heavenly King, that he gives blessings to those who most earnestly seek them, and who are most anxious and diligent to improve them when they are given.

Our privileges become, therefore, a reason for helping this mission. Our duty to do so, corresponds with our privileges; and as they are so numerous and vast, the duty becomes all the more imperative. Success, too, adds to this obligation. The pressing calls which augment every month, give new force to the plea, and impart greater urgency to the demand. Oh! listen to it. Give us help. The time is propitious. Be true to your privileges and your duty. Your own mercies will be more abundant; and the blessing of those who are ready to perish will come upon you.

Mr. WILSON communicates the following instances of usefulness. They are more than commonly interesting.

I have lately baptized three persons. One a young woman about sixteen years of age. She had, for a considerable time previously, given good evidence of being a disciple of Jesus. On a recent occasion, I urged on her the duty of openly avowing her attachment to the Saviour. Finding that such was her desire, we were soon on our way to a certain water, in company with some friends, and I baptized her. One of the others was her father. He began to attend my ministry about five years ago. He was the slave of intemperance, and was often reduced to a most pitiable condition. He came to me one morning saying that he had left home with the intention of destroying himself. But the truth obtained possession of his heart, and

broke the fetters which had so long bound him. His eyes were opened to see his guilt and danger. Believing in Jesus as the Lord our righteousness, he was enabled to rejoice. Since that period, more than a year ago, his conduct has been exemplary. A few days after his daughter's baptism he called to ask me to baptize him also. The next day was the sabbath, and having announced at one of the preaching stations, that I should administer the ordinance at the sea side, in the afternoon, we had an immense congregation, including many Romanists. The greatest attention was paid to the discourse, and in general the people behaved with great decorum. It was a profitable season. The other person referred to in the earlier part of this letter, was a spectator on this occasion: he had long been studying the New Testament on this subject, and as I knew him well, I acceded to his request shortly after. There

has been much inquiry on the subject since ; and I expect that many more will follow these examples.

The attendance on public worship has considerably increased. On Lord's day afternoon, I generally preach in the open air to large and attentive congregations.

Mr. BENTLEY states, July 23rd.

On the morning of the 8th inst. I baptized the aged person referred to in my last. There was a considerable number present on this occasion ; I should think *twice* as many as before, all of whom behaved with great decorum. It was very interesting to see so old a person, for he is past seventy years of age, and whose grey hairs seemed to say that he had nearly finished his course, manifesting love to Jesus by attending to this ordinance. He is a man of great intelligence, and was formerly one of the shrewdest opponents of our views, which this locality could furnish.

Owing to these baptisms, I suppose, and my lectures on the subject, our opponents are endeavouring to frighten the people, and prevent them from hearing anything on the subject, by false reports. They represent us as *holding baptism to be a regenerating ordinance* !! Every advantage is taken of the prevailing ignorance as to our real views. This will, however, stir up the people to greater inquiry. Such efforts cannot prosper, for the people *will* think ; and the day *must* come when truth shall prevail over error.

Mr. BERRY, July 7th, communicates an interesting fact.

About a fortnight ago I was preaching at Maryborough, and noticed a stranger eagerly attending to what I had said. After preaching he requested an interview. He unfolded his mind, and I found he was a Romanist, from the county of Limerick, and had met with a New Testament some time ago. *Without any human teaching*, he had not only discovered the errors of Rome, but had seen the all-sufficiency of the Redeemer's work. I was surprised at the knowledge he had attained. There are, he says, *four families* who with him were studying the scriptures, and but for fear of persecution would have openly declared their views. He has a situation at M—, where he can carry out his wishes and desires. The following Lord's day he came here to the service, and I hope to see him again soon.

Mr. HARDCASTLE, who has had much affliction in his family, and whose eldest son is hastening to the grave, writes as follows, and his communication will de-

velop some of those discouragements with which our brethren have to contend.

When I last wrote to you, I mentioned that I was not without my exercises as regarded our church affairs. We have already lost three members this year ; one by death, one by withdrawal, Mr. W., who has returned to those with whom he was formerly connected, chiefly on account of his wife steadily refusing to accompany him, and the injurious influence of such a division on the family, and one by emigration, Mr. B., with his family, an estimable member. On his departure, his employer and fellow-workmen attended him to Passage, and presented him with a silver snuff box as a token of their esteem. We had previously lost his son and daughter-in-law, since baptized at Montreal, and now we are about losing a *family of eleven*, two of whom are members. They go to Toronto. Such a gap, as you well know, is not easily filled up. Then sickness has been prevalent with our members confining them to their abodes, and scarlatina has been cutting off the younger children. But I must not omit to state any other circumstances of a different cast. Mrs. H.'s brother has worshipped with us for some time, and a family formerly with the brethren, two of whom have thoughts of uniting with us in fellowship. The former of these lately adverted to the unfavourable situation of our place of worship, and intimates his intention of giving £100 if a suitable site could be obtained for another.

Mr. MOORSE seems to have at Carrickfergus, some encouraging tokens of success. In his letter of the 5th ult. he says.

We have rented the little meeting-house, where I preach twice on the Lord's day, and during the week ; but we do not know how long we may continue to have it. During the last fortnight I visited more than sixty families, and preached several times. Protestant bigotry has shut up another door against me, in a place where I had preached many times. But others are becoming more friendly, and ministers of the Methodist bodies have invited me to their pulpits.

A few weeks ago I preached to large congregations in several towns in the county of Derry. In one of these several Romanists were present. I recently baptized two persons, whose piety and devotedness our friends have a high opinion of.

The following extracts from Mr. MULHERN's letter, of July 26th, are most gratifying and satisfactory.

Although we have not lately had any additions to the church, we still go on comfortably, and enjoy peace among ourselves; and I hope our members are growing in knowledge and holiness. The congregations at my different out-stations continue to be encouraging. I preach in this town on week evenings in two different places, where we generally have as many to hear as we can accommodate, many of whom never hear the gospel anywhere else. A woman who attended preaching at one of these stations, and whom I frequently visited, lately died of consumption, but not until she had found peace with God through the blood of the cross. When I first became acquainted with her she was, though of moral character and naturally of an amiable disposition, living without God and without hope in the world. But it pleased the Lord to accompany the word with power to her heart, and she soon became an enlightened and devoted Christian. She expressed her determination to join the church; but she was seized with consumption, and bore her protracted illness with entire resignation to the divine will; constantly urged on her friends the sin and danger of neglecting the "great salvation;" sweetly expatiated on the peace of God which she enjoyed, and on the blessedness of a good hope through grace. She calmly and sweetly slept in Jesus, in the confident hope of a blessed immortality.

I lately, at the request of the friends there, paid a second visit to Dungannon and its neighbourhood. I arrived on the Thursday evening, preached in the Court-house both on Friday and Saturday evening. The congregations were not so good as they would have been but for the inclemency of the weather, the rain falling in torrents, particularly on the Friday evening. On Lord's day forenoon, I preached in a storehouse of Mr. Tener's to a goodly number of very attentive hearers, and joined the church in commemorating the dying love of the Redeemer. In the evening I went out three miles in the country where the friends had given notice that I would preach in the open air, as they expected more would come than could be accommodated in the house I had preached in before. The evening, however, came on wet, and we were obliged to keep within doors. The house, notwithstanding the inclemency of the evening, was crammed, and, after about one hundred and fifty had been admitted, some had to remain outside. The people heard with eager attention. On Monday I preached in a school-house in Mollycar to a good congregation. On Wednesday I preached at Dunganmore, two miles from Dungannon on the ordinance of Christian baptism. The appointed house proving by far too small to accommodate the number that came, and the evening being very fine, we took the open air.

The assembly was large, and, without exception, appeared to hear with great attention. Many of them I observed to turn in their bibles to the numerous passages referred to, and mark them, while others were busily employed in taking notes. After preaching I went, accompanied by a number of friends, about two miles to a river where I baptized three disciples who were to be added to the church in Dungannon. On Thursday evening I preached in the independent chapel in Moy, four or five miles from Dungannon, at the urgent request of the excellent minister of the place, Mr. Shaw, who afterwards warmly invited me to preach for him when I may again visit the neighbourhood.

—

WM. HAYDEN, a reader, recently appointed to the Kilcooley Hills, writes to his superintendent, Mr. Shanman.

I am happy to be able to say that I find many of the Roman catholics willing to hear the word of life; many of them come to my house to read or hear. Two or three of them frequently come to read it themselves, and they are also ready to receive and read the tracts. *I find them in general more willing to receive me and to hear the word of God than the protestants are.* I visit four to six families each day, reading, expounding, conversing, and praying, when I have an opportunity of so doing; and I find it refreshing to my own soul to be directing my fellow-sinners to a crucified Jesus. I feel thankful that the Lord has added four to our number. May he add to our graces also, weaning us from the world, and may the little one become a thousand and the small one a great city.

—

PATRICK MURRAY, in writing to Mr. Bates lately, observes.

From the instances which have come under my notice of the willingness of many to receive tracts, and hear the scriptures read, I conclude that our labours are not in vain. Some that I come in contact with are careless, and confess they do not trouble their heads about religion; but others, who feel they need salvation, hope to obtain it by their good works.

Among the latter class a tract, *on the novelties of popery*, has been useful in turning one man from the broken cisterns, to the fountain-head of truth. The priest hearing of his boldness, came to his house, and asked his reasons for reading tracts, which tended to endanger his soul's salvation. He replied, *I have been all my life worshipping saints and angels, but from this forth I hope I will worship the true God, and Jesus Christ who alone is able to save my soul.*

Some time since PATRICK BRENNAN gave an interesting account of a poor man employing his time in teaching children, and trusting to their parents for a little food. He asked whether any Christian friend would give £4 per annum, to enable him to continue at this work. Our lamented treasurer did so, and he had the pleasure of reading before his decease, the report which we now subjoin.

You will be glad to hear about the school at K—. I visited it lately and found nineteen children in it. They were all clean and orderly. Eight of them repeated four chapters in the gospel by John, and some verses of a hymn. The good man has also a Sunday-school. Mr. Jackman visited it with me. He gave an address to both old and young. Several of the parents were present. I opened and closed the school with prayer, and I trust the Lord will make it a blessing to the whole neighbourhood. I am sure that our kind friend, will not grudge the £4 which he has so benevolently given, which is all the support the poor schoolmaster can calculate upon. I hope many will follow the example of our friend, and thus much good will be done. A good gentleman went to see this school a few days ago, and after hearing the children read, he was so

pleased that he gave each scholar a shilling, and his lady told a young woman that if she would attend to instruct the girls in sewing and knitting, she would pay her. So this young woman is doing all she can to assist the schoolmaster.

We trust that some benevolent friend who may read the previous report, will not allow the death of Mr. Stock to be the occasion of loss to the poor man, who was employed at that gentleman's sole expense. BRENNAN also observes.

In my last letter I said something about the tract I gave to a Christian friend, on the subject of baptism. I told how the clergyman tried to put a stop to their circulation. When he found this would not do, he gave notice of a public lecture on these strange tracts. So many did go to hear him, and they say they were more convinced of the truth of the tracts by his arguments, than they were by the tracts themselves. He could bring no scripture proof against the tracts, nor for his own practice of infant baptism. This showed the people he wanted to support a practice which had no authority in the word of God. Since that time there have been many more reading the tracts than the clergyman is at all aware of.

POSTSCRIPT.

It is our mournful duty to record the sudden and lamented death of the Treasurer, ROBERT STOCK, Esq., which took place at his residence, Kentish Town, on the 13th ult., after a severe illness of a week. He had acted on the Committee for many years, and always took the liveliest interest in the Society's affairs. He accepted, though with reluctance, the office of Treasurer on the resignation of Charles Burls, Esq., and continued to discharge its duties to his death, with the greatest ability and attention. He was warmly attached to the Mission, and always ready, at any sacrifice of time, to attend to its claims. His loss will be severely felt; and it is due to his memory, to record the deep sense which his colleague in office entertains of the kindness and zeal so uniformly manifested by his lamented friend.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Margate, J. Cobb, Esq.....	2	2	0	Houghton Regis, collections and subs.....	3	12	0
Salden, George Foster, Esq.	50	0	0	Thrapstone, ditto	4	10	0
Dungannon, The Church	1	10	0	Newark, ditto	1	14	8
Stockport, T. Egkrigge	1	1	0	Loughborough, ditto.....	4	7	6
D. S. donation	100	0	0	Leicester, ditto.....	41	9	0
Sopley, Hants, E. Budden	1	0	0	Ludgsdon, Mr. and Mrs. Datchett, by Rev.			
Nottingham, collections and subscriptions	32	0	0	S. Lillycrop.....	1	0	0
Dunstable, ditto.....	7	5	6	Pembroke Dock, Bethany, by Miss Parkins	0	5	0

Subscriptions and Donations thankfully received by the Rev. J. ANGUS, and by the Secretary, Mr. FRASER TRESTRALL, at the Mission House, Moorgate Street, London; and by the pastors of the churches throughout the Kingdom.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 82]

OCTOBER, 1845.

[NEW SERIES.

MEMOIR OF THE REV. THOMAS ORTON, LATE OF
HUGGLESCOTE.

THE language of Eliphaz, the Temanite, to Job, as to his 'coming to the grave in a full age, like as a shock of corn cometh in in his season,' was not only verified in the experience of the venerable patriarch himself, but has been since his day in the history of thousands of others. The pages of your increasingly valuable '*Repository*,' Mr. Editor, have contained many feeling illustrations of the above-named scripture, in the interesting memoirs furnished for them of several of our esteemed ministers, our beloved fathers in Christ, who have finished their course in peace and safety—with much credit to themselves, much benefit to the churches they served, and much beloved and honoured by the Connexion to which they belonged. Another must now be added to the list of those departed but esteemed worthies, who, 'being dead, yet speak' to their surviving brethren, and loudly call upon them to be followers of them who through faith and patience inherit the promises.

The Rev. Thomas Orton, late of Hugglescote, was the son of William
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and Ann Orton, of Ibstock, in the county of Leicester, at which place they occupied a small farm; but Mr. Orton's father dying young, and his mother not being able to manage the land, was necessitated to place her children in such situations as she could procure for them. The subject of this memoir had, therefore, to leave his parental roof when a mere child, and when very sparingly, if at all, educated. It is said that he learned to read where he was first hired to drive plough: but whenever he learned, it is evident that while young he could read to his own advantage, for he had not been in service long before a situation was obtained for him in a highly respectable family in Ibstock. There, the gentleman with whom he lived, complained that his servants were too frequently in the village when they ought to have been at home; his lady replied, 'that *cannot be said of Orton*, for if he is not about our business you may always find him in some of the out-buildings reading his book.' This book, we are told, was a pocket Bible or Testa-
2 O

ment. What a blessing it would be to many servants in the present day, and the families they serve, if in this respect they would 'go and do likewise.' This account of him confirms the observation many have made, that from a child he was of a thoughtful and studious turn of mind—much given to reading and meditation. While young he was injured in his feet by an accident at plough, which it was thought would unfit him for employment in husbandry, and he was ultimately apprenticed to an eminently pious man, Mr. T. Webster, of Barton, whose name is deservedly held in high esteem in the church of which he was long an honourable deacon. There Mr. Orton not only learned to excel in his business as a custom-weaver, but he also learned in early life the way to heaven—was planted in the house of the Lord, and flourished in the courts of our God. He also 'brought forth fruit even in old age.' While an apprentice it was his privilege, and soon became the delight of his soul, to sit under the pungent and heart-searching ministry of the late Mr. Samuel Deacon, between whom and his master the most affectionate intimacy and tenderest brotherly love uniformly subsisted. They often took sweet counsel together, walking to the house of God in company; and frequently did this poor fatherless and almost friendless boy enjoy the benefit of their counsel and their care, their example and their prayers. Many times has he looked back upon those days with heart-felt gratitude and adoring praise, that he was led by a kind providence at this eventful period to so favourable a situation, —to a business, to a family and connections, which tended so much to the promotion of his best interests, both for time and eternity. The precise time of his embracing the truth as it is in Christ cannot now be accurately ascertained; but it was while

he was young, and during his apprenticeship.

It is an unhappy circumstance that several of his own memoranda of events that transpired in the early stages of his history are without dates. It appears, however, that while young he had some taste for rhyming, though perhaps never much talent for poetry; and his very great deficiency at the commencement of his christian course, even of the first rudiments of education, make his early efforts at composition appear to very great disadvantage; and yet to one experimentally acquainted with that difficulty, some of his earliest productions, even in verse, will excite surprise, and indicate that he possessed a thoughtful head and pious heart. This is peculiarly apparent in one of his early poems, expressive of his experience while afflicted, written during his apprenticeship, and directly after his recovery from the typhus fever. It contains many happy thoughts, feelingly and forcibly expressed; but the writing is bad, and the spelling worse, and both appear in admirable contrast with his maturer efforts in after life. On the 25th of May, 1788, he was baptized and united with the General Baptist church at Barton. The consistency of his walk and conversation, his humility, thoughtfulness, and prudence, soon led the church to which he belonged to invite him to take a part with others in conducting meetings for prayer and exhortation. In these exercises he is said to have given general satisfaction; and as his moral character was without a blemish, and his profiting by studying the word was now apparent unto all, he was soon called to the more frequent exercise of his talents in the pulpit. He entered upon this work with much fear and trembling, and under a very painful sense of his unfitness for so important an undertaking. This impres-

sion, notwithstanding his rapid progress in knowledge and in usefulness, and in the esteem of his brethren—continued almost to his dying day. There was, indeed, a remarkable similarity in the spirit he breathed at the commencement and at the close of his christian course. On some occasions, long after he had been engaged in the ministry, he was exercised with painful apprehensions of his unfitness for his work, and at times tempted to doubt whether he was truly converted to God. He not unfrequently recorded his views and feelings upon subjects which he deemed of high importance, either to himself or others:—thus he writes, April, 1813: ‘Oh that my heart was directed to keep thy commandments. I long to be sincere in all my work, both in public and in private. It hath often been matter of doubt to me, whether I have ever experienced a real change of heart; if I have not, Oh my God, now work that important change in my soul. Thou knowest I desire, and I hope thou knowest I have long and sincerely desired it. If I know any thing of my own heart, I am sure I desire it above riches, or honours, or aught that earth can grant.’ By what means, he then asks, can I obtain so valuable a blessing? and again humbly prays, and solemnly asks, ‘Lord is not this thine own work, must it not come from thine own hand? If I do not enjoy it, make it evident to me that I do not; if I do, give me a firm persuasion of it, that I may derive that comfort from it, this conviction, this assurance would impart.’ He then adds, in immediate connection with the same subject, ‘How awful must it be, to preach upon the nature of conversion, explain it, insist upon its necessity for others, yea, absolute necessity, and yet not enjoy it myself! How great upon such circumstances must be my presumption. Upon this important subject, Lord, set my soul at

liberty, and that speedily.’ Such at that time were this good, and may I not say great, man’s views of himself; and such were his pantings after that holiness without which no man can see the Lord. He was accustomed from early life to think and speak much of the justice, majesty, and holiness of the Most High, and to abase himself in the dust before him. The amazing contrast which seemed ever apparent to him, between the holiness of God and his own imperfections, kept him truly in the fear of the Lord all the day long.

In 1791, when about twenty-three years of age, he entered into the marriage state with Mary Barton, daughter of John and Elizabeth Barton, pious and esteemed members of the same church with himself. Upon this state he manifestly entered with a feeling sense of his entire dependance upon the Author of his existence for all that could render him either comfortable in himself, or useful to others. He composed a wedding song for the occasion, which, if destitute of the fire and flowers of poetry, contains much of the power and spirit of piety. The union seems to have been highly satisfactory to the parties concerned. They lived together in the enjoyment of conjugal affection and christian love for twenty-five years and eight months, and had a family of nine children. The most honourable testimony is borne to the character of the departed wife in the handwriting of her disconsolate husband. ‘Her death,’ he remarks at the time it took place, ‘was unexpected; but her end was peace. I buried her in sure and certain hope of a blessed resurrection. On the whole, we have been happy, though we have had many trials. She was a virtuous, pious, and faithful wife; and though I wish to be resigned to the will of my God, yet I feel parting to be hard work.’ And truly his situation was at that time peculiarly dis-

tressing, as six out of his nine children were living, and his resources for those that were dependant upon him very limited.

It may not be improper to observe here, that at the time the separation took place betwixt the churches at Barton and Hugglescote, Mr. Orton's residence was at Hugglescote, and with that branch of the church he became united. He had then been a preacher some years, and his labours began to be duly appreciated, as it appears from his own memoranda that the day Mr. Deacon, of Barton, resigned the pastorate at Hugglescote in 1798, Mr. Orton was chosen by the Hugglescote branch to become their pastor. On this occasion we find him, by his diary, again in his closet, pleading with his Heavenly Father as follows, 'Almighty God, grant unto thy dust that mind which was also in Christ Jesus; that zeal for God and for the salvation of precious souls; that deadness to the world and devotedness to thy will, which in his peculiar circumstances it becometh him to cherish. May he effectually learn that important lesson, "Not my will, but thine be done." O grant him that wisdom which is from above, which is first pure, peaceable,' &c. The prayer is much too long to be inserted here, but it is one that is full of feeling and strikingly appropriate. At their next church-meeting he delivered, or rather read, an interesting address he had carefully prepared for the occasion, containing a very clear and scriptural description of what a church of Christ should be; what are the duties and privileges, the dangers and supports of its true members. He also composed some lines to be sung on the same occasion, which at the time excited considerable interest; and perhaps, to some of his numerous friends, they may not appear altogether uninteresting here; they will, at least, afford a

specimen of his early efforts at poetry.

'Gird up your loins, ye men of God,
And put your armour on;
Jesus, your captain, calls you forth,
To victory and a crown.

Let not the number nor the power,
Of all your foes combin'd,
Dismay you in this noble work,
For heavenly aid you'll find.

Lo! yonder see your Jesus stands,
Your brother and your friend,
Whose arm's almighty, and he will
His feeblest flock defend.

Let but your hearts be firmly join'd,
In dear fraternal love;
Then though the gates of hell unite,
They never can you move.'

His labours continuing acceptable and useful, he was set apart in the following year, 1799, to the pastoral office, by prayer and imposition of hands. The charge to the pastor was delivered by the Rev. Benjamin Pollard, of Quorndon, from 1 Tim. iv. 16, and Mr. R. Smith, of Nottingham, preached to the people. The whole of the services were conducted with much solemnity, and produced a deep impression upon the audience. In answer to fervent prayer the blessing of God appears to have rested upon the labours of his young and devoted servant. Sep. 23, he writes, 'was the first day I baptized.' The number of candidates, it seems, was five: the day was a day of good things to both pastor and people. On this occasion Mr O. again tuned his poetic lyre, and the verses he composed were sung immediately after his coming out of the water; two of which read as follows:—

'By this solemn act to day,
We the Saviour's voice obey;
Feel both peace and joy within,
Taste the sweets of love divine.

Cease to wonder then, that we,
In Jesu's name baptiz'd should be,
Rather to his sceptre bow,
Own him as your sovereign too.'

(To be continued.)

A MEMORIAL OF BARTHOLOMEW DAY.

The substance of a discourse by the Rev. J. Jones of March.

In the life of all persons some particular days are memorable as the date of circumstances that have influenced remote experience. So the return of particular days revives the recollection of events that have greatly affected the character of nations and societies. On many accounts it is proper to cherish the remembrance of some periods, while it is better to allow others to flow into oblivion. Events tending chiefly to perpetuate enmities cannot be forgotten too soon, if the causes of them are disavowed; but if the principle of them is still maintained they cannot be entirely forgotten; nor is it right that they should, if the recollection tends to encourage fortitude under injustice, and perseverance in the maintainance of liberty and of truth. Hence the Hebrew christians were exhorted by the word of inspiration to 'call to remembrance the former days in which after they were illuminated, they endured a great fight of afflictions.' Here the apostle commends the principle of recollecting former days of suffering, to encourage perseverance in opinions and practices endeared and strengthened by persecution. It is on this principle that your attention is requested to circumstances that render memorable the day on which we now assemble.

Every Lord's-day is indeed memorable for events of highest interest to every christian mind. It becomes us never to forget that the christian Sabbath is especially commemorative of the Saviour's triumph over death and hell, in his glorious resurrection from the grave. But in addition to this, and other great events important in their bearing on the observance of the first day of the week for christian worship, this day in the present year is marked in the history of the dissenting churches of this nation by a

circumstance which called some of them into existence.

The 24th of August, the festival of St. Bartholomew, is either by design or by accident, distinguished in modern history by feats of tyranny and cruelty against conscientious protestants. It was on this day, in the year 1572, that a horrid massacre began in France, in which were cruelly and treacherously slain about 70,000 protestants against the errors of popery. On the same day, in the year 1724, a great number of protestants were put to death at Thorn, under a pretended legal sentence of the chancellor of Poland, for being concerned in a tumult occasioned by a popish procession. And on this day, in the year 1662, came into operation in this country the Act of Uniformity, which was the occasion of about 2,000 ministers and students at once leaving the church of England, as they could not in conscience comply with the requirements of the Act; and committing themselves and their families to the guidance and support of Divine Providence.

It is to this event, by which Bartholomew day is signalized, that I wish, more especially, to direct your attention. In order to this, however, it will be desirable to give a very brief sketch of the state of religion for some time before.

At the commencement of the sixteenth century, England, with the rest of Europe, was overspread with a thick cloud of ignorance of true religion. Generally uninformed respecting the contents of the inspired volume, the people were patiently led by ecclesiastics almost as ignorant as themselves, in blind veneration for the pope of Rome, in a course of ceremonial observances instead of rational piety; and were satisfied and pleased with rustic amusements in-

stead of the exercises of devotion. At this time the good providence of God raised up Wickliffe, a person far in advance of the age in which he lived, in secular and in religious knowledge. His genius and piety penetrated the mist of error that surrounded him; and, guided by the light of inspiration in the scriptures, he received, and, in his ministry and writings, propagated, opinions in religion which are now among those that are generally held as correct among all orthodox christians. A light so brilliant appearing on the verge of the dark cloud that had long overspread the moral horizon, is now justly denominated '*the morning star of the Reformation.*'

For his opinions, however, Wickliffe was cited to appear at Rome, there to answer for the serious misdemeanor of daring to differ from the received doctrines of the church. But from the anxiety and danger of this citation he was relieved by the death of the pope and the confusion which issued, from the contest of two rivals, each of whom claimed to be considered as the accredited successor of St. Peter. By this providential interposition, the light continued to spread in England, and Wickliffe died in peace.

Frequently several concurrent circumstances may be observed to mark a Divine interposition for the benefit of the world or a nation. So it was at this time. Henry VIII. succeeded his father in the throne of England in 1509, when ignorance and papal superstition brooded over the country. The king, a devoted son of the church, vain of his school learning, thought it not beneath his royal dignity to write in opposition to the opinions of Luther; and obtained the title, still retained by the monarchs of Britain, of defender of the faith. Unstable, however, is dependance on princes: this favourite son of the pope, actuated by conscience or passion, irreconcilably differed with the

pontiff, because he did not promptly allow him to divorce his queen, who had been the wife of his brother.

This quarrel was greatly favourable to the diffusion of light, respecting the errors and abuses of popery, and to the progress of the scriptural opinions of Wickliffe, and the general reformation of religion and morals in the country. The art of printing, lately invented, was a most valuable aid to disperse enlightened opinions and extend and quicken the spirit of reform now excited in England and other nations of Europe. The people were eager to read the Bible, now translated into their own tongue, and to compare with this only infallible standard numerous tracts published by reformers. Religion became the subject of more general consideration, and the spirit of inquiry soon required a relaxation of the spiritual domination that had long been exercised over individual judgment and freedom of religious practice. As this state of the public mind accorded with the views of the king, who wished to humble the pope and his dependants, his majesty favoured Cranmer and others, who were intent on reform from the errors of popery, and the circulation of scriptural knowledge among the people.

Thus the Lord overruled the licentious passions and the imperious self-will of Henry, to weaken the influence of popery on the public mind, and to show the people that they might live and prosper even though the pope were against them, and they should exercise their own judgment on religion under the guidance of the scriptures. A spirit of liberty was thus excited, which was nurtured and strengthened by reviving literature until it attained masculine power and determination against all future attempts of tyranny and Rome. It was no part of the intention of the king to induce this spirit, but it was the natural result of his measures. Perhaps in the latter part of his reign

he saw this, and became increasingly irritable partly on this account. He had, however, excited the idea that the people might be free from the domination of Rome, without sustaining any withering effect from the anathemas of its haughty pontiff, and that they deserved slavery if they did not now assert and maintain their liberty.

This idea survived the death of the king, and became more vigorous and extended in the reign of his son and successor, the amiable Edward VI. Under the counsel of Cranmer, archbishop of Canterbury, and the earl of Hertford, Edward cordially espoused the views of the reformers, and procured the legal establishment of a new liturgy, which had been formed from the Romish service books, somewhat differing from each other, which had been in use in several dioceses. Out of these were formed the morning and evening service, almost in the same form in which they appear now.

Both the clergy and the people, as might be reasonably expected, amidst changes so considerable in reference to religion, the proper concern of every person, were much divided in opinion. Many adhered in their hearts to the old forms, and many thought that the new modellers should have taken only the scriptures for their guide, and made the reformation from popery far more complete. Among other causes of dissatisfaction was especially that of their making no material change in the vestments in which the ministers officiated. The mass they had reformed into the communion-service, but the old vestments, which in the church of Rome were somewhat various, according to the taste of different religious orders, they in a great measure retained; only they insisted on an exact uniformity. If the thing implied in this ominous word was of so much importance as to be a term of ministerial service in the state church, reason would require

that the habits should be characterized by simplicity, and not such as had long been connected with the idolatry of the mass. And, further, that as they related to religious service, any that could not in conscience comply with the requirements for ecclesiastical conformity, and state support and preferment, should be permitted, without molestation, to worship their Creator in a manner accordant with their own convictions.

This, however, was not allowed. The doctrine of toleration was not understood. Then, and many years after, good men, as well as bad ones, supposed that to tolerate any that differed from their own views of religious faith and order, would be little less than to license the most grievous errors and enormities. Those that happened to be invested with power appeared to think that it was a part of their duty to tell their subjects what was right in religion, as well as in civil order, and to require of them an exact conformity with their dictates, as to the faith and manner of worship acceptable to the Most High. This was the exercise of a very dangerous responsibility, from which a prudent person would shrink, if he reflected that every one must give account of himself to God. But it was now insisted that there should be one manner of worship, and that they who ministered should be habited alike.

As the manner chosen and enjoined, retained and embodied much that had been connected with the old forms, and had been greatly revered to the fostering of superstition, some of the reformers thought it was ill judged to retain them, and that they should be unfaithful to their position under Providence, if they conformed to this injunction. They therefore declined, and recommended a more entire departure from the old superstitions, and greater simplicity in worship. Of this opinion were bishops Hooper and Rogers, together with many learned and pious divines, who, on account of

the opposition to the reformation in Germany, were now exiles in England. On the other hand, Cranmer and Ridley, with Dr. Cox; the king's tutor, and many others, were for an exact uniformity. Thus were those who were united as to the desirableness of a reform in religion, unhappily divided among themselves, as to the extent and completeness of the reformation. All of them would probably have done much more with the hearty concurrence of the king, had his life been prolonged; but the Sovereign Disposer of all events called him by death in the sixteenth year of his age, and the seventh of his reign. With good king Edward died all further advances of the reformation: the alterations that were made afterwards by queen Elizabeth, hardly came up to this standard.

Mary, who succeeded her brother in the throne of England, was firmly attached to popery, and, on the principle acted upon in former reigns, that the monarch must direct the religion of the subjects, she immediately began to reverse what Edward had done in the alteration of religion, and to bring things into their old channel. Nor was her majesty satisfied with directing her subjects how they must now proceed in religion, but, in the exercise of a principle essentially popish, she would admit of no variation from the old standards, which were now restored.* Hence, the reformers were diligently sought after, that they might endure the effects of their temerity in daring to alter the religion of the nation while the late king was in his minority, and the heir apparent opposed to their views. Not a few of them, and those some of the most eminent, as Cranmer, Ridley, Latimer, and others, attested their honest sincerity by

yielding up their lives in the burning fire.

Many escaped the fury of this storm of persecution by fleeing out of the country, and taking refuge in France, Germany, and Switzerland. The greater part would naturally seek a temporary asylum in those parts in which the Reformation had been most favoured. Many went to Frankfort, on the Maine, a free and independent city of Germany, and were received with great humanity by the magistrates, who allowed them to occupy, for public worship, a place previously allotted to a French congregation. For this favour the English exiles were greatly indebted to the French pastors, who occupied the building in other parts of the day.

In these circumstances, it was deemed desirable that their manner of worship should accord as nearly as possible with the French form. The refugees therefore unanimously agreed that, in using the English liturgy, they would omit the litany, the audible responses, and the surplice, with other ceremonies, which, in those reformed churches, would seem strange or superstitious. As they were thus happily settled, with greater liberty than they had enjoyed in their own country, they invited others of their countrymen to join them, and partake of their accommodation. Their application for English ministers being unsuccessful, except they would agree to the full use of king Edward's service-book, they applied to Geneva, and obtained thence three ministers, one of whom was John Knox, afterwards the renowned Scotch reformer. Having amicably arranged their form of service, partly after the English and partly after the Geneva models, they agreed to continue this until the following April; and, if any dispute should arise in the interval, it was to be referred for adjustment to five of the most celebrated foreign divines.

That agreement was however soon broken in a most wanton and unjust

* The price for which the English nobility agreed to this change, was, their retention of the abbey lands sequestered in the reign of Henry VIII. For this they sold protestants to the faggot, and themselves to infamy.—ED.

manner. Dr. Cox, who had been preceptor to Edward, a man of high temper, and in great credit with his countrymen, coming to Frankfort on the 13th of March, and attending the public worship, answered aloud after the minister. On the Sunday following, one of his company, without the consent of the congregation, ascended the pulpit, and read the whole litany, his companions making the responses, as in the English service. This outrage upon their order could not be passed over in silence, nor was John Knox the man to shrink with timidity, awed by the arrogant pretensions of any one. On the next Sabbath, therefore, he plainly and faithfully reproved those who had disturbed their harmony by setting at nought their agreement. 'This,' he said, 'it became not the proudest of them to have attempted. Nothing, that was destitute of a divine warrant, ought to be obtruded on any christian church. In that book, for which some entertained such an overweening fondness, he would undertake to prove publicly, that there were things imperfect, impure, and superstitious; and, if any would go about to burden a free congregation with such things, he would not fail to oppose their design. As he had been forced to enter upon that subject, he would say further, that, in his judgment, slackness in reforming religion, when time and opportunity were granted, was one cause of the divine displeasure against England.'

Such a rebuke the offenders could not patiently endure, and being, by the magnanimity of Knox, admitted to vote in the congregation, they obtained a majority against him, and forbid him further to exercise his ministry there. The friends of Knox, however, appealed to the magistrates, who, in accordance with their original agreement, required them to accord with the French form of service. The intruders, thus foiled, had recourse to a mean and despicable device to be rid of their opponent. Knox, when

in England, had, in one of his publications, represented the emperor of Germany as, like Nero, an enemy to Christ. On this passage they founded a charge against him of high treason against the emperor. The magistrates perceived the malice and unfairness of his accusers, but, wishing not to be under the necessity of arresting and delivering him up, they privately desired him to retire from the city. Thus relieved from the stern opposition of Knox, Dr. Cox and his associates procured an order from the senate for the unlimited use of the English liturgy. Many of those who agreed with Knox, and desired a still further reformation, left the city and went after Knox; some retired to Geneva, and some to other places. Hence arose the appellation of *puritan*, as designating those that desired a purer form of worship; and *nonconformists*, as distinguished from them that conformed to the English liturgy.

A distinct and correct view of the troubles at Frankfort is important, as leading to a correct knowledge of subsequent events in our own country. It was there that the seeds vegetated which afterward produced abundant fruit in England. There, on the one hand, principles of christian freedom were avowed; and on the other, principles of control and tyranny, that were destined, for many future years, to act as antagonist forces. The former had long been in operation, dictating the faith of the people, till it was deemed sufficient for them to believe as the church believed. For the people to think and act for themselves in religion,—a matter that relates to every individual and his Creator,—was considered as the most dangerous heresy. This principle in religion naturally leads to tyranny in civil government; they mutually foster and strengthen each other; and thus they proceeded in conjunction here; both the church and the state madly rushed on in a course of op-

pressive tyranny, till both were involved in one common ruin.

The genius of the Reformation generated another spirit—a spirit that induced man to try his feet, and to feel that he could stand erect. The spirit excited at Frankfort, strengthened by exercise and opposition, passed over with the returning exiles into England, on the death of queen Mary. This event, which happened in 1558, terminated a reign singularly unfortunate and dissatisfactory, both to the sovereign and to her subjects—a reign marked with weakness and cruelty, under the genuine influence of popish counsels.

After Mary succeeded her half sister Elizabeth, a person of vigorous understanding, but vain of her accomplishments, haughty and imperious in her disposition, with high notions of the sovereign prerogatives of princes. Tame submission to the Roman pontiff accorded quite as little with her commanding spirit as with her religious notions. Soon, therefore, were the acts of the former reign, acknowledging the supremacy of the pope, reversed in this.

Many of the exiles now returned home, in the hope that wise and moderate counsels would prevail so far as to allow them to enjoy religious worship without fear of persecution. It was however soon perceived that the queen had not rejected the authority of the pope from any conviction of the unlawfulness of human dictation in religion so much as from impatience of foreign control. The outward pomp and ceremony of religious service, after the Romish form, pleased her well, and she thought her brother Edward had too freely divested it of these. It was with difficulty, therefore, that her majesty was induced to allow an approach in reformation to the standard in use at the accession of Mary. Many of the clergy, too, entertaining the same opinion, so strengthened the views and designs of the court, that little hope could be

entertained of any considerable reform in doctrine and ceremonies from the church of Rome. Here, then, the Reformation stayed; nor has any thing considerable been done in that direction in the church of England since. So far as it has been promoted by royal authority, it consists in the substitution of the reigning monarch in the place of the pope, as visible head of the church; and the rejection of some of the grosser doctrines and ceremonies of popery, rather than a reduction of religious doctrine and order to the simplicity of primitive times, as apparent in the New Testament.

A spirit of inquiry had however been excited on religious subjects, and it was not to be lulled to rest by a few inconsiderable concessions in the way of reform. It required satisfactory evidence of supreme regard to the scriptures, in the doctrines and ceremonies of the church. This spirit, though suppressed by the overwhelming influence of the court and the majority of the clergy, who leaned towards popery, was not to be stifled. It still lived, and daily acquired strength and vigour from reading and reflection. The gloom and cruelty of the former reign, too, had so evinced the persecuting and tyrannical spirit of popery, that the popular feeling was decidedly in favour of a far more entire reformation. The leaning of the queen to the gorgeous ministrations and the outward pomp of the popish service, and the intolerance of the bishops, were very dissatisfactory to the nation. Authority and power were in favour of high church principles; but the conscientious convictions of many required a closer conformity to the christian simplicity and equality commended in the New Testament scriptures. The royal injunction allowed of no ministrations in religious service without those habits and ceremonies which were detested by the people, and the most pious part of the clergy. Many of the churches were

closed, from need of preachers that were restrained from their ministry for want of conformity to the order of service. Nor were the people disposed to attend where the popish habits were used, thinking it as unlawful to countenance such superstitions with their presence as for their ministers to use them. Had the use of habits and ceremonies been left discretionary, both ministers and people would have been satisfied; but the injunction of these by human authority, and thus binding where Christ has left free, caused a decided and permanent separation.

Here, then, in 1566, must be fixed the date of the separation in the protestant community of this kingdom; those declining the use of priestly habits and popish ceremonies, with the English liturgy, being denominated puritans, or nonconformists, in contradistinction from those that conformed to the law requiring the use of these. At first the breach might easily have been healed; but opposition and unrelenting determination to enforce by human authority things for which a divine injunction was not even pretended, pressed out of the community of the church many that left it with great reluctance. These, believing that they advocated the cause of truth and christian liberty, were sustained in their endurance of opposition and bitter persecution by the conviction of the justice and purity of their cause. The dominant party, studying mainly to subdue by power and oppression, and not to conciliate by mildness and reasonable concession, obtained from the legislature various acts to restrain and overcome the nonconformists. Harsh and severe were their proceedings to enforce on the religious observance of persons, in conscience objecting to them, various things which were acknowledged to be non-essential in divine worship. And this spirit of severity continued and increased until it exceeded the power of endurance. The claims of royal prerogative and

supremacy were so exalted, that at length there was no alternative between meek submission to slavery and the firm assertion of national liberty, in opposition to priestly and regal despotism.

The rulers were not satisfied with establishing a uniform mode of worship and doctrine in the church, and favouring those ministers only that complied with it; but they would allow of no dissenters from it. All must conform, and attend their respective parish churches, under pain of imprisonment, confiscation of goods, and banishment. This intolerant disposition was not peculiar to any one party: it was the mistake of the times. One form only had prevailed under the papal sway; and now that the authority of Rome was rejected, uniformity was still deemed necessary. It was only by slow degrees, and after much suffering, that it was perceived to be impossible for all to think alike, and equally impossible and impolitic to enforce upon all a uniform mode of worship. If no scheme could be devised to comprehend in one establishment persons differing in faith and religious order, it was at length found to be imperative either to have no religious establishment, or to tolerate dissenters from it. Fearful as the former part of this alternative might appear to many, it was unquestionably the state of the christian religion for more than the first three hundred years after its propagation in the world; nor has any period in its history since been distinguished by equal purity and zeal. But to this primitive state there has not been in England a prevailing disposition to restore the church. It has hitherto been deemed necessary to establish it by law, and provide for its support by state enactments; and it was not without much suffering that the nonconformists were permitted to dissent from this alliance of religion with the state, and support their own forms of worship.

(To be concluded in our next.)

HEBREW HISTORY.—*Solomon.* (No. XI. *concluded.*)

It has been said, that, 'with the talents of an angel, a man may be a fool;' and no exemplification of this saying can be produced more complete than that of Solomon. Did he not know the law, its authority, and the evils of disobeying it? Did he not foresee danger to himself, and evil to his people, from such licentious connections? If he did, where was the strength of his principle? If he did not, where was the evidence of his wisdom? The presence and influence of his wives would ever be injurious to him. Instead of the conjugal relation being a blessing to him, it was a curse; and it was doubtless in relation to his own thousand women, that he afterwards said, a woman who was worthy he had not found amongst them all.

It is proper to state, that Solomon was in a good measure preserved from the power of so much that was corrupting during the early part of his reign. Probably he did not fill his *harem* until the best part of his years were passed; but, as he gave himself up to pleasure, when he became old, his wives turned away his heart after other gods. What his age might be when this awful defecation took place, can only be conjectured; but, as he died when he was only fifty-eight, it may be supposed to have been when he was about fifty, a period in which, if old age overtook him, it must be considered as premature.

When, however, he became old, 'his wives turned away his heart after other gods.' He not only tolerated their idolatry, but sustained it. 'He that built a temple to the living God,' to use the words of bishop Hall, 'for himself and Israel, in Sion, built a temple to Chemosh, in the mount of Scandal, for his mistresses of Moab, in the very face of God's house. No hill about Jerusalem was free from a chapel of devils; each of his ladies had their puppets, their altars, their incense.'

'Who can but yearn and fear to see the woful wreck of so rich and goodly a vessel? O Solomon, wert thou he whose younger years God honoured with a message and style of love! to whom God twice appeared, and in a gracious vision renewed the covenant of his favour! whom he singled out from all the generations of men, to be the

founder of that glorious temple which was no less clearly the type of heaven than thou wert of Christ, the Son of the everliving God! Wert not thou that deep sea of wisdom which God ordained to send forth rivers and fountains of all divine and human knowledge to all nations, to all ages! Wert not thou one of those select secretaries, whose hand it pleased the Almighty to employ in three pieces of the divine monuments of sacred scriptures! Which of us dares ever to hope to aspire unto thy graces? Which of us can promise to secure ourselves from thy ruins? We fall, O God, we fall to the lowest hell, if thou prevent us not, if thou sustain us not! Well may we exclaim, 'Uphold thou me according to thy word, that I may live, and not be ashamed of my hope. Order my steps in thy word, and let not any iniquity have dominion over me.'

The weakness, wickedness, and idolatry of Solomon, provoked the displeasure of the Almighty, who informed him by a prophet, that the kingdom should be rent from his house, leaving only two tribes to the family of David. Troubles also came on the fallen king, both in Edom and Syria. Jeroboam, an officer high in rank under Solomon, having charge of the house of Joseph, that is, of Ephraim and Manasseh, was also apprized by the prophet Abijah, that ten of the tribes would be given to him after Solomon's death; and the depth of Solomon's infatuation may be discerned from the fact that he sought to kill Jeroboam, in consequence of the announcement of the prophet of the Lord. Jeroboam therefore fled to Egypt, and was protected in the court of Shishak, until Solomon was dead.

Thus the kingdom, once so flourishing, so religious, so prosperous, and happy, under God, through the wisdom and virtues of one man, totters to its fall through his crimes. Its strength will be broken, its holy religion despised by besotted idolaters, and neglected and forsaken by God's own people. The great and foolish criminal, instead of being celebrated only for his knowledge, wisdom, and magnificence, is known, and will be to the end of time, as the most foolish as well as the wisest of men.

The evil consequences of his sins

were endless. I will just mention one more. From the book of Proverbs, which was written in the early and best part of his life, we learn that he cherished a deep solicitude for the religious character of his only son, Rehoboam. Hence, the chief part of that excellent book is addressed to his son. It was intended to form his mind, to implant in his youthful spirit the principles of piety, wisdom, and prudence. Whatever hopes his father might have entertained of him in his early youth, it is quite clear, from the very strong and pointed language used in the book of Ecclesiastes, written in his old age, that they were all dissipated before his death. He beheld in Rehoboam an obstinate, self-willed and perverso temper, and a decided propensity to idolatry. Why should it be otherwise? His mother was an idolater, and her influence doubtless prevailed with her son; and he afterward did much evil in the sight of the Lord, and led Judah, during his reign, more awfully into the depths of idolatry and pollution than they had ever plunged before. The admonitions the prince Rehoboam had received from his father during his own boyhood and youth, were practically falsified and denied by the sins and follies of his father's old age.

But Solomon, low as he was sunk, and blinded as he became, is not to be regarded as beyond the hope of recovery. There are remains in his character of that magnificent living temple he once appeared, though in ruins. The majesty of his mind was not entirely destroyed, though he was prostrate in his dotage before an abomination. The light of his soul was not extinguished, though the densest vapours surrounded it. God chastised him, but did not entirely forsake him. The clouds are dispersed; he is restored to his right reason; the brilliancy of his sun re-appears; and, though a dark gloom hangs in mid-heaven, he sets in effulgence. He becomes a penitent, a preacher of righteousness and self-denial, teaching mankind from his own experience, that all earthly delights are vain and unsatisfying, if pursued as the supreme good. He gives many wise counsels for human conduct, directs the first and highest attention to piety, and concludes the book of his instructions by assuring all, that, to 'fear

God, and keep his commandments, is the whole of man.' It is that which is his true business and real blessedness; his honour, and his safety; his duty, and his dignity; that which properly makes him a man, acting as an intelligent, rational, and spiritual being; and stamps upon his moral nature the image of God himself. This, says Solomon, is the whole of man. It is not wealth; it is not rank; it is not power; it is not opportunities for earthly and sensual indulgence: it is to fear God, and do his will. This gives, in the present world, peace, elevation, and dignity of mind; and secures everlasting perfection and blessedness in that which is to come. All are hastening to the tribunal of God, and their eternal destiny rests on his award. 'For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.'

Thus ended the life of this wonderful man. He reigned forty years, and died when about fifty-eight years of age. His career was extraordinary, and, in addition to the reflections inserted in our preceding paper, a wide field still opens for the profitable excursions of our meditative powers.

1. In the history of Solomon and his people, we discover how exceedingly prosperous the blessing of God may render a nation. During thirty of the forty years of his reign, the people of Israel were raised to the highest pinnacle of worldly prosperity. While they honoured God, he honoured them. While they feared and served him, he blessed them. Free from war, from pestilence, and from civil tumult, the earth yielded her increase, and the wealth of the world was poured into their bosom: they realized the fulness of that promise, 'And all these blessings shall overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground. Blessed shalt thou be when thou comest in, and when thou goest out: and all people of the earth shall see that thou art called by the name of the Lord, and shall be afraid of thee.—Deut. xxviii. 2—10. So richly were Israel blessed in their obedience to God.

2. The claims of Christ and his heavenly wisdom are also suggested by

this narrative. The attention that the wisdom of Solomon secured, was just and legitimate. It was proper and becoming that such a prodigy of divine wisdom should be honoured and sought unto by the kings and great men of the earth: but he who brought heavenly wisdom, who came down from heaven to be our teacher; who was not only wise, but wisdom itself, its centre and source—when he appeared, was 'despised and rejected of men.' His words were disregarded, and his life taken away. How strange and insensate the conduct of men! As if he who was an earthly king, and spake about fishes, and beasts, and birds, and gave many witty proverbs, chiefly on matters of human prudence, deserved more attention than the King of kings, who came to teach and open to man the way of life. He himself said of those who disregarded him, 'The queen of the south shall rise up in judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here.' So it may be said of many now. With all their solicitude and ardour after the attainment of general and scientific knowledge, there is too apparent a spirit of scepticism and neglect of sacred things, and of the pure and holy truths of christianity. They will not receive his word; they '*set at nought his counsel, and will none of his reproof,*' though he condescendingly and graciously teaches them 'heavenly things,' and brings life and immortality to light.

3. In all the splendour of Solomon, and his magnificent works, we discover the puny character and scale of earthly grandeur. He attained to unparalleled earthly glory. He was surrounded with great works and gorgeous array: but how mean his glory and his works when compared with those of God! The heavens are his throne; the earth, his footstool. His glories are ever in our view: the glitter of a million suns encircles his throne; and the hallelujahs of myriads of happy and glorious intelligences proclaim his endless praise. He who 'clothes himself with light as with a garment,' who 'rides upon the wings of the wind,' and who once clothed himself in our clay, said of Solomon's glory, 'Consider the lilies, how

they grow; they toil not; they spin not; and yet I say unto you, that Solomon, in all his glory, was not arrayed like one of these.' The meanest of God's creatures outstrips all the wonders of the works of the wisest of men.

How inferior to heaven, also, is all earthly good. Solomon's glory lasted only for a season. 'All flesh is grass, and the glory of men as the flower of grass.' 'The fashion of this world passeth away;' but the glories of heaven, the honours and felicities of that state, endure for ever. And in the satisfaction they yield, what a superiority is there! When the king looked on all his works, his riches, his pleasures, his honours, he said, 'They do not meet the large desires of the soul; they are all vanity and vexation of spirit.' Not so the favour and enjoyment of God and of heaven. There all we can wish, and know, and far beyond all we can conceive, is ours, and will be for ever. God is the only supreme good: they, then, who have him as their portion, and they only, can be happy in life, tranquil in death, and blessed for ever. Let us then set our supreme affection on God, and sit loose to the world, looking for 'glory, honour, and immortality,' beyond the grave.

4. The awful defection of Solomon teaches us many lessons.

How little secure is he that confides in his own heart. 'He that trusteth in his own heart, is a fool.' This is the language of Solomon; and he exemplified it in himself. Little did he imagine that he should ever fall from that enviable height to which he was raised; or that his soul, which seemed formed for the noblest of all exercises, should ever become the slave of the lowest and most grovelling passions. But see him in his sin, and tremble, and trust only in the Lord. The evil of unsuitable matrimonial connections, also, is strongly and glaringly presented to our view. It was the idolatrous wives of Solomon who led him astray; and it has often been that the ungracious wife, the ungodly husband, have led their partners to irreligion and ruin. Examples of this sort are abundant. What brought ruin on the antediluvians? Their inter-marriages with the ungodly. What, in every age, injured Israel, and the church of God? The same evil. It was forbidden under the law; it is pro-

hibited under the gospel. The fall and misery of millions attest its danger. All seem with one voice to admonish, 'Be not unequally yoked with unbelievers.'

Ah, young christian, be careful what connections you form. Do not let worldly or carnal considerations, or a temporal policy, influence you in this matter. Take warning from the fatal examples in holy writ, and around you, and, as you value your religious character and hopes, the smile of God, and present and eternal peace, avoid such Babylonish connections.

What a strange contradiction is often seen in the human character. Wisdom and folly, weakness and strength, virtue and vice, are often singularly blended or antagonistic in the same person. It was so with Solomon. It is so in all God's people. How is this? Does it not arise from inbred, native corruption; an innate propensity to evil within us? A heathen has said, 'No man is born without his vices;' and holy scripture teaches, that all are fallen and depraved. Hence, the conflict that is maintained when a person is 'renewed in the spirit of his mind,' by 'the power of the Holy Ghost.' 'The flesh lusteth against the spirit, and the spirit against the flesh.' These are contrary the one to the other.' The evil principles prevailed for a season in Solomon; and all have occasion for humility because of their errors; for divine grace to 'strengthen them with might in the inner man,' that they,

'through the Spirit, may mortify the deeds of the body, and live.' Oh, let us pray that God would *keep us by his power, through faith unto salvation.*

5. How highly important is Solomon's last advice; and with what high considerations does it commend itself to our regard! After his recovery, through infinite mercy, he occupied a new position. He looked on the past; his greatness, celebrity, the lawful and unlawful pleasures he had followed: he contemplated the future, and considered wisely the connection between the present course of men, and their eternal condition. Religion appeared, in his view, in all its unutterable moment and consequence. With the wisdom of a sage—with the knowledge of one who had seen life in all its attractive and delusive forms, and passed through its scenes, both grave and gay,—with the confusion of a penitent, and the piety of a saint, he pronounces his verdict, for the benefit of survivors: 'The preacher sought to find out acceptable words; upright, even words of truth. Let us hear the conclusion of the whole matter,—Fear God, and keep his commandments; for this is the whole of man.' This is the last advice of the wisest of men. If experience has claims; if piety has power; if the tears of penitence are admonitory; if the voice of God speaking in his recovered servant, have weight,—all conspire to tell us, 'Behold, the fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding.'

AMERICAN BAPTISTS. (No. VII.)

I BELIEVE I have already stated that the discipline of Baptist churches is generally very lax. I suppose this laxity arises, in a great measure, from the character of the civil government, whose executive department is weaker than any other. Gross immoralities usually meet with prompt action; but these form the least numerous and least important cases of discipline. Petty frauds, slander, insubordination, neglect of religious duties, and many other offences of a similar character, are too common, and in many instances are neglected and tampered with, until the aggrieved and the aggressor have made parties which

strangely trouble, and in some cases almost, if not quite, divide churches. Many churches have denied their pastor the right to preside in their meetings for business, and elected their 'moderator' at every meeting, often men of no influence, and oftener still men who know not how to preside or conduct such meetings: the result has been, improper discussions, charges and re-creminations, which have made more troubles than they have removed. The spirit of discussion is more common and extended than useful, and many talk for the sake of talking. 'To talk about it,' is characteristic of the community.

Sometimes the best of men err by being too lenient—they urge forbearance till it ceases to be a virtue—and yet with the best intentions. Churches here are not subject to legal pressure from without, and the bond of union is therefore less strong and tangible. The methods of procedure in cases of discipline are various, but may be comprised under the following forms:—a committee appointed for six months, or a year—perhaps, in some cases, for a longer period, to watch over the interests of the church; or committees appointed as occasions require them. In the former case, it is the duty of the standing committee in cases of trouble, to endeavour to remove it, and if they cannot, to prepare the subject of trouble and lay it before the church, with all that they have learned from the parties interested respecting it, for final action.

One of the principal elements of difficulty in Baptist churches, as well as others, is, *party spirit*. Besides the political parties into which the people are divided, are other parties, on subjects of a moral and religious character, which have caused much trouble. Among them may be reckoned, Free Masonry, Odd Fellowship, Temperance, Abolitionism, and Millerism, and, it may be, others. These, however, are all I think of at present. The *pros* and *cons* on these subjects have no 'fellowship for each other, and in their turn they have been advocated and opposed as if all virtue and all vice were embodied in them. A great number of churches have been distracted by them, and where they have not produced effects so serious, they have alienated affections and produced an utter unfitness for united christian activity, or for proper discipline. Another cause of lax discipline may be found in the easy manner in which persons obtain admission into churches. This is not a denominational trait, but general, if not universal. As a consequence, many become members who ought not, especially in times of great excitement; and young persons, guilty of delinquencies, have said, 'We were seriously impressed, and persuaded to request admission into the church:' or; 'Our companions were going, and we wished to go with them. You had better cross out our

names.' Many a man may be moral, and orderly, who is not pious, not holy, and it is vastly easier for the churches to admit such than to resist their influence, or to remove them when they are in. But perhaps the greatest cause of this lax discipline is, the position and tenure of pastors. I ought to have said tenure and position, because it is the tenure of office which makes the pastor's position what it is, next below the deacon's. The office of deacon is permanent—the pastor's, temporary. Pastors, therefore, in many cases are not sufficiently long in a place to effect much, even if disposed, and a great many are indisposed to meddle with matters which may require time and patience to bring them to a correct issue, and which matters are themselves the complicated growth of years; besides which, many pastors are incompetent to the task, and of those who are competent, the greater part may say, 'What can I do alone? I cannot calculate on the prompt and energetic action of the church; and just when the time for action has arrived, I may be left alone, be censured, dismissed, misrepresented, and abused.' Such things have been, and may be again. There is an opinion very prevalent, that the primary object of the Lord's-supper is, to test the 'fellowship' of the members for each other. I know not that it has ever been expressed in so many words, but it exists and operates: hence, in the majority of churches, the cases requiring discipline are first known by persons absenting themselves from the Lord's-table. The rule of Christ recorded Matt. xviii., is very much neglected, and yet often contended for as embracing every kind of offence, public as well as private. The term 'fellowship,' has become a technical one, signifying approval. A council for ordination, *fellowship*, the candidate's christian experience, views of doctrine, and call to the ministry. A man is *unfellowshipped* when he is excluded. Views, feelings, and designs, are *fellowshipped*, or *unfellowshipped*, and to have no *fellowship* for any person or thing, is simply to disapprove. Approbate is sometimes used in a similar sense. But enough for this time, or your patience may be wearied.

ZENAS.

REVIEW.

A MANUAL OF PHONOGRAPHY; or *Writing by Sound*. By ISAAC PITMAN. 8vo. pp. 64.

THE PHONOTYPIC JOURNAL. *January to July, 1845. Conducted by I. PITMAN.*

A PLEA FOR PHONOTYPY AND PHONOGRAPHY; or, *Speech printing and Speech-writing*. By A. J. ELLIS, B.A.

THE PHONOTYPIC BIBLE. *From the First to the Fourteenth chapter of Genesis*. By ISAAC PITMAN. London: Bagster and Sons; Boston, United States, Andrews & Boyle.

A KNOWLEDGE of some system of short-hand has ever been considered valuable, as affording a means of securing verbatim reports of speeches, lectures, sermons, &c. Notwithstanding the universality of this fact, there has always been one great defect in short-hand—so much so as to make it proverbial that, 'It is easier to write than to read.' Many have studied, for a considerable period, a system of short-hand, and have been enabled to write it with great rapidity, but they have experienced considerable difficulty in decyphering it. With respect to such systems, 'The context, the memory, and the judgment, all must be called in to assist the eye.' This, there is every reason to believe, is the main obstacle that has hitherto prevented any system of short-hand being generally adopted. They were, likewise, based on the present defective alphabet, which introduced many errors into the MSS. of those who used them. Both the former and the latter of these defects are altogether foreign to the system before us. This we have ascertained from a considerable acquaintance with Phonography. We can, unhesitatingly, aver, that it is as easy to write as any other system, if not easier; and can be read as well as the ordinary long-hand. It has truly been said to be, 'A railroad method of communicating thought; a railroad by reason of its expedition—a railroad by reason of its ease.' We will endeavour to explain the principle on which the system of Phonography is based.

The object of the author is,—'To represent every sound and articulation that occurs in the English language, by a simple and easily-formed sign, which will enter into every combination required, and which is never used to represent more than one sound, or articulation.' This the author has accomplished with admirable skill. The signs are of the simplest construction—dots and strokes. 'By these,' to use the language of the author, 'it may almost be said that the very sound of every word is made visible.' This striking peculiarity has gained for the system the very appropriate designation of 'talking on paper.' When a person wishes to commit his own

thoughts, or those of others, to paper by this method, he has only to ascertain the true pronunciation of words, and then write the 'phonographs' for them. For instance:—take the word *inveigh*; first there is the 'stopped' vowel—which we shall explain in the sequel—as heard in pin, then the character representing the consonant *n*, then the one standing for *v*, and lastly, the 'full' vowel *a*, as in *mate*: again, take the word *apophthegm*,—we have, first the 'stopped' vowel *a*, as in *mat*,—the character signifying *p*,—the 'full' vowel *o*, as in *mode*,—consonant *th*,—'stopped' vowel *e*, as in *set*—and finally, the consonant *m*. Our readers will at once perceive that it really is what it professes to be, 'writing by sound,' and that every particular sound or articulation in the words we have given as examples, has its own appropriate sign. This is the case with every sound or articulation. How widely different is our cumbrous, erroneous, heterography!

In the arrangement of the consonants, *p* stands first, 'because it is the least complicated of all articulations, being formed by the very edges of the lips, and not requiring the assistance either of the teeth, the tongue, or the palate, in its production. Next in order stands *b*, then *t*, *d*, &c. The rest follow in a perfectly natural arrangement, with but one exception, the explosive letters being taken first, proceeding in order from the lips to the throat; then the continuous consonants in the same order; and lastly, the linguals and nasals.' Eight of the consonants are either sharpened or flattened in their articulation; as, for instance, *b*, is the flattened or thick sound of *p*, and is represented by a thick stroke—the *p*, by a thin one.

The vowels are of two kinds,—*pure*, and *compound*. The pure vowels are seven in number:—as heard in *feet*, *mate*, *psalm*, *naught*, *cur*, *note*, and *fool*. They have all, with the exception of the *sixth*—note—what is called a 'stopped' sound,—as heard in *pin*, *met*, *lamb*, *not*, *curry*, and *full*. The first three are represented by a dot placed in different positions to any one of the consonants, counting from the commencement; for the 'full' vowels the dot is *heavy*, for the 'stopped' ones, *light*. When a heavy dot is placed at the beginning of a consonant it signifies, *e*, as in *feet*—when in the middle, *a*, as in *mate*—and when at the bottom, the sound of *ah*, as in *psalm*, &c. The four last are represented by a small thick dash for the 'full' vowels, and a thin one for the 'stopped,'—placed at nearly a right angle with the consonant, excepting the *sixth*—note— which is placed parallel to it.

From the pure vowels a double series of *compound* ones is produced. They are expressed in long-hand by prefixing the letters *y* and *w* to the simple vowels, thus, *ye*, *ya*,

we, wa, &c., &c. The compound vowels are represented by small curves, placed in a similar manner to the simple ones.

There are many other beauties connected with this truthful and philosophic system of writing, every one of which deserves notice, but we have already trespassed too much on our pages. It will be seen that the system is divided into several parts, which, combined, form a harmonious whole. The student will find many 'helps' in the Manual to facilitate his progress. The path by which he will ascend the acclivity is so well beaten, that his progress will be easy, and almost imperceptible. We earnestly recommend all our young friends to learn it; and we have no doubt that those who are farther advanced in life, would find it an interesting and useful, because time saving, art.*

The *Phonotypic Journal*, which is a monthly publication, is partly printed in 'phonotypes,' that is, letters formed on the phonetic principle. It contains several articles explanatory of this new style of printing.

The '*Plea for Phonotypy*' discloses some very lamentable facts. Among many others that we might mention, would our space permit, is this,—'There is not one single sound in our language which is on all occasions represented by one uniform letter or combination of letters.' As many of the present letters are used in this new style, the difficulty connected with the novelty of the characters will belong only to a few. After showing the mass of errors inseparably connected with our present mode, the author asks, 'Are generations yet unborn to undergo the labour of wading through this mass of blunders merely because we now have a bad system of spelling? Is this one argument, 'It is so, and must, therefore, remain so,' to supersede all reason? Forbid it, common sense!'

The first number of the *Phonotypic Bible* is just issued, and is printed with the 'phonotypes.' So easy is it to be read that persons who do not know, or who have never heard of 'phonotypy,' are able to decypher it with considerable facility, the words being *spell* as they are *pronounced*. We believe it is also intended, shortly, to publish Milton's 'Paradise Lost,' in 'phonotypes.' A gentleman in Paris has intimated his intention of bringing out one of Goldsmith's works in the same character.

We heartily wish the author success in this Writing and Printing Reform. He will have to meet much opposition in the shape of *prejudice*—but we have no doubt he will

not only be able to stand against it, but make satisfactory progress despite of it. The facts that he has, for several years, had this reform deeply at heart—that he is the originator of the movement—as well as the success that has already attended his labours—and induced other eminent philologists to join him—lead us to believe in his ultimate triumph. May it soon arrive! †

JUNIUS.

CHRISTIAN EXERTION: *or, the duty of private Members of the Church of Christ to labour for the souls of men, explained and enforced.* Tract Society. 18 mo. pp. 138.

It is a truth too frequently forgotten by the professed followers of Christ, that they are called on individually to labour for the conversion of souls to God. The light which has been afforded to them, is intended, first to guide them to heaven, and then to be the means of guiding others. 'Ye are the salt of the earth; 'Ye are the light of the world.' How few seem to live and act as if this was indeed their duty. If they support religious institutions, attend divine worship, and avoid gross sin, they seem to think the whole of their duty is done. Alas! how can it be expected that the church of Christ shall 'break forth on the right hand, and on the left,' if christians are inactive, and useless? Every servant of Christ has a talent, a sphere of influence, a class of services that are suited to his capacity and position. O that all were anxious both to know and to do their duty! This useful volume, if carefully read, will be of great service in stimulating to such labour, and guiding and sustaining in it. We recommend it devoutly to our readers.

THE LADS OF THE FACTORY: *with friendly hints on their duties and dangers.* Tract Society. 18mo. pp. 173.

Let the reader enter into a court, surrounded by the cottages of workmen, and their families; let him put down the name, character, &c., of the heads of each family, with those of their children, and the mode in which they are brought up; let him mark the defects or excellencies of each family, and expatiate wisely upon them; let him visit that same court seven years later, and mark the development for good or evil, of what he had before seen; and then, at a still later period, endeavour to trace the result of each, and he will have an idea of this highly interesting and instructive volume. It has the charm of romance, the interest of real life, and the usefulness of a well digested treatise on domestic economy, morals, and religion.

* Those of our readers who desire a knowledge of this beautiful system of short-hand, may receive every instruction, *gratis*, by addressing a letter, (enclosing a postage-stamp for the return), to 'Neonidos,' 6, East-street, London-road, Leicester.

† Being unacquainted with Phonography, we have obtained the assistance of a young relative for this review; for the purpose of giving to such of our younger readers as may be desirous of acquiring it, some idea of the art. This notice, it will be seen, is written *con amore*.—Ed.

CORRESPONDENCE.

ON A GENERAL BENEFIT SOCIETY.

To the Editor of the General Baptist Repository.

DEAR SIR,—From the decision of the last Association, it appears, the subject of a General Benefit Society is referred to the committee for re-consideration, and communications are solicited through the medium of the Repository. It might have been supposed, your correspondent F. S. A., in the May Repository, would ere now have found a 'leisure morning' to fulfil his design therein proposed. His 'second thoughts' may, however, have been best.

Friendly societies, when rightly constituted, properly managed, and comprised of members of integrity and uprightness, are unquestionably of the greatest value and importance. In the church, as in the world, every individual has relative duties to perform; every one should manifest 'love to the brethren,' by a readiness to relieve the wants of others. The conduct of some, however, who enter into fellowship, seems as if they think the church has at its disposal unlimited funds; and they are fairly entitled to be recipients, and not contributors. Such disciples want undeceiving: it is as much the duty of the poorest member to be a contributor, as of the richest. Each is accountable for the means within his power. The wealthy cannot give too much; nor can the poor exert himself too much to avoid the necessity of being dependent upon others. Let, then, the rich and the poor be alike, ever ready to contribute according to their means, remembering that the Lord loveth a cheerful (not a liberal) giver.

Perhaps the following suggestions may not be amiss, to elicit further consideration and discussion upon Benefit Societies, or a Denominational Benefit Society.

Name.—New Connexion General Baptist Friendly Society, or Christian Fund.

Design.—Relief in sickness, and payment for funeral expences.

Management.—Only by such members as are also members of some General Baptist church of the New Connexion.

Benefits.—Open to all persons of sound health and good moral character, regular attendants on some place of religious worship.

Classes.—Males and females separately, and each subdivided according to age: say, under thirty-three, forty-five, and fifty-seven, thus making six different classes, each to have separate accounts.

Payments.—Monthly or quarterly, graduated according to respective ages and classes.

Relief.—May be more or less in each class, according to the ability to pay a high

or low monthly subscription: might also be regulated once a year, by the amount of balance in hand.

Fines.—For irregular or late payments, &c.; also, in certain cases, exclusion.

Officers, places, and times of meeting, mode of admitting members, and a variety of other details, want discussing; and no way presents itself so efficient as through the pages of the General Baptist Repository. I trust, therefore, you will have various communications upon the subject; and that they may be forwarded and inserted early; so that something may be decided upon at another Association. Yours truly,

K. S.

TRUST DEEDS.

To the Editor of the General Baptist Repository.

SIR,—I have long thought it very desirable that more space should be allotted, in the pages of the Repository, to the discussion and development of measures of a practical nature, calculated to promote the prosperity of the Connexion. In furtherance of such a plan, I beg to solicit the insertion, at the earliest opportunity, of a few remarks on *trust deeds*. None will be disposed to deny that it is of the highest importance that trust deeds should be properly and promptly executed; that they should be kept with great care; their intentions fully carried out, and, when necessary, properly renewed; that the Connexion at large should be acquainted, by some means, with the nature and contents of all such documents; and that all property of a profitable nature, should, by every available means, be made *more productive*. Some means should be devised for publishing a brief summary of every deed relating to the property belonging to the Connexion. If, for this purpose, a supplementary number of the Repository, containing as much matter as could be afforded for sixpence, were printed once a year, it might give much valuable information, and preserve property from neglect or misappropriation.

To carry out this design, it would require the appointment, by the Association, of a committee, which would willingly and zealously exert itself to execute such a project, in the best and most expeditious manner. Then, with the hearty co-operation of a leading brother in every church, many grievous practical evils, which have long been lamented, might be avoided. Trusting these brief hints may excite other and more competent individuals to turn their thoughts to this subject, I am, yours sincerely,

K. SANBY.

INTELLIGENCE.

MIDLAND CONFERENCE.—This Conference met at Sacheverell street chapel, Derby, on Tuesday, Sep. 16th, 1845. Mr. Stanion, the pastor of the church, presided.

The meeting was thinly attended, and the reports from the churches were not of the most encouraging character. Seventy-six were reported to have been baptized since the Association, and the number of candidates remaining was fifty-four.

Retford.—Resolved, The Conference heartily congratulates the church at Retford, on the pleasing prospects of the cause of Christ among them, and earnestly recommends them to make the most strenuous efforts among themselves, and in their own neighbourhood, to meet any serious expense which the projected enlargement of their chapel may occasion. Willing as the Conference is to recommend their case, they are sensible that the chief funds for such important purposes, in most cases, must mainly be raised where the expense is incurred.

Uppingham.—Resolved, That we consider the establishing of a General Baptist cause in the town of Uppingham, to be exceedingly desirable. We therefore affectionately recommend their case, presented by our brother residing in that town, to the attention of the Home Mission Committee at Leicester, as being most contiguous to their district.

Wolverhampton.—Resolved, That the thanks of the Conference be presented to brother Wood, for his efforts in behalf of Wolverhampton; that he be requested to continue his efforts, and that the other brethren who were appointed to co-operate with him, be requested to attend to what was expected from them.

At this Conference Mr. Bott preached in the morning from Genesis iii. 15, and Mr. Goadby in the evening from John xvii. 2—3. The devotional exercises were conducted by brethren Staples, Kenny, and J. Brooks, late of India.

The next Conference will be held at Castle Donington, on the last Tuesday in December. Mr. Stanion of Derby is appointed to preach in the morning. E. BOTT, Sec.

THE WARWICKSHIRE CONFERENCE was held at Cradeley Heath, Sep. 9th, 1845. Brother Shaw, of Longford, preached in the morning, from Proverbs xi. 30, 'He that winneth souls is wise.' The meeting for business took place in the afternoon. Mr. Knight, of Wolvey, presided, and brother Hamilton and Cheatele prayed. It was reported that thirteen had been baptized, and there are now twenty two candidates.

1. That brother Shore be appointed secretary for the ensuing year.

2. That we cordially recommend Mr.

Hamilton, of Walsall, and his friends, to the committee appointed by the Association, in order to their being received into the Connexion.

3. This conference recommends the churches in this district, for the future, to defray the expences of their ministers to the conferences; believing that by so doing the conferences will be rendered more interesting and effective.

4. That the secretary of this Conference write to the secretary of the Association, in order to obtain information as to the rule for the reception of churches into the Connexion.

5. The next Conference will be held at Longford, on the second Tuesday in Jan. Brother Hamilton is appointed to preach.

In the evening a meeting was held for the revival of religion, when very spirited addresses were delivered by brethren Shaw, Chapman, Shore, Billingham, and Fellows.

M. SHORE, Sec.

ANNIVERSARIES.

MARKET HARBOUROUGH.—The anniversary services conducted with the General Baptist chapel, at this town, took place on Sunday and Monday, the 17th and 18th of August. On the Lord's day, two interesting and instructive sermons were preached by the Rev. W. Robinson, of Kettering; the one in the morning, at the General Baptist chapel; that in the evening, at the Independent chapel, which had been kindly lent for the occasion. The congregations in both instances were good, and the collections amounted to £15. On Monday evening, about 250 friends took tea in the British school room; after which Mr. W. R. Stevenson, late of the General Baptist College, Leicester, being called upon to preside, the meeting was addressed in an appropriate and effective manner, by Messrs. Morgan, of Theddingworth; Gough, of Clipstone; Coleman, of Ashley; Robinson, of Kettering; and Toller, of Harborough. Suitable verses were sung in the intervals between the speeches; and altogether, the evening was spent in a manner so agreeable, rational, and christian-like, as to render it one which will be long remembered by those whose happiness it was to be present. The proceeds of the tea (the trays for which were gratuitously provided) amounted to £10, and this sum, together with the collections of the previous Sabbath, and about £295, by private subscriptions, make up a total of £320., raised this year, towards liquidating the debt of £560., that remain upon the above named place of worship. To those acquainted with the state of the General Baptist interest in Harborough, this will be an additional and most pleasing proof of the power

of the voluntary principle. It is the intention of the friends here, should they meet with sufficient encouragement from an enlightened and generous public, to make an effort to raise the remaining sum still deficient, viz., £180., by Christmas, and thus clear off the whole £500. F.

LINCOLN.—We held our annual tea-meeting, Sep. 2nd., for the purpose of defraying sundry expences connected with the maintenance of our cause. Upwards of 130 persons from most of the religious bodies were present, and, laying aside for the time their distinctive badges, joined together in christian love. The Rev. J. Craps kindly gave his assistance, and, as on all former occasions, warmly pleaded the cause. Addresses were also delivered by Messrs. Ward, Winfield, Cropper, and G. Wright. The ladies, and all on whom devolved the management, are deserving of commendation for their activity and zeal. At this meeting we realized, after the expenses had been paid, about £4., and at an extra one in April, including some subscriptions, £7. Ample proof is afforded by these social interviews of the good feeling prevailing in the city towards our depressed interest. S. W.

MACCLESFIELD.—On Lord's day, August 31, 1845, two sermons were preached in behalf of the above institution, by Mr. P. Prout, of the P. Baptist college, Accrington. Collections, £11. 17s. 6½d. J. O.

ALFRETON.—On Lord's day, August 31st, two sermons were preached in the General Baptist chapel at this place, by the Rev. R. W. Stevenson, from Nottingham; after which the very liberal sum of £5. 5s. 9d. was collected for the benefit of the Sunday-school connected with that place of worship.

BAPTISMS.

DERBY, Brook Street.—On Lord's day afternoon, August 31st, eight persons were added to our number by baptism; Mr. Smith preached to a crowded house, from 'one baptism,' and afterwards baptized. In the evening Mr Pike received the candidates into the church, and administered the Lord's supper. It was a pleasing and happy day.

KIRKBY WOODHOUSE.—On Lord's day, September 7th, three persons were baptized at Kirkby Lane End, by Mr Stenson, our minister, who preached at the water side, from Acts xviii. latter clause of 8th verse, to a large and attentive congregation. Our prayer is that they will be faithful unto the end. T. H.

WOLVERHAMPTON.—On Lord's day, September 7th, 1845, Mr. Wood, of Nottingham, kindly paid us a visit, and preached from Acts ii. 41, after which brother Shore bap-

tized four persons, in the presence of a large and much affected congregation. In the evening our chapel was again filled to excess, on which occasion brother Wood delivered a useful sermon, when the newly baptized were received into the church, and the ordinance of the Lord's supper administered. M. S.

RETFORD.—On Lord's day morning, Sep. 7th, the ordinance of believers' baptism was administered to seven persons in the General Baptist chapel; our minister preached a very interesting sermon on the occasion, from Acts x. 47. In the afternoon the Lord's supper was administered; and the newly baptized added to the church. It was a season of refreshing from the presence of the Lord. C. T.

CONINGSBY.—On Sunday, Sep. 14th, the ordinance of believers' baptism was administered at Coningsby, to three persons, (one a teacher in the Sunday School,) by brother John Starbuck, of Boston, who delivered a short address at the water. Our esteemed minister preached a spirited and convincing sermon from the commission, to a full chapel. May we have many such delightful days. M. T.

LONDON, Commercial Road.—On Lord's day, Sep. 7th, six friends 'put on Christ,' in the solemn ordinance of baptism; two of whom are senior scholars in the Sabbath-school; and one a teacher, who has also been a scholar from childhood. Mr. Pegg delivered a solemn and appropriate discourse from Matt. x. 32, 33, 'Whosoever denieth me before men,' &c., and administered the ordinance before a crowded and orderly congregation. W. P.

LONG WHATTON.—On Lord's day Sep. 21st, a sermon was preached in our chapel by Mr. T. W. Marshall, of Loughborough, on the subject of believers baptism. After which, brother Whitehead, of Melbourne, administered that ordinance to eight of our friends in the river.

MISCELLANEOUS.

THE GENERAL BAPTIST ACADEMY.—The reports of this important institution are now printed. A few copies have been sent to every church. It is painful to observe that several churches have not contributed during the past year. We trust they will all listen to the message to be forwarded by the secretary of the Association. Six students were admitted on probation at the Midsummer meeting, viz., T. Station, T. W. Deacon, J. Lawton, G. Stubbs, G. Needham, and S. Ashby.

DONATIONS TO THE ACADEMY LIBRARY.—The following donations for the library

have been received, namely:—the handsome sum of ten pounds from the church at Heptonstall Slack; and fourteen very useful volumes from Mr. Read, of Ipswich.

REPLY TO DR. HALLEY'S LECTURES.—

The preparatory arrangements connected with the proposed course of lectures, on christian discipleship and baptism, by the Rev. C. Stovel, in reply to the Rev. Dr. Halley's congregational lecture, are nearly completed. The lectures, eight in number, are to be delivered in the library of the mission house, 33, Moorgate-street, which the committee of the Baptist Missionary Society have agreed to grant for the occasion: they have, however, no connection with those lectures—the lecturer alone being responsible for what may be delivered. Two lectures will be delivered weekly, on Tuesday and Friday evenings, at seven o'clock. The first lecture, on Tuesday, October. 7th. The admission will be by tickets, which may be obtained gratuitously, on applying to any member of the committee, or at the mission-house. We have seen a copy of the syllabus, and promise ourselves much pleasure from attending the course. The first lecture will be, in a great measure, introductory, and general; the subjects of the others are as follows: Jewish baptism; John's baptism; the testimony and example of Christ; the forty-seven days; apostolical examples; ancient christian authors; and the apostacy. We understand that Mr. Stovel courteously acquainted Dr. Halley with his intention of delivering such a course of lectures, and that the doctor responded to the intimation, in the most polite and kind manner. We learn that a considerable degree of interest has already been excited in regard to these lectures, so that we may hope the attendance will be respectable, evincing at once, a due appreciation of the importance of the subjects, and of the qualifications of the lecturer.* The following is a list of the committee:—Revs. William H. Black, John J. Brown, F. A. Cox, D.D., L.L.D., Benjamin Davies, D.D., Benjamin Hoby, D.D., Tims Moore, William Norton, Thomas Price, D.D., Joseph Rothery, Joshua Russell, (Greenwich), F. Trestrail; Messrs. George Bailey, W. Beddome, William Bowser, John Danford, John M. Hare, George Kitson, J. Penny, T. Pewtriss.

Mr. James Whitehorne, *Treasurer*,
Mr. David M'c Laren, *Secretary*.

THE MOVEMENT IN GERMANY.—While it seems that in our native country, and

almost all over the world, the church of Rome is gaining successive victories, her triumphant course is stayed in that country, and by the very nation which she has for centuries regarded as her own. From the midst of a population which appeared entirely devoted to her cause—yea, from her very bosom, from one of her own sons, Rome has received a deadly wound.

A few remarks will suffice to show the immediate cause of the great movement among the members of the Romish church in Germany. The bishop of Treves published a circular letter, dated, the 6th of July, 1844, in which he announced that in consideration of the ardent wish and pious desire expressed by many of his flock, he had determined upon exhibiting in the course of the year the holy vesture, woven by the blessed Virgin Mary for her Son, our Lord Jesus Christ, which had been brought from Jerusalem by the empress Helena, who, being a native of Treves, had presented the invaluable treasure to the cathedral, A. D. 327. The holy relic shall therefore be exhibited at the cathedral of Treves for the space of six weeks, commencing on the eighteenth day of August; and to all who piously intend visiting Treves to adore the holy garment of the Divine Redeemer, a true pardon will be granted, agreeable to the bull of pope Leo X. addressed to the bishop of Treves on the 26th of January, 1524.'

Thousands of pilgrims from Germany, France, and Belgium, chiefly of the lower classes, headed by their priest, visited Treves. As soon as a procession came in sight of the ancient towers of the venerable city, and perceived the white banner with the red cross floating from one of its highest turrets, the assembled multitude sang with the fervour of the crusaders when they first beheld the holy city, 'Hosiana in excelsis!' Steamboats, railroads, and public conveyances of every kind, were put in requisition, in order to convey the nobility and the wealthier pilgrims to the holy vestment; the bishops of Metz, Nancy, Verdun, Luxemburg, Spire, Limburg, Osnaburg, Munster, Cologne, and from some parts of Holland, were among the visitors.

While things were thus proceeding at Treves, men of all classes and ranks in other parts were 'looking one upon another,' inquiring the meaning of this piece of mummery—wondering how, in these enlightened times, such things could take place, partly blaming ministers and magistrates, yet none daring loudly to protest against this enormous idolatry, none venturing to raise their voices and tell the deluded people, degraded by superstition, that they were sinning against their God, against their souls, and against their senses.'

* From the syllabus of these lectures politely forwarded, and from the ability of the lecturer, we are led to anticipate a good attendance at their delivery: and, also, their publication for general good.—ED.

A bold and spirited letter of indignant remonstrance, was addressed to the bishop, by John Ronge, a catholic priest, in an obscure village of Silesia. 'This letter flew like an electric spark in all directions: though its insertion was forbidden in many papers, private individuals published and circulated it largely at their own expense; it was read with enthusiasm by high and low, from the Vistula to the Rhine, from the Baltic to the Alps—it seemed as if this one letter expressed the unanimous feelings of a great and powerful nation.' Ronge was excommunicated. But this made his cause more popular. Addresses of thanks were voted, and subscriptions raised, and costly presents were sent him from all parts of Germany, and both protestants and catholics vied with each other in expressing their admiration of this bold reformer.'

During the time that Ronge spoke, another man of kindred spirit, John Czerski, dared to act. He was born near Neuenburg, in West Prussia, and studied at Bromberg and Posen, where he received holy orders. One year and a half he officiated as curate at Posen, and experienced 'what Luther did at Rome.' He could not keep silence at what he saw and heard, and openly expressed his disapprobation; he was consequently reprimanded, and sent to the isolated town of Schneidemühl, near Bromberg, in 1844, as assistant to a very orthodox minister. Czerski's sermons made a deep impression on the minds of his new congregation, whom he exhorted diligently to search their Bibles; he was denounced, accused of heresy, and suspended. This unjust sentence led the people of Schneidemühl, to declare for their beloved pastor; they presented an address to government, wherein they affirmed that some of them had for years studied the Holy Scriptures, and had been most desirous of embracing the truth; having however no priest to guide them, they had been obliged silently to wait till it should please God to see their affliction, and hear their cry; he had now graciously sent them a faithful servant of Christ; and as there was no hope of a reform in the church of Rome, they intended, with the help of God, to free themselves from the corruptions and human inventions of that tyrannical church. To this document is annexed their confession of faith; it opens with a prayer, wherein they declare Holy Scripture to be the only foundation of the christian faith. They then proceed to enumerate nine articles, in which they protest against the church of Rome:—

I. Against the withholding the cup in the Lord's-supper from the laity.

II. Against the wickedness of adoring relics, or considering them 'holy.'

III. Against the iniquity of invoking saints.

IV. Against the priests' giving remission of sins.

V. Against being compelled to fast.

VI. Against hearing prayers in an unknown tongue.

VII. Against the celibacy of the clergy.

VIII. Against the late command, forbidding catholics to marry Protestants on pain of being excommunicated.

IX. Against the pope's supremacy.

Here follows the Nicene creed, every article of which they declare firmly to believe, and then humbly crave government to protect them and their minister from the persecution of the Romish priesthood.

Thus constituted itself, on the 19th of October, 1844, 'the German Catholic church,' consisting only of one hundred and eighty individuals.

These small beginnings, these sparks of truth, how great a fire have they kindled! In a few months the obscure rivulet has become a mighty stream—a flood which can no longer be restrained. More than a hundred and fifty congregations, consisting of many thousand individuals, have renounced their allegiance, and freed themselves from the Roman tyranny and superstition; each day brings accounts of new accessions to the cause of truth and liberty, at Breslau, Berlin, Leipsic, Dantzic, Dresden, Magdeburg, Frankfort, Elbertfeldt, and other cities of importance; numbers have joined the German Catholics—several eminent and learned men are among them—and others are only waiting to see the whole gain some consistency before they openly declare their separation from the church of Rome. From all classes and ranks of men, the German Catholics receive the greatest encouragement; the protestant inhabitants and magistrates of almost all the large towns have come forward most cheerfully to contribute large sums for the maintenance of the new congregations; and the king of Prussia has, by special order of council, of the 30th of April, 1845, commanded all the officers of the crown 'to put no hindrances' into their way.

Surely, since the reformation in the sixteenth century, no event of the kind has so deeply interested the minds of men; the rapidity with which the reform spreads is wonderful, and the enthusiasm with which it is hailed, evidently shows that the want of it had long been felt. Although no human eye can as yet discern in how far this great movement may be 'mighty through God to the pulling down of strongholds,' it can hardly fail to awaken many to reflection, and to lead them from the traditions of men, earnestly to seek Him who is the Way, the Truth, and the Life.—*From the Visitor.*

POETRY.

'WHERE ARE THE INFANT DEAD?'

[The following stanzas were suggested by reading, in the 'Polynesian Researches,' of the erection of the first national church in those islands, and the anguish which filled the minds of the converts, when they thought of the infanticides which they had committed in their days of pagan ignorance.]

'Twas a solemn temple that they reared,
Those faithful men of God;
Though its pillars were the bread-fruit tree,
Its floor, the verdant sod:
'Twas solemn, though no fretted roof
In arches o'er it spread;
But a canopy of graceful boughs
Was the shelter over head.

No gorgeous painted windows there,
Shed a richly tinted blaze;
But myriads of fan-like leaves
Softened the noon-tide rays:
No pealing organ's rolling sound,
Its volume vast displayed;
A single, earnest, deep-toned voice,
Thrilled through the green arcade.

'Twas solemn; for, 'with one accord,'
Thronging the spacious place,
Were met, to breathe the christian's prayer,
A rescued heathen race.
What silence—what devotion rapt—
Broods o'er the dusky throng!
Ah! seldom nnto statelier fanes
Does awe like this belong.

And there, with upturned, loving looks,
Full of sweet, youthful grace,
A grateful band of children gazed
On the preacher's thoughtful face.
They knew the holy faith he taught,
Had saved their infant lives,
And filled their parents' softened hearts
With mercy's rich supplies.

O rescued little ones! what throes
Of bitter, piercing woe,
While gazing on your infant forms,
Must many present know!
And see, from woman's downcast eyes,
Fast fall the scalding tears:
The wailings of their murdered babes
Yet linger in their ears.

One drooping mourner sat apart;
Her form looked worn and weak;
No sighs her dusky bosom heaved,
No tears bedewed her cheek:
She heard the words, but thought renewed
Her infant's dying moan.
Oh! for such fearful guilt as hers,
What—what could e'er atone?

And when the pastor's voice had ceased,
And kind friends gathered round,
No sympathy could calm her soul,
Or soothe her grief profound.
'Tell me, O holy man of God,'
With piteous voice she cried,
'Where, in the vast, eternal world,
My murdered babes abide?

'You tell of pardon and of peace,
To weary mortals given;
But oh! no joy my soul could feel
Within the courts of heaven,
If those poor little ones, destroyed
By many a cruel rite,
Are, through one dreadful crime, condemned
To realms of endless night.'

She said, and many voices round
Echoed her words with dread,—
'Tell us, we pray thee, of the state
Of all the infant dead.'
The pastor bent upon his flock,
A gentle, pitying look;
And opened, as they thronged around,
The christian's sacred book.

Hushed was their very breath the while,
As from its page he showed,
How the Redeemer's gracious heart
O'er children overflowed;
What blessing on their infant heads
By his rich grace was given;
How he had said, 'Of such as these
Is the fair realm of heaven.'

'Yes! blessed are the infant dead;
In joy they all abide:
Their little voices sing the songs
Of the beatified.
Seek pardon for the cruel past,
While trust the Saviour's love,
That all who died in infancy
Are with him now above.'

Like morning dew on thirsting flowers,
These words of comfort fell;
Their power to cheer each trembling heart,
Oh, who can fully tell?
The mourner raised her drooping head,
While tears suffused her eyes,—
'Dear perished innocents,' she sobbed,
'Ye dwell beyond the skies.'

Eternal blessings on His name,
Who lived, and bled, and died;
Who ransomed sinners by his blood,
And childhood sanctified!
The christian parent hails this truth,
With grateful, reverend love;
But the poor heathen mother's heart
Must all its sweetness prove.

CLARA LUCAS BALFOUR.

MISSIONARY OBSERVER.

LETTER FROM REV. I. STUBBINS.

*On board the Wellesley, five degrees N. of Equator, July 8th, 1845.**

MY DEAR BROTHER,—As it is just possible we may shortly fall in with a homeward-bound ship, I must get a few lines ready to forward by it. We have only good news to communicate, except that brother Bailey continues very sea-sick. He looks much paler and weaker than when he left England; but it is pleasing to think, that, trying and distressing as is the sickness while it continues, there is nothing, generally, either dangerous or injurious about it: on the contrary, it often proves beneficial. Still, with all my heart, I wish he was better. Of course he is not able, in such a state, to pay so much attention to the language as he otherwise would. Millar and Miss Collins now suffer little or nothing, and are daily hard at work in Oriya. I think we could not be more comfortable and happy on board ship than we are in the Wellesley. I have been in two ships before, but had no conception of the comforts to be enjoyed at sea. Indeed, a coarse adage often grated in our ears,—‘He that comes to sea for comfort, ought to go to — for pleasure!’ We feel that we are in the path of duty. The ship is a splendid one for size and sailing: she goes smoothly along, and seems to make it a rule to leave other vessels behind several miles in the course of a few hours. The captain, I have no doubt, is a pious man. I frequently have an opportunity of spending a delightful half-hour with him in religious, experimental conversation, especially in an evening after supper. We make it a rule to walk for half an hour before breakfast, which commences at half-past eight, and is over about nine. We then come into our cabin, which is a very large one, and have morning worship. Seven others regularly worship with us. We sing, read a portion of Doddridge, and brethren Bailey, Millar, and myself, engage in prayer by turns. You might fancy what a happy family party we are! We then separate for study, &c., till one, p. m., when the brethren and Miss C. come in with their Oriya lessons, which, with English grammar and exercises, occupy us till three, when a merry tune reminds us that it is time to dress for dinner, which, with the most extraordinary regularity, is on the table at half-past three. From dinner till eight is spent in walking, conversation, lighter reading, tea, &c., &c., when the brethren repair to our cabin, and

spend an hour in reading Porter’s Lectures on Preaching, Keightley’s History of England, &c., and, at half past nine, all assemble for prayer. Thus our time passes regularly, quietly, and profitably along. At half-past ten the lights are all extinguished in the cabins; but those who wish it can go out and walk upon deck as long as they please, providing they will be content to go to bed in the dark. Thus, every niche of time being filled up with some interesting and useful employment, the days seem to pass along with the greatest possible rapidity; and no sooner, apparently, do morning’s beauties dawn upon us than the voice of the officer on watch is heard, ‘Your light out, please,’ as he goes round and raps at the different cabin doors.

In every view, I trust we can say, it is well with us. O that it were so with all on board! There are in all 220 or 230 souls. Several among the soldiers are papists; and of the rest, I know not that any are christians, though, from the conversations I have had with some of them, I am inclined to hope they are not far from the kingdom of God. I do not know much about the sailors yet: they are very clean, orderly, and respectful. There is a great variety among the passengers; some pious; some who respect religion; and some do not. There is a German missionary on board. He can read English pretty well, but speaks it very indifferently. He is going, if he does not become a Baptist before he gets there, to Tranquebar. He is a very amiable, nice-spirited young man, and regularly unites with us in family worship, though unable to take any part.

We lost sight of our native shores, not without mingled and peculiar emotions, on Friday night, June 20th. On the following Lord’s-day, June 22nd, I preached twice; in the morning, on the quarter-deck, after the captain read the church prayers, which my conscience would not allow me to do. We had a congregation of about 200 persons. I never witnessed greater attention and solemnity: it seemed as though God was with us of a truth. In the evening, preached in the cuddy to about forty persons. Here the prayers were dispensed with, and, in compliance with the wish of the captain, I conducted the service in rather a novel mode; that is, omitting the first prayer, I read, then preached; after that, sung the evening hymn, and then concluded with prayer. The reasons urged for this mode, were chiefly these,—the time allotted for the service is short, confined to about three quarters of an hour; and almost all on board, excepting our own party, are Episco-

* This date is taken from a letter conveying similar intelligence, from Mr. Millar. Mr. S. had forgotten to give a date.—Ed.]

palians; and it was thought their prejudices would be less offended, and their attendance more effectually secured, in this way. I felt that, if this object could be accomplished, I could do it without any compromise. Indeed, this mode seems quite as scriptural, if not more so than the one generally adopted. So far as I could learn, all seemed to be a good deal interested and impressed with the services of the day; and the captain, in the warmest manner, tendered me his thanks, &c. I never enjoyed more in the house of God, and could not but wish some of our very dear friends in England could have been with us to share the abundance of our joy on this our first Sunday on ship-board. We felt that hundreds, yea, thousands, were praying for us; and the windows of heaven seemed to be opened for its copious blessings to descend upon us in answer to their prayers. Would that they would always thus unitedly and earnestly pray for us. How much greater would be the joy of our own souls, and how much more successful our ministrations! You will not be surprized when I tell you that we had you in almost continual remembrance for several days after that: we often prayed for you, and felt as though we could indulge a secret wish of being with you not only in spirit, but in person, at your annual Association—especially at the missionary meeting; but we all felt well satisfied that we had adopted much the wiser course in leaving when and as we did. For my own part, I have scarcely yet got over the effects of the excitement on the 3rd of June; and it must have been still greater, if our services had been at the annual meeting, when so many more friends would have been present from different parts of the Connexion. We trust that the presence of the Master of assemblies was with you indeed, and that his glory shined upon you.

Our passage across the Bay of Biscay was truly splendid. On the 25th we sighted the Canary Islands; in the morning, Palma; and in the afternoon, Ferro. Since then, we have not seen land, and probably shall not again till we see 'Ceylon's Isle.' On the following Sunday, I again preached twice. We had arranged for Mr. Bailey to preach in the evening, if able; if not, Mr. Millar: but, when the captain knew of it, he suggested the propriety of my continuing both services, at least for the present, as he thought it would have more influence upon some of our wild young fellows on board, &c. Considering all the circumstances, we all thought it would be better for me to do so. In the afternoon we went forward among the soldiers, and, after conversing for some time with a number of them, several of whom were still suffering from seasickness, we proposed having a short service

among them every Sunday afternoon. To this they readily agreed. The day, like the preceding Sunday, was one of holy enjoyment and sacred peace. July 2nd, brought to my mind scenes and circumstances that occurred two years before; for it was that day two years on which my dear little William Carey was born, on board the Pekin, off Port Natal. You will suppose how we now pictured him in our imagination, running and playing about with his sister in the verdant fields, unconscious of the fact that he is now as an orphan, though his parents are both living. But, oh! it is consolatory and delightful to us to know that every possible care will be taken both of him and his dear sister. Passed, about noon, a French man-of-war steamer, and, about six, p. m., came up with a small vessel, called the 'Bon Pastor,' bound from Oporto to Monte Video, in South America. We came up to the side of her, and hailed her in English, which, however, she could not understand. We called up one of our sailors, who was a Frenchman, and through him held the conversation. As we were going much faster than she could, though it was then almost a calm, we had not an opportunity of talking much with her. We wished her a pleasant and prosperous voyage, and gave her three cheers by drawing up to the mast-head three times our splendid English flag—a compliment she fully returned by her good wishes and similar cheers with a Portuguese flag. Events of this kind are really interesting: they remind one, at all events, that the whole of the world is not cooped up in our vessel, as one might almost be tempted to fancy, from the fact of travelling for months and seeing only the same faces over and over again.

On the following Friday and Saturday it was very wet, (the first rain we have had since we came on board.) It was feared by the captain that we should not be able to have service on the Sunday morning on the quarter-deck, as it is always squally in that latitude; but the rain ceased on the Saturday night, and in the morning the sun shed his tropical rays upon us in all his splendour, so that we were able to conduct service as usual. In the afternoon, at two o'clock, we went down among the soldiers, when brother Millar preached a nice little sermon, for which the sergeant major expressed thanks on behalf of himself and his companions. The attendance and attention were highly gratifying. Hope to be able to continue this service as well as the others. It must chiefly devolve upon the two brethren in turn.

At night, gazed with admiration upon the southern cross. I could not but greet its appearance as that of an old friend. I felt more fully able to realize the fact that we

were indeed on our way to India, than ever I had done before; for hitherto, though I knew it was a fact, yet it seemed more like a dream, in which, at the time, one feels certain that it is a reality, though afterwards it is evident it was all a dream. The cross! yes, this is the subject I hope to preach till death shall seal my lips; not the splendid constellation seen in the southern hemisphere, but that cross whose infinite glories shall shine resplendently when this has been extinguished in everlasting night, and all the radiant luminaries of the material heavens shall be turned into darkness. This is the light which shall illumine with brightest effulgence the moral world. This is the power, accompanied by the Divine Spirit, which can turn the raven to a dove, the lion to a lamb; can civilize the wildest and most brutal savage; can bring down the haughty looks and still haughtier mien of the lordly brahmin; and raise to equality the poor, despised, and down-trodden soodra; which can grind into powder the millions of idol gods, and demolish till not one stone be left upon another, their massy temples—which can substitute joy, thanksgiving, and praise, for those hideous yells and groans of misery heaved forth by multitudes led captive by the devil at his will, as though hell with all its innumerable horrors centred in their very vitals. Oh yes! the cross of Christ shall cause 'the wilderness and the solitary place to be glad,' and 'the desert to rejoice and blossom as the rose.' 'Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off.' It shall dash from the eye the tear of sorrow, and quell the rising sigh—shall cause the bosom to heave with a transport of bliss it is scarcely able to contain—illumine the valley of the shadow of death, and conduct the immortal spirit, filled with inconceivable delight, to the throne of God and the Lamb. God forbid that I should glory, save in the cross of our Lord Jesus Christ. O that this may ever be our boast in every place: 'We preach Christ crucified.'

On Monday evening we united with thousands and tens of thousands of dear christian friends, in various countries, in prayer for the outpouring of the Holy Spirit, and for the success of every christian missionary enterprise. It is truly delightful to think that, especially on that night, christians of every denomination, and in every country, are praying for this great object. It is true, many churches have their missionary prayer-meeting on another evening; but I believe many members, even of those churches, make missions the especial object of their prayers, both in the family and in private,

on that night; and it might be well if all did.

Intended writing more, but have just heard a vessel is in sight, and we must prepare to send off our letters. We are now about forty miles north of the line. Hitherto, it has been the quickest passage the captain ever made, about four days less than last year! Please remember us most affectionately to Mrs., and family, and all friends, far and near, whom we often remember and constantly love in the Lord Jesus Christ.

By the way, I have received some information about sending letters to India, which all the friends who correspond with our missionaries should know, viz., that the mail which goes to *Calcutta*, leaves Southampton on the 20th of every month; so that letters sent to us should be directed, in future, '*Via Southampton, Calcutta*,' and be in London on the 19th, where persons who wish it can pay their letters through to Cuttack, Berhampore, &c.

Ship is alongside. Farewell, dear brother, farewell: the Lord bless you. Amen.

Thine ever affectionately,

I. STUBBINS.

WORK OF GRACE AT CALCUTTA.

FROM a narrative of circumstances, attending some recent conversions of young and wealthy Hindoos, who were pupils in the Scotch educational establishments, Calcutta, published in the Home and Foreign Missionary record of the Free Church of Scotland, for August, 1845, and now printed separately, price three-pence, we extract the following extraordinary and interesting statements.

Mr. Duff writes, 'Calcutta, April 28, 1845, —'For the last week our house has been virtually in a state of siege. The leading particulars I shall now endeavour briefly to record.

'In one of our higher or college classes, there was a student of the name of Umesh Chandra Sirkar. He was always of quiet and studious habits—though in point of talent not equal to some others of his class-fellows. Still his talents were respectable, and his own diligence commendable. His whole appearance and demeanour indicated docility, sincerity, and thoughtfulness.

'It would now seem that for the last two years, wholly unknown to us, his own mind was under deep religious impressions, leading to many serious exercises and internal struggles. That the fact should not have been disclosed to us need not be wondered at. The fearfulness of the ordeal to be encountered in the resistance, the reproaches, and the persecutions of friends and relatives, when the first suspicion is entertained of a

tendency or inclination to renounce ancestral faith, constrains young men to conceal their growing convictions, until concealment is no longer practicable.'

He was removed from the Institution in March, by his father, who suspected his bearing toward christianity.

Kept under restraint, his visits to Dr. Duff were few and stealthy. To poison his mind against christianity, his friends placed the writings of Tom Paine, &c., in his hands. These excited his contempt by their sophistry, and confirmed his belief in christianity. He contrived to teach his wife christianity, and after a variety of struggles, they escaped from their father's house, and came to Dr. Duff's, April 20th. 'In the evening,' says Dr. D., 'his father and eldest brother came to our house in the greatest trepidation and distress. They remained upwards of two hours, and would have remained all night, had I deemed it proper to allow them. They implored, they expostulated, they besought—accompanying their entreaties with tears, and looks indicative of mental agony. All the tenderest and most endearing associations were pathetically appealed to. Bribes, allurements, and profers of every kind, were freely held out. All these were alternated with various attempts to white-wash Hinduism, and bespatter Christianity; but all in vain. They then dealt out the most formidable threats—declaring, moreover, that he was not of legal age—that they would apply forthwith for a writ of *habeas corpus* against me—that he and I would both be severely punished—and that have them rescued they would, by fair means or foul, though it should cost them *lacs*, or hundreds of thousands, of rupees. The young man, who is certainly of age—which for males in this country is *sixteen*, being now at least *eighteen*—remained perfectly cool, collected and calm. To their questions he meekly replied—to their arguments he intelligently responded—to their abuse and revilings he answered not a word, but maintained an unbroken silence. At length, I begged of them to ask him plainly whether he wished to stay in my house, or go away with them; that if he wished to stay, he was welcome to do so; and that if he wished to go, he was free to go. They did so again and again; and again and again he told them, in the clearest and most emphatic manner, that, of his own free will and accord he came to our house; that it was his own free desire to remain; and that he did not wish to return, and would not return with them. "I am a believer in Christ Jesus," he said; "I trust in him alone for salvation; and, by the grace of God, nothing will prevent me from publicly embracing him by baptism." At last, when all effort failed, the father, who had hitherto

kept within reasonable bounds, lost all temper, patience, and sense of propriety. He stood up, and with uplifted arm and vehemence of gesture, he advanced towards his son, looking like a person fairly infuriated. For a few moments it seemed as if the swelling tumult of passion could find no vent, and then it impetuously burst forth into something like a volcanic eruption. With a rapid, fearful, and overpowering energy, he poured upon his son "the curses of a father, and the curses of his father's fathers for a thousand generations, and the curses of all the gods, whether in heaven, or earth, or hell." "And you'll be smitten," said he, "with every disease, and overtaken by every calamity. You'll be deaf, and you'll be dumb, and you'll be blind, and you'll be a leper, and you'll pass through innumerable births of loathsome monsters and reptiles. Every pain and every misery will be yours. You will be an eternal disgrace and reproach to your kindred and your country; all that hear of your name will load it with execrations; and the very depths of hell will everlastingly receive you." These, and other similar curses, uttered in the Bengali language, and in a tone of unearthly vehemence, made all present instinctively quail and shudder. At length, as if exhausted by the effort, his voice stopped; and seizing his son by the hand, he meltingly implored him to come away. His son could only reply: "Father, forgive me, as I forgive you; but my mind is made up, and I cannot go with you." Shortly afterwards, all went away; and peace and quietness being restored, we commended ourselves in the reading of the word, and prayer, and praise, to the mercy and protection of a covenant keeping God.'

The efforts made to get Umesh into their hands were various and unremitting, but at length they were baptized.

'On Sabbath morning, however, the friends evidently anticipating the possibility of their being baptized on that day, came to the house with more than ordinary earnestness. They and their retainers were also seen in groups about the street. To me they addressed the most threatening language; and not satisfied with speaking, they wrote letters of warning and denunciation. Every imaginable expedient was tried to deter all parties from having the baptism celebrated on the Sabbath. Anticipating increasing trouble, and having been kept so long in a perfect fever of anxiety, it really seemed as if the sooner it was over the better. To this effect I wrote to Mr. M'Donald; and he at once, at the close of his forenoon services in the Free Church, publicly announced to the congregation that the ordinance would be administered at my house, at half-past five in the evening. At that hour, a numerous

and highly respectable audience, of members of the Free Church and of other christian communions, assembled. And it was my privilege to admit both husband and wife, on a creditable profession of their faith in Jesus, within his visible church by baptism. The general parts of the service being in English, while all the specific questions were put to Umesh's wife in the Bengali language. Thus were our troubles for the time happily terminated. Pleasing in all respects as this event was, it was peculiarly distinguished as being the *first of its kind*—the first instance, in this part of India, of a respectable Hindoo and his wife being both admitted at the same time, on a profession of their own faith, into the church of Christ by baptism! The Lord be praised! His holy name be magnified! The baptism soon operated as a quietus. Shortly before the hour fixed on, the father, the young rajah, &c. &c., came to the outer gate in great force. They were severally invited to come in and witness the bapism. This they declined, and went away breathing desperate revenge. If the baptism had not then taken place, we would in all probability have had scenes of violence: but its celebration gave us an evening of quiet and undisturbed repose. Our house was filled with the melody of praise.'

Dr. Duff writes again, June 2, 1845,—

'Since I last wrote to you, we have been amid all the heavings of a social earthquake. Native society has been convulsed to its very centre. The agitation and excitement are beyond any former parallel or precedent. Never before, in this part of India, was the cry of "Hindooism in danger!" raised more wildly, vehemently, or universally. Never before were such desperate and determined, such extensive and combined measures, resorted to, for the purpose of beating down, or altogether annihilating its grand antagonist—christianity. Never before, in reference to this portion of the heathen world, had the church of Christ more overwhelming motives for besieging a throne of grace, that the present mighty movement may be overruled for the ultimate downfall of heathenism, and the rearing of the christian temple. Never before did the ministers of Christ, in the realms of Gentilism, stand more in need of the prayers of the church, for wisdom from on high to guide them, and grace from on high to uphold them.

'Shortly before Umesh came to us, a young man, Bykanta Nath Do, called at my house as late as nine o'clock in the evening, stating that he desired to embrace the christian faith. He had been removed from our Institution some months previously, and placed in an office. But the instructions he had received had clung to him, in the form of certain ineffaceable impressions.

'After a good deal of interesting conversation, the young man left me late at night, with the full purpose and intention of returning to my house on the following day, finally to remain with us. But the morrow passed without his making his appearance; and until Monday, the 5th ultimo (May), I could ascertain nothing whatever respecting him or his movements. On that day, however, he again came suddenly and unexpectedly to my house. The cause of his long absence was soon accounted for. His eldest brother (his father being dead,) who for some time had been suspecting him of having leanings towards christianity, somehow or other had found out that he was calling at my house. He was, consequently, subjected to virtual confinement. Vile and scurrilous attacks on christianity were put into his hands. Brahmin Pundits were called in to initiate him into the dogmas and subtleties of Vedantism. His eldest brother urged, entreated, expostulated, with crying and tears—saying, that if he left him, he would kill himself. He next strove to extort a promise that he would, for at least a twelvemonth, give himself up to the study of Vedantism. To succeed in this, he brought a large knife or hatchet, saying, "Promise, or else I shall put an end to my existence," or words to that effect. No promise being given, he then struck himself violently on the head; and Bykanta Nath, seeing him in so desperate and frantic a mood, and really fearing that he would execute his threat, simply exclaimed, "Well, I shall, at least for some time, do as you wish me." In this way he remained quietly at home for a few weeks. But being more and more dissatisfied with Vedantism, the more they strove to expound its cold abstractions and cheerless applications, he at length made up his mind to leave all behind, and follow Christ.

'As Umesh and his wife were still residing under my roof, and my house and neighbourhood had moreover been so recently the scene of so much disturbance and commotion, I thought it better to recommend to the young man to go on to Mr. Smith's. This he did, accompanied by one of the former converts. On the following morning (Tuesday the 6th) about day-break, his brother, with another friend or two, after wandering about all night in quest of him, appeared at Mr. Smith's house. They were immediately admitted. But the scenes of that day, who can describe? From five in the morning till seven or eight at night, the brother would not leave him—neither eating nor drinking, nor tasting any thing all the while. Sometimes he sobbed, and groaned, and wept, like a person distracted—sometimes he cried and roared, and wildly raved, like an excited maniac—sometimes he entreated with all the winning persuasions

of a melting tenderness—sometimes he poured out a whole torrent of invective and abuse—sometimes he fell prostrate on the floor, seizing his brother's feet, in the manner in which an abject slave would strive to mitigate the rigorous resolve of an imperious master—sometimes he threatened, with the most fearful oaths, to commit suicide—sometimes he would argue with a subtle but perverse acuteness against christianity and its doctrines—sometimes he would insultingly vilify it, and horribly blaspheme its divine Author; and when besought, if not for his own sake, at least for the sake of his brother, whom he professed to love, to retire for a little and grant him a little respite from the torturing process to which he was subjected, his uniform reply was: "No, you may beat me, kick me, drive me out by force, or at once kill me; but go I shall not without my brother."

At length he went away after fourteen hours' agony. But a new scheme had entered his mind, which succeeded on the next day.

Under the pretext of seeing an aunt, who, it was alleged, would die of grief if she did not see him once, but who, for fear of pollution, could not enter an European house, he was at length prevailed upon to go to the outer gate, where lay the palanken that carried his relative. What followed it is needless to dwell upon. Suffice it to say, that by main force, in open day, in the open street, in the centre of the European part of Calcutta, the young man was violently wrenched away, and carried off by a band of hired ruffians, and in spite of all the remonstrances and exertions of Dr. Balfour. The case was so glaringly bad a one, and the precedent, if allowed to pass with impunity, so fraught with future evil and peril, that we did not hesitate as to the propriety of applying to the Supreme Court for a writ of *habeas corpus* against the brother, who was the ring-leader of the mob which committed the assault. Here, again, Mr. Wylie, with his wonted promptitude, and devoted zeal, lent his effective aid. The writ was obtained; but before it could be served, the brother had left his house, taking Bykanta Nath along with him. They found refuge in the houses of some of the wealthiest *baboos* in Calcutta. Every attempt was made, not only to pervert the mind, but to corrupt the very morals of the young man—in order, if possible, to unfit him for becoming a member of the visible church of Christ. What a testimony to the purity of christianity!—the very heathens practically confessing, that impurity and uncleanness are incompatible with an honest or consistent profession! and that one of the surest ways of preventing a person from becoming a christian, is to debase his moral feelings, and bring the

stain of vice on his character! What a testimony, on the other hand, against heathenism! It can tolerate any enormity—theft, drunkenness, hypocrisy, debauchery,—these, and such like violations of the moral law, it can wink at, palliate, or even vindicate; but to seek for the pardon of sin, and the sanctification of a polluted heart, by faith in the Lord Jesus Christ, and the open profession of his name—this—this, it cannot and will not endure, but must visit with reproach, ignominy, and persecution even unto death! Happily, however, the young man was enabled to resist all temptations and allurements; and happily, too, he was not overcome, so as to deny or be ashamed of the name of Jesus. To God be all the praise and the glory! Through a combination of influences, his friends were at length induced to allow him to return; and since Tuesday last, he has been securely domiciled with Mr. Smith.

This case, from the peculiarity of its circumstances, and coming so close on the back of Umesh's, made a prodigious noise, and lighted up afresh all the fires of an exasperated bigotry. Nor was this all. On Sabbath the 10th, (the Sabbath immediately following Bykanta Nath's abduction), another nice young man from one of our senior classes, made his appearance, applying for baptism. His name is Banko Behari Brasu. On Tuesday the 13th, at the evening prayer-meeting of the Free Church, he was baptized by Mr. Ewart. This, of course, furnished fresh fuel for the flames already blazing all around. Nor did the matter stop here. On Sabbath the 18th, another of our young men came forward with a similar application; and on Sabbath the 25th, was publicly baptized in the church by Mr. M'Donald. His name is Harish Chandra Mitra. More still. On Saturday last, the 31st ult., another candidate for baptism appeared, in the person of a young man who had been removed from the Institution about three years ago, and has since been employed as head-teacher at Lord Auckland's school at Barrackpore.

Such a succession of baptisms, or of applications for baptism, within so short a space of time, coupled with the fact, that there were scores known to be well disposed towards christianity, and to outward appearance far more likely to embrace it than those who actually came forward, led to the raising of a hue and cry, such as has never before been heard in Calcutta. To the excited imaginations and envenomed feelings of the Hindoo community, it looked as if all the hundreds of youth in the Institution were immediately to abjure Hindooism, and embrace christianity; yea, as if Hindooism itself was on the eve of being torn up by the roots, and scattered in vast and mutilated

fragments to the four winds of heaven. The cry of "Down with christianity!" "Down with the missionaries!" and, above all, "Down with the Free Church Institution!" was heard to issue from every lip, resound through every street, and re-echo from every bazaar. It furnished the one all-absorbing theme of conversation to every man, woman, and child—from the highest to the lowest—from the richest to the poorest. It pervaded all places—from the palace to the cottage—from the temple to the shop—from the recesses of the zenana to the marts of public business. It supplied all the newspapers, both English and Bengali, with a teeming progeny of letters and inquiries—calm dissertations and fiery philippics—vehement denunciations and sober defence. Lies the most deliberate, to the injury of christianity and the christians, have been invented and propagated in quick succession—lies, without number and without end, the plentiful crop of to-day giving place to the mushroom growth of tomorrow—lies, the most monstrous, wicked, and extravagant, without even the aspect or the semblance of a verisimilitude—lies, whose very excess of effrontery would render them at once incredible in any land where the grossly revolting legends of superstition had not prepared a soil in which the greatest untruths could flourish in the inverse ratio of their credibility!

'Nor has this been all. From words they have proceeded to action. Several thousands of invitation notes have been issued to all the respectable Hindus in Calcutta, calling a general meeting of the native inhabitants. One of these has been sent to me by the individual to whom it was addressed. It sets forth, in the strongest terms, the necessity of assembling, in order to consult how the evil and ruinous practices of the christians may be counteracted, and Hinduism be saved from impending destruction. Meeting after meeting has accordingly been held, attended by all the rajahs, zemindars, wealthy babus, celebrated Brahmins, and other men of note among the natives. Previously, the native community was split up and cantoned into various parties and sects, as hostile to each other as any one of them could well be towards the christians; but the fearful cry which has been raised of common danger has for a time inspired them all with a wondrous spirit of coalescence and harmony.

'At these meetings abnse and calumny have been poured out in perfect cataracts on missionaries in general, but particularly those of the Free Church, and most of all upon myself. My name is constantly held up as the very concentration of all the terrific qualities which have ever been joined in savage man or ravenous beast of

prey. All manner of schemes have been broached, and successively abandoned. Petitions and memorials were to be addressed to the Supreme Government here and at home, to have the missionaries immediately banished and extirpated from the land. Next, an appeal was to be made to the whole civilized world, setting forth the wrongs inflicted by the missionaries on the Hindus; that is, the wrongs inflicted on a people by illuminating their ignorance, and striking off the fetters which threaten to keep them everlastingly in a state of the cruellest bondage! The propriety and necessity of addressing a letter of expostulation and complaint to the General Assembly of the Free Church of Scotland have also been seriously suggested!

A rival Institution is to be attempted, and vigorous arrangements are made to extirpate that under the Scottish Missionaries.

'In the midst of all this, it is impossible that our Institution should not suffer. It has suffered, and suffered severely. The only real wonder is, that it is in existence at all—that it has not been swept away, root and branch—that a single pupil or native teacher has been able to cling to it. The boys themselves are overwhelmed with distress. There is not, as far as we have been able to learn—there is not one of them who would have gone away voluntarily—there is not one of them who has not, to the uttermost, resisted being removed. There is not one of them who has not borne scoffs, and taunts, and reproaches of every kind, rather than abandon it, as long as he could make any successful resistance at all—there is scarcely one of them who does not now attend, in spite of the threats and dissuasives of friends and neighbours.

'Many of our pupils, and among these the best and most promising, have, in the mean time, been obliged to leave us. This, of course, we cannot but mourn over. At the same time it is consolatory to think, that of those baptized within the last twelvemonths, three had once been removed in somewhat similar circumstances; that is, under the operation of a temporary but lesser panic. The truth, however, stuck to them like a barbed arrow. So now, many of those who have left, have gone with their minds saturated with divine truth. Indeed of some of them we had fully hoped that, ere now, we might have been privileged to hail them as christian brethren. But their set time has not yet come. Oh, pray, that at some future day, they may return, seeking their way towards Zion, with their faces set thitherward

The number of pupils has been reduced, but there are still some six or seven hundred.

CHINA OPENED TO CHRISTIANITY.

AN Imperial Edict has been issued in China, which gives full liberty to christian missionaries to preach the doctrines of christianity within the five great cities which are opened to the commerce of foreigners, namely, Canton, Amoy, Shanghai, Ningpo, and Fou-chou-fou; and it also gives permission to the Chinese to embrace that religion.

When it is considered that the population of that empire is no less than *three hundred and sixty millions*, or more than one third of the whole human race, the importance of this event cannot be over-estimated. Until the present time, it was unlawful for any Chinese subject to profess the christian religion. Now, we see it admitted in the memorial of the Viceroy KEYING, which is embodied in the Imperial Edict, that the tenets of christianity 'inculcate virtue and goodness, and reprobate wickedness and vice;' and the profession of the christian religion will no longer expose a man to penal consequences in any part of the empire. The privilege of erecting churches and preaching is by the Edict confined to the five cities above named; but the only penalty for going beyond their boundaries is, that the offender is to be delivered over to the nearest Consul of his own country. Moreover the five free ports are themselves extremely populous, containing, we believe, in the whole more than a million of inhabitants; and they are frequented by merchants and others from distant parts of the empire. They are therefore stations of the highest importance both for missionaries who teach with the living voice, and for the circulation of books and tracts. There is no restriction on the teaching of christianity by native evangelists in any part of the empire; and we learn that already a convert and teacher named LEANG AFA has gone to take up his residence in Canton.

Language cannot express the importance to the highest interests of mankind, of the course that may be taken by English christians at this juncture.

The following is the Imperial Edict, with the application on which it was founded:—

Application of the viceroy of Canton, on behalf of the Chinese christians.

'Keying, a high minister, Imperial Commissioner, and Viceroy of the Provinces of Kwangtung and Kwangsi, respectfully presents this duly prepared memorial to the throne. I, your minister, find that the christian religion is that which the nations of the western seas venerate and worship,—its tenets inculcating virtue and goodness, and reprobating wickedness and vice. It was introduced into and has been propagated

in China, since the times of the Ming Dynasty; and for a period there was no prohibition against it. Afterwards, because natives of China who professed to follow its maxims, frequently made use of it to commit mischief, the authorities made examination, and inflicted punishment, as is on record.

'In the reign of Kia-kin, a special clause was first enacted in the Penal Code for the punishment of this offence, and hence the natives of China were in reality prevented from committing crime,—the prohibition not extending to the religion which the foreign nations of the west worship.

'It now appears that the present Envoy, Lagrene,* has requested that those Chinese who follow this religion, and are in other respects blameless in the eye of the law, be held free from punishment for so doing, and as this seems what may be carried into effect, I, your minister, accordingly request that hereafter all who profess the christian religion be exempted from punishment, and looking up, beseech the Imperial grace. If any should walk in their former ways, or commit other offences, they will be adjudged according to the established laws.

'With reference to the subjects of France, as well as of all other foreign countries who follow this religion, they are to be permitted to erect churches for worship *only at the five ports open for foreign trade*; and they are not to presume to enter the interior, to propagate their doctrines. If any disobey this regulation, and rashly exceed the fixed boundaries (of the ports,) the district authorities will at once apprehend them, and deliver them over to the nearest Consul of their respective countries, to be restrained and punished: they are not to be precipitately punished with severity or killed. By this will tender compassion be manifested to those from afar as well as from the black-haired race,—the good and the bad will not be confounded together,—and by your Majesty's gracious assent will the laws and principles of reason be displayed with justice and sincerity; and this is my petition, that the practice of the christian religion may henceforth entail no punishment on those who are good subjects.

'Wherefore, I respectfully present this memorial, and looking up I beg that Imperial grace do cause it to take effect. A respectful memorial.

'On the 9th day, 11th month, 24th year of Taukwang, the Imperial reply was received, assenting (to the petition.)'

'RESPECT THIS.'

The above mandate was received at Suchau on the 25th day, 12th month, 24th year of Taukwang.

Shanghai, February 2nd, 1845.

* A Frenchman.

IRISH CHRONICLE.

OCTOBER, 1845.

HOPES AND FEARS.

THE intelligence from Ireland during these past few months has been so cheering as to awaken the liveliest joy, and infuse fresh life into our operations. The new school at Ballina was a serious undertaking. Much was expected from it; and the prospect seems to justify the expectation. Still it was an experiment; and one on which similar proceedings depended. Other openings presented themselves, on which the Committee entered as far as their means would allow, relying on the liberality of the churches. In these they have not been disappointed. They continued to implore the divine blessing and guidance; and they have not sought them in vain.

The sudden death of the Treasurer cast a gloom over the Society's affairs. To procure a successor, with so large a debt still remaining, was a matter of difficulty. They hoped to secure the services of some qualified gentleman. They feared that it might be more difficult than it has proved. The postscript will explain this matter more fully. In the mean time, they are thankful for success so far; but they earnestly implore their friends, who are able to assist, to help them in this emergency, that ere long the gentleman who has consented to take office for *the present*, may see the pecuniary affairs of the Society in such a state before the year closes, as to justify him in continuing to preside over this department of its concerns.

Mr. HAMILTON, of Moate, in a recent letter, sends the following gratifying intelligence.

Although the progress of the Lord's work in this district has been slow, yet we are not without tokens of the divine favour. A little time ago I went to visit a family in this neighbourhood where I had not much hope of usefulness. The woman of the house made several inquiries about baptism, which led me to ask her reason for doing so. She said she had a desire to be baptized for several months past, but delayed making the proposal on account of her health. I put several questions to her relative to the foundation of her hope, which she answered in a satisfactory manner. After consulting with the church, we fixed a day for her baptism, which took place in a neighbouring river. Her husband, who came with her, seems deeply concerned about salvation. I have learned from several persons that his conduct is greatly changed since he began to attend our meetings.

The work of divine grace seems to make progress in the hearts of several of our members, for which we desire to thank the Lord. May we have grace to suffer patiently with Christ, that we may also reign with him.

Mr. BERRY states, in a letter dated September 8.

You will be happy to hear that we continue to receive indications of the divine blessing. Yesterday I preached in *the open air, at the water side*, to an attentive congregation; one half at least of whom were Romanists. I baptized a man and his wife, both of whom have been some time on the way to Zion. I was greatly delighted with the decorum and propriety of the Romanists. As usual, I did not confine myself to the subject of baptism; but dwelt, for some time, on the leading truths of the gospel. As the man was a large person, many on the bank feared I should not be able to perform the service, and *they offered to assist me!* I mention this little incident to show their kindly feelings. What a pity that they are priest-ridden and unconverted!

The beautiful weather has raised the spirits of our depressed peasantry, and I find it easier to obtain their attention to the one thing needful. I am encouraged in my work, and bless God for it. I hope we shall soon have another accession to our number.

Mr. SHARMAN has lately had the pleasure of forming a little church at

the Kilcooly Hills, which now consists of *eleven members*. Of the last addition to it he gives a brief account, which presents some features of peculiar interest.

I am anxious to communicate to you, with as little delay as possible, the pleasing intelligence that God continues to bless us in this part of his vineyard. I returned last evening from the Hills station. The congregations were better than before; and I am happy to add that the spirit of inquiry awakened by the previous baptisms has turned to good account.

One of our most violent opponents, who used to say whenever he heard of my coming, "That if the devil did not come, he had sent his messenger," has been so completely subdued and changed as to be one of our most zealous and active friends. He has manifested this different spirit for some time past; and now, when I go, all the time he can give to aid me seems to him far too little. After a most interesting service, himself and his wife, who has had great exercise of mind on the subject, were buried with Christ in baptism. May our heavenly Father continue to bless us here!

Mr. McCARTHY writes July 3rd:

I have returned from a mission tour to the extremity of this county; and it was a pleasing recollection to me that some time ago I baptized three very promising persons in this locality. A few days since, having received a pressing invitation to visit this spot once more, I went; and I found two other persons who had been brought to see the scripturalness of believers' baptism. One of them told me that my letters to the Rev. F. French had opened his eyes to the error in which he had been brought up.

I preached in the morning, and nothing could exceed the earnestness with which the people heard the words of eternal life. I urged them at the close, to invite their neighbours to come and hear in the evening. As the place was not large, we prepared another, and both were crowded. I preached from Isaiah xlvi. 17, 18; a passage which led me to present a whole body of truth before my hearers, whose condition called for this development of it. An unction seemed to accompany the word, and I was supported, in delivering it, far above what is usual.

Mr. MULHERN desires the following statement respecting Conlig may find a place in this month's Chronicle. Most cordially do we unite in his urgent plea.

We have been recently favoured with a

visit from C. B. Robinson, Esq., of Leicester. He was much gratified to see the new school-house we are finishing, and where between sixty and seventy, mostly poor children, are receiving a sound and scriptural education, both in the week and on the sabbath. It is a substantial building, *sufficient to accommodate one hundred pupils, with a residence for the teacher*. The whole cost of the erection is £60, the greater part of which has been kindly contributed by friends in Scotland, to whom many thanks are due. About £15 are yet wanted. Of this sum, Mr. Robinson, on learning the particulars of the case, has kindly promised to give £5, if other friends can be found who will contribute the remainder *before the end of December*. We have never yet appealed to Christian friends in vain on behalf of the mission interest at Conlig, and we believe we shall not do so now. When those who now appeal, and those who kindly respond, shall be laid in the dust, and their happy spirits be rejoicing in the presence of the Lamb, the *mission buildings* at Conlig will continue to be occupied according to the design of their erection, and by the blessing the great Head of the church, be the means of turning sinners to God, and advancing his glory.

Our friends will read the subjoined extracts from Mr. MULLARKY'S correspondence, which show the progress of the cause in the extensive district around Parson's Town.

Amidst great opposition, the Lord strengthens our hands by repeated tokens of approval. I have gained access to a family of considerable respectability and influence. They have remarked to me, "If you will please to call oftener, we shall be much obliged;" and both the parents are under deep and real concern about their salvation.

Within the last month I had the pleasure of baptizing two persons. One is a gentleman of intelligence and influence, who is ready to assist in aiding the good cause. The other is a poor man, once a bigoted and dissipated Romanist. From the change which has taken place in him, he is a wonder to all who know him. He seems to be most zealous in his efforts to spread the truth among his neighbours. I trust that both will be made a blessing to the cause at Birr.

The Sevenoaks school at Borrisokane has to stand against great opposition. The priest, after trying in vain to put it down, has commenced building a school-house, and hopes to draw the children away. We hope he will fail in this effort also; for should he succeed it would be a great calamity, as it is one of the most useful I know. The teacher is a pious man; the children seem

pleased to hear him explain the truth to them, and the parents make no objection.

A kind lady of the neighbourhood has, for a long time, devoted herself to the instruction of the girls in needlework. I placed the clothes distributed at Dublin, and the large box sent from Sevenoaks, at her disposal, as she is so well acquainted with the children. They were most thankfully received.

Our readers will remember that the Committee had determined, some time ago, to commence a new school in Ballina, on the Borough Road system. A young man was found in that establishment anxious for a missionary station. He brought high testimonials to his fitness and piety; and he can moreover assist Mr. Bates as well. The school was recently opened, and Mr. BATES'S letter will be read with feelings of no ordinary pleasure.

The school is now going on. We have only about twenty at present, but it is sure to succeed. Many look shy at it, "Some say he is a good man; others say nay, but he deceiveth the people." Still we have had several visitors, and all are delighted with the system. The first week we had no Romanists; now we have three. One woman, who brought her child on Monday, said, "you will have a good many next week." Some have been here to say that they have asked the priest to allow the children to come, but he said, "I will consult the bishop." It is not likely he will give permission; but it is the opinion of several respectable persons that it is sure to succeed, and I think it will.

It has made a great stir. The Roman bishop has been cursing us these last two or three sabbaths; and the curate of the established church has waited upon several protestants intimating his displeasure if they attend. But they will come, and by God's blessing we shall prosper.

The principal objection urged is, that we do not charge enough. But they wanted a select school for the *few*, I wanted one for the *people*. We have two boys come in from the country, *eight miles*, Romanists, whose friends are lodging them in the town! This is a busy time; but in the winter I fully expect that we shall have from 100 to 150 children. *If it once gets to that number, no influence will be able to stop it.*

Mr. Hawley must, and I am sure will, nurse it by constant attention; and we must water it well with our prayers. The school would be full in a day if it were not for the clergy!

The facts described in the following extracts from JOHN MONAGHAN'S letters

not only show the ingenuity and tact of the readers, but afford signal proofs of the divine blessing on their labours.

In January last I called upon a Romanist, between Coolaney and Castlemayne. After a short conversation, I brought out my testament. The woman angrily objected to my reading, and I went away. Some time after I passed that way, and dropped a note, fictitiously addressed, inclosing a tract "on the worth of the soul," *convenient to the house, where I hoped some of the family would find it.* I passed there again a few days ago. She sent her child to invite me in, and asked me if I had my book with me, I said "Yes." "Why not read it?" said she. I told her I did not like to put her out of temper the second time, but if she wished it I would read it with pleasure. Having apologized for her conduct, she told me her child found a letter on the road some time ago, and finding no owner for it, she had opened it, and found it contained a few leaves of a book upon the value of the soul, *the finest thing she ever heard;* and adding that a travelling man, who read it for her, told her it was *every word taken from the bible;* so that now she believed the bible must be a good book, and she wished to hear it. She produced the few leaves which had thus arrested her attention, and I found them to be the tract already mentioned, which I read again, reading every passage in the scriptures which was referred to. She frequently exclaimed that her heart was hardened against God, but that now she blessed him for his holy word.

When I came away she earnestly inquired how she might get a copy of the bible, and when I promised to lend her one, nothing could surpass her grateful thanks. I have since sent her the bible, and as she told me her son could read it, I hope and pray the Lord will bless it to them both.

What follows is very striking.

It is pleasing to see that at this period, when political agitation seems to overrule men's minds, that those parts of the country where the missionaries and readers are labouring, are the only places where tranquillity reigns in the hearts of the people. This is an undeniable fact, and shows that their labours are not in vain.

In a house, where I called a few days since, several Romanists were assembled. Politics and the oppressions of the times were the subjects when I came in. I soon changed the topics, and spoke of God overruling all for the good of his people. Many remarks were made showing the impression produced on their minds. And when some said, "If this be so why need we trouble ourselves about it?" an old man said, "Because we are ignorant of the bible. You all

know the conduct of my two sons: they wasted my property, and were twice in Sligo gaol, for nine months. But when God sent this man to read the bible, and he put it into their own hands to read it for themselves, they repented of their folly, and out of shame went to Scotland. By steady industry they not only support themselves, but me and their mother in our old age, as a remuneration for the evil they brought upon us in their former evil days."

In a subsequent conversation, this man tells me his sons continue to be steady, and that they read the bible. He attributes their change, and all the comforts which he enjoys, to the blessing of God on these means of good, which have so advanced his temporal and spiritual interests.

The attention of the Committee has been called to a fishing colony planted at Dunmore, near Waterford. Here are nearly one hundred and fifty souls without any religious instruction. Mr. **HARDCASTLE** states that,

Many English families have been brought over, and they are in a state of great religious destitution. They will not go to church. Week-day services will not reach them, as they are at sea. The only time to reach them, is on the Lord's day. I have tried to get some *combined* effort made, as I hear the Romanists are not indifferent to these un-cared-for souls.

It is doubtful whether I can succeed in this. If not I have serious thoughts of proposing to our friends a devotional exercise for themselves on the Lord's day evening, and of going myself and spending a great part of Monday there. A truly good reader in these circumstances would be invaluable. Can any thing be done? Friends here will help to defray some of the expense.

The Committee have considered this affecting case, and have determined to send one of their agents at once. It will involve some additional outlay. But these souls must not be left to perish! Reader, these are destitute English protestants! Help us, then, that they may not be swallowed up by the man of sin!

POSTSCRIPT.

We have great pleasure in stating, that the Committee have secured the services of **EDWARD SMITH, Esq.**, of Old Broad Street, as the future Treasurer of the Society; subject, however, to the condition that a vigorous effort be made at once to reduce the debt which has so long embarrassed its operations. At the close of the financial year in April last it was nearly £2000. By a legacy falling in, it has been reduced one half. We hope our friends will be prepared for an appeal, and by a liberal response to it, will enable the Committee to meet Mr. Smith's requirement. Not only will his services be thereby secured; but the Society's future efforts will be freed from difficulties by which they have been so long and so seriously impeded.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Shrewsbury, collection, &c.....	4	5	3	Cambridge, subscriptions and donations ...	27	5	0
Liverpool, ditto, Rev. J. Lister's	20	16	3	Newbury, Friend	10	0	0
Sheepshead	3	0	0	Manchester, subscriptions	6	1	0
Lion Street, Walworth, Sunday School.....	1	1	0	Oldham.....	1	0	0
Kettering, Mr. J. Hawthorn	1	10	0	Ashton-under-Line, subscriptions.....	2	8	8
London, Mr. J. Stanger	1	1	0	Accrington, collection	3	10	0
E. T. part of daily consecration	1	10	0	Wokingham, subscriptions	2	0	0
Chandler, Mr. John	0	10	6	Rochdale, Henry Kelsall, Esq.....	50	0	0
Millar, W. H. Esq.	5	5	0	Bristol, Mrs. Holland	50	0	0
Luton, per Rev. S. J. Davis.....	2	0	0	London, subscriptions by the collector.....	27	15	0
Chesham, collection and subscription	7	5	0	Cottenham, Mr. John Mann	0	10	0
Maidstone, Mr. Waghorne, for Conlig	1	0	0	Newtown, Montgomery, Mr. Morgan	2	0	0

Subscriptions and Donations thankfully received by the Treasurer, **EDWARD SMITH, Esq.**, Old Broad Street; **Rev. J. Angus**, and by the Secretary, **Mr. Fred. Trestrail**, at the Mission House, Moorgate Street, London; and by the pastors of the churches throughout the Kingdom.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 83]

NOVEMBER, 1845.

[NEW SERIES.

MEMOIR OF THE REV. THOMAS ORTON, LATE OF
HUGGLESCOTE.

(Continued from page 332.)

From this period he certainly had to labour hard for the support of an increasing family, and for the acquisition of knowledge to fit him for the useful and acceptable discharge of his pastoral duties; indeed, he had to labour hard in preaching, as he had several places to supply a considerable distance apart from each other. He was usually engaged five times in preaching one week, and six times another; and like his brethren in those days and in that neighbourhood, found many an extra service. He was never what could be called a good walker; these services must, therefore, have been very trying, both to his corporeal and mental powers, the former of which were not of the strongest kind. He was often very feeble, and as he long received but a small remuneration for his laborious services, and his trade was in a declining state, he was often grievously poor; his soul was bowed down within him, so that, to use his own language, he 'knew not how to look up.'

Vol. 7.—N. S.

2 S

He was naturally very modest, humble, and unassuming, and some have thought and lamented that he was too retiring and very blameably reserved, scarcely ever telling even his most intimate friends either what he felt or feared. But it is plain that such as blame him, neither make the necessary allowances for his constitutional infirmities, nor duly consider the effects of ministerial confidence being in early life betrayed: add to this, his entire destitution at the commencement of his ministerial course of every thing that deserves the name of education, his extreme poverty, his long living without any more acquaintance with the world than a weaver's shop and a few village congregations afforded, together with a naturally high and independent spirit, that would rather pinch than crouch, and suffer hardships than solicit favours. He was certainly one who, however deeply he might mourn before God, knew not how to complain to men, except to such as in the time of his deepest distress anticipated his

wants, and in the kindest and tenderest manner supplied them. Such friends, in many instances, a kind Providence mercifully provided, and such friends have often caused his heart to glow with gratitude and his eyes to flow with tears. But how, in midst of all his complicated trials and difficulties, he managed to acquire, ere he attained the meridian of life, so much knowledge not only of his own language, but also of the Hebrew, Greek, and Latin, which he possessed, seems something like a miracle to many, and, indeed, a wonder to most, as it is well known he was completely self-taught. He has been heard to say that he could read the Greek Testament with as much ease as the English, and he often thought, with more advantage. Of the Hebrew it is well known he was exceedingly fond; but how far his attainments in any of these languages extended it would be worse than folly in one that knows nothing of them attempting to state. This much all that knew his regular habits well knew:—he was a man of deep penetration, a close thinker, an early riser, and a very careful husbander of time. Many of those hours which numbers think may be lawfully spent in recreation and repose, he spent in his closet and at his books, or in solitary walks for serious meditation. But it is not doing him justice to suppose he was an unsocial stoic, and so complete a bookworm as to look with anguish upon any one who might break in upon his retirement. He was far from it. He could be as familiar, as pleasant, and as cheerful with intimate friends as almost any of his brethren. His mind was well stored with useful knowledge. He was, sometimes, when in company, full of anecdotes, and could relate them either in the pulpit or the parlour with good effect, and often improved them to the best of purposes. He heartily hated what he called 'empty ministerial loquacity.' In the social

circle his observation was, 'We should not only think and let think, but speak and let speak.' He was naturally a close observer of both men and things. His reading was very extensive, and his memory very tenacious. His favourite authors were the puritan divines, with most of whose writings he was very familiar. Few ministers had a more extensive acquaintance with ecclesiastical history. Job Orton's paraphrase of the Old Testament, and Doddridge's exposition of the New, were works he attentively read and much admired. But he was no slave to the opinions of men: much as he admired the ability, the pathos and piety of Baxter, he was far from thinking all his sentiments could be sustained by sound argument or scripture proof. He has often been charged with leaning to the doctrines of Calvin, and on some points perhaps not without reason. But he has, many times, avowed his firm belief, both in public and in private that he as much believed Christ died for every man as that he died for any man; yet no minister ever laboured under a firmer conviction than he of the absolute necessity of Divine influence for the conviction of the sinner, the conversion of the seeking soul, and for the comforting, establishing, and sanctifying of the people of God; and for that influence few ever prayed more frequently or more fervently, as those who sat under his ministry can fully testify. His soul abhorred any sentiment derogatory to the dignity, the real divinity of the great Redeemer. He strenuously maintained the doctrine of the personality of the Holy Spirit; and though not very fond of introducing the term Trinity, nor any other unscriptural term, into his sermons or prayers, he was strictly a Trinitarian, and a sincere lover of all who loved the Lord Jesus Christ in sincerity.

The God whose word he revered, the Saviour whose name he honoured,

highly honoured him in making him instrumental in turning many from 'darkness to light, and from the power of Satan unto God,' and in enabling him to maintain his standing in the same neighbourhood for nearly half a century, with rather increased than diminished acceptance and usefulness. It was remarkable that his mental powers were but little impaired; his love of study was as intense as ever, and the variety of his matter and the energy of his manner, even to the very last of his pulpit labours, were such as greatly surprized and deeply affected all who knew him best and loved him most. This seemed the more remarkable as it is well known that though after his second marriage, which took place about twenty-three years ago, his temporal comforts were much augmented and his worldly circumstances were made comparatively easy, yet his trials were increased by reason of domestic afflictions and painful bereavements. Out of the six children with whom he was left when a widower, in a very few short years he buried all but one, and that one long before his death was removed far hence to America. Few, if any, fathers were more affectionately attached to their children than he, and as the latter had all lived to man and woman's estate, were pious and hopeful, he was looking forward with fond anticipation to their future usefulness and respectability, both in the church and in the world. But lo, at an unexpected period sickness came, and death soon followed, and laid them all in rapid succession by the side of each other—with 'the clods of the valley.' These affecting bereavements often led the way-worn pilgrim to urge the psalmist's plea, 'Show me, O Lord, wherefore thou contendest with me.' The writer well remembers the anguish of the good man's heart when soliciting him to bury his first-born, Mr. Joseph Orton, the father of the present Mr.

W. Orton, General Baptist minister at Morcott and Barrowden. While speaking of the various reasons he had to be fondly attached to him, it was observed, 'It was a great blessing to have such a son.' 'Yes,' he replied, with a full heart and flowing eyes, 'but I have him not now. He's gone, he's gone, and I shall see his face no more!' He was reminded of their meeting in heaven, 'to see as they were seen, and to know as they were known.' In a short time he became calm, and looking up to heaven, said, 'Thou, Lord, hast done it. "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."' In this spirit it is believed, he ultimately resigned his four other children, though previously to their death he seemed almost inconsolable, and for a time refused to be comforted, 'because his children were not.' This, it is thought, can only be accounted for by the extreme strength of his natural affection. He had every reason to hope they all died in the faith of the gospel; and his three others dying young he had no other prospect relative to them than that of meeting them all in heaven. His other son, now in America, was a pious and respectable member of the church of Christ: so that, though severely tried he was highly honoured, and, even in his family, peculiarly favoured.

But his trials with the ravages of death in his family did not end here. In the year 1822, or 1823, he entered a second time into the marriage state with a Miss Haywood, of Hugglescote, a respectable member of his own church. By her he had two daughters. The first died much lamented by him, while quite young. His last-born, who appeared to be the delight of his soul, and from whom he could scarcely bear to be absent night or day, lived to finish her education at a respectable boarding school, returned to her fond pa-

rents, stayed some time with her afflicted sister, then living at Stanton, attended her funeral, and was scarcely ever well after, and, in a few short weeks, was laid by her side, in the house appointed for all living. This last distressing event so wrought upon the aged frame of the doating father that he never entirely recovered, and for a few Sabbaths was unable to preach. But in this case as in all the others mentioned above, mercy was mingled with judgment, and our brother was not called upon to sorrow as one that had no hope. His much loved child gave evidence of being a child of God.*

No doubt all the children of Mr. Orton were the children of many prayers. His irregularly written diary contains several most feeling prayers, offered especially for his last-born daughter and surviving son. The following is a mere specimen of the manner in which the good man wrestled with God for the salvation of his child:—‘O, my God! what anxiety does my soul feel for the salvation of my ever dear Sarah. I cannot live, much less die happy, without some satisfactory evidence that she is the subject of thy converting grace. O, Lord, bring her to the knowledge of thyself, and that speedily.’ When his son John was on his way to America, he seems to have spent much time in supplicating the throne of Divine mercy for him, and the companions of his voyage, and made his acknowledgements in strains of humble and heartfelt gratitude when he heard of the safe arrival on the American shores. When some few weeks had passed after the death of his much-loved Sarah, he regained, in some degree, his wonted health and spirits, and returned to his private studies and public labours with renewed vigour. But, alas! it was but for a

short, a very short season. On Lord’s-day, Mar. 23, 1845, he preached three times. One of his sermons, his friends observe, was very argumentative, and the latter part of it delivered with much animation. But, O, how little did those who were rejoicing over his mental powers, and, as they thought, renewed bodily strength, think that this was but as an unusual blaze before the light was completely extinguished. How little did they imagine those were the last sentences they would ever hear fall from his venerable lips. He never, said one who was present, preached more as if preaching for eternity than on that memorable day. On the following Tuesday he complained of being poorly, but called for materials with which to commence a letter to his young and esteemed friend, Mr. Buckley, of Berhampore; but, alas! his strength failed—faintness followed, and all writing and all speaking with him on earth was nearly ended. He was soon taken to his bed, from whence he was never removed till removed to the house appointed for all living. His afflictions during his few remaining days, were very heavy, so as nearly to deprive him of the power of speech. At times he was very delirious, but had lucid intervals when he could converse a little.

A short time previous to his lamented death, the writer, in company with an esteemed friend, had an interview with him, and, though he said but little, that little was perfectly sensible and highly interesting. After prayer had been offered for him, he said he wanted to be gone. Then looking upwards, cried, ‘Now, Lord, lettest thou thy servant depart in peace.’ His desire was speedily granted; his happy spirit soon took its flight to the Saviour he adored, the children he so tenderly loved, and whose names, in the moments of his delirium, he often repeated, especially those of the two last that departed,

* See a brief but interesting obituary of her in the *Repository* for 1843, p. 306.

with whom he often seemed to be holding the most familiar converse.

Such were the closing scenes of the life of this devoted servant of Christ, who had stood for more than fifty years as a pillar in the house of God. Truly, the memory of the just is blessed. The estimation in which Mr. O. was held in the neighbourhood in which he had so long, so honourably, and usefully lived, was strikingly apparent in the vast numbers who assembled together from all the surrounding villages where he had gone preaching the word, to pay their last tribute of respect to the man whom strangers to experimental religion believed to be a man of God, and one they could not help but revere. Long before the corpse was removed to the vault prepared for its reception, the streets were lined with anxious spectators; the graveyard was nearly filled. The chapel, when opened, was immediately crowded to excess, and hundreds went away, unable to get sufficiently near to hear a single word. On the solemn occasion, the Rev. Mr. Lindley, Mr. Orton's assistant, gave out the hymns; the Rev. Mr. Abel, Independent minister at Bardon and Donington, with whom Mr. O. had long been upon terms of brotherly love, opened the services with a remarkably feeling and appropriate prayer; the Rev. J. Goadby, of Dover-street, Leicester, delivered the funeral address, and afterwards preached a very solemn and instructive funeral sermon, from 2 Kings ii. 12, 'My father,' &c.; from which sermon it would have been highly gratifying to have made some extracts for this memoir, if opportunity had been offered.

And now, in bringing our remarks respecting the departed to a conclusion, it only remains to observe, that whatever little defects might be apparent in some parts of his deportment, such as his being a little too reserved, a little too pointed in his preaching, and not doing quite enough

visiting, &c.; we say, when all these little remain, he was certainly an exemplary christian and a very superior minister of Christ.

Mr. Orton was in person somewhat above the middle stature, neither corpulent nor slender; his voice was somewhat harsh, and his manner, to strangers, not at all prepossessing; still his manner was his own; to him it was perfectly natural; and he usually rose in energy with the importance of his subject, and, when warmed with the truths he delivered, which was often the case, he then became highly animated, and both his matter and his manner were exceedingly impressive. His sermons were generally full of unction of evangelical truth and practical utility. He often succeeded well on public occasions, upon which, in the course of his ministry, he was many times called upon to officiate. One of his conference sermons was published, on the incarnation of the Word. This, it has been affirmed by many competent judges, was such a sermon as none but a person of sound biblical knowledge and considerable literary attainments could have produced. But in no part of the services of the sanctuary did Mr. O. appear to more advantage than in expounding the holy scriptures. Here he always appeared at home; and great was the pleasure and profit which many felt from his customary courses of exposition. This was especially the case with young men, several of whom, in the course of his ministry, he had under his tuition. Upon these he spent much labour, principally to make them understand the word of God themselves, and so to communicate its meaning to others that they might understand it also. He had an easy and happy method of imparting instruction to those who sought it from him, and never seemed weary while his pupils were anxious to learn. When he had conversed for some time with those under his care, upon

a difficult passage, which he thought had not been made sufficiently plain, he would often go and study closely for an hour and a half, and then bring an interesting outline of a sermon from the text in question, showing to what purposes it might be profitably improved. All his stores of knowledge, and they were considerable, were sacredly consecrated to the acquiring and diffusing the knowledge of divine truth. He is now gone, we feel no doubt, to enjoy, in full fruition, that blessedness to which the book he so ardently loved, and so long and so hard laboured to understand, constantly pointed: there he has already, doubtless, met many who will be his joy and crown of rejoicing in the day of the Lord Jesus. That his successor may be equally useful in winning souls to Christ; that the church he has left to join the church above, may be kept in peace and purity; and that his esteemed but bereaved widow, and all his relatives and friends, may follow him as he followed Christ,—is the sincere prayer of the writer.

Barton.

J. DERRY.

[The following letter, just received, is inserted at the request of the widow of our departed friend. It forms a suitable conclusion to his memoir.—ED.]

Berhampore, July 18th, 1845.

MY DEAR FRIEND,—When I heard of the death of my revered friend and father, your beloved husband, I could not satisfy myself without writing a line to assure you and the church that I sympathize with you in the loss which you sustain by this solemn Providence. But this is a case in which with our tears we should mingle thankfulness—that he was spared so long—laboured so hard and so faithfully—and that his life and labours terminated together. He has 'fought the good fight; he has finished his course; he has kept the faith;' and now he has received from the Lord whom he loved a crown of righteousness which fadeth not away. I have just been reading the charge delivered at the ordination of my departed friend by the late Mr. Pollard, and published in the Magazine for 1799: in reading the following remarks I was

much animated: 'To have been successful in saving souls, what a blessing! To appear in the great day not only a saint, but a minister, a faithful minister of the gospel of our blessed Redeemer, and a successful minister too. Here words are wanting; and the labouring thought cannot count the blessings o'er. And to numbers then present, made heirs of glory, and conducted there by your instrumentality; O, brother, it will require an eternity to pour on your soul the joys which grace divine will bestow after services such as these. O how happy now in the thought; how triumphant in the anticipation; but the enjoyment, the enjoyment, my brother, what must that be! You will not repent then, that you have studied, prayed, preached, and laboured, even to 'weariness of the flesh' in this great, this good work. No; could lamentation enter those star-paved mansions of glory, it would be that you had done no more for such a God and in such a cause. But sorrow never enters there. How loved then by saints; those saints, whom we may suppose looking with affections all divine;—"There sits my minister, my leader, my pastor, who, by the grace of God, has brought us hither." While increasing affections answer: "These, these are the fruits of my ministry—the souls that God gave unto me by the gospel of his Son." How loved by angels, who rejoice at the conversion of every sinner. How must their harps sound anew when a minister who has converted numbers ascends his distinguished throne of glory. How loved then by our glorified Redeemer, who shows such attachment to his ministers now. How loved by Jehovah himself, who shall make your eternal glories shine; while the Lamb shall lead you and your dear people to living fountains of water, "and God shall wipe away all tears from your eyes."

All this, and more than all this, which Mr. Pollard glowingly described, our dear friend is now realizing. Nor, while rejoicing at the thought that many have greeted him in heaven as their spiritual instructor and father, should we forget that there are many now upon earth to whom his ministry was rendered a blessing; and he will live in their affectionate recollections. How truly it might be said of your late dear husband,—

'Christ and his cross was all his theme.'

Fastidious hearers, or such as sought for novelty, might find little to gratify them; but those who went to hear the doctrines of the gospel plainly stated and practically enforced, would rarely return disappointed. He fed his people with knowledge and understanding. In investigating the meaning of the Divine Word he exercised, beyond many, an independent judgment. His critical observations were always worthy of attention, and always modestly expressed. He kept

the great end of preaching constantly in view. He was serious in a serious cause. Kingford, however, truly said of him, 'Modesty kept him concealed, like a diamond in the mine.' But I have no doubt that it will be found at that day which will try every man's work, that many ministers of greater note have done much less good.

I have felt a melancholy pleasure in trying to recall some of the lessons of wisdom I have learned from the tongue which is now silent in death. And it is an interesting recollection that the first missionary sermon I heard was preached by the dear deceased from that appropriate text, 'Many shall run to and fro, and knowledge shall be increased.' I have remembered, too, the feelings of deep self-abasement with which I heard his sermon at the Melbourn revival meeting, more than eleven years ago, on, all the house of Israel lamenting after the Lord, and resolving to put away the strange gods. And have dwelt with pleasure on the animated discourse he delivered at the last Barton conference. I much enjoyed the few addresses I heard from him at the Lord's-table.

How many of our aged ministers have been removed the last three years. Jarrom, Goadby, Stevenson, Ingham, Rogers, Bissil, are no more, and now another honoured name must be added to the list. We may well say, 'Our fathers, where are they?' But the God of our fathers ever lives and ever cares for the church.

If it was proper for me to add a word to the bereaved church I would say, Remember

him who so long had the rule over you, who spoke unto you the word of the Lord: follow his faith; consider the end of his conversation. And while you mourn the loss of the only pastor the church has ever had, rejoice that the chief Shepherd still lives. 'Jesus Christ is the same yesterday, to day, and for ever.' May you look to him to sanctify and repair the breach.

I must not close without reminding you, my dear friend, of the very precious promises made in the Word of God to *widows*. You will often read them, and meditate upon them, and, I hope, find them to be 'sweeter than honey, or the honey comb.' May you find the grace of Christ to be sufficient for you, and his strength made perfect in your weakness. 'Cast all your care upon him, for he careth for you.' Often look forward to heaven. Remember the parting, at farthest, will not be for long; and O how delightful the thought of meeting in heaven, where sin and death cannot enter, and where we shall be for ever with the Lord. Dwell on this thought; it will comfort and cheer you. My dear wife desires me to give very sympathizing regards. I have not left myself room to say anything about the great and blessed work to which the Lord has called me. The good seed of the kingdom, however, is daily scattered, and we rely with confidence on the promise of a faithful God that 'in due season we shall reap if we faint not.

Believe me,

Your very affectionate christian friend,

JOHN BUCKLEY.

A MEMORIAL OF BARTHOLOMEW DAY.

(Continued from page 339.)

THE rising spirit of liberty in the nation, and in parliament, favoured freedom of thought and action in religious worship; but the queen and her bishops were resolved to suppress this spirit, and regulate religion according to their will. The imperious bearing of Elizabeth, encouraged by domineering ecclesiastics, raised a strong barrier in defence of old, superstitious forms, and cruelly harassed and oppressed the puritans: but error and injustice, however strong may be their advocates for a time, must ultimately recede before truth and righteousness. The struggle may be violent and painful, as it was in this instance;

but the constitution of the righteous Creator and Governor of the universe cannot be so far violated as for oppression and falsehood finally to prevail.

The contest between light and darkness, truth and error, tyranny and liberty, continued, with much suffering to the nonconformists, throughout the long reign of Elizabeth. She understood not the rights of conscience in matters of religion, and is justly chargeable with persecuting principles. Being of opinion that methods of severity were lawful, to bring her subjects to outward uniformity in religion, she countenanced persecuting measures, and

stretched her prerogative to support them beyond the laws, and against the sense of the nation.

During her reign, vital piety was at a low ebb. The conforming clergy were generally indolent formalists, and the people under them either papists or little better than heathens. If any, whether ministers or people, were sober and pious, they were either puritans in reality, or branded with that odious name.

Such was the state of things on the accession of James to the English throne, in 1603. This pedantic king, finding himself more caressed and flattered by the obsequious bishops than he had been by the Scotch presbyterians, soon adopted the maxim, 'No bishop, no king;' and yielded himself very much to the guidance of his tyrannical prelates. No great and noble action could reasonably be expected from a prince so weak and contemptible. Under his administration, popery gained much on the advocates of high church principles, and, in opposition to them, many joined the puritans. The opposing parties became more distinctly marked, and those principles came into active operation, which, in the next reign, involved the nation in civil war, and overturned, in one common ruin, both the church and the state.

This calamitous event was induced mainly by that overbearing and tyrannical spirit which would not allow the conscience of the subject its due liberty of religious worship, and which encroached on the civil rights of the nation. Oppression was practised beyond the power of endurance, and an insulted and down-trodden nation arose to assert its natural rights, against the assumptions of regal and priestly domination. After this terrible convulsion, the close of a long-continued period of persecution and arbitrary sway, came a time of relaxation and peace to the puritans.

During the protectorate of Cromwell, liberty of conscience was respected, and religion greatly increased in the nation. Whatever was the personal character of the protector, or whatever were his political views, his administration was marked by even-handed justice to the rights of conscience. None were persecuted and oppressed by him on account of differences merely in religious sentiments and practices.

Far otherwise, however, was the case on the restoration of the second Charles. Impiety and licentiousness were let loose on his return, and all seriousness was the object of derision and opposition. Laws and ordinances, that had been suspended, or turned aside for a time, now resumed their former course; and dissenters became again the objects of persecution. Various attempts were indeed made, by conferences among ministers of different views, professedly to form a comprehension of all in one established form. This scheme, however, was found to be impracticable, and ended in the introduction of a bill into parliament to enforce uniformity in doctrine and form, in all places of public worship. This bill was read the first time in the House of Commons, Jan. 14th, 1662, and passed, after considerable debate, by a small majority; but it met with still greater opposition from the lords, who offered several amendments, which occasioned conferences between the two houses. Finally, the bill passed, and was to take effect from the 24th of August following. This was the famous Act of Uniformity, which is still in force, and which states the terms of ministerial service in the church of England.

So unreasonably limited was the time between the passing of this act and the time of its coming into full operation, that scarcely one divine in ten, that lived at any considerable

distance from London, could see it before the time at which it was required for him to profess to it his unfeigned assent and consent; and many did thus implicitly subscribe, as the bishops confessed.

At length the fatal Bartholomew came. And what a day was this!—a day that was to witness either the sacrifice of peace and a good conscience, for the sake of a living, on the part of those that did not heartily accord with the requirements of the act; or, on the other hand, to witness their manly and christian determination to cast themselves and their families on the bounty and care of divine Providence, having neither house, nor home, nor any visible mode of subsistence. What was the result? Let those that stigmatize professors of religion as mere artful pretenders to sanctity, consider it; and let those that accuse the puritans, in particular, as factious, and fanatical, and precise, consider it,—about TWO THOUSAND, and many of them distinguished for learning, piety, and usefulness, relinquished their preference in the church, or refused to take any upon the terms of the act of uniformity.

This noble stand for conscience could not but attract the notice of all classes at home, and of the reformed churches abroad, confirming many in the faith of the gospel, and confounding its enemies. Their confidence in Him that feeds the ravens and the young lions, when they cry, was not misplaced. Many of them had indeed to descend to manual labour, and, like the apostle Paul, with their own hands minister to their necessities, and the necessities of their families, and through many straits and privations to make their way; but they did make it; so that it would probably be impossible, from any other class of persons, to take an equal number whose average age would equal that of the ejected ministers. This circumstance is to be at-

tributed to the special care of divine Providence, and, as a secondary cause, to their temperance and industry.

While, by these severities, the church was greatly weakening itself, it was immensely strengthening the cause of dissent; and many dissenting churches, now in a flourishing condition, may doubtless date their foundation to the labours of the ejected ministers. One instance, as it tends to illustrate several particulars in the state of those times, I beg to record. 'Not long after the year 1662, Mr. Grove, a gentleman of great opulence, whose seat was near Birdbush, upon his wife's lying dangerously ill, sent to his parish minister to pray with her. When the messenger came, he was just going out with the hounds, and sent word he would come when the hunt was over. At Mr. Grove's expressing much resentment against the minister for choosing to follow his diversions rather than to attend his wife under the circumstances in which she then lay, one of the servants said, "Sir, our shepherd, if you will send for him, can pray very well: we have often heard him at prayer in the field." Upon this, he was immediately sent for; and, Mr. Grove asking him whether he ever did or could pray, the shepherd fixed his eyes upon him, and, with peculiar seriousness, replied, "God forbid, sir, that I should live one day without prayer." Hereupon he was desired to pray with the sick lady, which he did so pertinently to her case, with such fluency and fervency of devotion, as greatly to astonish the husband, and all the family who were present. When they arose from their knees, the gentleman addressed him to this effect: "Your language and manner discover you to be a very different person from what your present appearance indicates. I conjure you to inform me who and what you are, and what were your views and situation in life before you came into my service." Whereupon, he told him he was one

of the ministers who had been lately ejected from the church, and that, having nothing of his own left, he was content, for a livelihood, to submit to the honest and peaceful employment of tending sheep. Upon hearing this, Mr. Grove said, "Then you shall be *my shepherd*;" and immediately erected a meeting-house on his own estate, in which the shepherd, Mr. Ince, preached, and gathered a congregation of dissenters, which continues to subsist to this day.— (*Nonconformist's Memorial, vol. II., p. 503.*)

Not satisfied with thus pressing the nonconformists out of their livings, and casting them on the sympathy and benevolence of their friends, their oppressors envied them this comfort, and, as if determined to famish them either into conformity or to death, they passed what was called the five mile act, which prohibited them from coming within five miles of any place wherein they had exercised their ministry. Numbers, who had some little estate of their own, were thus buried in obscurity; while others, who had not, went on preaching as they had opportunity, till they were sent to prison, deeming it as eligible to perish in a jail as out of one; especially as they were thus discharging their ministry until restrained by force; and hoping that their wives and children would receive public sympathy and support after their death.

Thus were these men, of whom the world was not worthy, harassed and persecuted from place to place, sometimes at large, and often in prison, because they could not trifle with their consciences, and endanger their peace with God. Doubtless, many that did conform were equally conscientious; and those that were so, generally, sympathized with their nonconforming brethren. This was very much the case with the country clergy, removed as they were from the papal and licentious contaminations of the court.

We shall be in error if we suppose that the only motive for these severities was to crush the puritans: different parties united in them from various motives; many of the old clergy, to retaliate the severities they had endured in the civil war; the licentious, of which, in this reign, there was an unusual number, from hatred to the strict morals and piety of the puritans, which the licentious in all ages denominate preciseness, fanaticism, and hypocrisy; and the court party aided this severity, with the hope of rendering necessary so general a toleration as would include Roman catholics. From persons of this profession, the nation, but recently delivered from the vassalage of the papacy, and, as yet, in a very unsettled state, judged that they had much cause to fear, both from the leaning of the court, and from abundant experience of the tendency of their principles to persecution and oppression. Hence, none were less willing to aid their ascendancy than the nonconformists, who, on more than one remarkable occasion, have submitted to the oppression of unjust laws, to save their country from the combination of popery and tyranny. On this account, it was with much caution and suspicion that they partially availed themselves of the relaxation from persecution, by the proclamation of indulgences by their majesties, Charles II. and James II.

From the exercise of this dispensing power in the king, the conformists began to perceive their own danger, and to court the dissenters with free and large promises, if they would but stand by them, and unite with them in resisting this open door to popery and vassalage. The nonconformists were fully sensible of the danger, and, though no change would perhaps have made their condition much worse, they were most hearty in their opposition to the court measures. By their union with the conformists, on this occasion, was ultimately ef-

fectured the glorious revolution which placed William and Mary, prince and princess of Orange, on the throne of England, and secured the protestant ascendancy and general liberty to the country.

Remarkable, says Neal, are the words of a divine on this occasion. 'The bishops have under their hands declared their dispositions to come to a temper, in matters of conformity; and I will boldly say, *if the church of England, after she has got out of this storm, will venture to hearken to the peevishness of some sour men, she will be abandoned both of God and man, and will set heaven and earth against her.* The nation sees too clearly how dear the dispute about conformity has cost us, to stand upon such punctilios; and those in whom our deliverance is wrapt up, judge too right, that ever they will be priest-ridden in this point; and, if any argument was wanting to conclude the certainty of this point, *the wise and generous behaviour of the main body of the dissenters, in this present juncture, has given them so just a title to our friendship, that we must resolve to set all the world against us, if we can ever forget it; and if we do not make them all the returns of ease and favour, when it is in our power to do it.'*

But these, and many other acknowledgments of the church party, in a few months evaporated. After several fruitless attempts to widen the terms of communion, so as to include the nonconformists, all that could be obtained was an act of toleration, which, upon certain conditions, secured to them freedom from legal interruption, in the exercise of religious worship in assemblies apart from the parish church. Since that time, several alterations, in favour of dissenters, have been made, in the conditions for obtaining the protection of this act; but, to this day, we depend for peace and security on the provisions of the act of toleration.

I have thus given, I believe, a faithful and candid sketch of the origin and history of dissent in this country. Many interesting circumstances must, of course, be passed over in so brief a review; and all that are mentioned be capable of far more extended and attractive illustration. The habits and proceedings of dissenters have now become generally known, and so appreciated as to have secured for them the esteem and powerful protection of public opinion. This let us highly esteem, and, by exertions of benevolence, and piety, and patriotism, continue to deserve.

Though the existence and general conduct of dissenters are every where known, their principles are not so generally understood. In consequence of the peaceful course in which they move, these are not often adverted to; so that not only the public, but our own families, are in danger of growing up in ignorance of those principles. If they were sufficiently important to justify our fathers in maintaining them at the expense of severe persecution, it must surely be ungrateful in us not to consider and esteem them. The irritation of hostile parties may indeed have caused asperity sometimes to mingle with the statements of these principles; but there must be in them an excellency and importance, to induce thousands for their sake to reject ease, and opulence, and credit. In the absence of direct opposition and persecution, no pressing necessity is felt to examine our principles; and hence some are in danger of growing up nonconformists merely because their fathers were such. From this want of consideration, we may lament that many young persons are at different times drawn away by the superior worldly attractions of a state church, and even of the Roman catholic service, from the path of piety, which was esteemed by their predecessors dearer than life. As we deem the principles of nonconformity intimately

connected with the civil and religious liberty of our country, and essential to a scriptural profession of due allegiance to the divine Head of the church, we may, with all proper respect to those that differ from us, state and recommend them.

1. Our first principle is, *that, from the natural equality of all men in the sight of God, it follows that none have any natural right to dictate religion to their fellows.*

There are, it is true, considerable distinctions subsisting among men; but these are partly the result of natural relations, as the distinctions of parents and children; or they are the results of the artificial arrangements of society for the sake of order and good government; or they are the assumptions of conquest or despotism. There are no natural distinctions of superior and inferior; the rich and the poor meet together; the Lord is the maker of them all. The only natural distinction of any thing like superior and dependent, is that of parents and children; and on this was founded the patriarchal government, and the obvious right to direct and advise, on the part of parents; but this, as it relates to both religion and civil affairs, gradually weakens as the understanding and age of children approach to maturity. Distinct from this, where is there any right to direct or command in religion, invested in any mortal? All are equally accountable, each one for himself alone, to God, the judge of all.

2. *The right to dictate in religious matters has never been committed by the Lord to men, and it cannot be by men.*

This right was not committed to men under the Levitical dispensation. In reference to every pin of the tabernacle, Moses was admonished to make all after the pattern showed to him in the mount. No discretionary power was conceded to him; and to whom can it, with any show of reason, be pretended that it is committed

under the gospel? Under this dispensation, the assumption or exercise of any such power is prohibited. Jesus called his disciples unto him, and said, 'Ye know that the princes of the gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you: but whosoever will be great among you, let him be your minister.' This authority, not given by the Lord, evidently cannot be conferred by men. Supposing any one to act so insanely as to commit his own religious faith and practice to the dictation of a fellow-creature, he cannot invest him with authority as to another: and for any one to assume this, would be to arrogate to himself a right belonging only to the Lord. Hence, there is evidently no room for authoritative dictation in religion.

3. *To enjoin and support religion by legislative authority is in opposition to the fundamental principles of the christian economy.*

This, in reference not only to one duty, but to all, requires first a willing mind. But what place is there for this in what is enjoined by law? Willing or unwilling, the law must be obeyed. Nothing, however, is accepted in religion, but as it proceeds from a willing mind: even the menial services of the christian domestic are invited from this principle, 'With good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.' Voluntaryism is the fundamental principle of the gospel; but the enforcement of law is directly opposed to it. Coercion cannot make christians, though it may compel unwilling minds hypocritically to submit to forms, or give money to support forms. 'My kingdom,' said the Saviour, 'is not of this world: if my kingdom were of this world, then would my servants fight;' that is,

force would be employed by them for my defence, and for the propagation of my dominion; but now is it manifest that my kingdom is not from hence. Thus is force discarded from the gospel dispensation; but it is an essential ingredient in every worldly establishment of religion.

4. *The revealed will of God in the Scriptures is a sufficient rule of faith and practice.*

The scriptures are given that the man of God may be perfect, thoroughly furnished unto every good work. For this end they are sufficient. Things that are revealed belong to us and our children, to do all the words of this law. And, when the scriptures are silent, who has any thing to enjoin? To suppose the existence of such authority, opens a door for all human impositions in matters of religion. When once a person oversteps the bounds of scripture, there is nothing to prevent his going to the most extravagant absurdities.

5. *It is the duty and privilege of every person to ascertain the will of God from the scriptures, in the best manner that he can, for his own guidance.*

The Bible is not given to any privileged order of men, but it is the common property of all. It is manifestly the only divine directory on religion, the common concern of all men; and it is, on subjects of the highest importance, a plain book, and easy to be understood. If it is difficult, on truths essential to salvation, it is so, not to the plain, unprejudiced mind, but to the professedly learned, who have some turn to serve by explaining away the plain import of scripture. Hence errors, and heresies, and all doctrinal absurdities, have sprung, not from plain, unsophisticated minds, but from the subtleties of the schools.

Let not the plain English reader fear to take the Bible into his hands, and diligently read and endeavour to

understand it, and sincerely pray for the enlightening influences of the Holy Spirit, and he need not apprehend that he will go far astray; and, even though the inquirer may not be able to read for himself, yet, by a diligent attendance on the public ministry of the word, he may attain a satisfactory knowledge of the great scheme of salvation, and, by divine grace, come to a saving knowledge of the truth. Nor is there much danger of his being misled by the variety of sects, in any doctrine of great importance; for the difference among christian sects seldom relates to such doctrines. An honest and diligent inquirer after truth needs not any guarantee for security from any chartered denomination of christians; and, if he did, where could he find this safety? No denomination professes to be infallible but the church of Rome, the most corrupt and heretical of all, the Bible being the standard of judgment. To this standard, then, each one must appeal for himself, and use such helps to understand it as divine Providence has placed around him, and he need not fear that he shall perish for lack of knowledge.

6. *It is the privilege of all to practise, according to their own convictions, the duties of religion in Divine worship and in their general deportment, without interfering with the equal rights of each other; or interrupting the peace of society.*

It is the duty of the legislature and of the magistrate, equally to protect all; to restrain any from interfering with others, and to preserve uninterrupted peace in society. Beyond this, they have no scripture warrant to interfere with the religion of their subjects. Piety is their own personal concern, as it is the business of every one; and for its enjoyment and due exercise each one is accountable for himself alone to God the Judge of all.

7. *It is the duty of christians to unite with each other, according to*

their mutual convictions of truth, to maintain Divine worship, celebrate religious ordinances, and extend the gospel.

It is obviously the duty of all christians thus to unite in congregations, or churches; or there can be no provision even for the existence of a visible church, much less for its extension. If one disciple of Christ suppose that he may live apart from all others, and not avow his convictions, or profess his regard to the Saviour, by the same rule may another, and all; and hence there may be a world without any visible church in it. This is not less opposed to the tenor of the New Testament than it is to the genuine emotions of christian sociality and brotherly love, arising from the love of God shed abroad in the heart by the Holy Ghost that is given unto us. If any man love God, he will love his brother also.

By this mutual, voluntary union, christians will exemplify the social spirit of the gospel, and endeavour to extend religion; while, from the infirmities of human nature, and the accidental circumstances of individuals, they are divided into various sections. There is room enough in the world for all to exert their utmost energies and warmest benevolence, in the common cause of extending gospel truth, without striving to exemplify the fiction of uniformity.

Such as these are the principles of nonconformity to human requirements in religion. If these principles are sound, so also is dissent from all forms of religion established and supported by human legislation. But, in addition to these general principles, the puritans urged many special objections to the requirements of the Act of Uniformity. Most of these continue unaltered to the present day, and are equally reasons for our nonconformity. Of these, I will here direct attention only to two. These are:—

1. *The imposition of terms of communion without Divine warrant.*

It is generally allowed among christians, that our Lord has enjoined upon his disciples the observance of two positive rites—baptism, as introductory to the christian church; and the Lord's-supper, for the continual confirmation of faith and love. These ordinances are esteemed of perpetual obligation in the church of Christ. It is the privilege of all his disciples to regard them. But they can be regarded with christian reverence only so far as they are esteemed the ordinances of Christ, and free from human corruption. But, for the former ordinance, in the established church, sponsors are necessary, and also that the baptized receive the sign of the cross. These may be deemed trifles; but it is not a trifle for any man to tamper with divine ordinances, and to bind where Christ has left free. Where is the authority from the divine Lawgiver for either of these requirements? It cannot be produced. As we would not sanction a usurpation of the prerogative of the King in Zion, necessity is therefore laid upon us to dissent from this assumption of authority to decree rites and ceremonies.

So, in the other ordinance, the same presumptuous authority requires the communicant to kneel in its reception. Whether this is a suitable posture or not, is not the question here; but the authority peremptorily to enjoin conditions for the observance of what Christ has appointed, without any such conditions. It is certain that the divine institution mentions not the cross in baptism, or any particular attitude for the communicant at the eucharist; and for any human authority to bind these on his servants, is an unwarrantable assumption of power in the church of Christ. To all who have this conviction, and are jealous for the legislative honour of the Saviour, nonconformity appears necessary to express these feelings. Another serious objection, is,

2. *The doctrine maintained that*

in baptism a person is regenerated, made a member of Christ, a child of God, and an inheritor of the kingdom of heaven.

This doctrine is plainly taught in the book of common prayer; but it cannot be shown that this accords either with the doctrine of scripture, or with the life and conversation of multitudes of whom this has been asserted. Doctrine so calculated to mislead, on a subject of the highest importance, is much to be deplored; and, in the judgment of many, both in former times and at present, is sufficient of itself to justify dissent from any church that persists in teaching it. Questions of mere form and ceremony were light, in comparison with those that relate to the circumstances of a sinner's meetness for heavenly glory. When mistaken notions on these things are propagated, there is much reason to fear that many may be deceived to their own destruction. They are taught to say, 'Peace, peace,' when God has not spoken peace; and to proceed in the journey of life, even to its termination, with awful unconcern about that spiritual regeneration that is essential to an entrance into heaven, from the false impression that it was experienced while they were in the unconscious and irresponsible state of childhood. If we would be free from sanctioning such a delusion, dissent is necessary.

Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Without liberty, life is deprived of its greatest relish; and religion, more valuable than life, cannot exist. That is not worthy of the name of religion which the mind does not freely choose and willingly

pursue. For the sake of this mental freedom, many have submitted to bodily restraint and imprisonment; they preferred liberty in its purest form, and most important influence, to the enjoyment of it in its lower and more ignoble sphere of operation. To this liberty we are called by the gospel. They that commit sin are the servants of sin; but they whom the Son makes free, are free indeed. Drawn by his love, and constrained by the most powerful influence of gratitude, they feel the most entire freedom in the consecration of their lives to his service. But the dictation of a fellow-mortal is felt to be incongruous with the perfect freeness of spiritual service to Christ. These are opposed to each other; they are irreconcilable. For, if I yet pleased men, said the apostle, I should not be the servant of Christ; that is, if to please men is the motive of my conduct, I cannot be the servant of Christ. Can we then hesitate whose servants we ought to be? If in religion we be the servants of man, we are slaves—slaves of the most degraded class; but, if we seek to please Christ, we are conscious of the most exalted freedom. The puritans and nonconformists maintained this freedom at no small cost; and, if we would approve ourselves worthy of such ancestry, we must stand fast in this liberty. With all due respect to persons, and to their conscientious convictions, we can have no respect for a religious establishment founded and supported only by human authority, but must consider it essentially injurious to the spirituality and liberty of Christ's Church; and, as it has been the instrument of much injustice and oppression, it is worthy of universal rejection and abhorrence.

SHOULD WE BE SATISFIED WITH THE STATE OF OUR CONNEXION?

It appears as if a spirit of slumber had settled on the christian church of this

country. Whether we look at the Independents, or Baptists, or at the various

sects of Methodists, deadness and apathy seem universally to prevail. As a dissenter, I grieve to say, that, if real activity and spiritual advancement are to be sought for in our land, I believe it to abound and prevail most in some of the evangelical churches connected with the state establishment of the nation. If so, what a severe rebuke to those of us who possess a more pure and simple form of christianity, and who are unencumbered with the trammels of an ecclesiastical hierarchy!

If our observations are at all correct, would it not be well if we imitated more earnestly the personal piety, the plain and faithful preaching, and the untiring activity, of that class of clergymen to which we have referred? With the superior advantages which we possess, what should hinder our success being greatly more abundant than theirs? Do we depend upon the superiority of our system, and rely on that, more than on the zealous use of scriptural means, connected with believing dependence on God for his special blessing?

The net increase of our own Connexion during the last year is 373, or rather under three for each church, reckoning our missionary stations among the number. Now, think of the preaching of God's blessed word, and the constant employment of all the other means of grace, for fifty-two weeks, and the result simply being an increase of three members? From the Baptist Manual, I perceive the clear increase of the re-

ported churches of the Baptist Union, is about five members to each church. This is deplorable; but our own 'Connexion is still miserably lower. I think the subject is well calculated to produce amazement, humility, and sorrow. It is evident that we are not anything like keeping pace with the increase of population around us. Instead of the church gaining on the world, the world is absolutely gaining on the church. Surely, no christian, with the love of Christ and compassion for souls in his heart, can be satisfied with this state of things. Ought we not, every one of us, to search and try our hearts before God, and earnestly implore the aid of God's Holy Spirit, that we may discover the cause of this fearful deterioration, and set ourselves diligently to seek a revival of religion in our churches.*

Have we done all that can be done in promoting the conversion of the children in our Sabbath-schools? Would not a more prayerful attention to these nurseries of scriptural learning, yield, under the Divine blessing, a greater increase to our churches? Do we urge sufficiently on our people the solemn importance of individual effort to extend the kingdom of the Lord Jesus Christ? Do we honour God by seeking in our prayer-meetings his present and essential blessing on the ministry of the word, &c.? Are we sufficiently self-denying; or do we not pamper the flesh with needless luxuries; and, in dress and household expences, is there not too much conformity to the world? Is

*The statements of our zealous correspondent are painfully sustained by facts. There was last year a decrease in the numbers of the New Connexion Methodists; in thirty-three of the sixty-five circuits of the Wesleyan Methodist Association, there was also a decrease; the Primitive Methodists are stationary, if not retrograde; and the original Wesleyan body, as reported at last conference, held in July and August, with its 1,685 circuit preachers, has increased only 3,180, while, in sixteen circuits, the reported decrease is 3,816. The Independents do not give statistics; but it is certain, from their lamentations, that they are affected with the same want of progress; while the evangelical clergy, as a class, who formerly fertilized many a barren spot, are fast dying away before the vain and soul destroying errors of Puseyism.

Facts of a similar nature might also be gleaned from the reports of the American

church. At the General Association of Massachusetts, held in June last, including some six-and-twenty local associations, besides delegates from eight or ten conventions of other northern states, the reports were depressing; 'the whole number of removals exceeded the whole number of additions.' Of the Baptists it is said, 'In all departments of christian action, the churches have seemed to be affected by a moral paralysis, that interferes vitally with their comfort and their usefulness.' Of the Methodist Episcopal Church, it is said, by its organ, 'There has been a great falling off throughout the country the past year. The total decrease is 31,540.'

This state of things calls for inquiry, for humiliation, and prayer. Have the churches all, or nearly, fallen under a worldly and inactive spirit? Has God forgotten to be gracious? If he withholds his Spirit from his people, is there not a cause?—ED.

our preaching, generally, sufficiently plain, searching, and direct, and adapted to the conversion of souls? If style and composition, and the exhibition of ourselves, have the pre-eminence, no wonder that sinners are not brought to God. Oh! that we might feel the inconceivable importance of our calling, and preach as dying men to dying men.

I have recently thought much on what measures might tend to our connexional prosperity. I think the employment of evangelists would be useful,—men full of the revival spirit—earnest, prayerful, laborious men; full of burning zeal for the glory of God and the weal of Zion. But I believe that nothing would do so much for us as the combined union of the itinerant and pastorate systems. Many men are evidently best adapted for the fixed, pastoral office; but there are others who would be vastly more useful as itinerant preachers; who would be in a more congenial element, if labouring only for twelve or eighteen months in the same sphere. I think that thus, many of our small churches might be united into a kind of circuit, where a minister might labour among three or four of them with great profit and success.

Besides, I think that many of our large towns might have an itinerant, in addition to the stated pastors, by whose help additional preaching places might be opened and sustained. Say, for instance we had one in London, supported by our four churches; one in Nottingham; one in Leicester; one in Derby; one at Castle Donington; one at Lough-

borough; one at Boston; one at Birmingham, &c., &c., &c. Now, the whole, if deemed better, might be supported out of one common Home Mission fund, or by a union of churches in each district.

Thus, brethren not adapted to a fixed ministry might usefully employ their talents; and thus students, if preferring it, might labour for a few years at the commencement of their ministry, and be more fully initiated into the routine of church discipline; and thus, too, many neglected churches would receive ministerial help. We ought to raise £2,500, at the very lowest, for our Foreign Mission; £600 for the Academy; and why not £1000 to support ten efficient itinerant ministers in the Connexion? The support of the whole would only require five shillings and three-pence per year, or 1½d. per week, from 15,000 out of the 18,000 members of our body. I repeat it,—that one penny farthing per week from five-sixths of our members, would give to the Foreign Mission £2500 per year; to the Academy, £600; and support ten itinerant ministers as home missionaries.

I throw out these few hints for the prayerful consideration of the ministers, deacons, and members of our churches. There is nothing utopian in the plan; nay, so far as I can see, with a little arrangement and determined earnestness, the whole would easily be effected. At any rate, I repeat the question with which I set out: *Should we be satisfied with the state of our Connexion?*

JABEZ BURNS.

HEBREW HISTORY.—No. XII. (*Rehoboam, &c.*)

FROM THE ACCESSION OF REHOBAM TO THE DEATH OF AHAB, B. C. 974 TO 897.

In previous papers we have marked the progress of the Hebrew commonwealth, from the time that the patriarchs wandered in Canaan, to the period when, in the reign of Solomon, their nation attained to the highest pinnacle of grandeur, power, and prosperity. We have now to trace the progress of its declension, which, though in some respects a less pleasing task, is, on many accounts, highly instructive, and tends to illustrate the character and fidelity of Jehovah, and to show how certainly he

protected his people when they were obedient to his will.

As had been predicted by the prophet Ahijah, the kingdom was rent asunder at the death of Solomon. The elders of the people assembled at Shechem, and recalled Jeroboam from Egypt, who had been over the house of Joseph before he incurred the displeasure of Solomon, and who on this occasion appears to have acted as their counsellor. The people proposed to Rehoboam that their burdens should be lightened;

and while the old men who had been his father's advisers recommended him to hearken to their request, the younger men, who were his chief companions, gave contrary counsel. The consequence was, that this headstrong man, who inherited none of his father's wisdom, answered the people roughly, and they, provided with a leader in whom they had confidence, at once revolted from his government, leaving him merely the sovereignty of Judah and Benjamin.

Until the overthrow of the ten tribes, we shall have to consider the Hebrew nation as two kingdoms, but to prevent confusion and prolixity in the narrative, our chief attention will be directed to Judah, as it was through this tribe that Messiah should come.

The revolt of the ten tribes excited the indignation of Rehoboam, who immediately prepared an army to reduce them to subjection by force, but admonished by Shemaiah, the prophet of God, he relinquished his design. A sense of his own weakness induced him to erect and fortify cities for the defence of his kingdom. He received, however, very considerable accessions of people from Israel, on account of the sins of Jeroboam, who, influenced by a timid and wicked policy, in order to prevent the Israelites from going, as formerly, to Jerusalem to worship, introduced a species of idolatry amongst the ten tribes, setting up one idol in Bethel, in the southern, and another in Dan, in the northern extremity of his kingdom. In the worship thus introduced there was professedly some recognition of the true God and the seasons of sacred festivity; but it was highly offensive, so that the Almighty, after repeatedly admonishing Jeroboam by his prophets, at length announced to him that the entire and ignominious extermination of his family would be the consequence of this departure from the Divine law. As a political expedient to secure the allegiance of his people, the policy of Jeroboam was unsuccessful. The more worthy and excellent of them, with the Levites, who relinquished their possessions, left their land, and came to Judah and Jerusalem, that they might worship the Lord God of Israel, and seek him in his temple, and live in obedience to his will. So, in after ages, have upright and conscien-

tious men forsaken their kindred and country, that they might worship God without molestation from tyrannical and ambitious princes, who have, like Jeroboam, made a religion for their subjects and attempted to force it upon them.

Thus, in the course of three years, the king of Judah was very materially strengthened in consequence of the idolatrous conduct of Jeroboam; and if he had been prudent and pious, he might have secured a considerable portion of prosperity to his people, and, above all, enjoyed the favour of God. But he no sooner felt himself established, in his kingdom, than, forgetting the theocratic principles of its government, he gave an almost unbounded license to idolatry. To chastise him for this great evil, Shishak, the king of Egypt, who had been made acquainted with the weakened and divided state of this once powerful and happy people, was permitted to come against Jerusalem with a great force; and when the king and princes discovered that they were entirely in his power, and were, moreover, apprized that their want of fidelity to God had led to this calamity, they humbled themselves before the Lord, who so influenced the heart of the king of Egypt, that he did not destroy them, but he enriched himself with the treasures of the temple and the king's house.

This event took place in the fifth year of Rehoboam, and thirty-three years after the dedication of the temple by Solomon. It operated as a check to idolatry, and produced in the court some degree of external conformity to the law of God; but it is remarkable that the testimony recorded concerning Rehoboam is, that 'he did evil, because he prepared not his heart to seek the Lord.'

Rehoboam reigned seventeen years. His son Abijah succeeded him. He inherited the peculiar vices of his father, and reigned only three years. A feeling of hostility had existed between Judah and Israel from the time of the revolt, but at the accession of Abijah it broke out into open war. In this instance the king of Judah relied on the Lord, and discomfited Jeroboam's superior army, slew immense multitudes, took several cities on his frontiers, and very materially weakened his kingdom.

Abijah was succeeded by Asa, who

was in many respects very superior to his father and grandfather, the two preceding kings. As he was decidedly pious and devoted to God, he commenced his reign auspiciously. 'He took away the Sodomities out of the land, and removed the idols his father had made.' His land had rest ten years, and he availed himself of this period of tranquility to strengthen his kingdom and its defences. After this period the king of Ethiopia, Zerah, came against Judah with an immense host; but Asa, strong in the Lord, went out to meet him, and having earnestly prayed unto God, who can help, 'whether with many, or with them that have no power,' he discomfited his powerful adversary, and his people were enriched with much spoil. As the triumphant king and his victorious people were returning to Jerusalem, Azariah, a prophet of the Lord, met them, and exhorted and encouraged them to put down idolatry, and to be steadfast in the service of the Lord, who had wrought such a deliverance for them. His address thus commenced:—'Hear ye me, Asa, and all Judah and Benjamin; the Lord is with you while ye be with him; and if ye seek him he will be found of you, but if ye forsake him he will forsake you.' Animated by the prophet, Asa proceeded in the work of reformation. He removed his idolatrous mother from her authority, destroyed her idol; and, having assembled his people, they publicly entered into solemn covenant with the Lord, that they would 'seek him with all their heart and all their soul.' His kingdom was also strengthened by numbers that fell to him of Israel, from Simeon, and Ephraim, and Manasseh, because 'they saw that the Lord his God was with him.' This second accession to the power of Judah, combined with the great slaughter of the ten tribes which had been made in the reign of Abijah, rendered the kingdom of Judah more powerful than that of Israel.

The reign of Asa appears to have been, for the most part, prosperous; but there are two or three events recorded which indicate the presence of weakness and folly; and in order to understand them we must turn aside a little, to mark the progress of the kingdom of Israel.

In the second year of Asa, Jeroboam,

king of Israel, died, and Nadab, his impiously-named son, succeeded him. He was slain in the following year by Baasha, one of his court, who destroyed all the house of Jeroboam, and left not one remaining; thus unintentionally fulfilling the denunciation of God against him for his sins. Baasha was a vile idolater, and though he was repeatedly admonished by a prophet of the Lord, and told that for his sin his house should become like that of Jeroboam, yet he persisted in a course of idolatry and transgression. His reign, which began with regicide and usurpation, ended in an act of hostility to God and the kingdom of Judah. He took the city of Rama from Judah, in the twenty-third year of his reign, and fortified it, in order to shut up Asa, and annoy his people. This alarmed the king of Judah; and instead of trusting in the Lord, he took the treasure of the house of the Lord, and hired Ben-hadad, the king of Syria, to lay siege to the northern provinces of Israel. This policy succeeded for a time at least, for when the king of Syria had taken several cities in northern Israel, the works at Rama were suspended, and the forces withdrawn, so that Asa removed the fortifications, and converted them to the use of his own cities. But the course adopted by Asa was not in accordance with his allegiance to God, and the Lord rebuked him by his prophet Hanani; but the king, instead of submitting to this reproof, cast the prophet into prison. This occasioned considerable murmuring amongst his people, whose voice was stifled by the oppressive movements of the disobedient king. The policy of calling in the aid of the heathen, rather than trusting in the Lord, we shall afterwards see was ultimately the ruin of the kingdom.

Baasha died in the following year, and hostilities against Judah were discontinued. Rapid and fearful changes now happened in Israel in the course of a short period. Elah, the son of Baasha, had reigned only a few months, when, as he was indulging himself in excessive drinking in the house of his steward at Tirzah, one of his captains, Zimri, slew him, and made himself king; and destroyed all the house of Baasha, according to the word of the prophet. After seven days the traitor met with his own doom; for when his

treason was known to the army, which was then laying siege to Gibbethon, of the Philistines, they made Omri their general, king, and immediately followed him to lay siege to Tirzah; and when Zimri saw that they had forced an entrance into the city, he set fire to the royal palace, and perished in the flames. The troubles of Israel increased, for many of the people not approving of the military appointment of Omri, chose Tibni to be their sovereign. This plunged the nation into a civil war which lasted six years, when 'Tibni died and Omri reigned.' Omri fixed the royal residence at Samaria, which city he fortified as the capital of his kingdom. He reigned only six years after the death of Tibni, and though it is said 'he did worse than all that were before him,' he was succeeded by his son Ahab, who was a monster in iniquity and crime.

During these distracting changes in Israel, the kingdom of Judah was comparatively tranquil. The rising of Asa's son was brighter than its setting. We are told that in his old age, when diseased in his feet, he had not recourse to the Lord, but to physicians. He reigned forty-one years. His whole reign illustrates the word of the prophet, 'the Lord is with you while ye be with him.' The greater part of his years were prosperous, and, on the whole, he approached nearer to the spirit of the theocracy than the major part of the more excellent of the Hebrew princes. He had a sumptuous funeral, and was succeeded by his son Jehoshaphat.

The period upon which we now enter, presents an awful contrast between the kings of Judah and Israel, and the condition of the two countries. The kingdom of Israel, under Ahab, presented the revolting scene of a besotted and wicked prince leading his people into the depths of depravity and idolatry, and thus exposing them to every species of suffering: while in the kingdom of Judah, we contemplate a virtuous and religious king, diffusing light and knowledge and piety amongst his subjects, and bringing down the blessing of God, both upon himself and his people. These events seem to have run parallel with each other for nearly twenty years, so that the most superficial observer must have seen, that 'their sorrows are multiplied that hasten after another

god,' while, 'happy is the people whose God is the Lord.'

The reign of Ahab commenced two or three years earlier than that of Jehoshaphat; we will therefore direct our first attention to his affairs. He is introduced to our notice with the declaration that 'he did evil in the sight of the Lord above all that were before him.' He married Jezebel, a daughter of the king of Sidon, and aunt, it is supposed, to Dido, the celebrated founder and queen of Carthage. Jezebel was a devoted idolater. She was a woman of singular address, extraordinary vices, amazing talents and power; and she acquired a most commanding influence over Ahab, and encouraged and prompted him to plunge himself and his people into the most debased and abominable idolatries. A temple was built to Baal in Samaria, and heathen priests were appointed. A grove was also set up by him for the obscene rites connected with this abomination. The worship of the true God was suppressed, and as there were many prophets who proclaimed his name, an order was sent from Jezebel, to destroy them all: and all, apparently, would have been exterminated had not Obadiah, one of Ahab's ministers, concealed a hundred of them from the agents of this infamous woman.

These sins did not long pass unpunished. God raised up a prophet of exceeding virtue and courage, who should boldly reprove both the prince and the people. Accordingly, when the most degrading idolatry polluted every hill, and every grove was a scene of unhallowed deeds, this unknown person appeared in the royal presence, and said, 'As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these three years, but according to my word.' Elijah, for that was the prophet's name, having delivered his message to the astonished king, departed from his presence, and was concealed in the cliffs beside the brook Cherith, where the ravens, guided by a miraculous impulse, brought him food from day to day. The word of the prophet was fulfilled, and the heavens became 'as brass,' and the earth 'as iron,' and every effort to find the prophet was made by the king of Israel, but in vain. The Lord had hid him, and man could not find him.

After some time, the drought became

so severe that the brook Cherith was dried up, and the prophet was then directed to a widow, of Zarephath, on the coast of Sidon. Hungry and faint he approached this place, and he saw a poor woman who was gathering sticks, and he asked her for water, and as she was going to fetch it, he added a request for a small piece of bread; she, recognizing him as a prophet of the Lord, replied, 'As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruise; and behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and die.' Elijah encouraged her, and assured her that the meal should not waste, nor the oil fail, until the Lord should send rain on the earth. In this miraculous manner was Elijah and this widow and her family sustained, until the famine ceased. The son of the widow afterwards died, but the prophet raised him up again to life.

The years of threatened drought being expired, Elijah was directed to shew himself unto Ahab. The wicked king, who had heard the threatening, and experienced its accomplishment, and had sent in vain to every part of the land and to surrounding kingdoms, to search for the prophet, was now seeking water for his cattle; and while he and his servant Obadiah, were pursuing this object in different directions, the prophet met Obadiah, who fell down at his feet, and being most solemnly assured by Elijah, that he would shew himself to the king that day, Obadiah went for him; and when he came unto the prophet, the king in a temper most surly and unsubdued, said, 'Art thou he that troubleth Israel?' But the prophet sternly replied, that the troubles of Israel were occasioned by the vile idolatry of the king and his people: and with a voice of authority, he directed Ahab to summon the people, and also the priests of Baal, and of the groves 850 men, to meet him at Carmel. Awed by the majesty of the prophet, and led by the power of God, the king obeyed this mandate; and the priests and a great multitude of the people assembled early the next morning at the place appointed.

This beautiful and picturesque mountain, which extends itself into the sea, so as to form the south-western coast

of the bay of Acre, then became the site of one of the most extraordinary judgments on record. From its elevated sides Elijah addressed the assembled multitude. He upbraided them with their folly and vacillation in matters of the most awful import, and said, 'How long halt ye between two opinions? If the Lord be God, serve him; but if Baal, then follow him.' The people were silent. He then proposed that the real divinity of these deities should be tested. Baal's priests were to kill a sacrifice and lay the wood in order, but to put no fire under it, and then call upon their god: and he would do the same; and the God that answered by fire to consume the sacrifice, was to be acknowledged. The people assented to this; and Baal's priests prepared a sacrifice, and called on their god, and 'cried from morning until noon, saying, "O Baal, hear us." But there was no voice, neither any that answered.' And about noon 'Elijah mocked them, and said, "Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." They cried, they leaped upon their altar, they cut themselves with lancets, but all in vain. Elijah, in the middle of the afternoon, called the people near to himself, and having repaired an altar of the Lord, he prepared a sacrifice and wood; and to preclude the possibility of a doubt in their minds, he directed them again and again, to saturate the sacrifice, wood and altar, with water. He then came near, and prayed, 'O Lord God of Abraham, Isaac, and Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.' Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when the people saw it, they fell on their faces, and said, 'The Lord, he is the God; the Lord, he is the God.' And Elijah said unto them, 'take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and slew them

there.' He then, having convinced the people of the folly of idolatry, and executed vengeance on the priests of Baal, assured Ahab that there would be abundance of rain. He ascended to the top of Carmel to pray, and directed his servant to look out for clouds; and at

length there appeared a little cloud out of the sea, like a man's hand. It rose higher and higher, until 'the heaven was black with clouds and wind, and there was a great rain.' And Elijah ran before Ahab's chariot to Jezreel.

REVIEW.

ELISHA. *From the German of Dr. F. W. Krummacher, Author of 'Elijah the Tishbite.'* Part II. Tract Society. 8vo., pp. 272.

THE writings of Dr. Krummacher have obtained a very extensive circulation in this country. They are justly esteemed for their rich evangelical sentiment, and the happy use he makes of facts and incidents, hitherto regarded as yielding little material for thought and reflection. There is much of the poetry of feeling in his writings; and if, at times, his allusions are remote, and his figures profuse; if a sober critic is occasionally called on to pronounce his expositions fanciful, and his style of thought romantic,—all this must be forgiven in a writer so rich in thought and emotion.

The present volume contains twelve exercises, the history of Elijah, commencing with 2 Kings vi., and ending with viii. 15. They bear the following titles,—The New Erection—The Mount of Chariots—Israel and the Heathen—The Royal Penitent—Divine Protection—The Curse of Unbelief—The Breaking up of the Camp—Good Tidings—God is faithful to his Word—The Resitution—The Walk to Damascus—Hazeal.

They will be read with interest and profit by a serious and devout christian. They invest this part of sacred history with new charms.

THE IMPORTANT ENQUIRY, HOW WILL IT END? or, *the contrast between real and nominal christians, attempted in verse.* By an Aged Pilgrim. With an Appendix. Large 8vo., pp. 56. Aylott and Jones.

THE poem, the title of which is given above, contains many serious thoughts, appropriately expressed, by an aged pilgrim, who has made many observations on the inconsistencies of religious professors, and has been led to entertain just fears lest many of them were not pursuing a course which would end well. We were rather disposed to wish this poem had been extended, and several of its important suggestions considerably amplified. The volume contains, also, several fragments both in prose and verse. That on the love of truth appears to be the most elaborate; but

the verses, 'To my own soul,' written by the author on entering upon a new year, are the most pleasing, and, in many respects, the best part of the volume.

DIPPING IS BAPTIZING. By J. H. WOOD. A reply to 'Dipping not Baptizing,' by the Rev. W. Thorn. Winks, Leicester.

IN this twenty-four paged tract the fallacy of Mr. Thorn's arguments for sprinkling, and the futility of his objections against immersion, are briefly, but very satisfactorily exposed. Any one who has been startled with the adventurous assertions and the extravagant criticisms of Mr. Thorn, may peruse this able pamphlet to advantage.

Surely, the baptismal controversy is drawing to a close. Every nook and cranny of it seems to have been explored. Little can be added to Drs. Carson and Halley; both of whom, it is remarkable, treated Mr. Thorn with deserved contempt. We are gratified to perceive that Mr. Stovell regards the question of mode as being settled, or at least he proposes, in his lectures on baptism, in reply to Dr. Halley, to confine his attention mainly to the proper subjects of this rite.

ST. BARTHOLOMEW'S DAY COMMEMORATED; or, *the principles of congregational dissent explained and defended.* By A. EWING, M. A.

THIS is the substance of two discourses delivered on the 24th of August last. It is mainly directed to a statement and defence of the principles of Independency,—as the sufficiency of the scriptures as a rule of faith and practice—private judgment—the spirituality of Christ's kingdom—the form, offices, and order of scriptural churches.

THE WORDS OF A BELIEVER. By the ABBE DE LA MENNAIS. Translated from the French by Edward Smith Pryce, A. B. Aylott and Jones.

THIS is a very curious production. It contains many gems. It is often wild, dreamy, and obscure. Some of its sentiments will not be approved; but many are valuable, and couched in brief and pithy terms. Its forty chapters embrace a wide range of topics relating to religion, order, virtue, &c., &c.

FRIENDLY HINTS TO FEMALE SERVANTS, on the best means for promoting their own and their employers' happiness. By MRS. J. BAKEWELL. *J. Snow, London.*

THIS neat little book, which is a suitable present to female servants, is full of practical

wisdom. It is written in a good spirit, and is full of the best advice.

FRIENDLY HINTS TO TRADESMEN'S ASSISTANTS, on their duties, difficulties, and encouragements. *Tract Society.*

HONEST, useful, and appropriate.

CORRESPONDENCE.

ERRATA IN THE LAST MINUTES.

To the Editor of the General Baptist Repository.

DEAR BROTHER,—It appears I have made an error or two in the Minutes; will you have the kindness to allow of their correction in the Repository?

1. Mr. Pike, of Derby, is to preach at the next Association, in case of failure.

2. Mr. Felkin's name was omitted in the list of ministers by mistake. He is the minister of Smalley church.

Yours Affectionately,

Oct. 15th, 1845. S. WIGG.

THE ACADEMY LIBRARY.

To the Editor of the General Baptist Repository.

SIR,—I beg to acknowledge, through the

medium of your valuable miscellany, the receipt of the following donations of books for the library of the Academy:—twenty-nine valuable volumes from Mr. Leigh, of Erith; twenty-three from Mr. Hurst, of Nottingham, together with a pair of globes. A parcel of valuable books, about twenty in number, were also received from Mrs. Cockle,* of Cambridge, about six months ago.

It will gratify some of our friends to learn that Mr. J. Jones has obtained one of Dr. Williams's exhibitions.

By inserting the above, you will oblige,
Yours, &c.,
J. WALLIS.

* A list of these was received after the above was in type.

OBITUARY.

LAST spring, by a remarkable visitation of Divine Providence, the General Baptist Church, Clarence Street, Portsea, in the island of Portsea, was deprived, within little more than a month, of the valuable services of three young female members, who had devoted their best energies and affections to the Sabbath-school. They all died of consumption; and were interred at intervals of a fortnight, in the beautiful cemetery belonging to the dissenters of Portsea. It was truly melancholy to follow one after the other to the gloomy grave; but their friends desire to be thankful for the good hope in which they rest of a joyful resurrection.

The first of the three who died, was Miss Elizabeth Turner, aged twenty-seven. She was born at Landport, on the same island, October 14th, 1817. During her early years she attended the Baptist chapel, in Lake Lane, and was brought up in the Sabbath-school belonging to that place. Subsequently she entered the Clarence Street School, of which she was a teacher ten years. An only surviving sister, with whom she resided, and who attended her through all her long illness with unwearied solicitude, has furnished us with a few particulars of her death, which we have had

confirmed by other of her intimate and most respected christian friends. Her character, from an early period, and to the last of her mortal life, exhibited a peculiar firmness and consistency. She never seems to have been disturbed by the love or the cares of the world, so far as to affect the evenness of her holy walk. Her path may be said to have been, from the first, straight on to heaven, turning neither to the right hand nor to the left. Her conversion was no sudden occurrence; she could not trace it, but of its reality there could be no doubt. Her early reverence for truth was particularly mentioned to us. Though young, she was a plain, sincere out-speaker, whenever she beheld what she deemed incompatible with the true welfare of the school or the church with which she was connected. Her last illness commenced with a violent cold, that settled upon her lungs; and during three years and six months she continued to decline. Last spring it became evident to all that her sufferings were drawing to a close. She attended the Lord's-table at the beginning of March, which was the last time of her going out. She wished much to have visited her two fellow teachers, then in a similar condition with herself, but was unable. She

received, however, a last visit from one of them; and it will readily be imagined that the meeting must have been affecting to both, for they were fully aware of the great change that was rapidly approaching. At parting, Elizabeth Turner said to her fellow sufferer, soon to be her companion in glory, 'We shall never meet more in this world, but I hope we soon shall in that better land.' Though the realization of this hope was not deferred many weeks, there were times when Elizabeth became impatient to depart. She longed, we are told, to be gone, often saying she was only waiting for the coming of Christ. 'Do you think it will be long?' she anxiously asked of her aunt, three days before her decease. 'No, my dear,' was the reply. 'How long do you think?' she repeated; 'do you think it will be weeks?' 'No.' 'Will it be many days?' Her aunt did not think it would. 'O, I hope not, I hope not!' she fervently ejaculated. Another friend gently reproved this eagerness, telling her she should patiently wait the Lord's-time; and she meekly acquiesced. Being asked if she had any fear of dying, she replied, with steadfast composure, 'Oh no, I am not afraid; I am quite happy.' The same firmness was exhibited to her physician. On the Tuesday previous to the Friday on which she died, she requested him to give her something to relieve the dryness in her throat, adding, 'but give me nothing to keep me longer in this world.' He replied that would be impossible. 'Oh,' she exclaimed, 'I thank you for telling me that plainly, I like you all the better for that.' Early on the last Friday in April, she awoke about four o'clock, and entered into a long conversation with her sister, chiefly concerning her worldly affairs. Having disposed of these, she thanked her sister for all her love and care, expressing herself only anxious lest she should be worn out with what she had done for her; and afraid lest in dying she might give her sister more trouble. In the forenoon a friend asked if she had any thing more to say to her brother or sister. 'No,' she replied, 'I have given all up to them; and now I have done with all on earth, I have nothing more to do with any one; I only wish to be with my Saviour.' 'Then,' said her friend, 'it is with you as it was with the apostle,—you have fought the good fight; you have finished your course, and have kept the faith.' Elizabeth replied with the following verse,—'Yes, and "henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."' This verse was very appropriately taken by her pastor, the Rev. E. H. Burton, for her funeral text, on Sunday the

3rd of May. She died in her chair, according to her wish, and was firm to the last, rejoicing by signs when her speech failed.

THOMAS SUTTON was for more than eleven years a consistent, active, and useful member of the General Baptist Church, Archdeacon Lane, Leicester. Our departed friend was a native of Bitteswell, near Lutterworth. In his childhood and youth he attended the established church, and its Sunday-school. At the age of nineteen he came to Leicester, and lodged with a Mr. Samuel Barker, a member of the church in Archdeacon Lane, with whom he resided about twenty years, as 'a son, and a brother tenderly beloved.' He attended the public worship with Mr. B., for some years before he had any serious impressions of the importance of religion; at length the sad thought of his procrastination was so deeply impressed upon his mind, that he devoted his most earnest attention to his spiritual interests. He felt the deep depravity of human nature—he mourned his lost condition—and the Saviour was embraced to the joy of his soul. Having found Jesus precious to himself, and the spirit bearing witness with his spirit that he was a child of God, a warmth of affection and an earnestness of consecration to God marked his future path. He was baptized, and received into the church, in March, 1834. He was a regular, steady, and affectionate teacher in the Sabbath-school for many years. His uniform attendance at the prayer meetings, and fervent addresses at a throne of grace, led the brethren to encourage him to the work of exhortation, and preaching the gospel. The simplicity of his manner, and the affectionate solicitude he had for the salvation of sinners, won upon many; so that his labours were blessed in numerous instances, especially among the Sabbath-schoolers. He was of a retiring, modest disposition, and deeply humble in his deportment. The constitution of our departed friend was delicate, and for some years he was subject to epileptic fits, which became so strong as to render it unsafe for him to take his journeys for village preaching alone. The last time he was engaged in preaching, he was seized with a fit at the close of his discourse.

On the 21st of September, he was taken so unwell as to prevent his attending public worship, and on Monday became more seriously ill. Aware his journey was almost ended, he disposed of his stock of books to such of his friends as he considered might be most benefited by them. During these few days he had great affliction of body, but divine consolation in his soul. He observed to Mrs. Barker it was a gloomy morning; 'but' he said, 'it will not be gloomy to me long;' evidently anticipating

the glories attendant upon the spirit of the departed saint.

In silent, peaceful, triumphant hope, his spirit left its tabernacle, about noon on the 25th of September, 1845; in the thirty ninth year of his age. Relying upon his blessed Saviour, his last words were, 'mighty to save.' The solemn event was improved by brother Stevenson, our beloved pastor, to a crowded congregation, from that impressive injunction of our blessed Lord, 'Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh.'

May the searching appeals then made to christian friends, and admiring neighbours, have their full weight upon the minds of all; and be seen, in responsive obedience to the call of him, who 'being dead yet speaketh.'

'Sleep on, dear man of God,
Since now thy work is done,
While we pursue the course
Thy pious feet have run.'

S. H.

Mrs. RYLEY.—Died, August 6th, 1845, after a season of long and painful affliction, Mary Ann, the wife of Mr. C. H. Ryley of Louth, and the only sister of Mr. Kiddall, pastor of the General Baptist Church at Maltby. During the whole of her illness, she evinced a sweet resignation to the will of God; was very frequent and much in earnest in her exhortation to those around her, to 'seek the Lord while he may be found;' and at last died in peace. On the evening of her interment, Mr. Cameron improved this bereavement, by a very judicious sermon from Luke, xii. 40. The text was chosen by the deceased.

ELIZABETH HOLDSWORTHY, wife of Mr. J. Holdsworthy, of Wimeswold, died August 21st, 1845, aged 62, after a severe illness, which she bore with christian fortitude. She had been a consistent member of the General Baptist Church upwards of forty years. Her end was peace.

INTELLIGENCE.

THE LONDON CONFERENCE assembled at Tring, on Tuesday, Sep. 9th, 1845, at two o'clock, p. m.

1. Brother Ayrton, as senior pastor of this extensive church, was requested to preside.

2. The returns from those churches which were represented in the Conference, or which had forwarded reports, were, on the whole, favourable and encouraging. More than ninety persons had been baptized, and more than twenty were standing as candidates for baptism.

3. The Conference expressed great pleasure in the intelligence received that the friends at Chesham are making efforts to raise contributions towards the erection of a new chapel at *Aylesbury*, and gladly encouraged them to proceed in their exertions.

4. The secretary was requested to write an explanatory reply to the letter from Seven Oaks.

5. Much sympathy was felt with some of the more distant and feeble churches in the Conference, and great desire was expressed that an occasional deputation of one or more brethren should be sent by the Conference, or the Association, to encourage and help them. In the mean time, the secretary was requested, if possible, to secure a report, (at least by letter,) from every church in the Conference, at its next meeting, to be held in Praed-street, London, on the last Tuesday in March, 1846.

JOHN STEVENSON, *Secretary*.

THE CHESHIRE AND LANCASHIRE CON-
VOL. 7.—N. S.

CONFERENCE met at Macclesfield, October 7th, 1845. Mr. Farrent, of Manchester, opened the morning service by reading and prayer, and Mr. John Sutcliffe, of Staley Bridge, delivered an appropriate and impressive discourse from 2 Thessalonians iii. 1. 'Brethren pray for us,' &c. In the afternoon, Mr. J. Sutcliffe opened the meeting with prayer, and Mr. Pedley, of Wheelock Heath, was called to the chair.

1. The reports from the churches generally were not very encouraging; we feel thankful, however, that twenty-four have been baptized since last Conference, and that there are a few candidates.

2. An application was received from the Macclesfield friends, requesting the advice and assistance of the Conference in their difficulties. Resolved, That they be advised to solicit ministerial aid from some one who will partially support himself by conducting a school, till the cause increase.

3. Although the Home Mission funds are so low, it was resolved, that until the next Conference the friends at Stoke-upon-Trent, and Macclesfield, should be supplied every third Sunday from its resources.

4. That the Secretary be requested to draw up, and print a Report of the Home Mission.

5. We regret to state that such a commodious and beautiful little chapel as Congleton, should be closed for want of a suitable minister, and funds to support him.

The next conference to be at Wheelock Heath—time not fixed. Brother Minshall to preach.

2 X

At the missionary meeting in the evening, Mr. Pedley presided; and very impressive addresses were delivered by Messrs. John Sutcliffe, Charlesworth, Minshall, Crowther, D. Oldham, Esq., and Bembridge. The attendance was very encouraging.

W. SUTCLIFFE, *Secretary*.

ORDINATION.

BARROWDEN, &c.—The solemn designation of Rev. W. Orton, late of the General Baptist Academy, Leicester, to the pastoral office over the General Baptist church at Barrowden and Morcott, Rutlandshire, took place at Barrowden, on Friday Oct. 10. Mr. Pentney, of Stamford, opened the service by reading suitable scriptures and prayer; Mr. Staples, of Measham, (Mr. O.'s former pastor,) delivered a very interesting short discourse, on nonconformity; Mr. Wallis, tutor of the Academy, proposed the questions to the church and minister, the replies to which were exceedingly pleasing; Mr. Goadby, of Leicester, offered the designating prayer; and Mr. Wallis gave the charge to the pastor. In the evening, Mr. Wallis opened the service, and Mr. Goadby delivered a discourse to the people. The services were solemn and impressive. The congregation was not large, but retained its attention with marked propriety and pleasure throughout the whole of the exercises of this day. May the Lord revive his work in this place.

OPENINGS.

ROTHELEY. *Opening of a new School Room.* On Lord's-day, Sep. 14, 1845, two very appropriate sermons were delivered by the Rev. H. Hunter, on the occasion of opening our new school-rooms. The congregations were large, and the collections £13 2s 0½d. A tea-meeting was held on the following evening, the entire proceeds of which, amounted to £10. 3s. 10d; and as the trays were given, this was added to the liquidation of the debt. Mr. Yates presided; and addresses were delivered by Mr Hunter, and several other ministers £3. 2s. 8d. were also collected at the close of this meeting; so that £26. 8s. 6½d. was obtained for our important object. The scholars were regaled with cake and tea on Tuesday afternoon; and about fifty teachers and friends again assembled for tea. The scholars were affectionately addressed by their senior friends; they heard with great attention, and retired highly gratified. May God smile on all our attempts to benefit the rising race.

ANNIVERSARIES.

BARROWDEN.—A debt has for some years lain on this place of worship, and, as it was reduced by strenuous efforts to about £50., it was determined, if possible, to remove it entirely. The Rev. J. Wallis preached an

excellent sermon on Thursday Oct. 9th, after which tea was provided, and addresses were delivered by Messrs. Wallis, Staples, Goadby, and some other brethren. The day was very unpropitious; but the subscriptions obtained at the public meeting, in addition to the proceeds of the tea, and the collection in the afternoon, amounted to the whole sum required—a circumstance which is exceedingly creditable to the Barrowden people, as, in consequence of the rain, they were deprived of help from a distance.

RETFORD.—On Lord's-day, Sep. 28th, two sermons were preached at Retford, by Mr. Goadby, of Leicester, when collections were made in behalf of the Sabbath-school. The congregations were very large, and the collections about £10.

LEICESTER, *Carley Street*.—The anniversary sermons connected with this place of worship, were preached by the Rev. E. Stevenson, of Loughborough, Sep. 21st; the attendance was not so good as upon former occasions, in consequence of the uncomfortable state of the weather. On the following Monday a public tea-meeting was held in the school room, after which addresses were delivered by Messrs. Wallis, Stevenson, Scott, and Winks. The amount realized, including annual subscriptions, collections, and proceeds of the tea-meeting, amounted to upwards of £25.

WHITTLESEA.—Two useful sermons, one in the afternoon, the other in the evening, were preached in the General Baptist chapel, September 28th, by the Rev. A. Simons, of Pinchbeck; the congregations were good, and attentive: collections were made at the close of each service, to assist in the general expenditure. On the following day, September 29th, a tea-meeting was held in the school room, when between sixty and seventy partook of an excellent tea, provided at the cost of the friends of the cause of Christ, connected with this place; the whole of the proceeds were devoted to the same object. After tea the company adjourned into the chapel, when brethren J. Pike, M. H. Crofts, A. Simons, H. Rose, and C. Halford, took a part in the service of the evening. Collections about the same as on former occasions. Mr. Rose having received, and accepted an invitation from the General Baptist church at Northampton, the church at Whittlesea, is destitute of a regular minister.

MACCLESFIELD.—On Lord's-day, May 4th, 1845, two sermons were preached in the General Baptist chapel at this place, by Rev. R. Kenny, of Wirksworth. In the afternoon from Matt. xviii. 20, and in the evening from John iii. 7. Collections amounted to £10. 14s. 10½d. J. O.

BAPTISMS.

LEICESTER, Carley-street.—On the first Sabbath in September, Mr Winks baptized two young females, both of them had been scholars, and are now teachers in the Sabbath school. One is the youngest daughter of the late minister, Mr Thomas Gamble. Mr Sargent, of the General Baptist Academy, preached on the occasion.

SEVEN OAKS.—On Lord's-day, Sep. 28th, the ordinance of believers' baptism was administered in the General Baptist chapel, to six persons; one male, and five females. The former had been a member of the Wesleyans for several years. On Lord's-day, October the 5th, they were received into church fellowship.

COVENTRY.—On Lord's-day, Oct. 5th, 1845, eleven persons were added to our number by baptism, four males, and seven females; on which occasion Mr Lewitt preached from 'What mean ye by this service?' In the afternoon, suitable addresses were delivered to the newly-baptized; after which they were received into the Church, and the Lord's-supper was administered. It was good to be there. The chapel was crowded.

EAST LEAKE.—On Lord's-day, Oct. 19th, after a sermon preached by our beloved pastor, five persons submitted to the ordinance of baptism.

MARKET HARBOROUGH.—On Lord's-day, Sep. 21st, the ordinance of believers' baptism was administered in the General Baptist chapel, in this place, to six persons, four males, and two females; three were teachers in the Sabbath-school. The Rev. J. Wallis, tutor of the General Baptist college, Leicester, preached a very delightful and appropriate sermon, from Acts viii. 29, to a very numerous and attentive congregation.

S. S. F.

CRADLEY HEATH.—On Lord's day, Oct. 5th, 1845, three were added to our number by baptism, on which occasion brother J. Billingham preached to a numerous and attentive congregation, from John i. 33, after which, brother J. Fellows administered the sacred rite.

BARTON-IN-THE-BEANS.—On Lord's day, Sep. 21st, four persons were baptized in this place.

J. C.

MISCELLANEOUS.

BOSTON. *Proposed extinction of the Chapel Debt.* The friends at Boston are attempting the removal, by a united and vigorous effort, the whole remaining debt (£670.) on their new chapel, incurred in its erection, the addition of side galleries, new staircase, and other improvements. At

the anniversary tea-meeting, held August 19th, Mr. Wigner, of Lynn, intimated that a friend had authorized him to state, that he would give £100 towards the liquidation of the debt, provided the whole were raised by that day twelvemonth. A proposal, at once so unexpected and munificent, gave a peculiar and interesting turn to the meeting, and the result has been, £100. by a second friend; and various other sums, amounting in all to about half the debt. Cards, circulars, &c. are in circulation; and the sisters of the church and congregation, are busily engaged in working, giving, and begging, all sorts of articles for a Bazaar, to be opened in May next; in aid of which they hereby most earnestly, and affectionately intreat the kind aid of all who love the cause of Christ, and desire to see chapels out of debt. As an encouragement to assist this case, it may be stated that the church have resolved to meet its expenses without touching the endowment, which, when out of debt, they intend to devote to the diffusion of the gospel, and support of christian institutions. Mrs. Stennet is treasurer, and Mrs. Noble, and Miss Mathews, are secretaries for the Bazaar.

SUTTERTON.—Mr. Goldsworthy, the pastor of the church here, we are informed, is about to reside in this village. He has hitherto resided at Boston, six miles distant from his charge.

LEEDS.—Our congregations have very much improved of late, and every thing in connection with our little cause has a very cheering aspect.

CLAYTON.—The General Baptist chapel in Clayton, has been closed for several weeks, in consequence of the south wall having to be taken down to the top of the pulpit: it has however been rebuilt, and the chapel cleaned and painted; the pews, pulpit, and front of the gallery improved, and a baptistry constructed, the whole of the cost being about £61 10s. It was re-opened Sep. 14th, by Mr. Butler, of Heptonstall Slack. In the morning he preached from Psalm lxi. 16, and in the evening, from Acts ix. 6; in the afternoon Mr. Hogg, preached from Lam. iv. 2, 'The precious sons of Zion;' and on the Tuesday evening, Mr. Tunncliffe preached from 1 Cor. xv. 58. The sermons were appropriate, and the collections amounted to £20 8s. 6d. At the close of the morning service, Mr. Butler gave a short address, and Mr. Hogg baptized two candidates, one a respectable local preacher, lately amongst the Primitive Methodists, but now connected with us.

SEVEN OAKS.—Our friends here having considered that their little place of worship was incomplete without a time-piece, resolved if possible to obtain one; to raise

money for this object, twelve of our sabbath-schoolars were appointed to solicit donations; and we are happy to state, that in one week they collected the sum of £5. 5s.; by which we have been enabled to procure a very neat, and handsome dial.

NOTTINGHAM. *Home Missionary Tea-meeting, &c.*—In consequence of arrangements made by the Home Mission committee for this district, a united tea meeting of the two churches in Nottingham was held in Broad-street school-rooms, Oct. 21st, which was afterwards adjourned to the chapel. The following ministers were present, and took part in the proceedings:—Revs. H. Hunter, J. Ferneyhough, E. Stevenson, of Loughborough, and R. Stocks, of Broughton; and Mr. T. Horsefield, who is now stationed at Sheffield, gave a very interesting account of the state and prospects of our rising cause there. About a fortnight ago, the church and friends at Sheffield had entered into a subscription towards reducing the debt of £1070., and amongst themselves, though few and poor, had subscribed nearly £80 towards this object. After tea, it was determined to make a spirited effort to second the wishes of our friends, and the result was, that, by the close of the meeting, the noble sum of £124. was subscribed, and as several friends were absent who are expected to contribute, it is expected that £150. or £160. will be obtained in Nottingham. It is intended to hold similar meetings in the leading churches throughout the district, and afterwards to solicit the aid of the Connexion generally. The friends at Nottingham trust that their example will be followed cheerfully by other towns, so that instead of this new interest becoming a burden to the district and Connexion, it may soon rise up into an important and useful church.

T. H.

MANCHESTER.—We learn that a division has taken place in the General Baptist church, Oak-street, Manchester. About twenty have removed, and were formed into a separate church, on Lord's-day, Oct. 12th. It is thought the Oak-street church has still some encouraging prospects. Their present minister, Mr. J. F. Farrant, we regret to learn, has resigned his office.

MR. J. C. JONES.—With much satisfaction we inform our readers, that, to our young friend, Mr. John C. Jones, whose term of study at our Academy terminated last midsummer, the trustees of the late Dr. Willhams, after examination, have assigned one of their vacant scholarships in the university of Glasgow.

MR. R. PIKE, of the General Baptist Academy, has received a unanimous invitation to serve the church at Beeston, near Nottingham. Our esteemed young friend enters on his labours there at the beginning of the next month.

THE MOVEMENT IN GERMANY.—There are already nearly eighty congregations of the German catholics supplied with pastors, and about 100 formed, which are waiting for regular ministers.

GENERAL BAPTIST ACADEMY.—A circular, containing the following resolution, passed at the last Association, has been forwarded to the churches by the secretary, in accordance with the directions of that meeting:—'That it is highly expedient that every church in the Connexion, *however small*, should consider it to be an important duty to make an annual collection, and obtain subscriptions yearly for the funds of the institution: and that this resolution be forwarded to every church, at the request of the Association.'

MISSIONARY OBSERVER.

EXTRACTS OF A LETTER FROM
MR. BUCKLEY TO MR. W.
ORTON.

Berhampore, July 30th, 1845.

MY DEAR BROTHER,—

* * * * * You request information about Berhampore—my studies—the manners and customs of the people, &c., &c. Now, I cannot promise to give you any very interesting statements; but I will try to comply with your request: and, first, about Berhampore. I cannot speak with certainty of the number of inhabitants, but suppose there may be between thirty and forty thousand. Many of the inhabitants

are Telogoos; but I apprehend the Oriyas are somewhat more numerous. The Musselmens are probably about a thousand; they are as bitter in their opposition to the gospel as the Hindoos. There are about thirty temples, some of which are devoted to Juggernaut, but the far greater number to Seva, the destroyer, commonly called Mahadeb, which signifies the great god. There are abominations connected with his history and his worship which can never see the light. Seva is represented as a silver coloured man, wearing a tiger skin garment, having a half-moon on his forehead, with ear-rings of snakes, a collar of skulls, and riding on a white bull. It is stated that the

worshippers of this god are far more numerous than those of all the other gods put together. Poor human nature! how art thou fallen! Thy history is truly a sad story! You will see that the truths of the holy gospel can have no charm for hearts in love with such an idol. We are sometimes ready, with feelings approaching to despondency, to say, 'And can these dry bones live?' Assuredly, no power but that which called the universe into being, can conquer the repugnance they feel to the only doctrine that can save them; and that power, we fully believe, will be exerted in connection with the preaching of the cross, and the prayers of the faithful; and India will witness some of its noblest victories. But I was talking of Berhampore, and must add, that, though the town receives its name from Brumha, [*pore* signifies town or city] yet there is not a single temple to his honour in any part of the country. The shastres account for this in a childish manner.

As to the distribution of my time, the history of one day will serve for most. I have always found it conducive to improvement to have an allotted time for every duty. My plan, then, is as follows: rise at five; after dressing, take exercise; attend to the private reading of the scriptures and prayer; usually devote an hour, or an hour and a half, to the language; then bathe. At nine o'clock breakfast is on the table: when this is finished, family worship is attended to. We act on Philip Henry's maxim. 'Those who prayed together,' he said, 'did well; those who read the scriptures and prayed, did better; but those who sang the praises of God, read the scriptures, and prayed, did best of all.' Often, too, I expound a little at these times, and though I have but one hearer she is sufficiently attentive, and the exercise is to me improving. By the time worship is over my pundit has made his appearance. With him I am employed in the study of the language till five o'clock P. M., the interval for dinner excepted. At present I am reading that part of the Bâgâbat which describes the marvellous circumstances attending the birth of Krishnoo, and his exploits in infancy and childhood. No pious person could take any pleasure in poring over such rubbish for its own sake, but experienced missionaries regard it as the best medium of acquiring the language. It is also important, as giving an insight into the Hindoo system, with which a missionary should be thoroughly acquainted. The acquisition of a foreign language requires persevering application. It is not difficult to pick up a few words and sentences when you are almost constantly hearing the language; but, to speak it with *propriety* and *fluency*, especially to convey divine truth *clearly* and *fully*, in a language, which, till re-

cently, had not expressed even one christian idea, is not an easy matter. When we speak of God, Christ, the Holy Spirit, heaven, hell, holiness, repentance, faith, the new birth, &c., &c., we are under the necessity of using words which have always expressed idolatrous ideas, and can only make ourselves understood by explaining the sense in which we use them. Tell a Hindoo that he is a *sinner*, and he supposes you to mean, that, for the wickedness committed in a former birth, fate has doomed him to endure poverty or suffering, and to display evil dispositions in this. Make known the blessed truth, 'that Christ Jesus came into the world to save sinners,' and the name of Jesus unexplained suggests to his mind the idea of some new and unknown god. Urge him to seek the forgiveness of sin, and the idea of obtaining pardon is going on a pilgrimage to Pooree, or some other sacred shrine, giving largely to brahmins, or performing some other meritorious act. In regard, however, to those who are under regular christian instruction, the difficulty that I am describing daily becomes less. But all this shows that no one can be an efficient missionary till he has acquired a thorough command of the language. The maxim father Goadby gave me when I went to Wisbech is often a spur to diligence: '*Nulla dies sine linea.*' Any man who acts on this will get a long way in any pursuit in a few years. So much for the language.

Well, about five o'clock ride to the bazar. Occasionally we go to some adjacent village. What is the bazar? you will perhaps say. It is the place where various articles are daily exposed for sale. Saturday is the principal day, as many of the villagers then come to make their purchases. We usually begin by singing a portion of the tract, 'The Jewel of Salvation;' it has been more extensively circulated than any of the tracts: it commences with, 'Oh! ye people of the earth, hear and consider; how can salvation from sin be obtained?' At this stage of proceedings we are often in the predicament of the unfortunate minister, who commenced an open air service without a congregation, by singing the hundredth Psalm. 'All people that on earth do dwell.' Soon however the people gather round us, and one of the native brethren begins to preach. Three short addresses are generally delivered: Objections are usually made; sometimes they are foolish and ridiculous, at other times the objectors will talk rationally; sometimes the attention paid to what is spoken is very pleasing; on other occasions their levity and hostility are most affecting, and deeply impress us with the necessity of the influences of the Spirit to render the word effectual. We generally stay in the bazaar till it becomes dark. Returning, we

pass by several temples which at this time are lighted up, and the priests are waking the gods to have their suppers. It is delightful to think of the time when this horrid music shall be exchanged for the song of Moses and the Lamb. On reaching home, have tea, which is our last meal; attend to evening worship. Spend the residue of the evening in conversation, or reading, or, as I am now doing, in writing. Retire at ten o'clock. My dear wife is generally with her beloved charge from half-past six A. M. till breakfast time, from ten o'clock till one P. M., and again, from three till seven P. M. The servants we are obliged to keep are at once our greatest expense and our greatest annoyance. It is difficult for friends in England to judge of the propriety of some of the expenses which a missionary must incur, but the testimony of conscientious men ought to be confided in. For myself, I hope never to forget that the altar from which I live is one on which the offerings of the poor are laid.

You request me to say something on the manners and customs of the people. Perhaps I may sometime entertain, and if it may be, instruct some of my friends by describing various customs which elucidate Scripture. At present I have only time for the following:—I remember when a little boy being amazingly perplexed with our Lord's telling the sick of the palsy to take up his bed and walk. That a man should be told to carry his bed, and to be able to do it, was to me an appalling difficulty. I got over the difficulty, however, by supposing that the ability to carry the bed was a part of the miracle. 'When I was a child I thought as a child.' The Hindoo sleeps on his mat. It is the easiest thing in the world for him to carry his bed.

Viewed in the light of that invisible state to which every moment brings us nearer, it appears a small matter whether England or India, Barrowden or Berhampore, be the scene of our labour. The great matter is to be in that sphere for which we are best fitted, and where we may most extensively promote the kingdom of our Lord. * * *

Your affectionate brother,
J. BUCKLEY.

LETTER FROM DOYTARI.

Cuttack, October 15th, 1844.

My very dear brother Hunter,—I have such a heap of letters to prepare and dispatch, that I can do no more than just translate the letter of Doytari, and send it with the rest; referring you to the general account by brother Lacey, and to my own brief statement to Mr. Wood. Doytari wrote this letter on the palm leaf, which I

will send you some day, if opportunity offers. May the best of blessings rest on you and your beloved partner.

Yours affectionately,
A. SUTTON.

Letter from Doytari and his wife.

To the dearly beloved brother Hunter, Doytari, a believer in Christ, sends many, many salutations.

The letter which you sent from England, and also the accompanying articles, I have received from our revered pastors; and the receipt of them has put joy into my soul. I have never seen you according to the flesh, but by the grace of our Lord Jesus Christ, both you and I pray to the same God as our Father.

Yes, my beloved brother, my hope is, that through the Lord Jesus Christ, we, clothed in white raiment, shall meet at the last great day. In this hope I rejoice.

O my brother, I was a miserable idolater; but from your country the missionaries came with the holy book, and by their instructions have made known to us the gospel; and now, through the teaching of the Lord Jesus Christ, I make known that gospel to my fellow-countrymen. From God do I supplicate the Holy Spirit. Will you not also pray for me and for my country?

All that you wrote has been made known to me: but what can I write more particularly? To your lady also, my wife sends her loving salutations,* saying the present you sent me I have received from the hands of our missionary brethren, and was delighted. You are holy, but I am unworthy; yet by the influence of the love of the Lord Jesus Christ I have received this expression of your kindness. I have also a hope of obtaining eternal life in the future world; not by my own works, but by the grace of Jesus Christ our Lord. My dear sister, we have been made acquainted with all that you wrote; and hope to meet you at the last day. Pray for us. What further can I write?

P. S. Our native friends are wholly unused to writing letters, and especially on such occasions; I must therefore bespeak your indulgence for their short and simple epistles.

The last proof of Malachi lies before me. Rejoice with me. A. SUTTON.

ABOLITION OF INFANTICIDE IN INDIA.

MY DEAR FRIEND,—I am very thankful to be the bearer to you, and, through your pages, to the numerous friends of our

* This expression conveys the idea of thanks, just as boys or girls in England make a bow or curtsy on receiving a present.

Mission, of 'glad tidings from a far country.' The *Calcutta Christian Advocate*, of so recent a date as July 26th, 1845, contained the following important information:—At the annual Meriah festival, numbers of children are sacrificed to propitiate the god of the fruits of the earth. The British government have for some time past been endeavouring to suppress this revolting practice, hitherto, we fear, with but little success. We now rejoice to learn that a legislative remedy is about to be applied to the evil. From the draft act now published, we gather that no time is to be lost in carrying the measure into effect; another proof this of the humane character of the government of Sir H. Hardinge.'

That we may appreciate the importance of these measures of the British government for the suppression of infanticide among the Khunds of Goomsur, permit me to give an extract from a recent number of the *Friend of India*, which describes the atrocities of this abominable rite:—'Meriah Pooja, or human sacrifices, takes place once a year in one or other of the confederate Mootas in succession. The victims are stolen from the low country, or are brought from some other distant part, and sold to those Mootas where the sacrifices are performed. If children, they are kept till they attain a proper age. The cruel ceremony is thus performed. When the appointed day arrives, the Khunds assemble from all parts of the country, dressed in their finery, some with bear skins thrown over their shoulders, others with tails of peacocks flowing behind them, and the long winding feathers of the jungle cock waving on their heads. Thus decked out, they dance, leap, and rejoice, beating drums, and playing on an instrument not unlike in sound to the Highland pipe. Soon after noon, the jani, or priest, with the aid of his assistants, fastens the unhappy victim to a strong post, which has been firmly fixed into the ground, and there standing erect, he suffers the cruel torture of having his flesh cut from his bones, in small pieces, by the knives of the savage crowd, who rush on him, and contend with each other for a portion. Great value is attached to the first morsel cut from the victim's body; for it is supposed to possess greater virtue; and a proportionate eagerness is evinced to obtain it; but considerable danger to the person of the operator attends the feat, for it happens, also, that equal virtues are attributed to the flesh of the lucky holder of the first slice. To guard against such an appropriation, a village will generally depute one of its number to endeavour to secure the much-desired object; and they accordingly arm him with a *mereri*, or knife, tie cloths around him, and holding on by the ends, at the appointed signal rush, with

three or four thousand others, at the miserable sacrifice. If their man should be successful in his aim, they exert their utmost efforts to drag him from the crowd. Should he escape unhurt, the whole turn their faces to their houses, for, in order to secure its full efficacy, they must deposit in their fields, before the day has gone, the charm they have so cruelly won! The intent of this human sacrifice is to propitiate the goddess Ceres.'

It becomes our country, our religion, and our age, to suppress every inhuman and murderous practice, in the whole extent of the British empire. Montesquieu says, 'The Romans deserved well of human nature, for making it an article in their treaty with the Carthaginians, that they should abstain from sacrificing their children to their gods.' Alas! that human sacrifices should be found in the nineteenth century of the christian era, and in a part of the British dominions. May the best influences of christianity be seen in our national character, and the sentiment of Cowper be responded to—

'Spread it, then;
And let it circulate through every vein
Of all your empire; that, where Britain's power
Is felt, mankind may feel her mercy too.'

Your helper in Christ,

Ilkeston. JAMES PEGGS.

MISSIONARY ANNIVERSARIES.

WARSOB.—On Tuesday, Oct. 14th, Mr. Wood, of Mansfield, preached in this village, on behalf of the Mission, from Isa. xi. 9, 'The earth shall be full of the knowledge of the Lord, as the waters cover the sea.' Mr. Peggs also preached in the open air about six o'clock, from Zech. ii. 3, 'Is not this a brand plucked out of the fire?' A crowded meeting was held in the evening, which was addressed by brethren Seaton, Wood, and Peggs. Collections and subscriptions, £5. How desirable that in all our village congregations vigorous efforts were made for our missions in India and China.

LONGFORD, *Union place*.—The annual missionary services were held at this place, on Tuesday, Sep. 30th, 1845. The pastor of the church read the hymns, the Rev. W. Chapman read the scriptures and prayed, and the Rev. J. G. Pike preached in the afternoon, from Luke x. 42. The missionary meeting commenced at half-past six in the evening with singing, after which the Rev. F. Franklin offered prayer. J. Shaw, who presided, gave a short statement of the operations of the society during the year, and of the object of the meeting, and then called on the Rev. Mr. Reed to move the first resolution, who was succeeded by the

addresses of Mr. J. Weigham, the Revds. J. G. Pike, F. Franklin, J. Lewitt, and W. Chapman. The speeches were good, and suitable to the occasion. The services were well attended, and the collections and subscriptions for the year amounted to £16. 7s. 11d. The doxology was sung, and the Rev. J. Lewitt concluded with prayer.

WOLVERHAMPTON.—Our first missionary meeting was held on Tuesday, Sep. 23, 1845, G. P. Caswell, Esq., occupied the chair, when addresses were delivered by the Revds. J. G. Pike, Corken, (P. B.,) Hamilton, Shore, &c. The congregation was large, and the very liberal sum of £5. 0s. 6d. was collected.

WALSALL.—On Wednesday, Sep. 24th, the first missionary meeting was held in the General Baptist chapel in this place. The chair was occupied by the Rev. G. Macdonald, (Independent,) and addresses were delivered by the Revds. J. G. Pike, Shore, and Hamilton. The collections amounted to about £2. 10s.

HALIFAX.—Our friend Mr. Peggs visited the churches in Yorkshire on behalf of the Foreign Mission. He commenced his labours on Lord's day, Sep. 7th, at Halifax, by preaching in the morning from John i. 41, 'He first findeth his own brother Simon,' &c., and in the evening from Acts v. 24, 'They doubted of them, whereunto this would grow.' On the Monday evening a very interesting meeting was held, when Mr. Butler, of Slack, presided, and addresses were delivered by Messrs. Hardy, Robertshaw, Dodsworth, Whitewood, Fawcett, and Peggs. On the Wednesday evening Mr. Peggs delivered a lecture on India, at which a collection was made. Collections and subscriptions, £7. 8s. 1d.

QUEENSHED.—On Lord's day, Sep. 7, Mr. Peggs preached on behalf of the Mission to India and China, from Acts xvii. 16, 'While Paul waited for them at Athens, his spirit was stirred in him when he saw the city wholly given to idolatry.' On the Tuesday evening a missionary meeting was held, at which Mr. Hardy presided, and addresses were given by the brethren, Robertshaw, Butler, and Peggs. Collections and subscriptions, £4. 5s. 2½d.

HEPTONSTALL SLACK.—On Lord's day, Sep. 14th, Mr. Peggs preached in the morning from 1 Kings iv. 29, 'God gave Solomon largeness of heart, even as the sand that is on the sea shore.' From this text the preacher enforced the cultivation of largeness of heart for the good of our country, and of the world. In the afternoon Mr. Harrison, of Manchester, preached from Rev. xxii. 17, 'The Spirit and the

bride say, Come,' &c. Collections £8. 5s. A missionary meeting was not held at this time, as there had been one at the recent missionary ordination.

BIRCHCLIFFE.—In the afternoon Mr. Peggs preached on gratitude for the wonders of Providence and grace, from Num. xxiii. 23, 'According to this time it shall be said of Jacob and Israel, What hath God wrought?' A hymn upon this beautiful text, at the close of the sermon, had a very delightful effect. In the evening the sermon was on the attractions of the cross, from John xii. 32, 'And I, if I be lifted up from the earth I will draw all men unto me.' On Monday evening a very interesting missionary meeting was held. The chair was taken by W. Townsend, Esq., of Manchester, who, with two friends, were on a visit at Stubbing House, and who added considerably to the interest of the meetings. Speeches were delivered by Messrs. Harrison and Henson, of Manchester, Butler, Hardy, Gill, Crooks, Peggs, and Robertshaw. Mr. Fawcett, grandson of Dr. Fawcett, closed with prayer. Collections and subscriptions, £10. 14s. 5d. Mr. Peggs, and two of the Manchester friends, attended a missionary meeting the following evening at Hebden-bridge, which was of a very animating character.

LINEHOLME.—On Lord's day, Sep. 21st, Mr. Peggs preached in this village, from Psa. lxxiv. 20, 'Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty.' On Tuesday evening a missionary meeting was held. Prayer was offered by Mr. Woffender, and addresses were delivered by brethren Robertshaw, Hardy, Butler, and Peggs. Attendance, very good. Col. £3. 4s. 3d.

SHORE.—Mr. Peggs preached in this place on Lord's day afternoon, Sep. 21, from 1 Cor. xv. 25, 'He must reign till he hath put all enemies under his feet.' Collections, £1. 15s. 7d.

MANSFIELD.—On Lord's day, Oct. 12th the annual missionary sermons were preached in this town by Mr. Hunter, of Nottingham, from Rev. xix. 11—14; and in the evening Psa. cxxii. 6, 'They shall prosper that love thee.' On the Monday evening our missionary meeting was held, when the chair was taken by R. Watson, Esq., the liberal friend of religion in this vicinity; and addresses were delivered by Messrs. Wood, Hunter, Allen, (formerly Wesleyan missionary in Ceylon) and our missionary friend, Mr. Peggs. The opening speech of the respected chairman was well sustained by the speakers, and the meeting was considered very interesting. Collections and subscriptions, £10. 11s.

IRISH CHRONICLE.

NOVEMBER, 1845.

GOOD TIDINGS.

THE statements of our brethren who assembled at Dublin a few weeks ago, respecting the state of the churches under their care, were interesting and encouraging. The average increase during the previous year was nearly equal to that of the churches in the Baptist Union; and was considerably beyond that of the Canada Mission. Now, remembering the scantiness of our congregations, the peculiar difficulties meeting them at every step, and comparing them with the large audiences which assemble in our chapels in this country, the facilities for doing good in our sabbath-schools, among a population rather favourably disposed than otherwise to receive instruction, it is clear that if we have any reason to be thankful for the progress we have made at home, we have far more reason to rejoice in reference to Ireland.

The contributions towards liquidating the debt are also very encouraging. We may not only hope that ere long it may be wholly removed, but the services of the present treasurer be permanently secured. Let the denomination but take up the Society as one of its own institutions, and regularly support it, and there is no mission which would afford them a richer reward. If the few, and necessarily feeble, efforts now made are telling upon the people (and the fierce opposition they excite proves it), what might we not expect from a more extended and better organized agency? We must labour on until this object be attained; and we indulge the hope that success is not far distant. The good tidings we have to tell from month to month, will sustain the zeal and liberality of those who have for many years supported the Society, stimulate those who have been somewhat half-hearted, and bring over those who have stood altogether aloof. It will require time and effort to do this; but while we can continue to show good reason that it *ought* to be done, it would betray a want of reliance on truth, if we despaired of success.

PAT. BRENNAN writing in August states, that in visiting the poor as usual, he finds the reading of the scriptures, and the distribution of tracts, to be productive of increasing good.

Many will read a tract that will not hear a preacher. A few days ago I met a man of this description, to whom I began to talk about the way to heaven. He paid great attention, and said, *You speak like a little book that I have; your words are just the same.* I asked him how he got it, and I found a travelling man had given it to him. "And," said he, "before I got that little book, I thought it was a very dangerous thing to read the bible, but now I would not be kept from reading it by any man." On parting from him I gave him two tracts.

I find the people of this neighbourhood willing to receive me, and I trust the Lord will bless his own word to the salvation of their immortal souls.

Again, we have similar statements from PAT. MURRAY, who labours in another district, and at a considerable distance.

The tracts which I distribute from day to day are gladly received; and one Romanist to whom I gave some, and accompanied them with a few simple remarks and the reading of the word, has given up the anti-Christian doctrines of Rome, to which he and his parents have all their days been wedded.

There are many others who are reading and studying God's word, but who still feel disposed to remain as they are for a time, until they are prepared to give "an answer for the hope that is in them." We have also established a few places for religious meetings, where some Romanists do attend; and we have hopes that many others will follow their example.

The following facts are interesting, and show the gradual progress of the truth.

in spite of every opposition. They are selected from the journal of THOMAS COOKE.

I told you in my last how the priests are trying in every way to prevent the people from hearing the scriptures read and explained, or from having the scriptures in their houses. But the opposition fails in many instances. The last Lord's day that you (Mr. B.) preached in C——, I had a conversation with a woman, a Romanist. Her daughter, who walked behind us, heard our conversation, and seemed to delight in it very much. While you were conversing with the people, I had an opportunity of explaining to them the gospel message. When the woman reached home, it appeared, from what followed, that she had told all that she heard on the way to her husband and family. In a few days after, her son, a young man, came to my house to have a scriptural conversation, and to thank me for the instruction his mother and sister had received. He asked me for a copy of the New Testament. I gave him my little pocket one, which he received with great delight; and from it I read several passages, proving the church of Rome to be false, and in the apostasy. He thought I could give him an Irish one in the English character. I had none, but promised to get one for him.

Mr. THOMAS, of Limerick, had the pleasure recently of baptizing in the Shannon. The service was, of course, in the *open air*; and affords another proof that out-door preaching is becoming more and more practicable. We have only space for a brief account, which will be read with interest and pleasure.

After a prayer-meeting at my house at eight o'clock, we proceeded to the river. It was a lovely morning; the tide fully up, and a large number of ships floated in the stream. As we came to the shore we saw above two hundred persons assembled, and anticipated some interruption. But when we came to the water-side, and worship commenced with singing, they drew near. When I opened the bible and commenced the address, they came closer. After preaching as earnestly and affectionately as I could, the Lord Jesus Christ as a Saviour, we went into the water, and I baptized the disciple.

Many had never witnessed this ordinance before. Though the greater number were Romanists, persons of other persuasions were present. Instead of interruption, all was quiet, except an expression, here and there, *it was well done—it must have been the ould way.*

PATRICK BRENNAN gives the following statement respecting the visit of Mr. Williams, a student of Bristol College, who spent his vacation itinerating through various parts of Connaught.

Mr. Williams arrived here on the 8th. He preached the following evening in the school-room, and three times on the Lord's day. Next day we went to C——, where we spent three days. He preached every day; and we passed much of our time in visiting the poor in their cabins, with whom we read and prayed. He was very kindly received by the Romanists. No fault was found with his preaching, except by one, who said that he kept too close to his text; *said nothing about the church, but all about looking to Jesus, as poor guilty sinners.* Mr. Williams told him, that if his text would be about the church, the charge would be right; but when there was nothing in the passage about the church, he had no right to bring that subject forward.

The man, on seeing what Mr. Williams meant, admitted that he was right. And this circumstance will show what kind of preaching the poor Romanists are in the habit of hearing. Whatever passage of the word of God their priests will take for their text, it will be the infallibility of the church that will be the subject.

We afterwards visited two other places, and had good congregations, who heard the word gladly. I have held many meetings for prayer this month, and distributed a good many tracts.

The following letter from Mr. BATES, dated October 1, will show the difficulties which our brethren have to meet, as well as the *effect* of the Society's operations.

The sabbath before last, the priest at mass mentioned my name and that of R. Moore, as persons respecting whom his people should beware. He had one of my tracts in his hand, saying, "Bates makes the balls, and Moore shoots them; but they ought to be torn to pieces;" then doing so, and throwing it down. He has visited several places, and demanded the tracts to be given up, but he did not get them. Another priest went into a poor family and commanded them to burn the Testament, but they would not; and the master of the house came last Sunday night, at Mulferry, to hear me preach, and wished for tracts, which were given him a few days before, as he desired. The congregation was unusually large, as I had announced that I should preach against the sinfulness of horse-racing, dancing, &c. There was a race-course here last week, and about ten or

twelve thousand people assembled, where all sorts of wickedness was carried on. We must not forget to lodge sinners to Jesus, but such abominations must be exposed. People must be told what is *wrong*, as well as what is *right*.

The school in this town is slowly, but steadily advancing. I have just been down and found twenty-two present. There are twenty-seven on the books, but the priest continues to annoy us, and all those catholics who came have withdrawn, and all who promised to come refuse to do so. We need much prayer and courage in this country. Oh for wisdom to act aright! I think that some of the catholics will come yet. If ever they get in to any amount, and like it, all the priests we have, I think, will not be able to prevent them from coming then. We need a few of the sons of Boanerges for this country, —men of natural and moral greatness.

JOHN NASH continues to labour with untiring zeal and fidelity; and not without some tokens of success. He states, in a recent letter, some interesting facts; a few are subjoined.

I went on my way, and came to a house where a large family lived. I read the word to them. The woman delighted so much in hearing the joyful sound, that she ran out calling her husband, who came in, two more accompanying him. They all paid attention, and seemed well pleased to hear, giving frequent thanks to the Lord. The woman said to me, "I am confident religion must be in the heart." One of the men walked with me a part of my road, praising the book. I told of Jesus, the Saviour of sinners, that he was the "Lamb of God, who taketh away the sins of the world."

Where I lodged that night there were many people present. I set forth to them the word of life. A woman said, that mass was good for the soul. I replied, that all the masses that ever were read could not save her soul. Another woman, to whom I had given a Testament and some instructions, said, "where was the use of priests going on with ceremonies that were not understood, nor could edify poor ignorant people?" She replied, *Because the devil does not understand Latin*. On which the other rejoined, *Then you count all that are hearing to the priests to be devils, for they don't understand Latin*. The woman of the house had not another word to say.

The next intelligence is from JOHN MONAGHAN. No one can read what follows without thankfulness and hope.

Surely we need only increase such agency to secure a bountiful harvest, even in Ireland.

I have, since my last, been as usual, engaged in reading the word from house to house, and am happy to say, that the good cause is still spreading amongst us. Many of the Roman catholics, as well as protestants, are reading the scriptures with great profit, I trust, to their own souls. Many, especially of the *former*, are beginning to see the object of their clergy in endeavouring to keep them in ignorance of the truths of God's word.

In a house where I called a few weeks since, I met a few Romanists assembled. After reading several portions of scripture, one said, he wondered why the clergy should be opposed to the reading of so good a book. A woman present replied, "The clergy well know what they are about. They never spoke a word to my husband when he broke his pledge, nor whilst he was spending my support, and the support of his children, in a public house next door to the chapel. But as soon as they heard that my son was reading the bible, which this man gave him to read to me and his unfortunate father, they immediately held him up as a bible-reading deceiver. But now, blessed be God, we are beginning to see the value of that good book, and they shall not be able to keep us from reading it by all they can do."

On another occasion I left a tract in a house where I saw the family reluctant to hear the scriptures read. Having called again in a few days, I inquired if they had read the tract. The woman answered in the affirmative, and said she was very thankful for it; "but," said she, "there are references in it, and we could not understand them at all." The tract being then produced, I read it; showing that the references were only to different portions of the scriptures, and read each portion as I proceeded from the bible.

Here the woman said, "if the bible be such a book as that, we must all have been under a very great mistake about it; for from what we heard of it, we did not wish it should by any means be read in our house. But now I see our error, and you are welcome to call and read for us as often as you pass, and shall feel very thankful for it."

Since my last I have read the scriptures to about 120 families, and to some of them repeatedly; distributed about 100 tracts, and four copies of the scriptures, *all to Roman catholics, who have received them with great thanks, and I have reason to say that many of them are reading with great profit*.

Another reader gives additional testimony to the willingness of the people to

hear the word, and the many instances of its reception with which they meet as they go from house to house. There is something truly touching in the following account.

One day I went into a house in I——, where an aged couple resided. Many people were there. I read the word to them. The old woman began to weep, calling on Jesus to have mercy on her soul. The man said, "we have a welcome for you as often as you come. As long as I can pay the rent of the house, no priest shall keep you out. Come, and read your blessed book to me and my poor wife. I love the Saviour, and his words. Whoever would speak against your book does not belong to God."

I went into another house and met with several people. I began to read the good

word. Two women and a man were much affected, and, looking upward, uttered many expressions of love to the Saviour. An old man came into the house, and paid attention for some time. The word was impressed on his mind, and, bursting out crying, he exclaimed, "God help me, I am a guilty sinner. I hope and trust in the Saviour, that he will take pity on me." Another said, "What will poor sinners do, that know nothing of this way of salvation?" I replied to them all by pointing to Jesus as the only refuge.

There are two Romanists in T—— whom I am instructing in the Irish. They are reading the New Testament with great attention, and they showed great concern the other day when I was teaching them out of the eighth and ninth chapters of Matthew.

POSTSCRIPT.

Our friends will see that the appeal in the last Chronicle has not been in vain. Several contributions towards the debt have come in. A circular has been prepared, and a few have been sent out. We wait replies before any more are despatched. The intelligence from Ireland is surely encouraging. The tidings are good. Labour is not lost. Hope begins to rise above fear. May our brethren, in this time of commercial prosperity, have grace given to consecrate a portion of the temporal good they are acquiring to his cause who is the Giver of all their mercies!

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.		£	s.	d.
St. Alban's, collections and subscriptions .	11	14	6	Wigan, collections.....	8	13	1
Luton.....ditto.....	8	5	0	Gloucester, Rev. W. Cross	1	1	0
Ramsgate, collection.....	8	2	1	Ballina, subscriptions.....	6	0	0
Kidderminster, subs., by Mr. Lythall	1	2	0	London, W. Bond, Esq., donation.....	1	0	0
Cork, on account.....	17	9	0	Brentford, Friend, by the Rev. J. Smith....	1	0	0
Cambridge, Mr. Brimley and W. C.....	1	5	0	Milton, by Miss Dent.....	1	11	1
Bristol, colls., dons., and subs.....	48	2	7	London, Miss Mary Sullivan.....	0	16	0
Bath.....ditto.....	5	10	0	Mrs. M'Donald's Stock.....	13	10	0
Downton, collections and subscriptions ...	7	2	6				

The following sums have been contributed towards the debt.

	£	s.	d.		£	s.	d.
John Coward, Esq., Liverpool	50	0	0	Mrs. John Freeman.....	10	10	0
Edward Smith, Esq.....	10	10	0	W. B. Gurney, Esq.....	10	10	0
S. M. Peto, Esq.....	25	0	0	S. Watson, Esq.....	5	0	0
John Freeman, Esq.....	10	10	0	Mr. Trestrail.....	5	0	0

Our best thanks to those ladies in Norwich who have sent the very large parcel of clothing. It is gone to Ireland, and by this time is distributed among the brethren.

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

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER

No. 84]

DECEMBER, 1845.

[NEW SERIES.

MEDITATIONS ON THE STARS.

By the Rev. J. Buckley. (Written during his voyage.)

OF all the works of God the heavenly bodies are the most frequently referred to in his word, are invested with the most grandeur, and are the best fitted to raise the mind to the devout contemplation of Him whose 'kingdom ruleth over all.' Every one who, however superficially, has studied astronomy, is aware that there are considerable constellations containing remarkable stars which never rise in the latitude of England: the sight of these is a rich gratification, night after night, to the voyager to India, if he be at all fond of astronomical studies. Again and again, till the midnight hour has been near, has the writer surveyed those novel and brilliant objects with the sight of which his eyes had not previously been feasted, and in doing so he has often remembered, with much feeling, beloved friends with whom, in days departed, and in a land from which he is now thousands of miles distant, he has gazed on the wonders of the sky, and conversed on the higher

penned after such a survey of the heavens near the equator. I have studiously avoided technical words and phrases from regard to those readers whose opportunities of mental culture have not been considerable. And,

I. The sight of so much grandeur suggests pleasing and profitable reflections on the *majesty and condescension of God*. How great must be that Being who made, who sustains, and who governs the kingdom of nature! How worthy of the admiration, reverence and confidence of all his creatures! We should not forget while gazing on those brilliant orbs that numerous and magnificent as they are they constitute but a small part of his works, and may bear no more proportion to the invisible and surpassing glories which beatified spirits behold than an atom does to the universe, or a drop to the ocean. 'Lo! these are parts of his ways; but how little a portion is heard of him? But the thunder of his power, who can understand?'* If his works

————— 'wonders of that cross,
Where Christ the Saviour loved and died.'

The following reflections were
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* Job xxvi. 14. A more literal translation would be, 'Lo! these are the ends of

be so wondrous, how wondrous He must be! Well might the psalmist exclaim, 'When I consider thy heavens, the work of thy fingers, the moon and stars which thou hast ordained; what is man that thou art mindful of him? and the Son of Man that thou visitest him?' 'He humbleth himself,' again to borrow the majestic language of inspiration, 'to behold the things that are in heaven:' it is condescension when he listens to the praises that Michael and Gabriel sing, but how much greater his condescension in noticing the little and insignificant affairs of sinful worms of the earth! 'I am poor and needy,' said a saint, who long since trod the path to immortal blessedness, 'but the Lord *thinketh* upon me.' 'Cast all your care upon him,' is the encouraging exhortation of one of the most precious portions of the divine word, 'for *he careth for you.*' Amid the infinite concerns which engage the attention of the Most High, he is mindful of us. His eye is ever upon us; his ear is ever open to our cry: it matters not whether we be enjoying the loved scenes of our native land, or be on the broad Atlantic, (that 'great highway of nations,' as it has been justly called,) or in that land of darkness and sin 'where Satan's seat is,'—our heavenly Friend is ever near. He is with us in solitude, with us in society; with us amid the cheerful and active duties of the day, and the solemn and peaceful slumbers of the night; and will be with us till the morning light and evening shade of this transitory scene shall be exchanged for the unsullied brightness of that world 'whose sun will never go down, whose moon will never withdraw itself.' We often forget him, but he never forgets us.

his ways; but how small a *whisper word* is heard of him? But the thunder of his power, who can understand? It is a fine contrast between a *whisper* and an awful peal of *thunder*.

Let us further indulge the animating thought, that there is nothing pertaining to our welfare so minute as to escape his attention: there is not a sigh we heave, there is not a groan we utter, there is not a tear we shed that he does not observe. He numbers the hairs of our head. He could not, indeed, have expended upon us a greater amount of benevolent regard if we had been the only creatures in his wide dominions. But what he has done for us he has done for the other members of his vast family. 'He opens his hand,' (how expressive of the infinite ease with which it is done!) 'and satisfies the desire of every living thing.' The sparrow does not fall without His notice: the meanest insect shares in his regard as well as the lofty archangel. How often the care of a family is felt to be oppressive by the christian parent! How weighty is the care of a church to a minister alive to the importance of his office! How serious an affair to a patriotic statesman must be the responsibility of governing a great nation! But the Most High observes and controls all the agencies in this world, and it may be in myriads of worlds, and yet, to use the language of the sublimest of the prophets, 'He fainteth not, neither is weary.' And can it be that we, who yesterday were not, and to-morrow must be in the dust—we, who have deserved nothing but the stripes of Omnipotent justice, should be permitted to look up to the great and good Being and say, 'Our Father, who art in heaven?' Yes; 'This God is our God, for ever and ever.' But the infinite sweetness of these precious words can only be known by those who, 'delivered from the burden of the flesh,' are clothed with the shining robes of immortality.

II. Admiring the brightness of the firmament, I dwelt, with much pleasure, on the *faithfulness of God*. The laws of nature—a phrase by

which we understand the properties with which God endowed matter when he called it into existence—are unchanged and unchangeable: they remain the same—from the first day of creation to the day of final doom. Hence the psalmist designates the moon, ‘a faithful witness in heaven,’—Psa. lxxxix. 37; obviously referring to the undeviating regularity with which the revolutions of the queen of the night are performed. The same designation applies with equal propriety to the stars: they were gazed on, we cannot doubt, with indescribable emotion by our unfallen parents, amid the bowers and the bliss of Eden; they lighted patriarchs in their wanderings; they inspired prophets in their visions; the Redeemer, in the dark period of his humiliation, no doubt, often surveyed those splendid orbs which his own hands had kindled into brightness; for it cannot be that he who expatiated so sweetly on the beauty of the lily could overlook these mightier displays of Omnipotent energy; and his greatest apostle in the conduct of that great argument on the resurrection of the body, illustrated his lofty theme by the sublime scenery of the heavens—‘One star differeth from another star in glory; so also is the resurrection of the dead.’ Orion, Pleiades, Arcturus, and the crooked serpent, mentioned in the book of Job xxvi. 13; xxxviii. 31, 32;* (one of the most ancient portions of Holy Writ), are still among the most interesting of the starry host to the student of astronomy. In observing the stars a reflective mind is overwhelmed with thoughts

of the past and anticipations of far distant futurity. Who can look, as the writer has often done, on the star which was nearest the pole when Noah entered the ark, and not think of the changes that have taken place since the destruction of the old world? Or who can gaze on that very brilliant star which is seen at no great distance from the other, and which will be the polar-star 12,000 years hence, if the system of nature should continue so long, and not think of the many momentous changes that will occur before it can occupy that position? But whatever changes have taken place since ‘the beginning of the creation,’ or may be in prospect, the laws by which the infinitely Blessed One preserves the harmony of the universe are, as we have already said, fixed and certain. Empires rise and flourish, and decay: ‘one generation passeth away, and another generation cometh;’ those who now devoutly observe the works of God, after admiring their order and beauty for a few fleeting years, will be consigned to dust; and while they, if numbered among the disciples of the Lord, are gazing in the heavenly state on brighter forms of glory, the objects that excited their interest when upon earth will remain equally glorious, and will kindle the raptures, and call forth the praises of others. Thus, as ages roll slowly and sluggishly along, the works of God will ever be beheld by many admiring ages; and at that bright era when rebellion shall be subdued and Satan shall be bound, myriads of happy christians will gaze with intelligent admiration on the

* The critical reader is aware that the learned are not agreed as to the rendering of Job xxxviii. 31, 32, which will not appear surprising to any one that examines the Septuagint and Vulgate, on this passage as compared with Job ix. 9, and Amos v. 8. With deference to wiser heads the writer ventures to submit that—there is little doubt that the seven stars and the very beautiful constellation of Orion are intended by two of the

Hebrew words; but he inclines to the opinion that not Arcturus but the Great Bear is probably referred to by the other. It would be to Job and his friends, as it is to us, a much more interesting object than Arcturus, bright as that star is. It may be added, that by Mazzaroth and the nearly identical word rendered ‘planets,’ 2 Kings xxiii. 5, the twelve signs are probably to be understood.

wonders of the starry sky, and while doing so, will dwell with holier delight on the higher wonders which Bethlehem and Calvary unfolded. It is cheering, then, to reflect on the stability of the laws of the material universe, because it strengthens our confidence in the promises of the covenant of mercy: that covenant is 'ordered in all things, and sure.' 'Jesus Christ is the same yesterday, and to-day, and for ever.' He has the same power to subdue our enemies, the same wisdom to direct us: the intensity of his love is the same, the efficacy of his blood is the same. Our frames and feelings fluctuate: in the morning we may be on the mount, in the evening in the vale; sometimes we feel as if we could

'Sit and sing ourselves away,
To everlasting bliss,'

and anon, our interest in Christ is 'a point we long to know,' and which occasions anxious thought; but our gracious Lord is 'without variable-ness, or the shadow of turning.' In him let us steadily trust, giving our fears to the winds, and rejoicing to know, that

'The voice that rolls the stars along,
Speaks all the promises.'

III. *The inconceivable worth of the soul*, was a further reflection which powerfully impressed my mind. Glorious, thought I, as the stars are, they are not capable as the most despised and down-trodden of the human family is, of loving and serving the Great Creator: they call us to praise him, but *they* cannot join us in the song. The soul, too, it must never be forgotten, is immortal: long after the stars have ceased to shine, the soul of the most degraded and neglected of the descendants of Adam will be enjoying the transports of heaven, or enduring the agonies of hell.

'Behold this midnight glory: worlds on worlds!
Amazing pomp; redouble this amaze!
Ten thousand add; add twice ten thousand
more;
Then weigh the whole; one soul outweighs
them all!'

What a magnificent conception is this! The poet supposes the stars to be so many worlds: the amazing pomp which such an idea presents he redoubles; to this he adds ten thousand, then twice ten thousand more: and when, by the utmost effort of the imagination, he has attempted to grasp the mighty idea, he places against this 'astonishing magnificence,' one soul—let it be the soul of a beggar or a gipsy—it outweighs them all. Let the spirit-stirring thought rouse us to holy and enterprising exertion in the cause of Christ. Whether souls be perishing in favoured England or degraded India, let us earnestly and prayerfully seek their salvation; in this blessed work let us resolve that we will gladly spend and be spent; for in no nobler employment can we spend our fleeting days. 'Let him know that he who converteth a sinner from the error of his way, shall save a soul from death.'

IV. It was very pleasing to muse on the *preciousness of the Bible*. Often in beholding the stars have I thought, What could be the emotions of those who surveyed them thousands of years ago, and who had not been favoured with the clearer light of the Holy Book? That they were thus attentively observed is undeniable: the most conspicuous constellations are referred to by the earliest Greek poets: catalogues of all the stars that can be seen with the naked eye were prepared about two thousand years ago. Moreover, an eminent philosopher said, with enthusiasm, that a sight of the beauty of the heavens was worth living for; but did those who thus beheld and admired the stars, rise through nature to the intelligent contemplation of the God of nature? Did they read in the revolutions of the heavenly bodies the way of obtaining favour with God? Not one of them did this. It is indeed a humiliating chapter in the history of human depravity that the earliest

form of idolatry appears to have been the worship of the heavenly bodies: * this remark applies to the land of superstition to which I am hastening, as well as to the heathen world in general; but painful as this is, it serves to illustrate a general principle, that the tendency of sin is from bad to worse. Before they worshipped those ugly objects which now with marvellous infatuation they adore, they fell down before the sun, shining in his strength—the moon, walking in brightness—the stars, beautifying the firmament. It is clear, then, that the boasted light of nature is insufficient to guide us to God. ‘What must I do to be saved?’ is the most important of all questions which a sinful creature can ask; but it is a question which the stars cannot answer; it is a point on which philosophy is silent. It is the Bible, and the Bible alone that answers this momentous question—that reveals the way by which a guilty sinner may with acceptance approach a holy God. Precious Bible! May it be my guide till I reach that sinless state where its grateful light will be no longer needed. ‘Thy word is a lamp to my feet and a light to my path;’ but as we do not need the lamp when we have the noon-day sun, so we shall not need the Bible, precious as it is to us now, when we enjoy the clearer and brighter light of eternity. ‘Farewell,’ said a martyr at the stake, ‘sun and moon! Farewell, all the beauties of creation, and all the comforts of life! Farewell, my honoured friends, my beloved relations! And farewell, *thou precious book of God!*’

Finally. I could not admire the splendour of the stars without think-

ing *how glorious heaven must be!* If this world, peopled for the most part, by those that are enemies to God, be adorned with so much loveliness and beauty, how transcendent must be the glory of that state into which ‘nothing that defileth’ can enter!

‘Ye stars are but the shining dust
Of my divine abode;
The pavement of those heavenly courts,
Where I shall reign with God.’

Of the blessed inhabitants of that world, ‘the more sure word of prophecy’ informs us, ‘that the sun is no more their light by day, neither for brightness does the moon give light to them, for the Lord is their everlasting light, and their God their glory.’ But I must desist, lest I should weary the patience of my readers. Yet I cannot lay down my pen without exhorting my young friends to cultivate an acquaintance with the works of God, so far as an attention to other duties will permit. Science and piety need not and ought not to be dissociated: we may be alive to the momentous realities of religion and appreciate the loveliness of nature. We may survey celestial scenery with deep admiration, while the thought is ever present to our minds that there is one star brighter than the brightest of the host of heaven—the star of Bethlehem. ‘The works of the Lord are great, sought out of all them that have pleasure therein.’ May these meditations, indulged in on a calm clear night, near the equator, promote in the writer and his readers a meetness for that holy and happy world, where ‘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.*’

J. BUCKLEY.

Ship Wellesley, July, 1844.

* This worship is often referred to in the Old Testament. Among other places, see Deut. iv. 19, xvii. 3; 2 Kings xxiii. 5; Jer. viii. 2; Job xxxi. 26—28.

CAIN'S APOSTACY.

(Concluded from page 300.)

THE apostacy of Cain was an act of daring wickedness, even in him, sunk in vice as he was, possessing his certain knowledge of God's existence and perfections; but his heart was 'hardened through the deceitfulness of sin.' His formal worship led him into the temptation and to the commission of fratricide, his fratricide exhibited his enormous guilt, his wicked heart withstood the remonstrances of Jehovah, and he remained impenitent when he could not deny his detested crime: thus he was emboldened to forsake the Lord. His apostacy consisted not in making 'shipwreck of faith and of a good conscience,' for he does not appear ever to have possessed either the one or the other; but it consisted in maliciously renouncing his formal worship and allegiance to God, and in formally setting up the standard of rebellion against his Creator.

The consequences of Cain's apostacy were serious, as may be understood from the appellation of his land, 'the land of Nod.' The land probably assumed this name from Cain's character; for it was common in primitive times for settlers to confer, directly or indirectly, their names on their territories: thus, we read of the land of Ham, of Canaan, of Uz, and of the country of Judea. Cain was a fugitive and a vagabond in the earth—a restless, agitated, trembling creature; and this seems to be the import of the name 'Nod.' Those who are at war with God, are at war with themselves: it seems to have been so in the case before us. Cain's passions were violent, as appears from his previous conduct; and he was a slave to their impulses. His conscience was loaded with guilt, and if not seared as with a hot iron, must have been his constant tormentor. God, by his providence and works, was opposed to him; for he had declared, 'Now art thou cursed from

the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength.' His character was detested by his fellow-men, which had led him to fear that his life would be taken away by violence; and though the Lord in mercy had set a mark upon him to prevent it, yet Cain's infidelity might prevent him receiving encouragement from this kind interposition. In such a state, how could he enjoy any rest, or peace of mind? 'There is no peace to the wicked.' A character so remarkable as that of Cain, might easily confer such a name as 'Nod' on his land.

The situation, as well as the name of Cain's land, was remarkable and significant: it was on the east of Eden. At the east of the garden of Eden, we read, (Gen. iii. 24,) the Lord God placed cherubim, and a flaming sword, which turned every way, to keep the way of the tree of life. These cherubim and flaming sword were emblems of the Lord's displeasure, of angelic hostility, and of lost bliss. These were visible in the land of Nod, in Cain's chosen land. These were Cain's prospects after his apostacy.

Cain's conduct after his apostacy, also, as well as the name and situation of his land, is instructive. 'He builded a city, and called the name of the city after the name of his son Enoch.'—Gen. iv. 17. In ordinary circumstances this could not be considered as culpable, but rather as commendable: it is somewhat different, however, in those of Cain. The Lord had said, 'A fugitive and a vagabond shalt thou be in the earth.' Cain, by building his city, seems to say, 'No, I will prevent that; I will have a settled home and comfortable dwelling-place.' He neither

believed Divine threatenings nor Divine promises, but acted as if he had been independent of Jehovah, or able to withstand his vengeance. His conduct was proud and haughty, like the language of his children,—‘With our tongue will we prevail; our lips are our own: who is Lord over us?’

Cain’s experience, prospects, and conduct, after his apostacy, therefore, appear of a discouraging and miserable character; he rejected the Lord God, and his laws, chose the world for his portion, and waxed worse and worse, sinking deeper in misery the farther he removed from God, but still maintaining his hostility against the beneficent Creator.

The history of Cain should be useful,—

1. To backsliders. It shows the cause and the miseries of apostacy. It is neither upon God nor man that the poor apostate can justly charge his guilt and misery, however much he may be disposed to do so—and he certainly is,—but he himself is principally culpable. One sin leads to another, as Cain’s formal worship to murder. ‘Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man: but

every man is tempted when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.’ The miseries experienced by apostates, from the frowns of God, the accusations of conscience, and a fearful looking for of judgment, have been occasioned by wilful and deliberate sin.

2. To all in guilty circumstances. The duty of such is not, like Cain, to attempt to cover their sin, and when this fails, to maintain an obstinate obduracy; but to confess their sin to God, and to cry to him for mercy. ‘He that confesseth and forsaketh his sins, shall find mercy; but he that covereth them, shall not prosper.’

3. To all that worship God. Let the history of Cain lead us to avoid formal worship. ‘Keep thy foot when thou goest into the house of God, and be more ready to hear than to offer the sacrifice of fools.’ ‘God is a Spirit, and they that worship him, must worship him in spirit and in truth.’ In all our worship, we must have faith in the Lamb of God, that taketh away the sin of the world. No man cometh to the Father but by Christ.

W. C. L.

ON THE REVIVAL OF RELIGION IN OUR CONNEXION.

I THINK it is evident that in our most flourishing churches there is no room for self-complacency and satisfaction; and the preparatory step needful to a revival, seems to be, that we should be deeply affected with the low state of Zion’s interests. This should be so much the continued subject of our meditation until our hearts are brought earnestly to feel, and intensely to deplore, the spiritual dearth that prevails. Such a dearth in nature would excite universal attention, and produce the greatest anxiety. A very limited return to the agriculturist leads to the most alarming apprehensions, and science is called in to ascertain the probable cause. So let it

be in reference to the failure in the spiritual harvest, where the highest concerns of immortal souls are involved.

Some evil influences prevent the spread of the Divine word; are those influences traceable to the pulpit? or to the official seats of our elders and deacons? or are they connected with the whole congregation of Christ? Whatever may be the cause, let it be traced out—to discover the evil is half-way to success. It is evident, that if preaching is to be successful, that it must be evangelical—the preaching of the cross of the Lord Jesus Christ; that this must be the chief theme; and to attempt a substitute is to dishonour the Saviour,

to descend from the ministerial altitude to which we are called, and to be guilty of the direst cruelty to the souls who listen to our discourses. It is evident, too, that successful preaching must also be plain, adapted to the unlettered—direct, aiming at the conscience and the heart—searching, so as to lay open every man's state—and affectionate, so that those who hear may be impressed with the conviction, that we long for their salvation. Such preaching, when preceded, accompanied, and followed, by fervent prayer, may be expected to be crowned with God's special blessing. Perhaps it may not be out of place to state, that the present duty of sinners to repent and believe the gospel cannot be too constantly and seriously urged. I believe it was this, among other things, that made Wesley and Whitfield so effectual in the conversion of souls. I think that if a preacher in all other respects presents variety of subject and matter to his people, he may afford, in every discourse, to urge this one thing—the imperative necessity of now believing in the Lord Jesus Christ. Let the pulpit issue forth the glorious truths of the gospel with prayerful and solemn earnestness, and let mere metaphysical essays and abstruse theological disquisitions be discarded, if we design or desire, the salvation of our hearers. If our preaching be what Christ intended, then may we not examine into the manner in which the duties of the officers of the church are discharged?

Are deacons and elders found with all diligence and spirituality, co-operating with the minister—visiting the flocks, relieving the poor, and sympathizing with the sick? In many cases there may be so much laxity, worldliness, and apathy, about deacons, that they cease to inspire respect, or to exert any influence for good. Where this is the case, they become fearful stumbling blocks to others, and retard most awfully the chariot-wheels of the Redeemer. Their very office should induce them, equally with the minister, to be ensamples of spirituality, diligence, and zeal in the cause of Jesus. It might be well to ask, if men have not sometimes been chosen to this important office who have lacked every qualification the Scriptures demand; and merely because of the riches or worldly respectability they possess. If so, how can God's bless-

ing be expected to sanction their appointment, or make them useful in his cause?

If the deacons are devoted, active, right-minded men, then let us examine if the body of the members of the church are so employing their influence that a revival of religion may be expected? Do they diligently attend the means of grace, especially seasons for social prayer? Have they family worship in their houses? Do they retire in secret to supplicate the blessing of God on the means of his appointment? Do they, each and all, enter on some department of christian activity, either in the Sabbath-school, or in distributing tracts, or visiting the sick, or inviting the reckless to come to the house of God? Do they converse with strangers who drop in to hear the word? Do they seek to promote godliness in their families and workshops? Do they exhibit the holiness of the gospel in their lives and conversation, shining as lights in the world? Do they earnestly wrestle in prayer for the salvation of souls? That these are alike the duties and privileges of all God's people who will presume to doubt, much less to deny? I ask once more—Do they feel that interest in the church of Christ which leads to a liberal and generous support of the various institutions of benevolence connected with it? Or does selfishness and parsimony freeze up the emotions of their souls, so that they become icebergs, impeding the vessel of salvation on her voyage of mercy.

I finally, ask,—Is there a spirit of unity and love in the church? Do the brethren dwell together in amity and concord, so that the Spirit may dwell amongst them as in an atmosphere congenial to his own tender and affectionate attributes?

Now, wherever the evil is, let it be explored, forsaken, and loathed. Let confession be made to God—confession deep, earnest, and humble. Let united supplications be offered to Him, and powerful pleadings constantly be presented. His own engagements may well furnish us with arguments, and his promises sustain us in our humble addresses to his throne. Let us put away all worldly conformity, all selfishness, and all indifference. Let ease and apathy be renounced. Let the mind dwell on the value of souls, on the glory

of the Saviour, and on the predicted triumphs of the cross. Let us emulate the devotedness of men who are so untiring and energetic in political and worldly pursuits. Let each man keep Zion's interests close to his heart; and then may we expect that God will arise and have mercy upon her, for 'surely the time to favour her, the set time is come.' At any rate, let us not dare to imagine that the present aspect of the church can be pleasing to God, or joyous to the benevolent soul of the Redeemer; much less that God from mere sovereign caprice is withdrawing the influence necessary to save souls. Let us not doubt that the evil is with ourselves, and that if discovered, deplored, and forsaken, God will arise in the greatness of his strength, in the fulness of his grace, and plead his own cause.

Now it is needful that these sentiments, if truthful and important, should be impressed on all the members of our Connexion; that the ministers should dwell on them earnestly, and from time to time—giving the people no rest until they are felt, in all their high magnitude and immense consequence. What joy and gladness would be diffused throughout our churches, if, during the present year, some two or three thousand souls of the saved were added to us. And this is neither too much for God to perform, nor for us to expect. His word is as all-powerful as in ancient

days. The truth of the gospel is invested with a kind of omnipotence; and the blessed Spirit, in all his regenerating influences, can so copiously descend that the desert shall speedily blossom as the rose, and sterility and barrenness give place to moral verdure and abundant fruitfulness. Our God is mighty and ready to save. Our Redeemer is the willing Saviour of all men and his compassions extend to every fallen child of man. The Holy Spirit, in all his convincing, converting, and sanctifying energy, and in all his tenderness and love, dwells in the church, and will be imparted in all richness if we seek him in fervent and believing prayer.

Our resources, then, are not only adequate, but infinite. The field before us is crowded with dying beings, and in its extent it includes the wide world. O, then, beloved brethren, what doth hinder the revival of religion, the enlargement of Christ's kingdom, and the triumph of divine truth?

May God lay this matter upon our souls, and may we bear it in remembrance in all our approaches to the throne of grace. May this be the prayer of every minister, deacon, and member of our churches—'O Lord, revive thy work; in the midst of wrath remember mercy; save now, we beseech thee, O Lord; O Lord, send now prosperity!'

JABEZ BURNS.

HEBREW HISTORY.—(No. XII. *concluded.*)

It might have been supposed that the conviction of an assembled multitude—the destruction of the idol priests—and the falling of copious showers in answer to the prophet's prayers, would have secured him respect even from Jezebel; but no, her indomitable temper was unremoved, except to induce her to send him word that the next day he should be as the priests of Baal he had slain. The prophet who had rebuked the king and held an assembled multitude in awe, now quailed before the profane threats of this impious woman. He fled for his life and having journeyed from thence to Beer-sheba, at the southern extremity of Judah, he left his servant there, and passing some thirty miles into the desert, he sat down under

a tree, and prayed that he might die. He felt as if all his efforts were in vain, and said, 'I am no better than my fathers.' He slept, and was awaked by an angel to receive food he had prepared for him. He then arose and 'went in the strength of that meat forty days and forty nights unto Horeb, the mount of God.' As the provision was miraculous, so was its power of sustenance. This long journey across the desert was not without its uses. He had imagined himself to be the only person that feared God in Israel, and he was then told that there were 7000 who had not bowed the knee to Baal; he received an intimate revelation of the character and purposes of God, and was told to return and anoint a person as his attendant

and successor, and also other persons as kings of Israel and Syria. He returned, and in the valley of the Jordan, he found Elisha, the son of Shaphat, on whom he threw his mantle, who immediately forsook all and followed him.

Some years after these events, Benhadad, the king of Syria, laid siege to Samaria, and he sent to demand that Ahab should be his dependant; to which the king of Israel agreed; but he sent again requiring plunder and spoilation. To this demand Ahab demurred, and the Lord, to lead the king of Israel to be sensible of his goodness, sent a prophet to assure him that he should experience a most signal deliverance from Syria. This was happily effected. The prophet then forewarned the king that Benhadad would come again with his forces early next year, and as they had spoken of the Lord as 'the God of the hills,' and thus only on a par with his fabulous deities, he would deliver them into his hand. The Syrians again appeared, and were dreadfully routed and destroyed, so that Benhadad, with ropes round his head, and clothed in sack-cloth, sued for mercy at the feet of Ahab. The idolatrous Israelite had not an abhorrence of idolatry, and he therefore rejoiced and comforted the king of Syria, and dismissed him in peace. The prophet of the Lord again appeared, and rebuked and threatened him for his false clemency. Ahab heard the rebuke, and went to his house displeased and disconcerted, but not humbled.

Neither judgments nor mercies appeared properly to affect the mind of Ahab, or to subdue his haughty Jezebel; for, the very next incident that comes under our notice, is the ruin and murder of a good man by their means. Naboth had a vineyard near to Ahab's house, and as it was the inheritance of his family, he was unwilling to sell it. This very much disturbed Ahab, who, like a spoiled child, wished to be petted at every turn: but Jezebel, regardless of truth or probity, fertile in expedients, and prompt in execution, conspired the death of Naboth. She suborned witnesses to declare him guilty of blaspheming God and the king. He was arrested and condemned, and stoned, for a crime of which he was thus wickedly accused. His property was then seized by the king. But the triumph of his

iniquity was short, for, as he went to take possession, he was met by a person he least wished or expected to see; and he received a sentence terrible to hear. It was Elijah; and the prophet said, 'Hast thou killed, and hast thou taken possession? Thus saith the Lord, In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine.' Ahab exclaimed, 'Hast thou found me, O mine enemy? And he answered, I have found thee, because thou hast sold thyself to work evil in the sight of the Lord.' He was then told of the ruin and extinction of his posterity, and that 'the dogs should eat Jezebel by the wall of Jezreel.' These were doleful tidings, but they were fulfilled to the very letter, as we shall see in the sequel. They produced in Ahab a degree of temporary compunction, such as hardened sinners have shewn when they see their day approaching. Ahab was now near the end of an ignominious career, but as Jehoshaphat was present at that season, it is proper we should resume the thread of our narrative, and turn our thoughts to the course pursued by the king of Judah—a perfect contrast to that of the king of Israel.

Jehoshaphat became king of Judah about the fourth year of Ahab, king of Israel, and ninety years after the dedication of the temple by Solomon, (a. c. 912) and he reigned twenty-five years. When he ascended the throne, he was possessed of mature manly vigour, and while he was deeply and unaffectedly pious, he appeared to have seen and profited by the errors which disfigured the latter part of his father's reign. He sought the Lord with earnestness of heart, and walked in 'the first ways of his father, and of David.' A reign so auspicious in its outset carried with it the promise of much prosperity. Nor were these favourable appearances deceptive. The king properly directed his attention to the fortifications of his kingdom, and as he encouraged himself in God, the Lord prospered him, and 'established the kingdom in his hand.' All Judah agreed to honour and sustain his dignity and power, and brought him presents; and the nations round about him made no war against him; but both the Arabian and the Philistine brought him gifts and tribute. His zeal for religion led him to send

forth princes, priests and levites, through all the land, to instruct the people in the law of God, that they might know the Lord and his will, and offer to him intelligent and acceptable worship. The consequence was, that while Ahab's kingdom was weakened by drought and famine, and the displeasure of Jehovah, Jehoshaphat reigned over a happy, increasing, and prosperous people. 'He had riches and honour in abundance,' and though of a pacific temper, he possessed a very numerous and well-disciplined army; and thus with the blessing of God, was both peaceful, powerful, and respected.

It is one of the peculiar marks of the fidelity of the inspired historians that they record the errors as well as the excellencies of the good men whose lives they present to us; and accordingly it is recorded that Jehoshaphat made an affinity with Ahab, in procuring one of his daughters, Athaliah, a daughter of Jezebel, as a wife of his son Jehoram. We are not told at what period this took place, but judging from the age of his grandson Ahaziah, we should conclude that it occurred in the thirteenth year of Jehoshaphat's reign, and about the period when Ahab had been so signally delivered the first time from the Syrians. We are left to conjecture what the motive could be: perhaps the king of Judah hoped that this signal deliverance would turn Ahab's heart to be faithful to the Lord—if he did so, he was deceived: perhaps he might purpose to secure the whole kingdom to his posterity—but this was vain: whatever might be the motive, the action was wrong, and its results disastrous, both to his own family, and his kingdom.

Some seven years after this alliance, the king of Judah visited Ahab, and was received with great attention, and was persuaded by him to unite the army of Judah with that of Israel, for the purpose of wresting from the power of Syria the rich and important town and province of Ramoth Gilead. The pious king, though joined with the idolatrous Ahab, wished to inquire of the Lord, whom he recognized as the peculiar sovereign of both nations, whether they should then go to war. Four hundred of Ahab's prophets were brought before them, and all agreed that the issue would be prosperous; and

one made himself horns of iron, to show how the enemy should be pushed before them. Jehoshaphat, not having any confidence in these obsequious hypocrites and deceivers, inquired especially for a prophet of Jehovah. Ahab reluctantly ordered one to be sent for, though, he remarked, 'I hate him, for he never prophesieth good unto me; but always evil.' Micaiah, the prophet, hated for the truth's sake, came, and imitating the ambiguous terms of Ahab's prophets, said, 'Go, and prosper, for the Lord will deliver into the hands of the king.' Ahab perceived his irony, and appealed to him to speak plainly the truth of his message. The prophet then delivered his message in terms too plain to be misunderstood:—'I saw,' he exclaimed, 'all Israel scattered on the hills, as sheep that have no shepherd; and the Lord said, These have no master: let them return every man to his house in peace.' The death of Ahab, and the flight of his people, and the preservation of Jehoshaphat, are here beautifully set forth. Ahab referred the king of Judah to his remark about this prophet's proneness to prophesy evil unto him; but Micaiah, in a parable of exquisite power and interest, exposed the falsehood of Ahab's prophets, and the certain ruin of the king. The reward of his fidelity was a prison, and 'bread of affliction.'

The kings went on their expedition. Josephus, in order to account for the fact of Jehoshaphat's going forward after the testimony of the prophet, states that Ahab told him of the prediction of Elijah, that the dogs should lick his blood in Samaria, and that his high estimation of the prophet Elijah, led him to disregard Micaiah's word, as being incompatible with his falling in battle beyond Jordan. But both were true, and soon accomplished. Ahab, with a view of concealment, disguised himself in the habit of an ordinary charioteer, while he requested Jehoshaphat to retain his royal robes. The object of this movement was obvious. But there is no eluding the grasp of Omnipotence. Directions had been given to the Syrian army, to single out the king of Israel, and destroy him if possible, (so great was the ingratitude of Benhadad to him who improperly preserved him,) and the garb of the

king of Judah led to a direct rush upon his standard. But the Lord preserved him. An archer in the Syrian ranks 'drew a bow at a venture,' and his arrow, guided by heaven, pierced the corslet of Ahab between its joints, so that he was taken from the midst of the army, bleeding from his wound. He sustained himself in his chariot, and gave orders apparently for the fight. He lived to see his army in confusion, and Israel scattered on the mountains, and to hear the cry, 'every man to his house,' and then toward the close of this disgraceful day he died. His body was brought in his chariot to Samaria, where the blood which had issued from his wounds was poured out of it, and the carriage, harness, and armour, were washed at the pool of Samaria, and the dogs licked his blood, as had been foretold by the prophet Elijah, when Ahab had procured the death of Naboth.

Jehoshaphat returned with his people to Jerusalem: but Jehu, the prophet of the Lord, met and reproved him, and said, 'Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord. Nevertheless, there are good things found in thee, in that thou hast taken away the groves out of the land, and has prepared thine heart to seek God.' The good king perceived his error, and received with a becoming spirit the admonition of the Lord, and immediately addressed himself to the proper business of his kingdom. But it is time to conclude our present paper.

From this hasty sketch of the sacred history we are led to reflect,

1. How short our life and all its possessions appear! We have glanced at the principal public events in the kingdoms of Judah and Israel, from the time of the revolt to the death of Ahab, a period of seventy-eight years; and there have passed before us four kings of Judah, and eight kings of Israel. Alas! how brief the period in which they severally held their glory! And while some were removed by treason or violence very soon, how painful is the evidence that long life is not always a blessing. Had Asa died immediately after his deliverance from Zerah and the Ethiopians and his second effort at reformation, his name would have been transmitted to posterity with honour.

But instead of reigning only twenty years, he held the sceptre more than forty, and displayed in his old age a want of that vigorous faith and piety which characterized his early days. 'The hoary head is a crown of glory, if it be found in the way of righteousness.' But it is truly lamentable to see such as have spent their early and most vigorous days in an active profession of piety, sink into indifference, disaffection, or irreligion, in old age. 'Let him that thinketh he standeth take heed lest he fall.'

2. How clearly is it seen in this narrative, that 'righteousness exalteth a nation.' What made Judah become stronger and more prosperous, while Israel was weakened and reduced, but the fact that 'in Judah God was known?' And when were the periods Judah was most prosperous, peaceful, and secure, but those when the greatest regard was paid to God as their sovereign, and to his will as their law?

3. In the conduct of Ahab we have an instructive illustration of the nature and evils of a perverse disposition. He was often rebuked, but he did not yield: he was at times signally favoured, but he did not relent. The strongest proofs did not convince him, and the most awful judgments did not change his heart. The prophets of the Lord spoke to him of the consequences of his sins, but he hated the light and those by whom it shone. His life was miserable, and his death contemptible. How often do we see this in mankind! They hate the reproof of those who wish them well, and are wiser and better than they, because they are not disposed to forsake their evil ways. They avoid their society, and hate the light whenever and wherever it shines. In many a modern instance as well as in Ahab, this scripture has been fulfilled, 'He that being often reproved hardeneth his neck, shall suddenly fall, and that without remedy.' Ahab hated the prophet Micaiah, and called Elijah his enemy, when in fact he was his own enemy and destroyer. He might avoid *them*, but the tortures of an evil conscience, and the just judgments of God could not be put aside. They came to him; and they will come to all who resemble him.

4. How much safer it is to 'trust in the Lord, than to lean upon our own understandings.' Elijah leaned on his

own judgment, apparently, when he fled from Jezebel, and complained in the desert, that he was the only one of Israel left that feared the Lord. He was asked, 'What doest thou here, Elijah?' and told that 7000 of Israel, even in those degraded times, had not bowed the knee to Baal. God knows what is the state of his church better than the wisest and best of his people. He 'knows them that are his.' And none of them shall be overlooked or disregarded by him, who 'searcheth the heart and trieth the reins of the children of men.'

Jehoshaphat, it is said, interpreted the prophecies of Elijah and Micaiah to contradict each other, and yet both were true, and fulfilled. Those who profess to see more deeply into futurity by unfulfilled prophecies, and those who deride them as being contradictory, will each be deceived. God's counsel 'stands fast.' There are many things

in God's word which are fully revealed or stated, but we cannot explain them: what then is our obvious duty, but to receive them on the authority of God, how mysterious soever they may appear?

Lastly. Though God will sometimes protect his people from evil when in evil company, the example of Jehoshaphat, and the danger to which he was exposed, and the rebuke he afterwards received, teach us that it is not the path of prudence or piety to assort with the ungodly how disposed soever they may be to cultivate habits of intimacy. 'He that walketh with wise men shall be wise: but the companion of fools shall be destroyed.' '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 to you, and ye shall be my sons and daughters, saith the Lord Almighty.'

CORRESPONDENCE.

LEEDS.

Proposal to liquidate the debt on Byron-street chapel.

To the Editor of the General Baptist Repository.

DEAR BROTHER,—Will you allow me to press into your December Repository a brief statement of the unexpected circumstances in which we are placed in reference to our chapel debt?

It will be in the recollection of most of your readers, that the Byron-street chapel, formerly in the occupation of the Independent denomination, was purchased by the Derby and Yorkshire Home Missionary committees, for the use of our body, at the cost of £999. This amount was borrowed, in the following sums: £500. by the Derby committee, and £460. by the Yorkshire committee. £400. was obtained from the lawyer who was the agent for the sale of the property. Last week, this gentleman called upon one of the trustees, and informed him, that the sum obtained from him, on a note of hand, payable on demand, must be forwarded to him by the 1st of January next. Several meetings were held in the latter part of last week, by the friends more

immediately interested in this affair, when it was resolved to call a general meeting of the church on Monday evening, Nov. 16th. At this meeting a considerable number were present, and, after much serious deliberation upon the best means to be adopted in our present emergency, it was resolved to make an attempt to remove the whole debt upon our present place of worship, amounting to £960. The friends present engaged to give sums amounting to £100., upon condition that the whole debt be removed by midsummer, 1846. One friend present generously headed the list with £50.

The attempt to raise the whole sum upon our chapel, may appear, at first sight, singularly presumptuous, when our number as a church is so small, and our circumstances are not at all the most affluent; but we are encouraged to make the attempt, first, from the fact that chapel debts, especially in this town and neighbourhood, are becoming every year more objectionable to the religious public: secondly, our chapel is the only place of worship in this town, belonging to the dissenters, that is in debt. The South Parade friends set the

example in proclaiming their freedom; the Independents followed them, in freeing every chapel in the town belonging to them from their burdens; and last month, the Baptist chapel, Unslet, was delivered from its encumbrance. £840. We, only, of all the dissenters in this town and neighbourhood, are burdened with a chapel debt.

At our last anniversary tea-meeting, several gentlemen of the other Baptist church in this town, urged us to attempt the removal of our entire debt, and promised us liberal assistance, if we would do so. We thought, again, if we should be obliged to obtain a mortgage upon our chapel for the whole amount, we should for many years to come feel the oppression of the debt, and groan under our heavy burden; and by our annual appeal to the town, in sustaining our load, we should remind ourselves, and others around us, of our bondage; while the painful conclusion would increase our trouble,—that we were alone: and then, the existence of so large a debt upon our place of worship, would greatly hinder the prosperity of our rising interest; for what respectable man would unite himself with a people so deeply in bondage, with the certain expectation that our eyes would be directed to his property in all our necessities? Chapel debts in this town are gone completely out of fashion: we are anxious to follow the 'more excellent way.' And now, shall we be assisted in our struggle against this £960? It is too much for our strength to remove. £100. from a church like ours, so young and so poor, is indeed a most remarkable sum. This we will do, and more, if possible, if our friends will help us. The Puseyites in this town are building their churches, and giving their thousands, to subvert the truth; and will not our wealthy friends devise liberal things, and, as opportunity opens, as in our case, show

their liberality in support of the truth? Brethren of other denominations in this place, will, no doubt, help us, if we apply to them; but, in addition to what we propose to do ourselves, we wish to ascertain what our own people will do, of the same tribe, before we make an appeal to them. Our condition is, that the whole debt be paid off by midsummer, 1846. Brethren, help us in our present attempt; and let it be recorded in the annals of our denomination, that the Home Mission station at Leeds was entirely freed from debt in three or four years after its commencement.

It is not our present intention to visit our churches at a distance personally; but if any friend to the cause of the Redeemer in this town, is inclined to help us in our difficulties, he may forward his subscription, or conditional promise, to No. 4, Becket-street, Leeds; Mr. Earp, Melbourne; Mr. Pegg, Derby; Mr. Soar, Castle Donington; or Mr. Hodgson, Stubbing House, Yorkshire.

Yours truly,
4, Becket-street, Leeds. J. T., L.

REV. C. STOVEL'S LECTURES.

IN compliance with the request of many friends, who have attended the lectures delivered on christian discipleship and baptism, in answer to the Rev. Dr. Halley's congregational lecture of 1843, it is intended to prepare them for the press as soon as a sufficient number of subscribers is obtained to prevent pecuniary loss. They will be comprized in one volume, and the price will not exceed seven shillings and sixpence to subscribers.

Subscribers are requested to forward their names to the Rev. C. Stovel, 5, Stebon Terrace, Philpot-street, East, London.

INTELLIGENCE.

THE LINCOLNSHIRE CONFERENCE was held at Sutterton, Sep. 11th. In the absence of brother Jones, of March, brother Taylor, of St. James, preached from Matt. xi. 7—11. Fourteen persons were reported as having been baptized since the last con-

ference. The attendance was small, and but little business was transacted. The next conference is to be at Long Sutton, on Thursday, December 11th. Brother Judd is appointed to preach, and in case of failure, brother Hoe, of Spalding.

OPENING.

HOLBEACH.—The new General Baptist chapel in this place was opened for divine worship on Tuesday, Oct. 21st, and the following Lord's-day. Rev. Jabez Burns, of London, preached on the Tuesday two appropriate sermons; and on the following Lord's-day, the Rev. Mr. Wigner, of Lynn, delivered two interesting discourses; and the same friend preached again on Monday afternoon, Oct. 27th. The services were well attended, some of them excessively crowded. A delightful tea-meeting was held on Monday evening. A bazaar was opened on the two week days. Collections, &c., amounted to about £180, leaving a debt of only £200.

ORDINATION.

DOWNTON, WILTS.—The General Baptist chapel in this place was opened (after an enlargement) on Wednesday, Sep. 17th, on which occasion Mr. W. S. Clifton, was ordained to the pastoral office. Mr. Compton, of Lyndhurst, who commenced the service with prayer and reading suitable portions of scripture, ably explained the nature of a christian church, and proposed the usual questions; Mr. J. Stevenson, A. M., of London, gave a most impressive charge to the minister; and Mr. E. H. Burton, of Portsea, offered the ordination prayer, and in the evening preached an excellent discourse, from Heb. xiii. 17. It was truly a solemn service, deeply felt by minister and people, and, we hope, will not be soon forgotten. May the dew of heaven henceforth descend upon this little hill of Zion, causing the present indications of spiritual advancement still to multiply, for the increase of the Redeemer's kingdom. T. G.

LONDON, *Commercial Road*.—On Thursday, Oct. 30th, the Rev. G. W. Pegg was publicly recognized as the pastor of the General Baptist church assembling here. The Rev. J. A. Baynes, B. A., of Poplar, commenced the service by reading the scripture and prayer; the Rev. C. Stovel, of Great Prescott-street, in an able introductory discourse, explained the principles of nonconformity, from Acts xx. 28, 'The church of God, which he hath purchased with his own blood;' the Rev. J. Stevenson, M. A., of the Borough-road, proposed several appropriate questions to the minister and church; the Rev. J. Burns, of Paddington, offered an impressive designatory prayer; and the Rev. J. G. Pike, of Derby, (Mr. Pegg's late pastor,) gave an affectionate and faithful charge to the minister, from Acts xx. 28, 'Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.' In the evening, the Rev. H. Seabour, (Independent,)

of Coverdale chapel, Commercial-road, read and prayed; the Rev. W. Underwood, of Paddington, preached an excellent sermon to the church, from 1 Cor. xvi. 10, 'See that he may be with you without fear;' and the Rev. T. Moore, of Shakespear's Walk, concluded with prayer. The Revs. W. H. Black, of Goodman's Fields; R. Horsfield, of Wendover; W. R. Stevenson, of University College; with other of the neighbouring ministers and friends, assisted in conducting the services of the day. During the interval of worship, between four and five hundred friends took tea together in a large and commodious building, near the chapel, kindly lent by the proprietor for the occasion. The congregations were very good; in the afternoon the chapel was crowded to excess; and we are thankful to say, that the services, as a whole, far exceeded in interest our most sanguine expectations. We would take this public opportunity of expressing our sense of obligation to those ministerial brethren who have manifested their sympathy and kind feeling towards us by supplying our pulpit, and otherwise assisting us during our time of need. W. L. T.

REMOVALS.

FLEET AND HOLBEACH.—The church in this place having been deprived of the labours of the Rev. T. Yates, who has removed to Ashby-de-la-Zouch, has obtained the services of two esteemed brethren, to act as co-pastors. The Rev. F. Chamberlain, late of Cradely, removed thither some few months since; and, during the last month, the Rev. R. Kenney, late of Wirksworth, has commenced his labours among the same people. We understand Mr. Chamberlain will reside at Fleet, and Mr. Kenney at Holbeach. May the Lord smile on their labours, and render them extensively useful.

GEDNEY HILL.—The Rev. G. Maddeys having resigned the pastoral office over this church, a tea-meeting was held Oct. 9th, after which various addresses were delivered; the speakers testifying their high esteem of his character and labours. A small piece of plate, with the proceeds of the tea, which was gratuitously provided, were presented to Mr. M., as a testimonial of grateful affection for his self-denying and laborious exertions in the cause of truth during the four years of his ministry in the neighbourhood. On the 14th, the evening before Mr. Maddey's departure, an interesting number of members assembled under his roof, to take their farewell of their beloved pastor: several of the friends addressed their brethren and pastor on the occasion, expressive of their high estimation of his ministry, and heartfelt sorrow for the loss of it; and sympathizing with him under the severe trials he had been called to pass

through during his residence among them. A small token of respect, which had been provided by the female friends, was then presented to Mr. Maddeys. Mr. Maddeys gave a short exhortation; the 'Christian's Hope' was sung, and the meeting concluded with prayer. His removal is matter of regret, not only to the church, but also to the ministers of other denominations in the vicinity, who cordially esteemed him. We understand he is at present supplying the infant cause at Uppingham. May the Divine blessing accompany his untiring exertions in the Redeemer's cause, wherever he may be called to labour.

Z.

REV. H. ROSE.—A few friends, at Whittlesea, desirous of manifesting their esteem for the Rev. H. Rose, on his leaving them for Northampton, have presented him with a copy of Matthew Henry's Commentary, six volumes, and a purse, containing a small sum of money.

T. H.

ANNIVERSARIES.

SPALDING.—On Lord's-day, Oct. 19th, two interesting sermons were preached by the Rev. J. Burns, of London. The congregations were large and attentive. On Monday evening, Oct. 20th, about one hundred friends took tea in the new school-room; after which Mr. J. Butters being called upon to preside, informed the meeting that it was 199 years since the General Baptist interest was first planted in Spalding, and that next year, 1846, would be the second centenary. He hoped at that time there would be a large and influential meeting, and the whole of the remaining debt cleared off. The meeting was addressed in a pleasing manner, by Rev. J. Goldsworthy, (Independent) Mr. Sharman, Revds. A. Simons, P. Strut, and J. Burns; the collections, and collecting cards, with the profits from the tea, amounted to £55.

LEEDS.—On Lord's-day, Oct. 26th, sermons were preached in Byron-street chapel, by the Rev. E. Stevenson, of Loughborough, and collections made for the debt on the chapel. On the Monday evening following, the annual tea-meeting was held in our school-room, when 150 sat down to tea, provided gratuitously by the friends. After tea, some very interesting addresses were delivered, by our minister, Messrs. Stevenson, Dyson, and several Baptist friends in the town. The collections and proceeds of the tea-meeting amounted to upwards of £16. Our prospects at this new station were never so encouraging as they have been now for some time since. Our congregations have improved considerably of late, and many are inquiring their way to Zion, with their faces thitherward.

SMALLEY.—On Monday, November 10th,

the friends of the General Baptist chapel celebrated the first anniversary of their highly esteemed minister, the Rev. J. Felkin, by a public tea meeting, when upwards of 200 assembled. The friends were afterwards addressed by the Rev. J. Felkin, and the Rev. R. Stanion, of Derby, and several of the local brethren connected with the same place of worship. It is also pleasing to state that sixty-nine have been added to the church since Mr. F. came to labour in this part of the Lord's vineyard. To God be all the praise.

A. W.

SHEFFIELD.—On Lord's-day, October 12th, the anniversary sermons for the liquidation of the chapel debt were preached by our brother Hunter, from Nottingham; in the morning from Psalm xxvii. 13; and in the evening from Psalm cxxii., and latter part of 6 verse. Amount of collections £5. in addition to the strenuous efforts now making to reduce the chapel debt which presses heavily upon this infant cause.

L.

NEWTHORPE.—On Lord's-day, Oct. 26th, Mr. Wood, of Mansfield, preached two sermons at this village, on the occasion of the anniversary of the opening of the chapel. The collections were £4. 6s. On Monday, a social tea-meeting was held, when addresses were delivered by brethren Leighton, Felkin, Wood, and Peggs. Proceeds of tea at Newthorpe, and of 'the fragments' at Babbington next evening, £2. 18s. The chapel has been put into good repair, and the burial-ground greatly enlarged.

LONG SUTTON.—On Lord's-day, Nov. 9th, three sermons were preached in the Baptist chapel in this town by the Rev. R. Horsfield, of Wendover; and on the following day a sermon was preached in the afternoon by the Rev. J. T. Wigner, of Lynn, after which a considerable number of friends took tea in the school-room. The public meeting after tea was addressed by the Revds. R. Horsfield, J. T. Wigner, Dr. Simpson, and F. Chamberlain. The services were well attended and interesting, and the collections amounted to £23. 10s., being about £4. more than the last and preceding years. Besides which, about £11. have been collected in small sums. At the public meeting an effort was made to obtain additional donations, so that £50. of the debt might be cleared off, which would leave £300. This has been so successful already, that only a few pounds are required to accomplish the object. Since the meetings, one friend has offered £50., and two others £30. each, providing the whole £300 be raised. It may therefore be hoped that at no distant day our new sanctuary will be entirely free from debt.

C. A.

LONDON, *Ænon Chapel*.—On Lord's-day, Oct. 12th, three sermons were preached,

morning and afternoon by our pastor, J. Burns, and in the evening by the Rev. Peter M'Own, Wesleyan minister. The discourse in the afternoon was on the subject of christian union—a theme with which our minister is especially interested. On Monday evening following the annual tea festival was held, which was attended by a goodly number of members and friends. For the accommodation of the Sabbath-school teachers and others who could not be present on the Monday, a social tea-meeting was held on the Lord's-day afternoon, in the girls' school-room, which was quite crowded. After the tea-meeting on the Monday evening, our pastor, as is his usual custom, read an account of the state of the church during the last twelve months, including persons baptized, deaths, moneys raised for the church funds, and also for our several benevolent societies; when it appeared, that for these objects more had been raised than during any preceding year. The meeting was afterwards addressed by the Revd. J. Stevenson, A. M., Messrs. Blake, Batey, Hewit, and East. The collections having more than met the actual demands, upwards of £5. were voted to assist our cause at Sevenoaks. J. G.

BAPTISMS.

LONDON, *Ænon chapel*.—On Lord's-day evening, August 31st, after a sermon on the importance of faith, two persons were baptized by our pastor. Also on Thursday evening, October 30th, the sacred rite was administered to five persons by our pastor, after reading all the New Testament passages which referred to the ordinance, and giving an exposition of many of them; showing that believers or disciples only should be baptized, and that immersion only constitutes true baptism. J. G.

SPALDING.—Eleven persons submitted to the sacred rite of believers' baptism, on Monday afternoon, Oct. 20. J. B.

ILKESTON.—On Lord's-day, Nov. 2, three persons were baptized in the canal, on the eastern side of the town, by Mr. Peggs. The sermon was preached from, 'One baptism,' and at the water side the spectators were addressed on the baptism of the eunuch. A number of handbills were eagerly received by the people.

NOTTINGHAM, *Stoney-street*.—On the 7th of Sep. we baptized eighteen persons, and on the 2nd of November we baptized nine more. Our venerable pastor gave us a short address at the Lord's-table. God is smiling upon us. We adore his mercy and grace.

LEEDS.—On Lord's-day, Nov. 2, after an impressive sermon from our minister on the subject of baptism, two persons, (man and wife,) were baptized and added to the

church. We have also more candidates waiting to follow their example.

QUORNDON.—On Lord's-day morning, Nov. 2nd, the ordinance of believers' baptism was publicly administered at Quorndon by Mr. Joshua Bailey, of Woodhouse, to five females and one male, after a very impressive and instructive sermon by Mr. Staddon, the pastor, from Hebrew viii. 5, 'See that thou make all things according to the pattern showed thee in the mount;'—to a crowded and attentive congregation. In the afternoon the newly baptized were received into the church, by the pastor giving to each the right hand of fellowship, and addressing to each a very important and instructive passage of scripture.

HINCKLEY.—On Lord's-day, March 30th, 1845, three persons were baptized, two males and one female; on June 22nd, nine individuals put on Christ by baptism, five males and four females; and on Sep. 28th, seven more witnessed a good confession, one male and six females. These have all been added to the church. May they be faithful unto death, that they may receive crowns of life!

LONDON, *Commercial Road*.—The ordinance of baptism was administered here on the first Lord's-day in November, to nine persons, one of whom was upwards of seventy years of age. Our minister preached an appropriate sermon, from Matt. xvi. 24; and then immersed the candidates. The chapel was crowded with attentive hearers: many went away unable to gain admission. We hope good was done. D. L. T.

SHEFFIELD.—After a season of trials and discouragements, in which the work of the Lord at this important station appears to have made but little progress, signs of returning prosperity have again become manifest; and on Lord's-day, Oct. 5th, our esteemed young friend, brother Horsfield, (late of the General Baptist college Leicester,) who is now ministering amongst us, preached a most appropriate baptismal sermon, from Matt. iii. and latter part of 15th verse; and afterwards made his first addition to the church, by administering the sacred rite to four individuals, three of whom are in the morning of life. In the afternoon of the following Lord's-day, the ordinance of the Lord's-supper was administered, when the above individuals were received into fellowship. May they be kept faithful unto the end.

SMALLEY.—On Lord's-day, November 9th, the ordinance of believers' baptism was administered to twelve persons, when a sermon was preached by the Rev. J. Felkin, the minister, from Ephesians iv. 5. 'One Lord, one faith, one baptism.' Many appeared much affected. May the Holy Spirit be

abundantly poured out upon all our youth, that they may be gathered into the fold of Jesus Christ, and finally be saved in the day of the Lord.

LONGFORD, *Union Place*.—Nov. 9th, 1845, four persons were baptized and received into the fellowship of this church, by the minister, Mr. Shaw. Three of these were females, one a teacher, and the other two members of a senior class in the Sabbath-school. The scenes and services of this day were attended with great spiritual profit, for which we give God the praise.

MISCELLANEOUS.

FLEET. *Valedictory Tea meeting*.—On Monday afternoon, August 25th, a large company of friends from Holbeach, Gedney, Long Sutton, &c, assembled in the General Baptist Chapel at Fleet, Lincolnshire, to take tea once more, with their pastor, Mr. Yates, before he removed from the neighbourhood. Addresses were delivered on the occasion by Brethren Kenny, Taylor, Stanger. (Independent) Wrouth, (Methodist) and Yates; also by brother Kemp Sanby, who was in the chair. An affectionate letter was read to the meeting, from Dr. Simpson of Long Sutton, explaining the cause of his absence; and a very fraternal epistle was alluded to, which Mr. Yates had received that afternoon from the curate of Fleet. A neat time-piece was presented to Mr. Yates, and an elegant tear-urn to Mrs. Yates, value together, about ten guineas. It is confidently hoped that this change will be for the glory of God, and 'the furtherance of the gospel.' The church at Fleet and Holbeach will have two pastors now, instead of one; and the cause at Ashby-de-la Zouch, (whither Mr. Yates has removed,) is decidedly improving. May the Father of mercies bless all the Churches of his Son with peace and prosperity.

TODMORDEN.—A few friends, previous to the last Yorkshire Conference, thought that an opening presented itself for the General Baptist interest at Todmorden. This was mentioned at the Conference held at Allerton, and it was advised that the churches at Shore and Lineholme should supply it with ministerial aid till Christmas. Such has been the encouragement of our friends in the undertaking, that, on Lord's-day, Nov. 9th, a church was formed, consisting of sixteen members, when brethren Hollinrake and Butler preached; the former in the afternoon, 'on the constitution and duties of a christian church;' and the latter in the evening, 'on the doctrines held by the General Baptists.' The congregations were overflowing, and very many went away, not being able to find room. The room at present occupied by the infant church, is the Mechanics' Institution, which will seat upwards of 300 persons. A

Sunday-school has also been originated by the friends, which meets with encouraging success. A. M.

LONGFORD, *Union Place*.—This chapel, having been closed to make alterations and improvements, for the better accommodation of the Sabbath school and congregation, was re-opened for public worship on Lord's-day, Nov. 2nd, 1845. The Rev. J. Lewitt, of Coventry, preached in the afternoon; and the Rev. W. Chapman, of Longford, preached in the evening, during which service the friends of the old church shut up their chapel to accommodate us. The two collections amounted to £7. 2s. 4d. The Sabbath-school teachers devoted £5. out of the school fund towards this object; and on Nov. 10th, a public tea was provided in the chapel; and, as most of the tables were furnished gratuitously by the friends, the profits of this meeting devoted to this object the sum of £7. 10s. 6d; and a few small subscriptions afterwards being added, made the total amount upwards of £20., about half the cost of the alterations. The sermons delivered on the occasion, the attendance and addresses at the tea-meeting, were good; and the alterations made in the chapel give great satisfaction, for which we are thankful. J. SHAW.

BOURNE. *Rev. Mr. Mills*.—A correspondent writes, 'You will be glad to hear that Mr. Mills is again with us, and that he is able to preach once a day.' May his health be restored, and his valuable life be preserved for many years!

CONINGSBY.—An interesting ceremony took place here in the spacious yard belonging to the chapel, on Tuesday, Oct. 21st. The occasion of it was to lay the first stone of a new day school-rooms, for the accommodation of the children taught in what we have before called our Union day-school. The scholars, in number about sixty-six, walked with their teacher in procession, with suitable banners, from the old hired school-room to the chapel-yard, where, after listening to an appropriate address on 'the pleasures and advantages of knowledge, by our esteemed minister, the first stone was laid by Mr. John Overy, of Coningsby, who has generously given the entire building, thirty-six feet by eighteen, the cost of which will be about £120. The doxology being sung, and each child having received a plum cake, the congregation separated, much gratified. J. R.

BARTON.—The annual examination of the children instructed in the day-school at Barton, took place on Monday, Oct. 20th. It began, after singing and prayer, by the reading of the scriptures and other lessons, and was continued by a series of questions

on Mental Arithmetic, Geography, English Grammar, Scripture History, Doctrines, &c., for nearly three hours. A large number of friends were present, and we have great pleasure in being able to state that the examination was not only highly satisfactory throughout, but produced in the minds of many surprise and admiration. The collection at the close of the examination amounted to £5; and the proceeds of the tea, which was provided by a number of friends gratuitously, amounted to £10. An interesting public meeting was held in the evening; and we are pleased to state, that, as the result of the whole, there is a great increase in the number of scholars. J. C.

SHEFFIELD.—We are happy to learn that the liberal sum of one hundred and seventy pounds have been collected in Nottingham towards the debt on the General Baptist chapel in Sheffield. May the friends be rewarded a hundred fold!

Recent Deaths.

MR. JOHN VEROW.—Died, on Wednesday, Oct. 29th, 1845, Mr. John Verow, of Hinckley, the brother of Mr. Robert Verow minister of the General Baptist church at Earl Shilton, in his ninety-second year. He was baptized at Barton-in-the-Beans, in the twenty-first year of his age. Though he stood a member with his brother, his death was improved at Hinckley, on the 9th of Nov., from these words: 'An old disciple.' For several days before his decease, he endured great sufferings, which he bore with exemplary patience and christian resignation.

SAMUEL SPARKS was baptized and united to the Union-place church, July 30th, 1830, and belonged to the choir; but now he is gone to sing in the church above. After a short illness, he died in the Lord, July 28th, 1845, much respected and lamented by his wife (now widow) and children, and by the church of which he was an orderly member.

J. S.

POETRY.

ACROSTIC.

'THY KINGDOM COME.'

Thy kingdom, God of grace,
How wide shall it extend?
O'er all the human race,
Men every where shall bend*
And bow themselves before thy throne,
Since thou art God, and thou alone.

Y et, gracious Sovereign, when?
And how shall this appear?
Thy people seek thy reign,
E'en now they wish it here;
Shall it not come, with saving power,
And sin and death be known no more?

'S hake all the nations' Lord,
How e'er remote they be;
Bless them with thy good word,
Yea, bring them unto thee;
Demolish Satan's empire quite,
E throne thyself, O God of might.

L et all thy servants rise,
And gird their armour on;
Zealous to win the prize
Of God, in Christ his Son; †
Unwearied efforts let them make,
Count all things loss for Jesus' sake, }
His cause to serve, his crown to deck. }

T. Y. A.

* Isaiah lx. 14.

† Philippians iii. 14.

LINES.

Written on the pastoral settlement of the Rev. G. W. Pegg, over the General Baptist Church worshipping at Beulah Chapel, Commercial Road, London, October 30th, 1845.

Prosper, Lord, this hill of Zion,
With thy servant at our head;
Here may sinners be converted,
And thy saints be richly fed.

Oft has heart-felt prayer been offer'd
To the throne of heavenly grace,
That thy cause might here be prosper'd,
And thy glory fill the place.

Thou hast heard the supplications
Which thy servants have addressed;
Thou hast shewn us gracious tokens;
Many souls have here been blessed.

We can trace thy gracious dealings,
With thy church assembling here;
These excite our grateful feelings,
These our drooping spirits cheer.

Often faint, but yet pursuing,
We have still kept on our way;
Gracious Lord, do thou still guide us
To the realms of endless day.

W. B.

MISSIONARY OBSERVER.

LETTER FROM REV. I. STUBBINS
TO REV. J. G. PIKE.

On board the 'Wellesley, Aug. 26, 1845.

MY BELOVED BROTHER PIKE,—I have just been looking over again your last very kind and affectionate epistle of June 13th. Its first perusal I felt to do me much good, but its reperusal still more—for then I had such a host of letters, at each of which I was obliged to take a hasty peep, and, as they say on board, 'stow them away' till I could command more leisure. I feel most sensibly your remark respecting the rapid flight of the twenty months I was at home. When I look back it seems but like a dream—a vision of the night: but ah! it was a reality—the time is gone—near three months more have followed. How soon will all that is allotted to us pass away! Well, let it speed its flight, if rightly improved its fast fleeting moments but bring us nearer our home—if the expression be allowable, to the general assembly of all the followers of the Lamb, of every nation, and kindred, and people, and tongue.

I sometimes think what a rich source of joy it will be when you—who have so long, laboriously and efficiently exerted yourself for the mission—with its other officers and supporters, the missionaries and converts, shall meet together at the right hand of our Father! With what pleasure shall we then be able to recount the mercies of God to each other, and to reflect that through our united instrumentality a work has been commenced in heathen lands which shall never stop, till the wheels of time shall be stopped in their progress by the mighty angel, who shall swear that 'time shall be no longer,' and immortal millions yet unborn shall rejoice with us in eternal triumph. O that all, and more than all, we can possibly expect respecting the result of our labours may be realized! Surely none who have been privileged to take part in this work will then think they have laboured, prayed, or contributed too much. Every thing that we are now disposed to consider as a sacrifice for this cause will then appear contemptible; and instead of complaining that we have been called upon to do so much, we shall rather regret, if regrets were compatible with the heavenly state, that we did not *cheerfully do more*. Of how few can it be said, 'They have done what they could.'

But I must not forget that you will want to know how we have been getting on. The last time I wrote you was on July 11th, about twenty miles north of the equator,

when we sent by the French ship, '*Signal*,' bound from Mauritius to Nantes. Up to that time I gave you the particulars of our voyage and proceedings generally. For some time I had fears lest the packet should not reach you, but captain Toller thinks we may make ourselves quite easy on the subject. We have since signaled several vessels, English, French, Dutch, and one American, viz., the '*Douglas*,' from Boston, but soon left them all behind. We have had a few squalls, but no storms, hurricanes, &c. In short, the voyage has been, upon the whole, as pleasant as it could possibly be. The captain said we might have a dozen voyages without having one so pleasant. Off the Cape we had what they always have, a strong wind and rough sea, but nothing to excite the least alarm. We constantly felt, what I believe we had good reason to feel, that our friends at home loved us and prayed for us, and that the God who 'holds the winds in his fists and the waters in the hollow of his hand,' is the hearer and answerer of prayer. Brother Bailey has suffered a great deal from sickness, but has generally so persevered with the language as to be able to take lessons with brother Millar, and Miss Collins. I feel I ought to say they have all been really diligent students, and that their proficiency is greater than I could have anticipated. They can now translate with tolerable freedom. I believe the work in which they hope to be engaged lies near their hearts; and if spared I trust they will be extensively useful. One very pleasing trait in their character is, they are not only willing but anxious to be taught. Their conduct on board has not only been consistent but amiable, so much so indeed as to excite a general good feeling in their behalf. This is the more gratifying as frequently pious people, and even missionaries, do not maintain that dignity and respectability in their demeanour which becomes them, especially on board ship, where it becomes the followers of Jesus to act discreetly, mingling, as they necessarily do, with persons of rank and influence, but in many cases, alas! of anything but correct habits.

In captain Toller we have met with the kindness and attention of a brother; and it has been gratifying to hear him frequently declare, there are no passengers he likes so well as missionaries, and he has had at least some, and sometimes several on board every voyage except two. We have had regularly three services every Sunday, viz., one on the quarter-deck, when the weather permitted, when not, in the cuddy—one among

the soldiers, &c.—and one in the cuddy exclusively for passengers and servants. We have seen no particular fruit, but have had some evidence that the services have not been in vain, and trust even yet that fruit may appear, if not to ourselves, yet to others,—and so long as the work of the Lord really goes forward—so long as there is a harvest from the seed we sow, we will rejoice even though we ourselves reap it not. I wrote an appeal on behalf of our mission, and sent it round among the passengers. This realized £12. 3s. This, I doubt not, will be gratifying to our friends at home. There was, however, one thing about it on which I should like to remark, viz., that some from whom we expected something gave nothing, while others from whom we could expect nothing, gave. Our dear and devoted friends who collect for the mission may surely learn a lesson from this. I know their hearts have often been sorely pained by the unceremonious rebuffs they have met with, not merely from people of the world, but still more from some who profess to love the Saviour. Indeed, during my rounds, I have been told by several that they were really insulted by members of their own church, and insulted in such a way as they never were by any who made no pretensions to christianity. Alas! for such a mammon-god-worshipping spirit! How odious does it make christianity appear! How it sours the disposition of its votaries, and makes them appear like the concentrated essence of verjuice, and leads them to insult those whose persevering, self-denying efforts secure the approbation and smiles of their Redeemer and all in heaven, and seek the present and eternal liberty and happiness of unnumbered millions who have been fast bound by Satan, lo! these many years. If I could address all these dear friends, I would still urge them to persevere, whatever may be their difficulties. It is a light thing that frail men in some instances impugn our motives; the more sensible and pious will both commend and encourage; and, what is best of all, our own conscience and our God will approve. I would not be the man to meet converted idolaters in heaven, and think, here they are arrayed in full glory; but no thanks to me—they are here rather in spite of me, for I not only refused to give what I could well have spared, to send them the gospel; but I positively slighted or insulted the collector. Should these lines meet the eye of any such characters, let me beseech him, or her, by the love of Jesus, the worth of souls, and the solemnities of eternity, to ‘consider his ways and be wise.’

Sept. 6. Blessed be our God and Father, we have again set our feet on India's shores! O what goodness, mercies, and blessings have we to record! How distinguished have

been God's favours since bidding adieu to the land of our fathers! The first feeling of my heart as it bounded with joy was,

‘I would not change my best estate,
For all the world calls rich or great!’

I felt that it was worth coming from England to India to enjoy our first emotions. I could not indeed talk to the people, but their appearance, habits, &c., were quite familiar. It seemed more like getting home than our landing at Portsmouth, near two years before, seemed like getting to England. Soon as we landed we were met by a dear friend to all missionaries, and a baptist, Mr. Van Someren, whom I only knew by report. He took charge of our luggage, which had to go to the custom-house, and sent us all off in two carriages to his own house, where we were received with courtesy and kindness, and glow of affection by Mrs. Van Someren and family that could scarcely have been exceeded by our dearest friends. Before going on shore, however, I received a letter from brother V., enclosing others from brother Sutton and Brooks. There we learnt what could not but grieve our hearts, viz., that brother Wilkinson's health was in so precarious a state as to demand his immediate return to England. We have been cherishing the fond hope of seeing him and sister W. again, and uniting in their prayers and labours, but the Lord has otherwise ordained. It is indeed trying, both on their own account and the Society's account. But our heavenly Father knows what is best; and perhaps he has something for them to do for the benefit of the mission in England. I trust it may be so, and that in due time they may return, as we have done, refreshed and strengthened. At present they are treating for a passage in the ‘*Minerva*,’ which is expected to sail next month, and is to touch on the coast. Whether they go in her is not yet certain. At night a letter arrived from brother Buckley. We rejoice to find that all the rest of our mission party are well. We learnt, too, that Dr. Yates and Mr. Mack had finished their bright and blessed career. Both, but especially the former, have been stars of the first magnitude. How have the mighty cedars fallen! Dr. Judson set off for America on account of his wife's health, but when they got to the Mauritius she was so much better that they agreed there to part—she and the family to go forward, and he to return to Burmah. Pikeauce, the renegade G. B. is no more.

Many changes have taken place since last I heard from India. Mr. and Mrs. Cotton, (formerly Mrs. Grant), are returning to England. But I must not enlarge. I could write you a letter as long as a railroad, descriptive of scenes, places, persons, engagements, &c., &c., in Madras, but I

prefer leaving all this to brother Bailey, who has engaged to give you a full, true, and particular account. Brother Millar is to give particulars of Calcutta. This will be deeply interesting to our many friends in happy, happy Old England.

I must, before concluding, beg of you to give my name as an annual subscriber to our mission, £5.; to the college at Leicester, £2.; to the treasurer of the Association for Home purposes, £2.; to the school at Walthamstow for missionaries daughters, £1; making a total of £10. Please deduct this annually from my salary, viz., £5. from each half-yearly remittance. Glad am I to be able in this way, as well by my own labours, to assist that cause of causes, the cause of Christ. Deduct from the next. I have received fifty rupees to-day for our mission from an officer in H. M. 84th regiment, in fort St. George, Madras, and shall add it, and any other sums, to the collection on board when I balance our accounts after our journeys, &c. Brother B. will give you an account of our visits to the Fort; labours, excitement, &c., there. I scarcely know how to stop—but I must. Give our warmest christian love to Mrs. Pike and family, and our friends, whose name is Legion, in all parts of England. Another donation to our mission, of 100 rupees, has just come in. Blessed be God for these instances of christian liberality from perfect strangers whom we have seen but once! While strangers evince such an interest in our mission, surely our own friends will not be backward.

Mrs. Stubbins, the brethren, and Miss Collins, unite with me in kindest christian love to thee and thine. Captain Toller, also, wished particularly to be remembered to you.

A letter, just arrived from brother Lacey, says, 'Poor Pooroosootum is a real penitent. O the bitterness of sin which he expresses! I cannot but rejoice over him again as recovered from the snare of the devil,' &c. Rejoice with me, dear brother, at this delightful intelligence. The Lord be with you evermore is the prayer of

Yours ever, in Christ Jesus,
Sep. 13, 1845. I. STUBBINS.

P. S. I have not time to correct mistakes. We sail, (D.V.), on Monday night for Calcutta.

PROPOSED RETURN OF REV. H. WILKINSON.

[We are truly sorry to have occasion to insert the following afflictive intelligence. Mr. Wilkinson's health has been doubtful for some time; but now his return is inevitable. Probably before this he is on the homeward voyage. May his visit to this land be overruled for good!—Ed.]

Berhampore Sep. 3, 1845.

MY DEAR SIR,—In addressing you at

this time my feelings are such as they have never been on any previous occasion. In my last, which I wrote from Ganjam; I mentioned my *improved* state of health, it was then my hope that it would be speedily established. I little thought when I next wrote it would be the opinion of the medical men, as well as that of my brethren, that I cannot expect a perfect recovery without returning to my native climate; but such is now, I am sorry to say, the case. You will have heard from other sources the disasters which attended our last visit to Ganjam. I was attacked, among the rest, with what is here termed, the 'Ganjam fever;' and as my constitution had not fully recovered from former attacks of dysentery, to which it predisposes the system, I have not been able to shake it off, and have lately had, in connection with it, a return of my former complaint; so that the medical men who have attended me on this and former occasions, recommend my immediate return to Europe. I send you a copy of their opinion on the case. The first is from Dr. Stevens, the military surgeon of Berhampore. This is contained in a note to brother Buckley.

'My dear Mr. Buckley,—I was going to speak to you to day regarding Mr. Wilkinson, in answer to your note. It is my opinion that Mr. Wilkinson is in a very bad state of health, and labouring under dysentery and fever, and which he has had continually for the last two years; and I consider it *most absolutely necessary* that he should return to Europe, for the benefit of his health; and that the requisite arrangements should be made for his *immediate* removal, or as soon as Mrs. Wilkinson should be able to undertake a journey.

Yours, very truly,
J. B. STEVENS.'

The other is from Dr. Bedwell, who was my medical attendant at Berhampore, but is now civil and military surgeon at Cuttack. It is in answer to a note from brother Sutton, who has sent a copy to Berhampore.

'My dear Sir,—I am certainly of opinion Mr. Wilkinson should return to England without delay, and such was my opinion two years ago. I trust Mr. Wilkinson has not put off the day too long. I return you Mr. Stevens's note.

Yours truly,
E. G. BEDWELL.'

'A true copy.—A. SUTTON.'

The brethren at Cuttack, and brother Buckley at Berhampore, as well as all the Europeans whom I know at this station, are of opinion it is my duty to leave without delay; and as a ship is expected to call at Munsoucotta, near Ganjam, they advise me to avail myself of the opportunity of avoiding a long land journey, to which neither myself, nor Mrs. Wilkinson, are at

present equal, as we have an infant only three weeks old.

To be obliged to leave the scene of our labours, where the Lord has blessed our unworthy efforts, and where the prospects are now so promising, is to us far more painful than I can express, and we have passed through a most anxious time before our minds were made up to take our departure. I trust the hearts of all our friends will be lifted up to the Lord of missions, that the step may be overruled to the advancement of his glory.

Though in our return there is much that is discouraging, still, when it is remembered that Ganjam is known as one of the most unhealthy stations in India, it will be matter of thankfulness that we were enabled to remain there so long. Of five medical men, one magistrate, and one merchant—three have left India with broken constitutions, one died, and two left the place because of its unhealthiness, after a short residence: the one that remains was born in the country; so that we have been enabled to stand the climate longer than any other European who has resided there.

We hope to write to you again before we leave Berhampore.

Yours, very sincerely,

H. WILKINSON.

LETTER FROM THE LATE GOVERNOR OF BENGAL, W. W. BIRD, ESQ.

MY DEAR SIR,—The friends of our Mission have great cause for thankfulness, in common with all who are interested in the welfare of India, for the suppression of various rites opposed to our common christianity. It is deeply to be regretted that the exposure of the sick on the banks of the Ganges still prevails. The following letter has been received from the late governor of Bengal, and may interest the numerous readers of the *Missionary Observer*. We must not rest till this 'abomination that maketh desolate' is abolished.

Yours in Christ,

J. PEGGS.

'24, Cambridge Square, Hyde Park,
October 16, 1845.

'DEAR SIR,—I have had the pleasure to receive your letter of the 2nd inst., and beg to say in reply, that I shall be happy, whenever an opportunity may offer, to explain to you in person my views on the important points therein referred to, (relative to the exposure of the sick and infirm.) In the mean time, I must in justice observe, that I believe the local government is sincerely desirous to get rid, as soon as practicable, of the abominations in question, together with many other observances

equally abhorrent to all who have the real welfare of India at heart; and that it will do every thing in its power for the purpose, not calculated to endanger the general tranquility. The progress of education will no doubt admit of much more being done than has yet been possible; but any steps for which the people are not prepared would only retard the accomplishment of the object in view.

The eminent individuals to whose writings you allude (Heber and Wilson) lament, in common with other friends of India, the existence of such abominations, and think they may be put down; but they have not ventured to suggest any measure for the purpose.'

Under date Nov. 3rd,—'I return you my best thanks for the publications which you have been so kind as to send me. They are deeply interesting, especially your letter to the Earl of Ripon, to which you particularly drew my attention. I should sincerely rejoice to hear that means had been found to put a stop to the practices you refer to. I shall be happy at all times to answer any inquiries on the subject which you or others may wish to make, in the mode I before pointed out; but the question is one of so much delicacy and importance, and involves so many points requiring to be taken into consideration, that I must decline stating my views in any other way than by private conversation.

I remain, dear Sir,

Yours very faithfully,

W. W. BIRD.'

We have much pleasure to add, that John Poynder Esq. has been solicited to bring the whole subject before the court of directors and proprietors of the East India Company. Happy day when they shall neither 'hurt nor destroy' through every part of our eastern dominions.

THE LARGEST CHURCH IN THE WORLD.

A letter from the Rev. Mr. Coan, of Hilo, Hawaii, Sandwich Islands, contains the following graphic account of a communion scene of the largest church in the world, comprising more than seven thousand members:—

'Once in three months the whole church meets at the station to eat the Lord's-supper. Our last communion was on the first Sabbath in April; perhaps five thousand were present, and for the want of a convenient house for the occasion, we meet in a grove of coconut trees, on the sea-shore. The assembly was immense, and the scene overwhelming. Before us was the wide Pacific, heaving its broad chest to the breath of heaven. Be-

hind us were the everlasting mountains, rearing their snowy summits above the clouds, and forming an eternal rampart against the western sky. Beneath us was a little spot of earth, once ignited by volcanic fires, rocked by a thousand earthquakes, and more than once submerged with a flood. Above us was the vaulted sky, that glorious mirror, that "molten looking glass," spread out and made strong by the hand of Omnipotence. Around us was a landscape of inimitable beauty, clothed with verdure, teeming with life, and smiling in loveliness. The softer and sweeter features in nature, blending with the grand, the bold, and the sublime, conspired to render the scene enchanting. But there was one object which eclipsed all the rest, and which led us to lose sight of all the wondrous handywork of creation around. In the midst of us stood a cross! and on that cross hung the Man of sorrows! His flesh was torn, and his blood was flowing? He was tasting death for us! We heard a voice sweeter than the breath of heaven, "Look unto me and he ye saved all ye ends of the earth." We heard another voice. It rose above the roar of the ocean, "It is finished!" I looked on the multitude, the five thousand communicants, seated at his table, and in view of the cross. I remembered the words, "And I, if I be lifted up from the earth, will draw all men unto me." I thought of the predictions, "The isles shall wait for his law," and "All the ends of the earth shall remember and turn unto the Lord." I thought of the promise, "He shall see of the travail of his soul." My heart exclaimed, "How blessed are the eyes that see the things that we see!"—*Continental Echo.*

**DEATH OF THE REV. W. PHILIP, OF
HANKEY, SOUTH AFRICA.**

On the 1st of July, Mr. Philip, with his nephew, a youth of eleven years of age, son of John Fairburn, Esq., of Cape Town, was drowned in crossing the Gamtoos River, not far from his station. As there was no one present to witness this disaster, it is impossible to explain how it occurred. It appears that the boat was very leaky, and probably the water flowed in so rapidly as to compel them to leave it, and, in the effort to save themselves, both perished. From the position in which the bodies were found, it is supposed that Mr. Philip had been attempting to swim with his nephew, but, his strength failing, or getting entangled with the little boy, both sank together.

Our departed brother leaves a young widow and two infant children, with his honoured parents, Dr. and Mrs. Philips and family at Cape Town, and a numerous circle of friends and relatives, both in this country and in Africa, to bewail the melancholy event.—*Miss. Mag.*

MISSIONARY ANNIVERSARIES.

ALLERTON.—On Wednesday evening Mr. Peggs walked from Bradford to this village, and preached for the Mission, from Jer. xvi. 19, 'The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.' Various statements were given confirmatory of this encouraging promise to the church. Collections and subscriptions, £3. 1s. 6d. Next day Mr. Peggs proceeded to Huddersfield, and had an interesting interview with Dr. Wilson, the bishop of Calcutta, who is visiting his son-in-law, the vicar.

BURNLEY.—On Lord's-day, Septem. 21st, the missionary sermons were preached in this town. In the afternoon Mr. T. Gill, the minister of the place, preached from Prov. i. 14, 'Cast in thy lot among us; let us all have one purse;' and in the evening Mr. Peggs, spoke from Micah iv. 5, 'All people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.' On Monday evening a crowded missionary meeting was held; the chair was taken by E. Pollard, Esq. Speeches were delivered by Messrs. Rutherford, Robertshaw, Butler, Abrams, Hill, and Peggs. The Juvenile Society had collected £13. 14s. 4d. Collections on Lord's day, and meeting, £6. 6s.

STALEY BRIDGE.—On Lord's day, Sep. 21st, Mr. Sutcliffe exchanged with Mr. Hollinrake, who preached three times, and collections were made on behalf of the Mission. On the Wednesday evening Mr. Peggs delivered a lecture on the past, present, and probable future state of India. Collections and subscriptions, £23. 10s. 6d.

It is pleasing to behold increased support of the Mission in every place visited by the deputation. Manchester, Bradford, Leeds, Clayton, &c., it is expected, will shortly arrange their missionary services.

BARTON.—The usual services in behalf of the Foreign Mission were held at Barton, Barleston, Market Bosworth, Congeston, Bagworth, and Newbold, on Lord's-day, Nov. 9th, and the four following days. The sermons on the Sabbath were preached by the pastor of the church. Brethren Yates, of Ashby; Staples, of Measham; Goadby, of Leicester; Lindley, of Hugglescote; and Pike, of Derby; were present, and delivered interesting and useful addresses at one or more of the meetings. The intelligence communicated by the esteemed secretary, was peculiarly pleasing, and will, we hope, in connection with his very solemn and impressive addresses, be very useful. The collections and contributions for the past year amounted to £55. 11s. 1d. J. C.

IRISH CHRONICLE.

DECEMBER, 1845.

READ AND CONSIDER.

We have only space to solicit compliance with the request placed at the head of this Chronicle. The intelligence is varied and interesting; and consequently there is propriety in asking our friends to read it. And as it tells what is doing in Ireland, and affords matter for reflection, thanksgiving, and prayer, there is equal propriety in urging its consideration.

The following extract from RICHARD MOORE'S journal is worth reading and considering.

I read and explained many portions of holy writ for P. I., from the county of Mayo, to whom I gave some tracts. He seemed much impressed with the scriptures, which I explained to him in his own tongue. He told me that there was a great inquiry after the truth in his neighbourhood, since priest McNamara left the church of Rome. He requested that I would go to that place for a few days, for he was fully persuaded I should do much good, especially as able to talk the Irish language so fluently. He also informed me that the priest with whom I conversed in his part of the country, goes to church from that period to the present.

WM. LORIMER also writes,

I was invited by a romanist to go to visit his mother who was dying. I had often conversed with the family on eternal things, read the scriptures, and prayed with them. They were always glad to have a call. The poor woman had ceased speaking about an hour before I reached the house. But I hope my visit was not useless. Many persons had gathered when they heard I was there. The friends requested me to engage in prayer; after which I had a long and profitable conversation with the people. She died after I left.

I attended her funeral; and was requested by her family to address the people before they left the house. There was a large assembly, very many of them romanists. The attention of all was solemn and becoming throughout.

PAT. GUNNING writes in a similar strain, and his facts go to prove the existence of a spirit of inquiry, and that it is rapidly spreading.

In some of my former journals I spoke about a romanist who frequented my house at all opportunities, to hear the word in Irish. It pleased God to remove him from this life. During his illness he could not bear to have me one hour from his bedside. His brother, who was up to that time one of the chief opposers of the truth, is now a great friend; and within these ten days, has requested me three times to get him a Testament. Another romanist who belonged to the most bigoted sect, the scapularians, now frequents my house at all opportunities. At our last conversation he anxiously desired me to get him a small bible, or, if I could not get that, a Testament; saying to me, "When I am working in my garden, if there comes on a shower of rain, while standing in the shelter of a ditch, I would be happy to search for myself; and as I am often hired by other people, I could communicate unto others the same knowledge."

During the summer the committee accepted the offer of two students in Bristol College, to spend their vacation in Ireland. The following statement from T. COOKE, will show the readiness of the people to hear, and the importance of sending to that country the most efficient men that can be obtained.

The congregation at Easky, Mountain river, Tully-linn, and other places, were larger than I ever saw before, owing to the number of romanists who came to hear Mr. Williams. In some places we had forty, in others more, and in some as many as 200; and not only romanists, but the various denominations of protestants were also interested in his preaching and conversation. His kindness, punctuality to his engagements, and ability, gained the greatest esteem. Indeed if nothing more came out of his visit to this popish district, than the spirit of inquiry which it has

aroused, it is good ; but ever since I have had access to almost all the respectable families in this district.

Surely the extract we subjoin from JOHN MONAGHAN'S journal will be read with similar feelings to those which the facts recorded seem to have awakened in his own mind.

A short time since, a woman from B— called at my house in the hope of getting a Bible. I was not at home, so she called again a few days after. Finding she had called from the best of motives, I asked if a Testament would do? She told me she had a Testament. "But," said she, "some years since, I heard Mr. Bates preach, and he quoted and explained several passages from the Old Testament, which I have thought of since, and now I want a Bible to read and study these portions over again." I gave her one. She was overjoyed. A man who was present said, "I suppose you would not now give your Bible for a new dress." "No," said she, "not for the best dress that ever was made." "Well," said he, with a sneer, "you could get many Bibles for the price of a new dress." "That may be," she replied, "*but the Bible tells me of a dress, the best of all ; which I hope will clothe me for time and eternity. And I would that you could see it too.*"

This remark from a person whom I thought ignorant of the treasures of God's word, filled me with wonder and gratitude. God be praised, that I was used as *the hand of the Society*, to present her with a gift, the value of which she seemed to know.

The evidence which appears from time to time of the usefulness of the schools is pleasingly illustrated in PAT. BRENNAN'S letter for September. His judicious remarks on the incident he mentions are well worth a perusal.

I am after inspecting the schools in my district. They are going well, as the rolls show. I trust that more good is doing than we can see at present. Every day shows that we are not able to judge all the good which has been done in this dark corner of poor Ireland. When I was questioning the children in the school at C—, I remarked one little girl that gave most pleasing answers to the different questions proposed, both on the word itself, and its meaning.

After the school was dispersed, I asked the mistress who this little girl was ; and found she was the daughter of a poor beggar woman, and had been in the school only a few days. I inquired where the child had got all her knowledge, and learned that she had been in one of our schools in another part of the

county. I said in my mind, if this poor little girl has been so much benefited, *what may we not expect from all the children who have been in our schools for these thirty years past.*

The usefulness of the tracts is becoming daily more evident. There is something striking about the following, communicated by another reader in the same district, under date of Sept. 20.

The priest of our parish is hostile to all our labours. For these three weeks past he has been warning every one not to read them or receive them ; and those who have them to burn them. One of his people to whom I gave some, at various times, told me *that his wife had collected them all, and put them on a shelf for every one who came in to see, and so strong was she, that she had bid defiance to the priest to come and lay hold of them.*

Two others of his parishioners came to me, under the cloud of night, to beg a copy of the scriptures. I gave them a Bible, praying the Lord to open their eyes to receive the word which is able to save their souls. The priest's opposition has endeared the society's labour to many ; and I am confident good is coming out of evil. I have visited during the last month, 97 families, paid 152 visits, given away 2 Bibles, 1 Testament, and about 100 tracts, and held 9 prayer meetings.

Again read and consider what THOS. COOKE writes.

The priests round about here, are still scolding wherever they hear of the people receiving tracts, or copies of the scriptures from me. "Beware," they say, "to have anything to do with the *two leaved books* ; for these readers are *putting them into the holes of the ditch*, or any other place where you will meet with them. Mind or you will be caught by them, and be lost for ever !"

One of these who receives the tracts with great delight, came for a Testament lately, which he now reads to his family, and says he will do so, by God's blessing, in spite of all the clergy. I had a long conversation with him, in the presence of many more, about the sacrament of extreme unction ; and pressed upon him, that if it gave a passport to heaven, it rendered all the other ceremonies useless. I directed them all to the Saviour, and fetched up many passages on the work of the Spirit, and the efficacy of the blood of Christ to take away all sin. Many romanists are beginning to attend our meetings.

The same sort of testimony comes from a district far away from those to which the previous extracts refer. JOHN

NASH writes from Torbut, in his report for August last.

Although I meet with many who are enemies to the truth, many are different. I went into a house lately, and began to read the Testament to them. They paid attention, and their minds seemed affected, especially the woman of the house. After some time the husband came in, and began to blame his wife, saying that it was the words of Calvin and Luther I was reading to them. She said, "No, but the words of our Saviour, and what this man tells us makes me love the Lord Jesus; and I am afraid, from what he tells me, that my soul is not right with God, for the words of this man's book caused more fear on me than all that I ever heard from the priest."

Some few weeks ago, we called attention to the colony of fishermen at Dunmore, near Waterford; and intimated that steps would be taken to meet the case. Since then Gore McClure has been removed from Cork. MR. HARDCASTLE has forwarded his report of the present state of the mission, and it is very gratifying.

We have had a very full attendance at the last two seven o'clock services. Nearly sixty were present. We have fresh accessions every Sunday evening. Some of the people are obliged to stand the whole service;—we are, therefore, much in want of seats. I have changed the three o'clock service to a morning service at ten, and there are more in attendance than when we had it in the afternoon.

We have over thirty scholars in the Sunday-school, and there are thirty-six on the roll of the day school. The average attendance during the past week has been twenty-nine. We have commenced making collections at the evening services to defray the incidental expences.

JOHN TALBOT an intelligent and indefatigable reader in one of the midland districts thus writes to his superintendent.

The day after I came from Abbeyleix, going among the people distributing tracts, I chose one for a self-righteous romanist family, called the "Great Error Detected." I knew them to be great penance-doers, for which they expected salvation. Three days after I called again, and was not well inside the door, before the man welcomed me, and ran for the tract, which he had marked in several places.

The first place he showed me was about the believer having peace with God, and

knowing that his sins were forgiven, for Christ's sake. He was greatly pleased, but of the ground on which a sinner is justified he knew no more than the dead. I read many passages to him on this subject.

When reading to him the vii. of Luke, and speaking of the centurion's confession of his unworthiness, he seemed surprised, and said he thought protestants never confessed their sins. I showed him what true confession meant; and that every penitent came to God for that purpose, and through Christ sought forgiveness. He replied that every word he could recollect he would tell the priest; and he kept his word, for I afterwards learnt that the priest spoke largely in favour of those protestants that devoutly kept up family worship, regretting that his own flock were not like them.

These facts are far from exhausted; indeed we often wish the Chronicle were larger, that we might give all the intelligence which comes from Ireland each month. Another reader informs us.

I have held prayer meetings twice in C— The first time we had seven protestants, which were all in the neighbourhood, and eight romanists; on the second there were seven of the former, and nine of the latter. We had much conversation after the services. A roman catholic woman who had attentively heard all that had passed, said, "What you have told us is true, for we are all sinners, and are continually sinning, and it is plain that nothing can save us but the free unmerited grace of God." When we parted they all returned thanks, and wished I would come again the first opportunity.

Through all the places I visited, tracts were received with the greatest thanks, and my daily regret is, that I have not enough to supply half the applications that are made. So great indeed has been the desire for tracts, that persons to whom I gave some, have come a distance of twelve miles hoping to have more, particularly the Comparative Views and Reasons for being a Dissenter.

In my last I mentioned Mrs. McK— whose husband was a convert from popery. I am happy to say, that contrary to our expectation, she is recovering. During her illness she has kept the one thing needful in view.

* The quarterly meeting of the Southern Association has recently been held in Cork. MR. WATSON states that

The services were interesting and well attended. Though there was no deputation, the collection was somewhat larger. The friends generally are pleased that this expense has been saved. The package of clothes from

Norwich was most acceptable. *I am anxious to get up a library for our chapel.* As you go about a good deal, could you not try and get a volume here and there? We are getting a number of young persons around us. I want to interest them. Almost every family you visit might give a book for that purpose. Dear brother try!

Mr. THOMAS in a recent letter states,—

I had the pleasure of baptizing two persons yesterday in the Shannon. They are distinguished for deep acquaintance with the scriptures, and ardent piety. The address on the occasion, was given to a goodly number of persons, who were very attentive; and I have reason to hope that others will soon come forward.

POSTSCRIPT.

Our best thanks are tendered to those kind friends who have so readily and freely replied to the circular respecting the debt. The sum contributed has not yet reached the desired amount. May we respectfully say to those who have been applied to, *and mean to contribute*, What you intend to do, do quickly.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Nottingham, Park Street.....	3	0	0	Carrickfergus	0	10	0
Bradford, collections and subscriptions ...	26	15	9	London, Mr. Higham	0	10	0
Shipley.....ditto	5	16	8	Proverbs iii. 9	2	0	0
Leeds.....ditto	26	5	11	Sheerness, "A Little One".....	5	0	0
Halifax, subscriptions	5	14	0	Amersham, the church.....	5	0	0
Rochdale	5	15	0	Amptbill, ditto	2	15	0
Haworth, collections and subscriptions ...	5	2	8	Thrapstone, ditto	4	0	0
Huddersfield, subscriptions	3	18	6	Friend, by Mr. T. Aitkin.....	0	10	0
Salendine Nook, col. and subs.	8	11	2	Stanwick	1	0	0
Bramley, subscriptions.....	1	1	0	Slimsbridge, Rev. W. Rose.....	0	10	0
Hunslett.....ditto.....	0	5	0	Mrs. Cozens, Conlig	10	0	0
James Middlemore, Esq.	5	5	0	Edinburgh, on account.....	90	0	0
E. Christmas, Esq., Dereham.....	5	0	0	Glasgow, on account.....	70	0	0
Horham, the church at	2	10	0	Friend to Cause of Christ.....	30	0	0
Clevedon, Phil. iv. 19	2	10	0	Northampton, col. and subs.	10	14	0
Chelsea, by Mr. Skerritt	10	0	0				

Mr. Eccles wishes to acknowledge the following sums received for the purpose of furnishing a lodging house in Portrush, whereby three indigent sisters, members of the church in Coleraine, will be enabled to support themselves, which they very much desire.

	£	s.	d.		£	s.	d.
Mrs. Cozens, London	5	0	0	Mr. Coote, Omagh	3	0	0
Mrs. Bowie, Edinburgh	2	17	0	Mrs. Parkes, Dublin.....	5	6	0
Miss Smith, Glasgow	3	0	0				

The following sums have been contributed towards the debt.

	£	s.	d.		£	s.	d.
Previously acknowledged	127	0	0	Mrs. Page, Trowbridge	20	0	0
Geo. Foster, Esq. Sabden	25	0	0	Mr. T. Hawkins, London	10	10	0
Friend by ditto	25	0	0	Mr. G. T. Kemp	10	0	0
Geo. Lowe, Esq. F.R.S. London.....	5	5	0	Mr. Benham	5	5	0
C. Burls, Esq.	5	0	0	Mrs. Burls, Edmonton	5	0	0

Two guineas with the names of the different subscribers have been left at the Mission House, but without stating the place. The Secretary would be obliged by the necessary information.

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