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THE
GENERAL BAPTIST
REPOSITORY,
AND
MISSIONARY OBSERVER.

VOL. VIII.—NEW SERIES.

1846.

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W. H. BURTON, PRINTER,
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P R E F A C E .

THE present age has been not unaptly designated an age of movement. Various elements, social, political, commercial, and religious, are in such active operation, as to portend that very considerable changes are at hand. While the christian, as a patriot and a philanthropist, cannot be uninterested in every movement that tends to the amelioration of the evils which afflict society, or to the advancement of men in their intellectual or social condition, he still feels that 'the truth as it is in Jesus' constitutes the grand source of true moral elevation, and is the only means by which the soul can be brought back to God, the affections elevated to heaven, and the hopes fixed on immortality and life. It is this, and this alone, which is an unfailing basis of support amid the trials and changes of life, and when we come within the precincts of the world to come. Hence it is well for him, amid the unavoidable turmoil of this life, frequently to retire within himself, and, aided by the light of the inspired oracles, to 'commune with his own heart,' to 'examine himself whether he be in the faith,' and to meditate and lift up his heart to 'the God of all grace,' that he may be strengthened with might by his Spirit in the inner man, and may 'grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ.'

Among other means which are useful in promoting this end, is a religious and denominational periodical. It is there we peruse the life and death of distinguished persons who were known to us, whose faith we are thus encouraged to follow; that we read of many who have died 'triumphing in

Christ;' that we have useful and free discussions of evangelical truth; and that the progress of the good cause among us, both at home and abroad, is narrated with more or less fulness.

Of the memoirs in the present volume, those of two venerable brethen, Messrs. James Taylor and Thos. Ewen, will be read with deep interest. The missionary intelligence is replete with encouragement; and the essayical department, subject of course to considerable variations, is both intelligent and instructive.

The Editor is thankful that he has been permitted to bring this volume to a close; and while, from a sick room, he presents his unfeigned gratitude to his contributors and friends, he is anxious for the continuance of their kind support. It is his wish that the periodical should present a fair view of the mind, the intelligence, the sentiments, and the transactions and progress of the General Baptist body—a body, though smaller than many, whose sentiments on the great truths of the gospel he believes to approach nearer to the scripture standard than any other.

That this periodical is capable of improvement, the Editor is fully sensible. He will be glad of the suggestions and assistance of all those whose talents and learning are capable of promoting this object.

May the Great Head of the church shine on all our churches; may he revive the spirit of primitive and apostolic piety and zeal; and may it be our happiness to record their progress and prosperity in future volumes!

Leicester, Nov. 23rd, 1846.

THE EDITOR.

INDEX TO VOLUME VIII.

ESSAYS AND BIOGRAPHY.	
American Baptist Churches	52, 122, 160, 268
American Free-Will Baptists and the Alliance	414
Address to Teachers and Friends of Sabbath-schools	230
Annual Association, The	253
Address, by Mr. Bailey	370
Company	123
Conflict between Truth and Error	145
Christian Missions, a Proof of the Divinity of Christianity	147
Christian Ministry, The	258
Death-bed Scenes	262
Difference in Reading the Scriptures	271
Epistles of Commendation	413
Fraternal Epistle from the last Association to the Free-Will Baptists of America	7
Gifts and Bequests	123
'He is Lord of All'	9
HEBREW HISTORY:—	
Jehoram, Elisha	45, 81
Hezekiah, &c.	192
Jehoiachin, &c.	264
The Captivity	329, 375
Harmony of the Scriptural Principles of Christian Union with the Existence of Religious Sects, The	285, 321
Influence of Faith on the Mental Powers	12
Jesus Weeping at the Grave of Lazarus	181
Late Fruit	372
Life of the Apostle Paul	294, 373
Luther and the Reformation	336, 406
MEMOIRS OF	
Rev. J. Taylor, of Hinckley	1, 37, 73
Mr. T. Ewen	365, 401
Necessity of a Supernatural Revelation	41, 112, 187, 224
Napoleon	335
Preaching Christ	325
Preacher's Visit, The	327
Romans, vii. 14—25, Remarks on	49
" " Exposition of	85
" " Further Remarks on	119
Romans vii., Examination of Mr. Jones's Exposition of	155
" " Final Explanation of	196
" " Addenda to the Discussion on	232
Reminiscences of an Old Soldier	269, 298, 333, 379
Religion, Should it not Advance in England?	77
" Why does it not Advance in England?	221
Sincerity	110
State of our Connexion, The	410
Strength to Suffer: Thoughts on Drinking the Cup given by God	290
Tour to Paris, A	116, 153
ANNIVERSARIES AT	
Barrowden	420
Beeston	388
Bedworth	243
Birmingham	243
Boston	307
Bourne	344
Burnley	276
Burton-on-Trent	204, 276
Castleacre	344
Castle Donington	169
Chatteris	306
Clayton	344
Coventry	59
Cradely Heath	204
Derby, Brook-street	130
" Sacheverel-street	306
East Leake	388
Fleet	59
Fleckney	276
Halifax	204
Hugglescote	243
Ilkeston	24
Kirkby Woodhouse	243
London, Praed-street	24, 388
" Anon chapel	59, 306, 419
Longford	204, 276
Leicester, Archdeacon-lane	59
" Carley-street	307
" Friar-lane	244
" Vine-street	276
Macclesfield	204, 344, 420
Measham	59, 307
Nuneaton	244
Packington	344
Pinchbeck	387
Queenshead	59
Quorndon	130
Retford, Sunday-school Union	243
Ripley	244
Sheffield	23, 168, 387
Smarden	388
Smeeton	244
Spalding	387
Thurlaston	244
Walsall	169
Wendover	344
Whittlesea	275
Wisbech	58
Wolverhampton	276
BAPTISMS, 24, 60, 95, 96, 130, 169, 170, 205, 244, 277, 307, 344, 388, 389, 420	
CHAPELS, &c., OPENED AT	
Hartshorn	390

Loughborough ..	389	MISCELLANEOUS:—	
March Fen ..	95	American Slavery ..	60
Ovendon ..	389	Association Bazaar ..	96, 382
Paddington, Charles street	95	Annual Association, The ..	205
Ripley ..	307	Birchcliffe ..	170
Wolverhampton ..	95	Boston ..	206
CONFERENCES:—		Bradford ..	96
<i>Cheshire and Lancashire, at</i>		Burns, Rev. J., D.D. ..	345
Wheelock Heath ..	169	Burton, Rev. E. H. . .	420
<i>Derbyshire, at</i>		Chapels and Churches in Jamaica	60
Alfreton ..	58	Christian Union ..	60
Duffield ..	243	Compulsory Military Service ..	60
Smalley ..	419	Convention at Lowell ..	97
<i>Lincolnshire, at</i>		Coningsby ..	131
Chatteris ..	129	Derby and Donington Home Mis-	
Gosberton ..	342	sion Account ..	420
Long Sutton ..	57	Holbeach ..	60
Tydd St. Giles ..	242	James, Rev. J. A. ..	420
<i>London, at</i>		Kirkby ..	131
Berkhampstead ..	387	Long Sutton ..	60
Præd-street, Paddington	206	Macclesfield ..	96
<i>Midland, at</i>		Netherseal ..	60
Barton ..	242	Nuneaton ..	277
Casle Donington ..	56	Old Friends Remembered ..	308
Packington ..	343	Packington ..	206
Quorndon ..	168	Pike, Rev. J. G. ..	420
<i>Warwickshire, at</i>		Religious Liberty in Sweden ..	278
Longford ..	58	St. Edmund's chapel ..	170
Longford, Union-place ..	204	Staley Bridge ..	205
Walsall ..	342	War with America ..	170
<i>Yorkshire, at</i>		Whetstone ..	206
Allerton ..	56	Wood-gate, Loughborough ..	419
Bradford ..	275	Woodhouse Eaves, Jubilee ..	391
Halifax ..	203	OBITUARY OF	
Lineholme ..	411	Bailey, Thos. ..	385
CORRESPONDENCE:—		Braikes, Mrs. Amelia ..	21
Academy, The support of the ..	199	Bradby, Mrs ..	167
Bradford Bazaar, The ..	272, 418	Burton, Elizabeth ..	36
Church, On Withdrawing from ..	382	Clarke, Mrs. ..	418
Connexion, On the state of the ..	20	Deacon, Mr. Fredrick ..	166
Females engaging at Prayer meetings	339	Deeley, Mrs. E. ..	201
Hanserd Knollys' Society ..	127	Ewen, March, Rev. T. ..	272
Herey, On ..	303	Faizey, Thomas ..	91
Home Mission moneys, On dividing	20	Greenwood, Mr. W. . .	202
Literary Notice ..	272	Green, Robert ..	339
Lord's-day Schools ..	339	Harrop, Edward ..	94
Ministers approved by the Com-		Harrison, Mary Ann ..	307
mittee ..	55	Hinchcliffe, John C. ..	241
Queries 20, 55, 127, 199, 272, 304, 418		Hodgson, Mr. W. ..	22
Special Prayer, How shall the day		Inchley, Mrs. ..	275
for it be observed ..	203	Jackson, Henry ..	305
War, On ..	339	Jones, Rev. W. ..	167

Kemp, Hopzibab	127	REVIEW OF	
King, Sarah Ann	92	Addresses to the Aged ..	415
King, Mr. Gabriel	94	Baptist Children's Magazine ..	18
Lee, Joseph	93	Bunyan, Life and Times of John ..	54
Merryman, Mrs.	167	Calls of Usefulness	51
Moore, J.	417	Christian Missions	45
Paletthorpe, Mrs. Ann	275	Christian Discipleship and Baptism ..	237
Proudman, Mrs.	129	Christian Philosophy	240
Riley, Richard	417	Christian Preacher's Pocket Com-	
Saunders, Maria 165, 199, 272, 383, 415	415	panion	338
Scott, Mr. J.	415	Church without a Prelate	17
Simpkin, John	203	Commentary, Matthew Henry's ..	387
Straw, John	129	Cross, The Attractions of the ..	164
Spencer, Elizabeth	416	Domestic Worship	338
Taylor, Mrs. M.	241	Domestic Bible	381
Turner, Martha	21	Doctrinal Puritans	165, 338, 381
Verow, Mrs.	304	Dissertation on the Scriptural Au-	
Walker, George	306	thority, &c., of Baptism	381
Wilks, Elder Mark	94	Glimpses of the Dark Ages	90
Wilkes, Matthew	418	Israel of God, The	301
Young, Edward	167	Italian Swiss Protestants of the	
GRADUATION OF		Grisons	338
Batey, Mr. J.	277	Jamaica, &c.	165
Crooks, Mr. G.	277	Jesuits, The	237
Horsfield, Mr. T.	390	Juvenile Missionary Tracts	55
Nightingale, Mr.	344	Karen Apostle, The	415
Smith, Mr. J.	130	Learning to Act	51
		Letters to Young Men	381
		Liberty of Conscience, &c., ..	234
		Manual of the Baptist Denomina-	
		tion	300
		Memoirs of Rev. W. Williams ..	124
		Memoir of Rev. R. Ingham	163
		Miscellaneous works of Robert Hall ..	89
		Mothers of the Wise and Good ..	164
		Monthly Series	54, 338, 381, 415
		My Parishioner Cautioned	55
		Napoleon Buonaparte	55
		'O thou dread power'	18
		Panopoly, The Divine	301
		Pastoral Addresses	165, 338
		Pilgrim's Progress, Lectures on the ..	164
		Priests, Women, and Families	162
		Puritan Divines	240
		Sabbath-day Book	53
		Tract Society's Almanacks, &c. ..	54
		Twin Brothers, The	240
		Waters of the Earth	55
		Special prayer-meetings, at	
		Nottingham	391
		Lougford	391
		Burnley	391
OBEDIENCE OF			
Batey, Mr. J.	277		
Crooks, Mr. G.	277		
Horsfield, Mr. T.	390		
Nightingale, Mr.	344		
Smith, Mr. J.	130		
POETRY.			
'All Thy Works Praise Thee'	97		
Enthusiasm, A Plea for	131		
Lines by the late J. Reynolds, of			
Norwich	171		
Lines on death of Rev. W. Knibb ..	98		
May you die among your Kindred ..	345		
Morning thoughts in December ..	253		
Retirement, Verses on	308		
'Rook that is Higher than I'	392		
Sea of Galilee	44		
Sister's Death, A	392		
War, The Horrors of	132		
REMOVAL OF			
Dennis, Mr.	205		
Goodliffe, Mr.	244		
Horsfield, Mr. R.	390		
Lee, Mr. Thos.	171		
Maddeys, Mr.	130, 345		
Mills, Mr. W.	130		
Peggs, Mr. J.	95		
Smith, Mr. A.	95		
Taylor, Mr. J.	95		
Tunncliffe, Mr.	390		

MISSIONARY OBSERVER.

Africa	136	Longford	211, 396
Anniversaries of Religious Institutions	212	Magdalen and Stowbridge	345
Application for Medicines	209	Norwich	211
Bachelor, Letter from Rev. O. R.	103	Pinchbeck	211
Bailey, Letter from the Rev. W. 30, 101, 208, 279, 314, 351, 421		Staley Bridge	420
Buckley, Letters from the Rev. J. 31, 64, 134, 175, 312		Sheffield	252
Burchell, Death of Rev. F.	210	Tarporley	420
Caffre Mission	104	Ticknall	140
Contrast between Dr. Yates and Rev. W. Knibb	133	Vale of Belvoir	252
Crisis, The	32	Wimeswold	68
East Africa	139	Wirksworth	396
Festival of the Goddess Kalee at Berhampore	250	Yarmouth	211
GENERAL BAPTIST MISSIONARY SOCIETY:—Committee	171	Hoffman, Rev. W. Letter from	66
Annual Meeting of	278	Hudson, Rev. T.	27, 207, 346
Ghaut Murders in India	102	Hudson and Jarrom, Revds.	65
Judson, On Missions, Dr.,	133	Jarrom, Rev. W. letters from 25, 172, 210, 393	
MISSIONARY ANNIVERSARIES, AT		Knibb, Death of Rev. W.	66
Ashby and Packington	68	Lacey, Letter from Rev. C. 174, 309, 350, 395	
Barney	211	Litsape	104
Barrowden and Morcott	345	Madagascar	138
Birmingham	140	Millar, Notes of a Tour from Rev. W. 248, 281, 315	
Boston	211	Millar, Letters from Rev. W. 28, 63, 99	
Burnley	396	Montrose, First of August at	139
Chatteris	211	Memoir of Seebo Saho, a Hindoo Minister	282
Coningsby	211	Native Preacher, Letter from a	422
Derby	140	Poynders' Motion	103
Harborough	140	Religious Liberty in China	210
Leicester	140	Stubbins, Rev. I. Letters from 61, 245, 310	
London	211, 252	Southern India	136
		Tahiti	104
		Irish Chronicle 33, 69, 105, 141, 176, 213 253, 283, 317, 353, 397, 425	

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER

No. 85]

JANUARY, 1846.

[NEW SERIES.

MEMOIR OF THE LATE REV. JAMES TAYLOR,
OF HINCKLEY.

THE living are, in many respects, much more obligated to the dead than they suppose; for certainly we are greatly indebted to them for those admirable laws, and that excellent constitution, which not only provide for us, but also secure to us so many civil and religious privileges. Our most important manufacturing establishments at home, and commercial connections abroad, are not, for the most part, of recent origin: the books which facilitate our improvement, and those nurseries of science, which expand and foster human intellect, are, in a great measure, the precious gifts of departed excellence: those convenient, commodious, and comfortable places of worship, in which we often assemble without molestation, were mostly erected by past generations: the churches of Christ, with which we hold sweet and profitable communion, owe much of their present prosperity to the sound scriptural knowledge and incessant toil of those who have 'entered into the joy of their Lord;' yea, those pious and exemplary characters that now enrich and adorn the household of faith with their extensive information, consistent conduct, and solid

christian experience, were planted many years ago, in the garden of the Lord, by his devoted and faithful servants, whose bodies are now slumbering in the grave. Ought we not then to regard all our great and invaluable privileges as the fruits and effects of the labours and sacrifices, strong crying and tears, prayers and supplications, of those eminent men who are this day with Christ in paradise?

We shall doubtless increase our present happiness, and promote our future usefulness, much more by frequently meditating on the distinguishing wisdom, zeal, and activity, of the eminently pious dead, than by imprudently fostering our pride with this idea, that the condition of the world in our day far surpasses any that has preceded it; for moral, religious, and scientific improvement, it should be remembered, is mostly slow and gradual—not rapid and desultory. Moreover, the present state of things should be considered as dependent on those that are past. If, in a few particulars, we are confessedly superior to our ancestors, it is equally certain that, in some respects, we are their inferiors.

Persons who duly appreciate the noble legacies of departed worth, and
B

who know how to employ them to the greatest advantage, are much happier than those individuals who are ever asserting that past generations knew nothing, and extolling the *present* as having come to the verge of absolute perfection. A deep sense of obligation to worthy characters of past ages, for their great and important services, tends to impress our minds with a conviction, that, in order to equal our predecessors, we are bound to do something to benefit our successors. And it certainly is doubtful whether, considering the multiplicity of our means, and the great facilities which we have of accomplishing our pious purposes, the *proportion* of our usefulness in the world will exceed *that* of our forefathers.

The New Connexion of General Baptists, taking into account the recent date of its origin as a distinct denomination, and the great difficulties with which it has had to contend, has great reason to be thankful to the Lord for a considerable number of eminent ministers whose labours he has crowned with abundant success; for, if real greatness consists in the exercise of much self-denial, great disinterestedness, and untiring perseverance, many of its preachers were uncommon characters. As these, together with the subject of this memoir, were burning and shining lights on earth, they doubtless will all shine as the stars for ever and ever in heaven.

The Rev. James Taylor was born in Berry-lane, Halifax, Sep. 2nd, 1774. He was the son of the Rev. John Taylor, for many years the worthy, esteemed, and successful General Baptist minister, of Queens-head, in Yorkshire. Mr. Adam Taylor, the author of *The History of the New Connexion of General Baptists*, and for a considerable length of time the editor of their *Repository*, was the senior son of John, and the brother of James.

So far as the subject of this

memoir could ascertain, his great-grandfather, Adam Taylor, resided at Horley Green, near Halifax, and was a person of some property in coal mines, which never descended to his offspring, through the unfaithfulness of an executor. It is said, that twenty-two children were born to him, and that twenty-one of these were living at the same time.

In surveying the childhood of Mr. Taylor, nothing occurs that appears worthy of being recorded, except it is, that, in this period of his life, he was afflicted with weak and tender eyes—an affliction which affected him, in some measure, until his death. It is not improbable that it was on this account that his parents suffered him to spend the first eight years of his life without learning to read to any advantage; and although, as he advanced towards maturity, his constitution seems to have improved, it appears to have always been rather weakly; for, when he attended his father's school, on one occasion he was carried out sick, through inability to bear confinement.

As his physical constitution was not strong, it bore some resemblance to his peculiar mental construction; for he says in his journal, 'I was a very wild child, and if my mother had not exercised great care in frequently calling me from the company of profane and ungodly children, I should most probably have sustained serious moral injury. On another occasion, he says, 'I was not a lover of learning, like my brother Adam; and I could never endure persevering, intense study; for if I could not perceive an idea quickly, and without much effort, it was not at that time within the grasp of my comprehension.'

When he had become a little older, and his health had in some degree improved, his father, having relinquished his day-school, and now being employed at home in some kind of manual labour, occupied his

son James alternately in work and in reading to him such books as he considered likely to prove mutually beneficial. The son, by this means, greatly improved both in his ability to read and understand the Holy Scriptures.

Mr. Taylor now being a young man, and desirous of improving himself in different branches of useful knowledge, felt that his privileges had been greatly diminished, and his progress considerably retarded, by the removal of his brother into the vicinity of London; for, though his father had instructed him in reading, writing, and English grammar, he did not at that time profess to know much either of mathematics or of the learned languages. He afterwards distinguished himself by making so great a proficiency in a knowledge of Greek, that he could easily read the New Testament in the original. When circumstances would permit, his son James attended a grammar-school in the neighbourhood, in which his brother had previously been both a scholar and an assistant teacher.

He informs us, that his parents were particularly careful in not allowing him, so long as his brother Adam was at home, to have any other associate; and when he had left his maternal abode, his father was his only constant companion. Though there certainly is a diversity of opinion respecting the proper limits of social intercourse, there can be only one as it respects the possibility of moral contamination being more easily contracted than removed.

Here we may mention a practice of his father, which his son, even in old age, seems to have heartily approved, and which certainly ought to be adopted, if possible, by every parent. He says, it was the custom of his father to have all his children to read a portion of the Bible every night immediately before they retired to rest. 'In this manner,' James says, 'I had read through it more

than twice on my leaving home for the Academy.'

There is too much reason to fear, that, at the present time, parents seriously err both by daily neglecting to read the Word of God in their families, and by not encouraging their children to read it; for, if children know little about the contents of Scripture, it is not very likely that either Sabbath-days, or the preaching of the gospel, will be very interesting to them. One thing is certain, that a knowledge of Divine revelation is always the forerunner of our salvation. Preaching cannot be very profitable to the members of those families in which the oracles of God are criminally slighted and practically despised.

Reader, whoever or whatever you are, whether old or young, professor or profane, it will doubtless be profitable to you to remember, as you peruse the following record, that it was written by 'an old disciple,' who lived nearly half a century after he had experienced that gracious change which he here relates; and therefore he possessed many opportunities of testing its reality, and feeling the sweetness of its delicious fruit. As he laboured on earth to reclaim his fellow-creatures from the paths of sin, knowing that he who converts a sinner from the error of his ways, saves a soul from death, and causes joy in the presence of the angels of God; so, if you, by carefully reading and faithfully applying the succeeding narrative, shall be edified or changed in your course of life, the original writer will receive his reward, and your Redeemer will be glorified. He has now finished his course, and rested from his labours; and, without doubt, he will be happy to hear you relate in heaven, that, through his instrumentality, you experienced a similar change on earth, being assured that both he and you shall be forever united in singing the song of Moses, and the song of the Lamb.

He says, 'The advantage of pious and prudent parents, I richly enjoyed. Brought up in habits of morality and religion, I thought of nothing else. Christianity, however, differs greatly from outward profession.' He proceeds: 'I was conscientious, yea, scrupulously conscientious, of acting justly towards my fellow-creatures.

'Highly favoured as I was with peculiar circumstances, it was not wonderful that, when I was about sixteen or seventeen years of age, I thought seriously of my state, and made more than ordinary profession: no wonder, however, I found myself a pharisee—a legalist, trusting to my own good works. I was more abstemious than those who now make so much profession of temperance; for I also abstained from animal food altogether, and think now, if I could easily have obtained food without it, I should have continued to abstain to this day. I promised myself great intellectual improvement from this conduct, and doubt not that it was useful. But still I was no christian, though I could talk about religion!

'It was not soon that I obtained correct ideas of religion; for I clearly remember that, in thinking about Christ in connection with myself, I could not tell what to make of him. Hoping to equal the demands of the law, I saw no immediate need of an atonement. Though my father was a very plain, faithful preacher, yet I do not remember, though assiduous and constant in hearing, any real convictions of my sinful state under his sermons. This did not arise, I am certain, from any impropriety in his discourses, but from the state of my mind; for, being fortified with good works, I could bear the thunder of the law till it was impressed on my mind by a superior power. At a social meeting for singing and prayer, a good old man, Mark Noble, gave out the following verses of a hymn of Fawcett:—

"With melting heart and weeping eyes,
My guilty soul for mercy cries!

What shall I do, or whither flee,
To 'scape the vengeance due to me?"

Till now I saw no danger nigh;
I lived at ease, nor feared to die.
Wrapt up in self-deceit and pride,
I shall have peace at last, I cried."

The hymn is uncommon; but I must attribute the impression which it made on my mind to the influence of the Holy Spirit, for I must have before heard such ideas from the pulpit unmoved; now every line seemed to come with additional weight and conviction to my mind.

"How dreadful now my guilt appears,
In childhood, youth, and growing years!
Before thy pure-discerning eye,
Lord, what a filthy wretch am I!"

I saw sin in another light, and my own sins to be innumerable: instead of thinking that I had done nothing materially wrong, I saw plainly that I had done nothing right.

'These convictions never totally forsook me. My profession was now very different from what it had been. It was by slow degrees that I attained to confidence in Christ: yet I never was so cast down as some have been; for, though my convictions were strong, my knowledge of scripture supplied me with antidotes against despair. The Lord was pleased, by his Spirit and Word, gradually to draw me from my own works, and to lead me to view the purest of them as filthy rags; whilst the finished righteousness of Christ appeared most complete. In Him I was enabled to trust, and to give up myself to him. I found the exercise of faith very comfortable and supporting. For a considerable time I lived enjoying repose of mind, being regular in attending, and diligent in improving, both public and private means of grace.'

In reflecting on the manifest and gracious change of which we have been reading, we are constrained to exclaim with the apostle to the Gentiles, 'O the depth of the riches, both of the wisdom and knowledge of God!

How unsearchable are his judgments, and his ways past finding out! We here see a young man, familiar with the letter of scripture, the son of a pious minister, deliberately determining to regulate his conduct in strict accordance with the precepts of God's Word. He carried the virtues of abstinence and scrupulosity to an extreme. He kept the door of his lips so diligently, that they might not transgress; and acted so uprightly in his own opinion, towards God and man, that he was not conscious of any depravity in his nature, and saw no imperfection in his life. Christ appeared, as it respected himself, rather as a nominal than an indispensable Saviour. He was so perfectly free from any apprehension of danger on account of sin, that the thunders of Mount Sinai, which caused Moses exceedingly to fear and quake, produced no impression on him. The tables of the decalogue entirely concealed the glory of Christ from his view, until the truth of the gospel, in the hand of the Spirit, coming in contact with them, dashed them in pieces; and then, He who had hitherto been unperceived, appeared plainly to be all in all. Though we cannot say that our deceased friend, at the time when he entered the prayer-meeting, was not a believer, in some sense; for it is certain that he believed the Scriptures to be the rule of life, and, so far as we can judge, he felt no doubt on his mind that Christ had died as the prophets had predicted; yet it is obvious that his faith possessed neither the principle of justification nor of sanctification, inasmuch as it did not receive him as the only Saviour. We also see, in his case, the advantage of being extensively and familiarly acquainted with the Word of God, that, when the law threatens sinners with everlasting destruction, they may find both safety and comfort through a knowledge of the provisions and promises of the gospel.

Mr. Taylor, now plainly appearing to all that knew him, by his conduct and conversation, to be a changed man, was baptized by his father, in his twentieth year, on the 31st of Aug., 1794; and received into the church of which his father was the pastor.

'After I had become a member,' he says, 'I regularly attended prayer-meetings, and experience-meetings, and found them both pleasing and profitable. The first time that he was requested to pray publicly, was in the house of that worthy friend who has already been mentioned, Mark Noble, when he gave out that hymn which commences with these words :

'Thus far the Lord has led me on;
Thus far his power prolongs my days:
And every evening shall make known
Some fresh memorial of his grace.'

He tells us that he was much affected on that occasion, and applied the word animal to man, which caused some remarks.

At this time he, being now more than twenty years of age, like other young men, was frequently thinking and discoursing about some future calling. He preferred the office of a schoolmaster, or of a book-keeper, to any other profession. As he and his father worked together, they often conversed on various topics, and sometimes entered the arena of controversy. 'On one occasion, it was concluded that my attention should be directed to subjects of theology, that, if it should appear to be the will of God, I might, at some future period, enter into the ministry.' The church, several years having elapsed since he was baptized, judging of his ministerial qualifications from his devotional exercises at prayer-meetings, and their knowledge of his attainments, appointed him to preach before them on the morning of April 30th, 1797. He preached his first sermon from these words of Solomon: 'As cold waters to a thirsty soul, so is good news from a far country.' In

a few days after, according to a previous appointment, he addressed his brethren again in a discourse founded upon Rom. iii. 20. He was then liberated, and encouraged by his friends to go wherever Providence might open the way. Afterwards, he seldom omitted to preach once every Sabbath, till he removed to the Academy.

In the same year that Mr. T. began to preach, the Association was held at Kegworth; and it was resolved, that an Academy should be established, for the improvement of those young men who might seem to possess ministerial abilities. By the advice of his friends, he applied to the committee to be admitted into this institution; and he was received in December, as the first student of the General Baptist Academy of the New Connexion.

The following extract from his diary, written a few months before he went to the Academy, shows plainly, that he was at that time neither a stranger to the workings of his own heart, nor perfectly sanctified; for he says, 'Pride, ambition, and self-will, had almost destroyed me. The indulgence of a wish to go to the Academy in London, independent of the will of God, together with pride in preaching, and ostentation in my delivery, have, I believe, provoked my gracious God to suffer me to be plagued and pestered with infidelity. I have had these impressions this evening, clearly and strongly made on my mind at prayer.'

On Jan. 18th, 1798, after an expensive and tedious journey of three days, he arrived at his uncle's, in London.

Mr. Taylor was an exemplary student to the termination of his academical privileges, making great proficiency in theological acquisitions under his tutor, and also improving himself in mathematics under his brother. He experienced, to the surprise of his fellow-students, Messrs. Felkin, Bissill,

Goadby, and Driver, that, though he was a nephew of the Rev. Dan Taylor's, he was very strict with him. He continued in the institution only eighteen months, which were six more than he expected at the commencement. During the time that he resided in the metropolis, there seldom passed a Lord's-day in which he did not preach somewhere.

We will here give another extract from his diary, recorded by him when he was a student, and which shews that the state of his mind was much more comfortable at the time in which it was written, than it was when he penned the former. He says, 'By the blessing and grace of God, I hope that I this day was led to trust in the Lord Jesus as my Saviour. I see my unworthiness, and Christ's suitability. May these views never leave my mind, but may my faith in Jesus grow continually, for thy tender mercies' sake, O my gracious God. Amen.'

The subject of this memoir left the Academy on the 12th of June, 1799, and, by the direction of the committee, spent a fortnight amongst the midland churches, that they might be better able to form an opinion of his qualifications as a minister. He preached, on this occasion, at Leicester, Loughborough, Nottingham, Derby, and several other places; in all, about twenty sermons.

As the Association was about to be held in the neighbourhood, he prolonged his stay in Leicestershire another week, that he might attend it; and then returned to Queenshead. In a short time after he received invitations from the churches at Loughborough and Derby, to become their minister. He solicited the advice of his Yorkshire brethren, that he might come to a proper decision; and they directed him to lay his case before the next Midland Conference, which encouraged him to go to Derby, whose counsel he finally adopted.

(To be continued.)

FRATERNAL EPISTLE, FROM THE LAST ASSOCIATION,
TO THE FREEWILL BAPTISTS OF
AMERICA.

[The following excellent document will explain itself. It is extracted from the paper published by our brethren across the Atlantic. We shall be happy for a correspondence of this kind to be perpetuated.—Ed.]

'THE fraternal epistle below, from our General Baptist Brethren in England will, we doubt not, be read with deep interest by all our brethren.—To us its perusal has been truly refreshing. Amidst the discouragement and opposition which we meet in our efforts to advance the cause of humanity, religion, and education, it is encouraging to know that we have a large body of brethren on the other side of the Atlantic, who agree with us in sentiment, that feel interested for, and sympathize with us; and who, we trust, also remember us at the throne of grace. May the Lord be with and bless them abundantly.

To the Freewill Baptists of the United States of America.

DEAR CHRISTIAN BRETHREN:—At the last Annual Meeting of the General Baptist Association, held at Leicester, on June 24th, 25th, 26th and 27th, the following resolutions were passed unanimously.

'Resolved, That we maintain an annual fraternal correspondence with the Freewill Baptist connexion of America.'

'Resolved, That our esteemed Chairman, Mr. Hunter, of Nottingham, address an affectionate epistle to the connexion of Freewill Baptists, and solicit a response to be presented at our next Association.'

'Resolved, That we congratulate those of our American Baptist brethren who have separated from all communion with slaveholders, and call upon them to pursue their efforts for the abolition of the wicked system of cruelty, oppression, lewdness and murder, which loads their country with atrocious crimes, and renders American liberty the contempt of the world. That we express our sympathy with those martyrs for civil and religious liberty, who are immured in American jails for helping the oppressed slave, and pray that they may be delivered from their oppressors, and that many may imitate their holy disregard for wicked laws.'

HUGH HUNTER, *Chairman.*

No. 5, Nonintone Place, Sention, }
Nottingham, Eng., Sept, 1845. }

TO THE FREEWILL BAPTIST CON-
NEXION, UNITED STATES OF
AMERICA.

BELOVED CHRISTIAN BRETHREN:—In commencing this Christian Fraternal intercourse, we are actuated only by love to the Great Head of the church, and love to his cause. The waves of ocean may divide us geographically, but we trust that we are one in Christ.

Holding the same views on the great subject of the atonement—believing that the command of Christ is to be taken in its widest sense; that the gospel is to be preached to every creature, and consequently that provision has been made for every creature; we say, that entertaining the same views on this most important subject, we feel unfeigned pleasure in thus addressing you.

Another circumstance which has cheered our hearts, is, the fact that your churches have organized a missionary society, and that an ardent desire to send the gospel to the heathen is beginning to pervade your whole connexion. May the Holy Spirit fan this heavenly flame, until every church in the denomination stands identified with this godlike institution; until every heart sympathizes deeply and constantly with the millions—the perishing millions—in heathen lands.

Our beloved brother Stubbins and his partner, who have been in England for some time, are now on their way back to join the missionary band on the plains of India. We have sent out two additional brethren with them. We believe they are men of the right stamp; men who are willing to live and labour, and, if needs be, to die in the glorious work of preaching the gospel to multitudes of idolaters. We have also sent out two brethren to China. Brethren

Hudson and Jarrom are men in whom we have the fullest confidence. This new feature in the history of our mission will, we have no doubt, excite feelings of devout gratitude to Almighty God on both sides of the Atlantic, and tend to stimulate our churches, both in England and America, to greater zeal and to increasing liberality.

As a Christian body, we rejoice to be identified with you, not only because of the sameness of our views on the subject of the atonement: not only because of the missionary spirit that is moving and actuating your churches, but also because you abhor slavery; that system of oppression which converts men, women, and children into mere chattels, and gives a power over human beings which no man can have legitimately over his fellow-men. We lament that in a country where there is no state church—where christian denominations are not compelled to pay for the support of some favourite sect; that at the same time there should exist laws, prohibiting the benevolent and devoted servant of Jesus Christ from imparting instruction to the negro population.

We rejoice, beloved brethren, that you are not identified in any way with this debasing system; and we sincerely pray that the time may not be far distant when, in the spirit of christian philanthropy, not of hostility and insurrection, every bond shall be broken, and every captive set free. That will be a high day for America, and a day of rejoicing to every right-minded christian throughout the world. We are glad to hear, dear brethren, that you are directing your attention to the important subject of educating pious and talented young men for the work of the ministry. Our collegiate institution has been a great blessing to our churches in this country. Knowledge is progressing,—books, favourable and unfavourable, to christianity, are being

widely circulated; how exceedingly important that the christian pastor should be in the van of his people, that he should lead the way in useful and saving knowledge, and that while he is 'a man of God in piety, he may at the same time have his mind 'thoroughly furnished to every good work.'

During the last few years, we have had a considerable increase in our places of worship. Many of them are large and comfortable. This, under the blessing of God, has increased our congregations and our Sabbath-schools.

The past year has not been one of great prosperity; still, as a body, we have progressed a little. Many dear friends have been removed by death. We have one hundred and thirty churches, one hundred and six pastors, and a great number of dear brethren who preach occasionally. These, together with the students at college, supply the vacant churches. Our number of members, seventeen thousand, nine hundred, and thirteen. During last year we baptized eleven hundred and twenty-six. During the year we lost by death three hundred and twenty-one. The number of Sabbath-scholars attending our schools is twenty-three thousand and forty-two. The number of teachers is three thousand, six hundred, and twenty-nine.

We shall be glad to hear from you at the earliest convenience—to hear of your state, and how the good work of God is progressing amongst you. The time may not be far distant, when beloved brethren from the churches may be deputed to interchange visits to our annual meetings, both in England and America. This would bind us still closer together, and lead us to take a deeper interest in each other's prosperity. Let us, dear christian brethren, cultivate a spirit of holy affection to all who love the Lord Jesus Christ. Let us embrace every opportunity of

winning souls to the Saviour. Let us honour God with our health, our property, our talents, and our influence. Let us live 'not to ourselves, but to him who died for us and rose again.'

I am, dear brethren in Christ, on behalf the Association, yours very affectionately, in the bonds of the gospel,

HUGH HUNTER, *Chairman.*

'HE IS LORD OF ALL.'—Acts x. 36.

To the Editor of the General Baptist Repository.

DEAR BROTHER,—If the following reflections on a topic animating to all the servants of the Lord, but especially to those who are cultivating the wilds of heathenism, should be deemed likely to contribute to the edification of your readers, they are at your service. They were originally addressed to Mrs. Buckley, on occasion of a temporary absence, and I send them to you by her request. They were written on the Chilka lake. Believe me,

Yours faithfully,
J. BUCKLEY.

Herhampore, June 23rd. 1845.

THE parenthetical manner in which this pleasing sentence is introduced, is worthy of attention. How the apostles delighted to expatiate on the glory and the grace of Christ; and how often, in a manner which shows that their heart was full of the theme, do they turn aside for a moment from the topic of discourse to descant on his dignity, or ascribe glory to his name! May we love Christ as much as they loved him, and may it be our highest delight as it was theirs, to make known his character and grace to those who are ready to perish.

He is Lord of all upon earth. Universal nature obeys him. 'By him were all things created; and by him all things consist.' I look on the fair face of nature, and how sweet the thought while surveying its beauties and wonders, My Saviour made them all! My Saviour clothed the earth with verdure, painted the beauties of the rainbow, and adorned the heavens with brightness. Creation, I know, is usually ascribed in Scripture to the Divine Father; but it is also in the most explicit manner ascribed to the Lord Jesus

VOL. 7.—N. S.

Christ. 'All things were made by him, and without him was not even one thing made that was made.' (John i. 3.) 'And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands. They shall perish, but thou remainest; and they shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.' (Psa. cii. 25—27; Heb. i. 10—12.) All the elements of nature and all the agencies in the universe are under his control. How signally his power was proved in the days of his flesh! One illustration my present state forcibly brings to my thoughts. He was on the lake of Tiberias;* it was wrought into temper; the disciples were greatly agitated, but their master was asleep! They rouse him from his slumbers. He rises, and with serene majesty rebukes the angry surges, and immediately they retire at his bidding. 'There is a great calm.' A natural calm is gradually produced, but this was instantaneous, and therefore miraculous. Well might the astonished spectators exclaim, 'What manner of man is this, that even the winds and the sea obey him?' How dif-

* Called in the Old Testament, 'the sea of Chinneroth;' and in different parts of the gospels, 'the sea of Galilee,' 'the sea of Tiberias,' and 'the lake of Gennesaret.' It would be an improving exercise to any of your young readers carefully to examine the gospels, and to note how many interesting events connected with the history of Christ occurred on the shores of this lake.

ferent was the lake on which this stupendous miracle was wrought from that on which I am now sailing. The Saviour often walked by that lake, and frequently retired for prayer to the mountains that surrounded it. He found by its side some whom he chose to be apostles, honestly though humbly employed—'mending their nets.' Moreover, it was the scene, or the cities on its shores, of most of his discourses, and of many of his miracles. The deeply interesting circumstance recorded in John xxi. occurred by the sea of Galilee; there Jesus thrice said to Peter, 'Lovest thou me?' thrice received his response, 'Yea, Lord, thou knowest that I love thee; and thrice addressed to him the charge, 'Feed my lambs, feed my sheep.' Well might one who not long since gazed on its bright waters, but who now beholds his Lord in glory, say,

'How pleasant to me thy deep blue wave,
Oh! sea of Galilee;
For the Glorious One who came to save,
Hath often stood by thee.
Graceful around thee the mountains meet,
Thou calm, reposing sea;
But ah! far more, the beautiful feet
Of Jesus walk'd o'er thee.'

But O how different are the associations of the Chilka lake! Here God is dishonoured—Jesus, that 'name divinely sweet,' is unknown to the multitudes here; Satan binds these multitudes fast in his slavish chains; and a system of religion prevails, fruitful in deeds which fiends might blush to perpetrate. But this system shall not always prevail. The 'Lord of all' will raise his wonder-working arm and dash it to atoms. He *can* do it; for 'all power is given to him.....upon earth.' He *will* do it, for his word is pledged, and cannot be broken.

Further. How strikingly was the power of Christ manifested in the darkest period of his humiliation. Creation knew the voice of her Lord on the cross: the darkened sky—the

rending rocks—the quaking earth, proclaimed that the 'Lord of all'—the Son of the Blessed, was expiring.

'He is Lord of all' in hell. I mean, he exercises dominion over those proud, rebellious, spirits that 'are reserved in chains of darkness unto the judgment of the great day.' 'At the name of Jesus every knee shall bow,' 'in heaven, on earth, and under the earth.* All the intelligent beings in the universe will acknowledge the supremacy of Christ. All holy ones will do it willingly; all evil ones, by constraint. 'Every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.' In the days of his flesh unclean spirits quailed before him. When his disciples understood not his Messiahship, *they* confessed that he was the Holy One of God—a proof, by the way, of the reality of demoniacal possessions, which unsanctified learning vainly attempts to controvert—yet he wisely prohibited their testimony: 'he suffered not the devils to speak, because they knew him,' lest it should seem to countenance the malignant accusation subsequently made by the pharisees, that he was in league with the prince of the devils. In the same manner, and probably for the same

* Phil. ii 10. This noble text is unhappily rendered in the English translation. It represents, without warrant from the original, '*things*,' as howing the knee, which is a personal act. The apostle, doubtless, refers to beings in different worlds, many of whom, being spirits, have not knees to bow, or tongues to confess; but they can do and must do what these metaphorical expressions denote—acknowledge the supremacy of our Lord. There is a manifest impropriety in saying that '*things*' can do this. 'At the name of Jesus every knee shall bow, of beings in heaven, on earth, and under the earth,' that is, hell. In reference to the phrase, 'under the earth,' it may be remarked that the word in the original thus rendered is only used in this place; but as we know nothing from the Bible of any worlds, except heaven, earth, and hell, in which the name of Jesus is known, we cannot mistake the meaning.

reason, the apostle Paul acted. When the damsel with the spirit of divination followed him, and Silas, for many days, saying, 'These men are servants of the Most High God, who show unto us the way of salvation,' he 'was grieved.' The witness borne by the foul spirit was true; but such testimony could do no honour, and was likely to do great injury to the christian cause. He turned, therefore, and said to the spirit, 'I command thee in the name of Jesus Christ to come out of her.' The demon heard that all-powerful name, and 'came out the same hour.' It is known, therefore, in hell; these facts prove it—that he is 'Lord of all.'

He is Lord of all in heaven. 'All power is given to him in heaven.'

'All hail the power of Jesu's name,
Let angels prostrate fall.'

And they do fall prostrate. 'When he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.' Angels delighted to acknowledge him as their Lord. They announced his birth to the shepherds at Bethlehem, singing in strains worthy of the heavenly host, 'Glory to God in the highest, on earth peace, good will towards men.' They succoured him in his temptation, and ministered to him in his agony; the Holy Book tells us not that they gathered round the cross. His Father forsook him in that dark and terrible hour, and it may be that they forsook him too; it may be that the sight of their suffering and dying Lord—a sight which the sun refused to behold—was one on which they could not gaze. But they were present when he asserted his victory over the tomb—when he said in triumph, 'O death, I will be thy plagues. O grave! I will be thy destruction.' When he was received up into glory they were at hand, to grace the splendour of his ascension, and to tell his wondering disciples that he would come again. And at that day when 'he

shall come the second time without sin, (or, without a sin-offering) unto salvation,' 'ten thousand times ten thousand, and thousands of thousands of the angelic host will come with him,' and they will 'gather together his elect from the four winds, from one end of heaven to the other.' May we never forget that he is our Lord as well as theirs; that he has done more for *us* than for *them*, and that the sweetest part of the song of heaven, 'Thou art worthy, for thou wast slain, and hast redeemed us to God with thy blood,' can only be sung by ransomed ones: angels must be silent here.

Let us with rapture anticipate the day when 'the Lord of all' shall sway his gracious sceptre over myriads of obedient and loving hearts in this guilty land; yea, when the whole earth shall be filled with his glory. That day will come, though it may yet be very distant, and though the mystic symbols of the prophetic page, as it seems to us, teach that ere its cloudless glories be witnessed the church of God has to undergo severe trials. 'Many shall be purified, and made white, and tried; but the wicked shall do wickedly.' But that day will surely come. Glorious assurance! Juggernaut shall cease. His blasphemous name and abominable worship shall be numbered among the things that were. Every idol temple shall be destroyed, and the smoke of the last idolatrous sacrifice shall have ascended to heaven. Millions of voices shall praise the Saviour; millions of hearts shall love him, and millions of feet shall run the way of his commandments. India's caste shall be destroyed. The heart-rending sorrows of Africa shall be healed. And China shall become in truth, 'the celestial empire.'

'One song employs all nations; and all cry,
"Worthy the Lamb, for he was slain for us!"
The dwellers in the vales, and on the rocks,
Shout to each other; and the mountain tops,

From distant mountains, catch the flying joy;
Till, nation after nation, taught the strain,
Earth rolls the rapturous Hosannah round.

Our labours are accelerating this glorious consummation. They may be unnoticed or even despised by thoughtless worldlings; but they are not unnoticed by angels, not despised by 'Him who is higher than the highest.' Our witness is in heaven—our record is on high—our labours are for eternity. Orissa will be the better for them when our ashes repose under its soil—if, indeed, as we trust may be the case, God should permit us to lay our bones in the promised land, a pledge of its future possession by its rightful Lord. We shall 'rejoice in the day of Christ that we have not run in vain, neither laboured in vain.' When the knowledge of the Lord shall fill the world, with what sublime transport shall we behold from

heaven the delightful change that has taken place! With what rapture shall we join in the general anthem, 'Hallelujah! hallelujah! for the Lord God omnipotent reigneth.' Glorious day! I like to think of thee. Blessed are the eyes that shall see thy glory, and blessed the people that shall walk in thy light. I hail thy happy dawn. My heart kindles into fire as I muse on thy deathless splendours; and I cannot but fervently pray, in the magnificent prose of the matchless bard of Eden, 'Come forth out of thy royal chambers, O! thou Prince of all the kings of the earth. Put on the visible robes of thy majesty. Take up that unlimited sceptre which thy Almighty Father hath bequeathed to thee; for lo! the voice of thy bride calls thee, and all creatures sigh to be renewed.'

THE INFLUENCE OF FAITH ON THE MENTAL POWERS.

THE influence of faith in the invisible, is in the present age but scarcely perceptible. Seldom does the mind bring itself into direct contact with the spiritual world. The only recognized facts seem to be those which can be tested by the external senses. The great and absorbing themes of the day are immediately and exclusively connected with the vain and transitory objects of time. Mammon and unbelief sit enthroned among the people, and draw a veil of darkness over the destinies of eternity.

We complain not, that fairies no longer slumber under the shadow of a leaf, or revel by moonlight on the green sward. We grieve not that many strange appearances have been proved to be mere optical illusions. Thanks to the Redeemer of men, he has disenchanted the world. But are we not in danger of totally neglecting the nearness of spiritual realities and the intimate connection of the present with the future? Whilst the mental powers have been delivered from the vassalage of ancient superstition, have we not to

some extent, banished the false and true together?

In directing attention to this subject we shall not confine our observations to the influence of *evangelical faith*, but shall speak of that general belief which unites the soul to the spiritual and eternal world.

Paganism we deem an awful evil; still, several important illustrations may be drawn from the history of nations who have been cursed by its sway. Among the Greeks and Romans the human intellect attained a higher elevation than it has anywhere else on earth, with one single exception. Even now, with all the light of revelation, the philosophers and poets of Greece and Rome are regarded as intellectual giants. Poetry of the highest order, and eloquence fraught with the most impassioned and powerful thoughts flowed from their lips. No men, unaided by inspiration, have surpassed them. Modern art, with all her achievements, has not been able to invest the marble form with such grace and loveliness as we still discover in the fragments of

Groecian sculpture which the hand of time has spared. These are striking facts, and cannot but lead to the inquiry, whether this intellectual prowess existed independently of the false theories of religion with which it was contemporaneous, or whether there was not in these theories, notwithstanding the presence of much that was abominable, some element which stimulated the mental powers into gigantic growth.

In connection with this inquiry we would suggest another. Does not christianity involve truths which have a direct tendency to enlarge and dignify the human intellect? Is it not divine, and does it not at once lead the mind to the great fountain of intelligence?

In discussing these questions we shall direct attention to the pagan theories of Greece and Rome as they appeared in the earlier, rather than the latter, periods of these governments. In their purest and original form they presented the idea of one Supreme Being, creator and governor of all things; a being of unbending justice, the rewarder of the good, and swift to avenge himself upon the workers of iniquity: one who watched over and interested himself in the concerns of mortals—the hearer, and answerer of prayer.

The immortality of the soul was another prominent article in this creed. Tartarus burned with everlasting fire for the wicked, and for the righteous there was provided an eternity of joy.

We discover, also, the idea of an universal law, emanating from the Supreme Intelligence, invested with his authority, and binding every intelligent creature. For every violation of this law justice required satisfaction. In addition to one Supreme Being, it is well known that the Greeks and Romans peopled heaven and earth with a race of spiritual creatures, lesser gods, benevolent and malignant. The air, the woods, the waters, teemed with these imaginary beings. Without entering into the absurd details of this system, is it not evident that it had its origin in great recognized truths connected with the economy of the spiritual world?

In order to enter, somewhat fully, into the subject, let us briefly advert to the characters of some of the spiritual dwellers in the ancient world. There were spirits who guided the husbandman

in his toil. There were those who watched over the springing grain, to cherish the tender blade, to shield it from mildew and blight. On the mountain tops the spirit of the storm was heard, uprooting the forests with his mighty breath, and the song of the sea-nymph floated over the moon-lit sea.

Each person was thought to have a good and evil spirit to attend him through life, and he was fortunate, or otherwise, as one or the other obtained control over his destiny.

What a beautiful and touching idea was that of the Lares, the spirits of departed friends, watching over those whom they loved on earth; giving full power to the holy and purifying belief, that the departed, the loved, are still lingering by our sides, unseen; our spirit-guardians, attending with sleepless eye and holy affection all our wandering steps.

The inhabitants of the invisible world were more numerous than those of the visible, and every operation of the natural world, from the opening of a flower to the heaving of an earth quake, and the rush of the whirlwind, was under their supervision; and every interest of man, from the protection of the sleeping infant to the planting and uprooting of a kingdom, was, in some sort, subjected to the ministration of these spirits by the supreme governor of all. The Greek knew little of that 'philosophical God,' 'the laws of nature,' and therefore he referred to direct spiritual agency, the phenomena of earth and sky.

With the fall of paganism and the introduction of christianity these viewless beings were banished, though gradually, from the earth. The nymph lingered long by the secluded fountain, and a dim belief in various spiritual creatures, walking the earth and waters, is to be traced through modern Europe. But they are all gone now; philosophy has decided that they were all but shadowy creations of the poetic dream, and our faith is narrowed down to the visible, tangible, profitable things. The error has been effectually destroyed and abandoned. It remains to be seen whether modern philosophy, in performing this work, has not outrun the commands of the Bible, and lost sight of a most important truth.

It is important that we ascertain how

the system to which we have referred originated—a system diffusing its influence through all grades of society, and giving an impulse to the sublimest as well as the minutest, concerns of human life. Was it the product of the imagination, or a distorted shadow of what the Divine Mind had made known to mankind? It is, we conceive, incredible, that the mental powers, unaided by revelation, could have formed such conceptions of a world which comes not under the cognizance of the senses, and which is veiled from our view by impenetrable darkness.

It is our firm conviction that this religious system had its origin in the earliest revelations communicated by God to man—preserved by the teachings of the antediluvian patriarchs, it was handed across the waters of the deluge by Noah. As the families of the earth separated after the flood, and wandered westward in search of a home, they carried with them this primitive belief, at first a direct revelation from heaven, but gradually corrupted by the wickedness of the natural heart, and obscured from age to age, it ultimately became that foul and abominable thing which in every land has debased human nature, and aimed at the dethronement of the Deity.

If we are correct in these statements as to the origin of the most prominent principles which are half-hidden, half-revealed amid the rubbish of paganism, to what source shall we trace a belief in those crowds of spiritual existences with which the fervid imagination of the Greeks peopled their enchaining country? Was it all a dream, a fiction? or is it not natural to suppose that it originated in some grand primary truth connected with the divine administration? Was it not a corruption of one of the most beautiful and interesting doctrines of scripture—the ministration of angels? 'Are they not all ministering spirits sent forth to minister for them who are heirs of salvation?' Setting aside the absurdity of the *details* of the ancient system, and looking only at the general theory, we cannot but consider its agreement with the verities of the inspired records as remarkable and important. From what has been advanced we shall be more able to judge of the influence of such a system on the mental constitution.

The Greek and Roman, but more especially the Greek, lived and acted under an all-prevailing sense of the reality of a spiritual world. Such influence had faith on his mind that the unseen was to him a verity, and his soul necessarily held communion with invisible creatures above and around him. Fixing his gaze on the abodes of the gods, he imagined he saw beings of invincible power, of glorious form, of unrivalled beauty. These, to his mind, formed as real a part of the universe as any visible object. This converse with the unseen must have had a powerful effect on the intellectual character. The soul had standards, models of thought and action, higher than himself. He lived amid the creations of his faith. It is not our intention to aver that such a belief could purify the heart, or open the way of salvation. We allude simply to its effect on the mental powers, and it is not too much to assert that the Greek was intellectually great, because of his strong, living faith in the reality of a spiritual world. From that source he derived whatever was excellent in his character, and whatever was great in his achievements. That faith enabled him to make the marble speak, and the canvass breathe—it was the fountain where his spirit drank the inspirations of poetry.

If from ancient Greece and Rome we turn to the contemplation of the characteristics of our own age, we feel constrained to state that it is peculiarly deficient in that most powerful of all the quickeners of the intellect—a strong, controlling faith in the realities of the spiritual world. It is an era of physical rather than spiritual life. We seem wholly materialized. The fires on our altars burn low, and the vision is dim. In mammon's chambers of imagery the young men and the ancients burn incense and adore. On the bank of the gliding stream where the Greek would recognize the home of some river-god, or the haunt of some nymph of the fountains, the modern utilitarian would simply calculate the value of the water power. From the summit of an eminence where the Greek would gaze with profound astonishment on the mingling glories of earth and sky, of ocean, mount, and river, the modern would consider the expediency of a railroad. While the Greek would seek the forum,

that he might yield himself to the fascination of eloquence, the modern would visit the exchange and start a joint stock corporation for a factory or a bank. The Greek would mark the bounding animal and study the elegant proportions and the graces of its attitudes, that he might transfer them to the canvass, or reproduce them in the marble; the modern would estimate the value of the skin for leather, the flesh for food, the entrails for musical instruments, the horns and hoofs for buttons and combs

This is not a caricature; it embodies an important truth. It vividly shows that the prevailing spirit of our times, is, to provide for the wants of our physical being, while the spiritual life and the means of promoting it are comparatively overlooked and forgotten. The wants of the body, *these* are the objects of science, *these* are the end of improvement. The immortal spirit is become a slave to the body, and its mighty energies are tasked, by night and by day, to devise means by which the lordly, indolent, material frame, may be swiftly transported, delicately clothed, and sumptuously fed. The relation of body and soul in this age might be not unaptly represented by Dives, for the body, faring sumptuously, in fine linen and purple, while the soul should be seen, harnessed to his carriage, sawing his wood, and cooking his dinner.

We are no enemies to improvements, only let man's high destiny and his noble powers be not forgotten. In the inner chambers of the immortal spirit there is one celestial harp whose strings give no response to the touch of Mammon's fingers.

It is true that modern science and art have won splendid triumphs over hitherto intractable matter, but will our race in these things fulfil its highest earthly destiny?

An illustration peculiarly striking of the power of faith on the intellect may also be derived from the history of the Hebrew nation. To the Jew the real economy of the spiritual world was, to some extent, revealed. Instead of those imaginary beings who occupied the thoughts of the Greek, the true inhabitants of the unseen world held visible, almost daily, communion with the Hebrew. The Greek beheld the dim, distorted shadow—the Jew, the glorious

reality. The Jew was more completely under the controlling influence of the spiritual world than even the Greek.

If, then, our theory be correct, the Hebrew should be intellectually superior to the Greek. We firmly believe this to have been the case. Greece and Rome, in the days of their pride, were not so stupendous in their greatness as that small Hebrew commonwealth. It figures not on the pages of history because authentic profane history reaches not back to the period of its glory. The military operations of the Jews appear insignificant, only on account of the brevity of the scriptural narrative, and because of the surpassing grandeur of the connected events. In that majestic, solemn drama in which demons, angels, and God himself, are the actors; the fall of half a million of men in a single conflict is passed lightly over, leaving little impression on the mind. Had the history of the Jewish state been written with that fulness of detail, (to say nothing of the exaggerated colouring,) which characterizes profane history, it would be the most marvellous production the world ever witnessed.

In a literary point of view it must be conceded that the Hebrew has no competitor. It may be stated that the Jewish writers were under the immediate guidance of inspiration; but it should be remembered that their intellectual power was not created by their inspiration. Their individuality remains unchanged by the heavenly afflatus. The Spirit suggested the theme, kept them to the line of truth, and then left the individual mind to its own strong workings. The results are unequalled in grandeur and beauty. Homer has been surpassed in his battle-scenes by Miriam and Deborah; the Grecian drama rises not to the sublimity of Job. Where shall we find aught even in the Orphic hymns to compare with the richness, the sweetness, the grandeur of David? Who shall equal Isaiah in his lofty imagings? Who shall sing like Jorehiah the dirge of a fallen nation? Who shall tread that burning pathway which is lighted by Ezekiel's genius?

We have suggested the question, whether christianity is not adapted to elevate and dignify the intellect. No one who at all examines its sublime themes, or ponders its wondrous facts,

can for a moment doubt this. How is it then that we have fallen behind, not only the Hebrew, in poetry, but even the pagan—in poetry, eloquence, and art? It is because christendom is not, and never has been, fully baptized with the spirit of the gospel. It is because the intellect of the nations is moulded by earthly and carnal influences, because the mind of the world holds communion with earth, and not with heaven. It grovels where it ought to soar; the fading visible excludes the eternal unseen; the present has banished the future; eternity is merged in time; and mammon has usurped the throne of God. With us the universe was made for use and profit; it is not for us, a glorious mirror, in which to behold the perfections of God. With us a mountain is a pile of building-stone; a river is simply a water-power. How is it possible, then, that the earth-born, wingless spirit of christendom should mount those summits where the old Greek trod in the pride of his might, or dwell in still loftier regions with the Hebrew seer?

Within the legitimate scope of all possible improvements in manufactures, and the mechanical arts of every imaginable alteration, in whatever relates to man's physical nature, there is no object of sufficient magnitude to form a theme for the sublimest efforts of the poet, the orator, or the philosopher; there is no subject which can inspire the mind, until it reproduces the excellence of the ancient artist. There are deep recesses and silent depths in the spirit of man from which comes no response till you speak of something higher than earth. Under the influences which now sway the nations, it is probable that natural philosophy will push her investigations to the utmost, and that every new discovery will aid in the amelioration of man's social condition; that agriculture, manufactures, and commerce, will lay yearly new triumphs at the feet of man, that the wave of civilization will advance with unebbing flow, till barbarism shall be swept from the globe. But a new and different era must succeed all this, before the soul can reach the fulness and maturity even of its earthly stature.

For *that* we must wait until earth is baptized anew with the spirit of the gospel, and a clear, strong, controlling

faith in the unseen shall have dominion over the soul. That era will surely come. The world-wide fever that causes christendom to hiss and bubble, will reach at last its crisis. Earth will throw off its delirium, and become calm and convalescent. The millions who have mistaken mammon for a god will discover their error, and forsake his shrine. Man will abandon his earthly gatherings, and turn again his eye and thought to heaven. This new excellence will be the result not of any improvements in civil government, or systems of education, but of the universal prevalence of a true and controlling religious feeling. It will be when the knowledge of the Lord shall fill the whole earth. Until then it cannot be: the fountains at which alone true greatness can be nourished spring in the spiritual world. The spark which kindles true genius rises not from earth, but descends from heaven. In that era nobler and more stirring themes will be the subjects of thoughts than man has ever known. Prophecy has declared that a period is yet to come when the affairs of earth shall no longer be separated in men's thoughts from their relations to God and to eternity; when the heavenly shall control the earthly, and all national movements and individual action shall be regulated by faith in the unseen; when religion and the spiritual world shall hold a firmer and more constant control over the mind than of old over the soul of the Greek; and when the structure and economy of the invisible empire of Jehovah shall be revealed far more distinctly than even to the Hebrew; and all nations, shaking off the degrading servitude of mammon, shall awake to a sense of 'the only true, and only beautiful,' to a perfect consciousness of the amazing realities of that higher life which is in Christ Jesus our Lord.

It will not be then as now the object of man to collect as much as possible of the world, and dole as little as possible to the cause of the Redeemer. Grasping selfishness thy gold will soon be snatched from thee! Theory in doctrine or discipline will not stand the decisions of the final account.

Knowledge, it is said, shall be the stability of those times. Man's soul shall then find food in heavenly things which its celestial nature can assimilate,

by which the intellect shall be expanded to its true proportions, and its perfect stature. To the eye of a living faith standards of heavenly excellence will be continually present, and men by their contemplation shall 'be changed into the same image, from glory to glory.'

The question has been often asked, What is the cause of the depressed state of religion? We conceive that we need not travel far in search of a reply; the cause is, our earthliness. The mind is crushed beneath the weight of the world. Religion is become a matter of secondary importance—something which does very well on the Sabbath, but must give way before the *momentous* cares of Monday morning. There is but little communion with the invisible. There is but a very partial recognition of the constant presence of God. Ministers of the gospel, let us seek for greater

spirituality in our own hearts and in the churches. Private and social prayer should occupy a more prominent place in our creed and conduct. A more earnest longing for divine influence must be felt. Deeper compassion for immortal souls must be experienced. Our worship must become holier and more reverential.* In one word, the destinies of eternity must be more constantly present before the mind, and control more fully our intellectual and moral nature.

Castle Donington.

* Many sneer at what are called '*forms*,' but whilst '*forms*' do not constitute religion, there can be no religion without '*forms*,' as long as we are connected with flesh and blood; and those '*forms*' should be adopted which are most scriptural, and most in accordance with prostration of soul before the great God. Are we not deficient here?

REVIEW.

A CHURCH WITHOUT A PRELATE. *The apostolical and primitive church, popular in its government, and simple in its worship.* By the REV. LYMAN COLEMAN, Author of '*The Antiquities of the christian church*,' &c., with an introductory essay by DR. AUGUSTUS NEANDER, professor of theology in the university of Berlin. Ward & Co.

'FORMALISM,' as remarked by our author in his preface, 'is the great antagonist principle of spiritual christianity.' It exalts sacraments, ordinances, and rites, into the place of Christ himself, and disguises the great doctrines of the cross of Christ. It may seem, at first sight, to be a matter of comparative indifference what form of church government may be adopted, whether congregational, presbyterian, or episcopal; but when the high pretensions of Diocesan bishops to rule by divine right, their claims to be successors to apostolical authority, to have the sole power to confer spiritual office, and also to impart spiritual gifts, are considered, and the pernicious consequences which result from such blasphemous dogmas are duly weighed, the question of primitive and apostolical church order assumes a grave aspect. It is, in fact, the great question of the church in modern times. Pretensions, powers, and claims like these are too great to be conceded on the mere dictum of the prelatical party. They must be proved; their foundation must be

examined. They must be shewn to have the sanction and authority, not of councils, of ambitious and intolerant ecclesiastics, however early their date, but of Jesus Christ himself, or they cannot be submitted to. And what if it should be apparent to every honest inquirer that all these pretensions are without foundation—that the early and apostolical churches recognized no such authority—and that these astounding claims, which in fact suspend the salvation of man on an admission of their reality, are none other than 'the mystery of iniquity' foretold by the inspired writers—what, under such circumstances should be the conduct of enlightened and christian scholars? What but to call the attention of all thoughtful christians to the simple testimony of the word of God—and to the practice and opinions of the earliest christian churches, and to the sentiments of the learned in all ages on these questions? This is just what the learned author of the cheap and instructive volume before us has done. He has placed within the reach of every student, and of all who are concerned to know the truth of scripture and of history on these subjects, a treatise which for learning, research, and condensation, has not its parallel in our language. To no author, living or dead, can the English reader be directed, who presents so full an exhibition of facts in relation to these questions, as to the one before us.

D

Want of space will prevent our giving more than a mere outline of this elaborate and valuable work. We must beg our readers, our junior ministers, and students, to peruse the work for themselves. It will repay their labour and expense.

Our author shews that the government of apostolical and primitive churches was popular. It was suited to the times and circumstances of their formation. It accords with the spirit, instructions, and example of Christ and his apostles. It bore a strong analogy to the Jewish synagogue. The primitive churches were independent—those their own officers—exercised their own discipline—and had two orders of officers—deacons and pastors, the latter being called elders, or bishops. These propositions are sustained and illustrated by ample quotations from various authorities—thus proving that in the early and apostolical churches a prelate did not exist—nor was there the slightest recognition of any office to which his pretensions were attached. The rise of episcopacy—the development of the Diocesan government—the metropolitan, and ultimately the papal, are then exhibited. Chapters on the prayers, psalmody, and homilies of the primitive churches: a notice of the benediction, and valuable indices conclude the whole. This bare outline cannot give an adequate idea of the rich and important materials which constitute this important treatise. These can only be appreciated by patient perusal and study. To all who have tendencies to formalism and puseyism, and to all who are assailed by their abettors, we say, read and study ‘Coleman’s Church without a Prelate,’ and your errors will be corrected, and you will be so fortified in the assurance of the popular and independent order of apostolical church government, and of the spiritual simplicity of their worship, that all the doctors of Oxford will be unable to shake your confidence, or to overcome or ginsay your statements.

THE BAPTIST CHILDREN’S MAGAZINE, AND
YOUTH’S MISSIONARY REPOSITORY. 1845.
Hull & Co., Leicester.

We heartily congratulate the Editor of this valuable penny periodical, on the completion of the first volume of the new series. It has a larger page and type, and, if possible, more valuable articles than its predecessors. It is a highly respectable and useful publication, and has claims on our families and schools, equal if not superior to any work of the kind. We cordially wish that the sale may be greatly multiplied for the coming year, and that the good faith of the liberal proposals of Mr. Brooks, its salesman, may be put to the test. They will be amply sustained.

O THOU DREAD POWER;’ *an evening song.*

The poetry by Robert Burns. The music composed, and respectfully dedicated to Edward Mammatt, Esq., by J. ORCHARD. Ent. Sta. Hall.

WE need not enter into any critical analysis of this production. The poetry, by Robert Burns, Scotland’s ain bard, like nearly all the other productions of that extraordinary man, is exquisite. The music, by Mr. Orchard, is highly creditable to his talents. There is a peculiar softness and plaintiveness about the whole piece which we much admire. We think Mr. Orchard may safely, the next time, attempt a higher flight. He evidently has music in his soul. We cordially recommend his composition to all the amateurs of the science.

LITERARY INTELLIGENCE.

A COMMENTARY on the Apocalypse from the pen of professor Stuart, has just appeared, in two volumes. The first volume is taken up with matters of an introductory nature, pertaining to the character of the book, its authorship, and the time when it was written, nature of its language and idiom, comparison of it with Old Testament prophecies, and with contemporary apocryphal writings, history of the interpretation of it, &c., &c. The second volume contains the commentary. The views of Stuart differ widely from those of most commentators, and it is by no means unlikely but his production will excite considerable attention.

A New Harmony of the Four Gospels, in Greek, by Dr. Robinson, of New York, has just been published. The text is that of Hahn’s. The arrangement of this work differs, in many important particulars, from that of any previous harmony: especially is this the case in the portions relating to the interval of time between our Lord’s last arrival at Jerusalem and the preceding festival of the tabernacles.

A work of an extraordinary character on sin, by Julius Muller, professor at Halle, has recently been issued from the press. The title is, ‘Die Christliche Lehre von der Sünde,’ ‘The christian doctrine respecting sin.’

Considerable attention is now directed throughout Christendom to the life and labours of the reformers of the sixteenth century. Those who acted a secondary or subordinate part in the stirring events of that period, now find able biographers. The life of Oecolampadius, together with the history of the reformation of the church at Basil, has recently appeared, from the pen of professor J. J. Herzog, of Lausanne, in two volumes. The work is spoken of in high terms in the ‘Studien und Kritiken.’ J. W. Baum, professor in the protestant seminary of St.

William, in Strasburg, has just completed a life of Beza, in one volume, 525 pages. The life of Dr. Paul Eber, the pupil, friend, and associate of the reformers, has been written by C. H. Sixt, pastor at Sennfeld, in Bavaria, in one volume of 284 pages. Biographies of Victorin Strigel, Von Flacius, Thamer, Hunnius, and others, will soon appear.

Winer's Chaldean grammar has been translated by professor Hackett, of Newton theological institution, America. Winer's grammar has all the excellencies that would be

anticipated from his character, as an oriental and biblical scholar. O.

Castle Donington.

It may be gratifying to many of our readers, to be informed that a Memoir of the late Rev. R. Ingham is in the press, and will be published in the course of a few weeks. Appended to the Memoir will appear a few Skeletons of Sermons. That the work may be published at as low a price as possible, it has been thought best to obtain subscribers' names, arrangements for which will be made in connection with each of our churches.

CORRESPONDENCE.

ON THE STATE OF THE
CONNEXION.

To the Editor of the General Baptist Repository.

MY DEAR SIR,—I cannot help offering one or two remarks upon the humiliating statements which have appeared in some of the weekly journals, in many of the monthly periodicals, and also in our own Repository, respecting the decline of religion in the British churches. It is, however, to the state of our own Connexion, brought before us so clearly and forcibly by our zealous and excellent friend Mr. Burns, at which I think we ought calmly and prayerfully to look. That our progress has not been what it ought to have been, cannot be denied. But is there not a cause? and if any cause can be made apparent, ought we not to put forth every effort to remove it? My limited acquaintance with the Connexion has caused me to be a mere looker-on for the last eight years, and it is with considerable diffidence that I attempt, even now, to offer a remark.

I am inclined, however, to fear that the *smallness* of many of our churches is one of the causes. Out of a hundred and thirty churches, we find seventy-two numbering less than a hundred members each, and some of them are very small indeed. It is not reasonable that so small a number, (unless they are wealthy, which is seldom the case,) can support an efficient ministry, and meet other necessary expences. Under exciting circumstances they are anxious to secure a minister; and, influenced by a laudable zeal for the promotion of the Redeemer's kingdom, they put forth efforts which they are not able to sustain. The season of excitement passes away, and the mind returns to its former state. Now, the demands of the church are felt to be a burden, and the officers and leading friends are oppressed. The minister hears that it is with difficulty they can meet his claims upon them; he becomes equally oppressed—turns his attention to some other sphere of labour, or

unites, what, in my opinion, should never be united, the ministry with some secular calling. Under such circumstances the means become inefficient, and the churches become stationary, if they do not retrograde. Doubtless one of the principal causes of small churches, is, a love of independency; but that cannot be scriptural independency which isolates and keeps apart. I have thought, where at all practicable, were two, or more, small churches to unite, and form themselves into one, they would be able to support a minister with comfort, and the cause would be more respectable and efficient; and where this could not be done, if a denominational fund could be raised, to assist small and poor churches; this would cause many pious ministers to labour with better spirits, and relieve many churches from painful anxieties. This fund might be under the management of the annual Association, or under the care of a judicious committee. I think either of the above might be done without affecting the great question of independency. Or if our independency prevent small churches from uniting, where easy and practicable, or rich ones from supporting the weak and inefficient, the less we hear of it the better. I believe, were our small churches calmly and piously to consider this question, and seek a voluntary union with each other, it would be a great blessing.

When we turn to the various branches of Methodism we see one with their 'Consolidated fund,' another with their 'General fund,' and a third with their 'Contingent fund,' and I know no reason why the General Baptists should not have a denominational fund, into which the rich churches may throw of their abundance, and out of which the poor ones may receive to the rejoicing of their hearts.

I fully agree with my friend Mr. Burns with regard to itinerant agency, and think it may be employed in connection with many of our large churches, with infinite

advantage to the connexion; presenting, at once, a useful and preparatory course of labour for the young minister, by which he would be better prepared to take upon him the pastoral charge, when circumstances may require him to do so. I should be sorry to suggest an idea which might be thought to infringe upon the scriptural constitution of our churches; but we want something to unite us, and bring us together—some happy bond of union which will unite church to church, minister to minister, member to member, heart to heart, and soul and soul. I have often thought, were the spiritual state of our churches more fully entered into at our conferences—it would give an interest to our quarterly meetings; and, could it be done consistently with our order of things—and why not?—a pious and judicious brother appointed to visit those churches which are low and languishing, to stir up their pure minds by way of remembrance. It might prove a great blessing to the Connexion. Excuse the length of this letter. From a lover of our Zion.

J. S. Q.

ON DIVIDING HOME MISSION MONEYS.

To the Editor of the General Baptist Repository.

SIR,—I wish to offer a few remarks on what appears to me not the most equal mode of distributing money left by will to the Home Missionary Society. I believe the present rule of the Association, is, that it shall be divided amongst the various districts in proportion to the number of members in each. This appears to me very unequal and unjust; for, while some of the districts are acting with commendable liberality in the Home Mission cause, others are doing next

to nothing, if anything at all—and for the latter to have an equal amount with the former, in my view, is rather a premium upon inactivity, as well as unjust. I have thought the more equitable arrangement would be, to give to each district in proportion to its efforts, calculated by the amount of its responsibility, to each of its Home Mission stations. While this plan would be just, it would also afford a stimulus to active exertion. I trust some of our friends will take this matter into consideration with a view to its being brought before the Association next year.

Yours, &c.,

E. J.

QUERIES.

Has it not been injurious to our connexion to divide it into so many small churches, making many unable to obtain and support a minister of sufficient talent to sustain and increase a cause? If so, is it not desirable, when it can be done, to re-unite them?

Is it most adapted for a young man leaving the Academy, to be at once settled over a church, for his own comfort, and the prosperity of the cause? Or, if our churches were larger, would he not be much better fitted for the pastoral office, if he were first to be an assistant, until Providence opened the way for the highest honour?

QUERY ON ROM. VII 24.

DEAR SIR,—Would you, or some of your able correspondents, inform me whether St. Paul, in Rom. vii. 24, and connection, is relating his own experience, or that of an unregenerate mind, partially enlightened? An early compliance with this request will much oblige one who proposes it with a desire to obtain instruction. W. O. M. H.

OBITUARY.

MISS AMELIA BRAIKES, the second of the three lamented teachers of Clarence-street school, Portsea, who were interred in Portsea cemetery last May, and the second also in age, died just eighteen days after Miss Turner, her last parting with whom, at Miss Turner's house, shortly before the decease of the latter, we have already mentioned. In many respects, their age, character, and last illness, were similar. Miss Braikes perhaps may be said to have belonged more exclusively to Clarence-street than her fellow teacher, since she was trained up in it from her infancy—entered the alphabet class, and proceeded regularly through all the classes, ceasing only to be a scholar there

when made a monitor and teacher. But the means that most directly led her to the Saviour's feet, and to intimate fellowship with his people in the church, were the inquirers' meetings held by the Rev. E. H. Burton, on Sabbath evenings, after service. These Amelia attended four years, and she was then received, in 1839, at the communion table, and set the seal on her holy profession by public immersion. Every prospect was then before her of a long course of usefulness in the church to which she had always been devoted; but He 'who changeth the times and the seasons,' was pleased soon to obscure the bright horizon. Two years after her baptism, not long after Miss Tur-

ner's fatal illness commenced, Amelia began also to decline, and, during three years and three months, they were passing through the dark valley, as it were, side by side.

On the first Sunday evening in May, when Miss Turner's funeral sermon was to be preached, Amelia, then anticipating her own, sent the friend who mostly attended on her in her illness, to the chapel, to request that prayer might be offered for her. 'Go,' she said, 'and tell them to pray for me, that I may have a happy departure.' Her minister received the solemn message as he was about to begin the service, and he feelingly commented to his hearers on its striking nature on such an occasion, thus rendered doubly impressive and mournful. If now we regard only her corporeal suffering, we must infer, that the Almighty Father saw fit to deny that prayer of his waiting people for his afflicted disciple; but, if we look to her spiritual state, we perceive that it was fully answered, that, in the best sense, her 'departure' was 'happy.'

The second Sunday in May—her last earthly Sabbath, her last day of mental consciousness, though not the last of her life,—was to her a day of extreme suffering, heightened at times by the fear of death: but faith lived and triumphed in the fiery furnace. To the dull eye of sense, her condition appeared truly melancholy, but, in reality, it was far otherwise.

'A mortal paleness on her cheek,
But glory in her soul,'—

not, certainly, the glory of a cloudless day, but the glory which strives with the stormy midnight clouds. In her agony she was sustained by the everlasting arms; and, as long as reason lasted, she was able to look up to heaven with unshaken trust. Once, when quite speechless, and nearly insensible, when in the very 'antechamber of the grave,' a relative called to see her, and wept over her violently. Amelia was unable to speak to him, but after he had gone, and when articulation was returned, she left this message with her mother for him, intended to satisfy his mind regarding herself, but more particularly to warn him against certain self-righteous delusions that she feared he was cherishing.—'Tell him not to weep for me, but to weep for himself. If he builds on the foundation I have built upon, he will have no cause to weep when he comes to this.' As the last struggle approached, she desired the fifty-sixth psalm to be read to her, in which David, taken by the Philistines, and in sorrow and in dread of his life, appeals to and most movingly expresses his trust in God. The language of her soul was there. 'What time I am afraid, I will trust in Thee,' the last verse of that psalm, she wished Mr. Burton to take for her funeral text. It spoke her firm

confidence in her own salvation:—'For thou hast delivered my soul from death:' and, at the same time, as it appears to us, the trembling and pathetic appeal of one whose dying experience was more than ordinarily painful:—'Wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?' At eleven that night, she was 'taken with death,'—to use the homely but expressive phrase of the friend who described the thrilling scene; and she became violently delirious: but, in the midst of the thick darkness, it would seem that her spiritual vision had some faint glimpses of immortal things, such as are beyond reason's ken. She said earnestly to her mother, 'Send for them! call for them!' 'Who shall I send for, my dear?' her mother anxiously asked. Amelia only repeated the same words with great eagerness, adding, 'They are long in coming!' Then her mother, seeing she meant nothing earthly, ejaculated, 'Come, Lord Jesus!' 'Oh, yes,' Amelia responded, 'that's it, mother; pray for me, pray for me.' She lingered in the pains of death until two o'clock on Tuesday morning, the 13th of May, when she expired in strong delirium: the sore conflict was over—the happy spirit set free.

'Through waves, and clouds, and storms,
He gently clears thy way;
Wait thou his time—thy darkest night
Shall end in brightest day.'

M. B.

MARTHA TURNER.—The sentiment expressed by our modern singer in Israel,

'A flower when offer'd in the bud,
Is no vain sacrifice,'

is both correct and beautiful, and was happily illustrated in the subject of the following obituary. Martha Turner was the second daughter of Mr. John Turner, farmer, of Shakerstone Fields, near Barton Fabis, Leicestershire. From her infancy she had been trained up in the fear of the Lord, and from a child she knew the Holy Scriptures, which were able to make her wise unto salvation, through faith which is in Christ Jesus. Though her natural disposition was very lively, and she was always fond of associates possessed of spirits akin to her own, still, while yet a child she loved God's Sabbaths, and revered his sanctuary. For several years she was a regular and much-esteemed scholar in the Barton Sabbath-school, and after being dismissed as a scholar she soon became a beloved and devoted teacher. When about sixteen years of age it became evident to those who best knew her that she had passed from death unto life—that she had given herself unto the Lord, and she then gave herself unto his people, by the will of the Lord; and though her earthly race was

short, it was finished well. Her path, like 'that of the just, shone more and more unto the perfect day.' She feared God above many—grew rapidly in grace and in the knowledge of our Lord and Saviour Jesus Christ; and caused us to rejoice over her fellowship with us in the gospel, from the first day until the last. She had received a tolerably liberal education, and possessed talents above mediocrity. This, with the sprightliness of her wit, the cheerfulness of her conversation, the uniform kindness of her heart, and strength of her affection, caused her not only to be esteemed but much beloved, as far as she was known. Her class of Sabbath-school scholars always beheld her with delight; her fellow-teachers felt her absence to be a serious loss, but it was one of which they seldom had to complain, for, though she had a considerable distance to walk, and in winter along roads which were everything but inviting, though her health was delicate, and, like other females in every large farm house, she had much to engage her attention and occupy her time,—yet she was rarely absent from the opening services of the Sabbath school. Here she always felt herself at home—her employment was her delight, and the welfare of her scholars, both for time and eternity, lay near her heart. From the commencement of her christian course to her dying day, she took a lively interest in the affairs of the church of which she was a member. She was a warm advocate for the interests of the Foreign Mission, and, in every way in which she was able, a steady and zealous supporter of the cause of Christ. Not long before she finished her course she had filled her place as usual, both in the school and in the chapel, at Barton, but while returning home in the afternoon complained to a young and intimate friend, that she felt far from well; but of late, she remarked, I have often felt feeble and somewhat depressed. While travelling along, she talked about death and heaven, with more than ordinary interest, and expressed a presentiment she had that she was not long for this world. But, alas! how little did either she or her companion then think that would be the last earthly walk they would ever take together, or that she had nearly paid her last visit to her much-loved Barton chapel, her spiritual home, her highly esteemed fellow-teachers, and her loved and longed for youthful charge: but so it proved. Soon after the above conversation took place she was taken seriously ill. Medical aid was called in. At first no very alarming symptoms were apparent, and in a short time some improvement in her health and strength became perceptible, and again she began to cry, 'When shall I come and appear before

God? 'Her soul longed, yea, fainted for the courts of the Lord.' But, alas! how delusive were the hopes this seeming improvement excited. They were no sooner cherished than immediately blighted. During the following week she became much worse than she had ever previously been; excruciating pain racked her disordered head, dimmed her sparkling eye; a measure of delirium followed, and the lively, lovely, and lately blooming Martha soon became a breathless corpse, and left a vacancy in the church; in the school, and in the family, which will not easily be replaced. She died on Jan. 11th, 1845, in her twenty-third year. Her remains were entered in the Barton burying ground on the following Thursday, by Mr. Cotton, amidst a large concourse of deeply-affected spectators. A funeral sermon was preached for her on the following Sabbath, by the senior pastor of the church to which she belonged, to one of the largest and most deeply-affected congregations that has ever yet assembled in that place of worship. That the death of this deservedly beloved young follower of Christ may be sanctified to the good of her numerous relatives and friends, and to all who knew and loved her, is the prayer of the writer.

Barton.

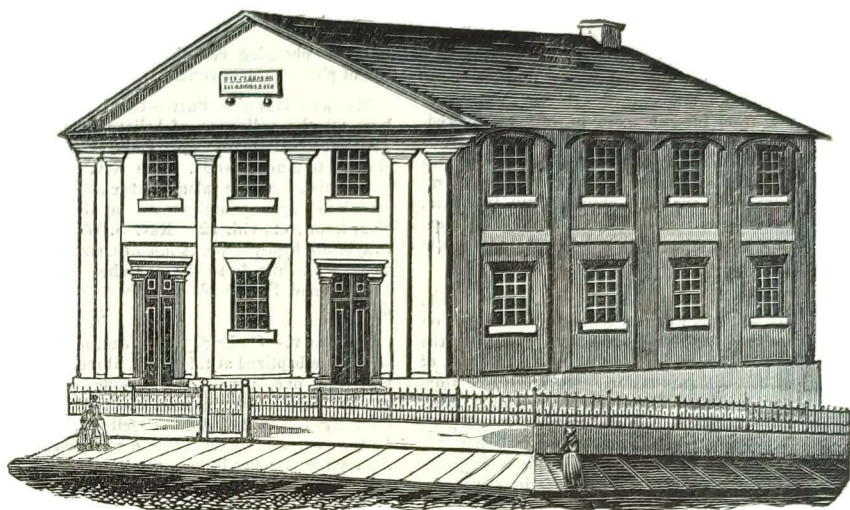
J. D.

MR. WILLIAM HODGSON, of Hebden Bridge, died March 11th, 1845, aged 71 years. In his youth he was one of the late Dr. Fawcett's scholars, and an attendant on his ministry. After the Doctor's death, he began to attend at Heptonstall Slack, and he was soon baptized and united to the General Baptist church there, then under the pastoral care of the late Rev. James Taylor; and he continued a worthy member of that church until he was removed by death unto the church above.

He was a person of quiet, unobtrusive habits, and possessed of a considerable measure of information. For some years before his death he was much afflicted; and for two or three was unable to mount the hill to Heptonstall Slack chapel. Before he was willing to relinquish meeting, and worshipping with his brethren at Slack, fears were entertained by his sons, two of whom are medical gentlemen, that he might die in the act of ascending the hill. When able, afterwards, he attended at the Particular Baptist chapel, Hebden Bridge, or at the General Baptist chapel, Birchcliffe.

He died in peace; and the event was improved by his pastor, Rev. W. Butler, from Acts xi. 24, 'He was a good man.' May his surviving widow be sustained by the consolations of the gospel, and his family be guided in the path of life! 'Precious in the sight of the Lord is the death of his saints.'

T. H.



REDUCTION OF THE DEBT ON THE G. B. CHAPEL, SHEFFIELD.

CHRISTIAN FRIENDS,—The chapel, a view of which is given at the head of this article, is situated in the midst of a large and populous town, containing above 120,000 inhabitants. It was built in the year 1842, at a cost (including the land and writings) of about £1,300, and is vested in trustees for the use of the General Baptist Connexion. Nearly £250 of this amount has been already paid.

To show the necessity of this increased effort to do good, we need only state, that all the churches, chapels, and places for religious worship in the town, if filled, would not contain one fourth of the population; being a far greater disproportion than exists in most other places. Our present debt exceeds £1,000, which, if not considerably reduced, will have a very depressing influence on our rising cause. The Association held at Loughborough strongly recommended our case to the attention and liberality of the connexion, but in consequence of having been for some time without a pastor, we have not been able to make the appeal until now.

We have raised amongst ourselves, towards the effort now about to be made, £80, and have obtained in the town of Sheffield £50 more. Our friends in Nottingham (in addition to liberal yearly subscriptions towards the support of the minister,) have promised about £180. Thus we have secured rather more than £300 towards the object. We now appeal most earnestly and hopefully to our sister churches: we have done what we can amongst our own people, and our friends in Nottingham have nobly seconded our endeavours; and if other churches

will kindly receive our case, and assist according to their ability, our debt will be so much reduced that we shall be able to act with increasing energy against the mighty wickedness with which we are surrounded. It is our intention to visit our sister churches as early as possible in the year 1846, and entreat their cordial permission so to do. If reasonable help be rendered now, we hope the time is not distant when we shall be able to repay their kindness, by assisting similar cases, and supporting the institutions of the Connexion.

It will be well to bear in mind that the church in Sheffield, has only been in existence about six years, and that it now numbers nearly 100 members; and has been enabled, towards this effort, to subscribe £80, and to beg in the town £50 more. Are not these clear indications that it is a promising station?

On behalf of the church,

I remain, yours sincerely,
THOS. HORSEFIELD.

ANNIVERSARIES.

LONDON, *Praed-street*.—At the anniversary of this church, in October last, it was ascertained, that in the course of the preceding year, our friends had contributed towards the debt upon the chapel, upwards of £158; thereby reducing it to £1031. 14s. 4d., and at a church meeting held in November, it was resolved, that an attempt should be made to discharge the whole debt by the anniversary, to be held in October next; the members of the church have agreed to give nearly half the amount, and they hope that at the time specified, by the kind as-

sistance of their friends, the remaining half will be realized. When the importance of having all our churches in the metropolis free from incumbrances is duly considered, it is confidently anticipated that our friends in the connexion will cheerfully assist those who are so earnestly striving to help themselves; and our sister churches will, therefore, not be surprised if in the course of the current year, a more formal application should be made to them.

ILKESTON.—On Lord's day, Nov. 16th, two sermons were preached in this town, on the occasion of the third anniversary of the re-opening of the chapel, by Mr. Owen, of Castle Donington; in the afternoon from Rev. i. 13—16, and in the evening from Luke xxiii. 34. On the Monday evening an interesting tea-meeting was held, when addresses were delivered by brethren Ingham, Owen, and Felkin. The collections and subscriptions amounted to £34. 10s. 6½d, making the total received for the improvement of the chapel, and the removal of the old debt, £208. 17s. 0½d. The present debt is now about £25. but some more of the sums promised may be speedily expected. The Lord revive his work in the midst of the years.

A. FRIEND. BAPTISMS.

WOLVERHAMPTON.—On Lord's day, Dec. 7th, eight persons were added to our church; six by baptism, and two who had been previously immersed. On this most interesting occasion, brother Nightingale, one of the candidates, (who had been a travelling preacher amongst the Methodist body for several years, and whose views have undergone a thorough change,) preached his own baptism sermon, from Matt. xxviii. 19, 20.

Our Connexion, we doubt not, will rejoice to hear that we are compelled to enlarge our tent (which is now taking place) in this populous town; when completed, we shall be able to accommodate in the place of 250, nearly 500 persons. If then any of the lovers of Zion feel interested in this new, and rising, and exceedingly promising cause, we shall be happy to receive a demonstration of it as speedily as possible.

CRICH.—On the 14th Dec., six persons were baptized by Mr. Smith, of Cromford, four of whom are from Chesterfield; from whence, with their pastor and a goodly number of members and friends, they repaired in hired conveyances, (the distance being not less than twelve miles.) Mr. Goodliffe preached in the morning, from Josh. xxiv. 24, to a numerous and attentive congregation; and admitted the newly-baptized to the table of the Lord, (by giving the right-hand of fellowship to each,) and administered the ordinance, in the afternoon. A few friends were present

from neighbouring churches. The day was one of pleasure and profit. G. C.

MARKET HARBOUROUGH.—On Lord's day, Nov. 23, the ordinance of believers' baptism was administered in the General Baptist chapel, to nine persons. The Rev. R. Millar, minister of the place, preached a very useful and appropriate sermon on the occasion, from Acts viii. 12. Rev. S. Walker of Braybrook baptized the candidates, six having come with him from the churches at Desborough and Braybrook, who have no baptismistry. F. S. S.

BURNLEY.—On Friday, Dec. 5th, four persons were baptized at this place, three young men and one female, who, along with a brother dismissed from a neighbouring church, received the right-hand of fellowship on Lord's-day, and afterwards commemorated the Saviour's dying love.

CASTLE DONINGTON.—Five persons were baptized at Castle Donington, Nov. 30th, after a sermon by Mr. Owen, from 1 John v. 8. 'And there are there that hear witness in earth, the spirit, and the water and the blood, and these three agree in one.'

LEEDS.—On Lord's day, December 7th, we had another baptism of five persons. Our congregations here still continue to improve, and our prospects are encouraging.

BEESTON.—On Lord's-day, December 7th, our beloved young minister, the Rev. J. R. Pike (late of the General Baptist college, Leicester) entered on his stated labours at Beeston. After an appropriate sermon in the morning, from John i. 25, 'Why baptizest thou?' four females were baptized by our pastor; and in the afternoon the ordinance of the Lord's-supper was administered, when the candidates received the right-hand of christian fellowship. The services were interesting, and were well attended.

MALTHBY.—On Lord's-day, December 7th, after an excellent discourse by the Rev. J. Kiddall, from Acts xvii. 11, three persons were baptized; and in the afternoon of the same day were received into the united churches of Malthy and Alford.

DERBY, Brook street.—On Lord's-day afternoon, Dec. 11th, five were added to our number by baptism. Our minister preached from Matt. iii. 16, and baptized. The chapel was crowded in every part. In the evening Mr. Smith delivered a discourse to the candidates, and, at the church's earnest request, administered to us the Lord's-supper.

CRADLEY HEATH.—On Lord's-day, Dec. 7th, 1845, brother B. Fellows preached from Acts viii. 38, 39, to a crowded and serious congregation, after which brother J. Fellows baptized three candidates.

MISSIONARY OBSERVER.

LETTER FROM REV. W. JARROM.

'Duke of Portland,' Sep. 13th, 1845.

MY DEAR SIR,—We are still upon the great deep; but, as we are approaching Hong Kong, and are hoping in a few days to arrive there, I desire to embrace the opportunity which my leisure here offers, to write you a few lines.

But little has occurred, during the voyage, of interest or importance. Though rather longer than it was hoped to be, (yet not particularly long,) it has been a voyage remarkable for fine weather. 'His, and the prevalence of easterly winds, have been its two principal characteristics. We have had no storms, or heavy gales of wind. Some occasional squalls, and the wind blowing at times rather freely, we have had; but nothing worse. To the 'line,' which we crossed on June 10th, we had a very fine run, being not longer than twenty-nine days from Portsmouth. Owing to the wind blowing so much from the east, we were driven, after we had crossed the equator, much further to the west than ships ordinarily are; so that, on Tuesday, June 17th, we were within less than forty miles of the coast of South America, our latitude being 13° 3' S.; longitude, 36° 30' W. We doubled the 'cape' about July 20th, and made the island of St. Paul, in the Indian ocean, on the morning of Aug. 9th, in latitude 38° 42' S.; longitude, 77° 52' E. Navigators to China generally make the island, for the purpose, mainly, of comparing and correcting their chronometers. Owing to the prevalence of baffling easterly winds, for eight or ten days after making St. Paul, our advancement was small; but, on meeting with the south-east trade-wind, on Aug. 22nd, we had a very splendid run to Java, where we anchored on Monday, Sep. 1st, at three o'clock, a. m., off Anger, a small village, in latitude 5° 40' S.; longitude, 106° E.; for the purpose of taking in provisions and water. Java is a fine island, abounding in all tropical fruits. There are Mahometans there, as in the neighbouring islands. We did not go ashore; the natives brought off, in their boats, all kinds of provisions—as fowls, ducks, yams, pumpkins, pine-apples, &c., &c. The Javans are a very diminutive, puny race, averaging not more than five feet two inches in height; of a dark brown complexion; long hair, fastened in a knot behind; thick lips, and teeth stained black; and dressed as the lower classes of the natives of tropical countries generally are. They could speak a little broken English; but we could make them understand little or nothing of anything we

said on religious subjects. In trading, they manifest a singular quickness and shrewdness; but, alas! on subjects of vital importance, they evince deplorable ignorance. But few of them can read or write, and whatever religious knowledge some among them may have, the great majority are 'without God in the world.' It is a painful thought, that Java, and the surrounding islands, so beautiful as they are in their appearance, and enriched with all kinds of fruits, growing spontaneously, should be inhabited by intelligent, immortal creatures, ignorant of their bountiful Creator, and taught to do everything but to love and serve him! The Malay archipelago seems to me to furnish a magnificent field of christian enterprise. Happy the time, when the prediction shall be accomplished: 'The abundance of the sea shall be converted unto Thee; the forces of the Gentiles shall come unto Thee.'

We weighed anchor about four o'clock in the afternoon of the same day as that on which we reached Anger. For several days we were within sight of land, among others, sailing by the Anambas, Natunas, &c. During the last few days we have seen no land; nor do we expect to see any until we make the 'Ass' Ears.' This island, the Tlypoong of the Chinese, is so named by the English from two peaks on its north-east side, which, sloping off suddenly, give them the appearance of an ass' ears. It is in latitude 21° 54' N.; longitude, 114° 2' E. Here we received a Chinese pilot on board. Its distance from Hong Kong is not more than forty or fifty miles. Should this breeze continue, we may expect to reach the 'Ass' Ears' on Thursday; and, in this case, we shall arrive at Hong Kong on Friday, the 19th.

In looking back upon the past, we feel that we have abundant cause for the sincerest gratitude to the Giver of every good gift, and of every perfect gift, for the numerous mercies we have received during the voyage. Our lives have been spared, and our health has been continued. Our comforts and enjoyments, generally, have been many, probably more than passengers ordinarily realize; and our inconveniences few, probably fewer than persons in our circumstances usually experience. Nor have the mercies that have been bestowed, been temporal only. We have had public worship twice every Lord's-day; reading and prayer every evening in the week; and, on Thursday, a lecture. In these exercises, Mr. Hudson and myself have engaged, in turn with the captain, and a young clergyman of the church of England, who is going to Hong

Kong, as military chaplain to the English forces there. All these blessings we received in answer to prayer, not offered by ourselves only, but by our numerous and dear friends in England; and we feel encouraged, and trust that they also will feel so. So 'pray without ceasing.' So far are we from regretting, that we rejoice we are here, upon so important a mission. O that we may be guided by unerring wisdom in our future movements, supported under difficulty and privation, and succeeded in the great objects that we propose, and which, we trust, lie near our hearts!

Be pleased to tell all our dear friends in England, that while, in a variety of ways, they may co-operate with us, and assist in the attainment of the great ends of our mission, the greatest service which they can render us, is to pray for us. 'Brethren, pray for us.' 'The effectual, fervent prayer, of a righteous man, availeth much.'

Victoria, Hong Kong, Sep. 29th. Through mercy, we arrived safely at this island on Lord's-day evening, Sep. 21st. Mr. Hudson and I came on shore on Monday morning. We first went to the post office, and were disappointed at finding neither letters nor newspapers for us. We met also with an additional disappointment in hearing that Mr. Shuck, and all the American missionaries, had left Hong Kong, and gone to Canton. We next called on Dr. Legge, president of the Anglo-Chinese college, transferred hither from Malacca. He confirmed the intelligence which we had before received, that Mr. Shuck had left the island; but he said that Mr. S. had written to him, wishing him, if he could do so conveniently, to make provision for us during our stay here, that he himself had not rooms to offer us, the house being small; that Mr. Shuck's house was empty; that, if we chose, he would put a little furniture in it; and that we could spend our nights there, and as much time as we chose, and appear at his table for our meals. We gladly accepted so kind a proposal, and expressed our gratitude for his goodness. Thus are we situated here; disappointed in not finding Mr. Shuck, yet comfortably provided for.

We attended divine service at Dr. Legge's chapel yesterday, that is, Lord's day morning, where an English service was conducted by Dr. Bridgman, from Canton, of an American missionary society. In the same place of worship, in the afternoon, we attended a Chinese service, conducted by a Christian native, a man of respectable talents, that has taken high literary honours, and is a fluent speaker. We were much gratified with the appearance of the congregation, which, though not large, paid great attention, and behaved with propriety. In the evening we attended a prayer-meeting,

at the house of one of Dr. Legge's friends, where the more pious part of his congregation usually meet for prayer on the evening of the Sabbath, there being no English service in the chapel.

Now we are anxiously waiting for a vessel to convey us to *Ningpo*; for here we have determined to commence our labours, as this place, so far as we have been able to make out, is, on the whole, second to none of the five ports as a principal station for missionary operations. The principal reasons that have induced us thus to decide, are, in brief, that it is salubrious; that there are likely to be fewer Europeans here than at Shanghai; and this, in our view, renders it the more suitable for our purpose; that, were it otherwise, there are no missionaries there, except of the American missionary societies; that it is near to the island of Chusan, now in the possession of the English, and which, should it be evacuated on the payment of the last instalment, would, it is likely, be immediately seized again by them, in the event of another rupture with the Chinese; and, in this case, it would furnish a near and safe retreat, should we be obliged to quit *Ningpo*. These are the principal reasons that have induced us to decide as we have done. Had we consulted our own convenience, probably we should have fixed upon Shanghai; the trade, principally, is getting there. It is likely, it is supposed, to become superior to Canton; and European society will be extensive. We have not come hither, however, I trust, for temporal purposes; and we have decided in a way that seemed to us best for the attainment of the Society's objects in sending us to China. When we are likely to get there, I do not know. There are vessels frequently sailing between here and Shanghai, but much less frequently between this place and *Ningpo*, as the trade is at the former much more than at the latter city. There is lying in the harbour an American steamer, the 'Edith,' bound for Shanghai; and if she puts in at Chusan, we shall endeavour to make our passage in her. This, however, will not be known until to-morrow, and I fear it will then be too late to communicate to you the decision now, as this letter must be in the post-office by twelve o'clock to-morrow, to go by this mail. However, I will keep the letter open as long as possible, and, if we hear in time, will add the intelligence.

Victoria is a most beautiful and a most extraordinary place. It stands on the side of a mountain; so that the houses, which are made of stone, or are stuccoed, rise one above another in rich and varied succession. The island abounds with granite: water also is abundant. Of fruits and wood there is almost an entire absence. It is an im-

mense rock; in many places, it frequently reminds me of Charnwood forest in Leicestershire. There is a population of from 30,000 to 40,000 Chinese, and 1,500 Europeans, besides the troops. This is at Victoria. There is another settlement on the opposite side of the island, called Chuckchoo, a military station, where there are several thousand Chinese. Four years ago, there was scarcely a resident or a house on the island. The town of Victoria has risen up with surprising rapidity, and is the astonishment of every one. Both Mr. Hudson and myself are pleased with the appearance of the Chinese, and the dispositions they manifest; but here they feel that they are on British ground, and this restrains them. How it will be with them at Ningpo, and particularly when the island of Chusan is evacuated, I do not know; but I have no doubt, if they are kindly treated, and we make it appear in our habitual conduct, that 'we seek not theirs, but them,' they will put confidence in us, and treat us with respect.

Tuesday, 30th. To-day this letter will be, I hope, on its way to England. I have nothing more to say of any importance. Whether we go by the 'Edith,' is still uncertain. I suspect that the American consul is waiting to see if her berths are all engaged to Shanghai: in this case, she will not touch at Chusan. This he will tell us then; and, as she will be engaged, we shall not be able to go to Shanghai. I wish we had taken a passage in her at once to the place of her destination. It is unpleasant for us to be at Dr. Legge's, particularly as he is so delicate.

We beg an interest in your prayers. I trust we shall be brought comfortably through all our difficulties; but our patience is tried. Being unsettled so long, it is natural for us to be anxious for a home. We are all well and happy; thankful that we are here, and that so fine a field of useful exertion is before us. May we be careful to improve our time and privileges; and may we be succeeded in the great objects for which we came. This is our desire, and this is our prayer.

With very kind regards to Mrs. Pike, and to the Misses Pike,

I am, yours respectfully,

W. JARROM.

P. S. I forgot to say, which perhaps you will be anxious to know, that I made a commencement of Chinese on our way hither, and did as much, probably, as persons ordinarily can do on the sea.

EXTRACTS OF A LETTER FROM
REV. T. H. HUDSON.

Victoria, Hong Kong, China, Sep 29th, 1845.

MY DEAR BROTHER,—The mail leaves

here to-morrow, and I hasten to inform you of our safe arrival at this place, after a voyage of 133 days. We arrived on Lord's-day, the 29th, and landed on Monday. The passage was long, and, in some respects, tedious, having calms, and easterly and variable winds; yet, on the whole, it was comfortable. We had frequent opportunities of preaching, and had family prayers regularly in the large cabin, when the weather would permit. Excepting some occasional sea-sickness, we enjoyed our health, and are all now well. We have reason to be very thankful, and to praise the Lord for all his mercies.

The island of Hong Kong contains a population of 50,000 persons, and perhaps 30,000 of them are located in Victoria, which has become a considerable town in a few years. The possession of it by Great Britain, is a matter of great importance, and may lead to the most beneficial results. Several institutions exist, and chapels have been built here, which are calculated to promote the best interests of the people. At present, however, there is a scarcity of labourers here, especially as our American brethren have gone to Canton. Surely they will be able to send some one to occupy the chapels which now stand empty. What a distressing fact, in a pagan land, where multitudes are perishing for lack of knowledge! The Chinese part of this town is densely populated; and it is an interesting scene of missionary labour. May the seed sown produce an abundant harvest! Many will have to sow in tears, and go forth weeping; but they will return with joy, bringing their sheaves with them.

During the few days we have been here, I have been in several Chinese houses and shops, and also boats in the harbour, in which I have seen sufficient evidence of the idolatry of the people. You may see the raised altar, the incense sticks, &c.; and, every morning and evening, you may hear the beating of the gongs, the letting off the crackers, &c., to drive away evil spirits. Brother Jarrom and I went on Wednesday to a joshouse, or a Chinese temple—the temple of the queen of heaven—where we saw the image of this goddess. While there, a devotee came to worship her, and we witnessed his prostrations before the idol. We were deeply affected; we shuddered at the scene: indeed, no language can describe the emotions which we felt. I have, however, had the privilege of hearing the native preacher here three times proclaiming the gospel of Christ to attentive congregations. There were from fifty to eighty present. Greater and more serious attention to what was said, I never witnessed in an English audience. The service was conducted in a similar way to what it is at

home, excepting the sermon is more like an exposition of a portion of divine truth. Dr. Legge, on one occasion, spoke after the native evangelist, and great attention was paid to his address. On the whole, I am much pleased with the labours and operations of the brethren here, and am more fully convinced that China presents one of the most interesting fields of missionary labour.

Though I have made inquiry, I am not aware that any auxiliary society exists, either connected with the Tract or Bible Society. Dr. Legge is the person through whom the business of the parent Society in London is transacted, and I hope he will be able to render us some help, though he informs me that the stock on hand is small. An Auxiliary Tract Society has been formed at Shanghai, and Dr. Bridgman said to me the other day, that, when we are fixed, if applied to, he will afford us all possible aid in the way of Testaments and tracts, though their ability at Canton is small. If we are not able to obtain much help at present, perhaps we shall be under the necessity of printing a few from one or two of the best tracts which have been already prepared by missionaries. Thus we hope to be of some use, while we are learning the language, and preparing to declare unto the people, in their own tongue, the unsearchable riches of Jesus Christ.

If course, you will receive letters from brother Jarrom by this post. We are all well, and shall move to the north as soon as possible. We are encouraged with the hope of doing good, and trust our labours will be made a blessing. With kind regards to Mrs. P., family, and friends,

I remain, yours truly,

THOS. H. HUDSON.

P. S. We have received this morning a letter from Mr. Shuck, who gives us a hearty welcome, and says he shall be down in a few days. If we are not gone, we shall see him. He is going to America next month, and will return in a year and a half. Before he goes, he will answer your letter. He says, the other Baptists in England may send out missionaries, and are thinking about it. Direct for us, to the care of R. Thom, Esq., British consul, Ningpo, China.

LETTER FROM MR. MILLAR TO
REV. J. WALLIS.

Calcutta Oct. 3rd, 1845.

MY VERY DEAR SIR,—I fondly hope my letter, from near the equator, dated July 29th, has before this reached you in safety, as it contained a sketch of our history up to that period; I presume also that you have seen and read brother Stubbins's

communication from Madras, which contains a full, and, I doubt not, a very interesting account of the remaining part of our voyage; consequently it would be a mere waste of time, ink and paper, to do more than glance at this; I may, however, just observe that we had a continuance of delightful weather until we reached within a few degrees of the Cape; here it became exceedingly cold and unpleasant, accompanied by severe squalls of wind, which of course agitated the sea, and caused the ship to pitch and roll in a manner rather exciting and novel to those who had never been before in similar circumstances. It was with difficulty that we were enabled to walk on the poop, or even from one cabin to another, without tumbling all fours, and reeling to the leeward side of the ship; we found it no less difficult in sitting to our meals at the cuddy table, &c. Nevertheless, we have never had any serious apprehensions of danger, except during one squall, which came on quite unexpectedly, and before we were prepared for it, by having some of our sails lowered; for a few minutes the ship laid to one side most fearfully; for my part I thought we should have turned over; indications of alarm were visible in every countenance. However, in a short time our fears were subdued, and all was again right. As we approached the tropics, it gradually became warmer, and the sea more calm. We again entered the tropics Aug. 21st, and crossed the line Aug. 31st. We saw the island of Ceylon on the evening and following morning of Sep. 2nd, and on Saturday morning at 6 o'clock we anchored in Madras roads, opposite the town and fort St. George, having performed the long voyage of 15,000 miles in the short space of seventy-eight days,—precisely the same time as brother Buckley. Our voyage has, in every respect, been a pleasant one; perhaps never did missionaries, either in connection with our own, or any other denomination, come out under more favourable circumstances. We have experienced the greatest kindness and attention from our worthy captain; the rest of the officers have also been kind and obliging.

Respecting our arrival and landing at Madras, I must not forget to observe, that the first scene which I gazed upon in connection with this benighted land was one of a deeply painful and humiliating character. No sooner had we anchored, than we were surrounded by a multitude of natives, who really appeared to me more like a species of the brute than of the human family; they were almost in a state of nudity: their heads were shaved, their foreheads marked, their language most barbarous, and their gestures and movements most fiend-like. It is in fact utterly impossible to imagine, without

seeing, how much unlike men and immortal beings sin and idolatry have rendered them. Oh that each member of our churches, each beloved brother under your tuition, dear air, could be permitted to gaze upon this my first introduction to a heathen land. I feel persuaded that it would cause the former to double his contributions and to increase his prayers on their behalf, and the latter, in spite of all that endears and entwines his heart to Britain, to exclaim, 'Here am I, Lord, send me.' Never, never, while memory retains her seat, shall I forget my emotions on this occasion. First, as I gazed upon them, I thought with horror on the effects of sin, as seen in their ignorance, wretchedness and misery; then I thought of the designs of the gospel, the blessings which it confers, the delightful change which it would effect if it were embraced, in the social, moral, and religious state of this people. I then thought of the object for which I had come to India—my obligations, and those of all christians, to aid in diffusing the glorious gospel of the blessed God. I also looked forward to that period when, through the instrumentality of a preached gospel, all the deluded and unhappy millions of this vast continent will be delivered from their iron bands of superstition and idolatry, and brought into the glorious liberty and invested with all the unspeakable privileges of the sons of God. Oh Lord, thine is the kingdom, the power, and the glory; hasten then, we beseech thee, this the desire and prayer of our heart in thy own due time. In about an hour after we anchored, brother Stubbins received a letter from S. Van Someren, Esq., containing a very kind and pressing invitation to proceed and stay at his mansion while we remained at Madras. When ready, we found a boat by the side of our ship ready to convey us to the shore, where on our arrival we found Mr. Van Someren with carriages to convey us to his residence. Forcing our way through a crowd of natives, who had surrounded us on our landing, we at length got seated in our carriages and drove off. Now new scenes passed before my eyes, in the colour and garb of the people, the construction of the European buildings, the miserable huts of the natives, unpaved streets, carts drawn by oxen, palanquins carried by the natives, shouting as if they were enduring the most excruciating pain, which altogether forcibly reminded me that I was not in an English, but rather in an eastern town. We shortly arrived at our destination, and were very kindly received by Mrs. V. and family, who requested us to make ourselves quite at home.

Our sojourn at Madras was of a very delightful and interesting nature. The first Sabbath morning brother Stubbins preached for Mr. Porter, and in the evening we com-

memorated the dying love of our Lord and Master. On Monday evening we attended a missionary conference, composed of Scotch Kirk, Free Church, American Presbyterian, German Lutheran, Independent, Wesleyan, and Baptist missionaries. After the business, relative to the promotion of the gospel in Madras and its vicinity, was attended to, a portion of Scripture, which had been appointed at a preceding meeting, was expounded. The subject on this occasion was 'The christian's armour;' and the remarks made were peculiarly appropriate, and applicable to ourselves who had just buckled on the armour, and were then standing on the threshold of the battle-field. Tuesday we visited the schools in connection with the Free Church, and were exceedingly delighted with the progress made by the children, in their respective studies. Wednesday we were introduced to a small Baptist church in the 84th regiment, in Fort St. George, composed of twenty-five privates, one captain, one adjutant, and one lieutenant. They have recently come here from Mortmain, in Burmah, where they were all brought to a knowledge of the truth by the instrumentality of our American brethren. Brother Stubbins addressed them in a very affectionate manner, from 'There is joy in heaven,' &c. A very deep feeling was produced, and many tears shed. The place where we assembled is a large gun-room, inside of the fort, which they have very nicely fitted up for worship. Thursday morning we took breakfast with the officers, after which a church meeting was held, at which brother S. presided. Five individuals were proposed as candidates for baptism. After the meeting we conversed with them, as well as some enquirers, and three backsliders, who are desirous to be restored to fellowship. We visited and preached to them several times before our departure; and as a testimonial of their gratitude for our labours and visits, and an evidence of their love to the Saviour, they presented us with the sum of 195 rupees as a donation for our mission. This evening we spent with Mr. Ward, and an American missionary, who has been in India about ten years, but is about returning home on account of ill health. Friday evening we spent with Mr. and Mrs. Porter; they live in a very nice situation, about three miles from Madras. On the Sunday afternoon I preached to our friends in the Fort, and in the evening brother Stubbins engaged for Mr. Porter. We expected having to re-embark on Monday morning, but were disappointed, and detained until Wednesday morning, when we took leave of our kind friends, and proceeded to the Wellesley. In a short time we found ourselves once more pacing the poop of our noble ship.

At two o'clock we weighed anchor, and with a favourable breeze commenced our voyage to Calcutta, which proved to be a very long one; up to Saturday morning, September 33th, we had a breeze which wafted us along very nicely; after this it became very calm, and we had little or no wind. On the evening of Wednesday, September 24th, we anchored off the sandheads, near the mouth of the river Hooghly. The following day the pilot came on board. Our voyage up the river was unusually slow and tedious. We expected being towed up by a steamboat, which usually takes ships up in about two days, but we could not succeed in obtaining one; hence we were compelled to anchor all the time the tide was ebbing, and avail ourselves of the flowing tide to carry us up; it was, consequently, Thursday, October 2nd, when the ship arrived at Calcutta, having been a week coming a distance of 120 miles. Brother Stubbins, with another passenger, engaged a boat on Monday evening, and sailed up to Calcutta, a distance of 40 miles, in order that he might make arrangements for our accommodation at Calcutta. Wednesday, he came with a boat for us; we were then fifteen miles from the river. We left the ship same night at six o'clock, and got to Calcutta at six o'clock in the morning.

Thus, by the gracious providence of our Heavenly Father, we have been preserved from all accident and danger during our long voyage, and are landed in safety on India's shores. May this mercy and goodness rightly affect our hearts, and lead us to consecrate all our mental and bodily powers to his service and glory. We intend leaving here for Orissa on the 9th of this month, there to join our beloved, though personally unknown friends, in their work and labour of love. My prayer and hope is, that we may not only be faithful, but eminently successful.

I trust, dear sir, since the period in which it was my painful duty to bid you farewell, perhaps never to enjoy the pleasure of seeing you again in this changing world, that yourself, with your beloved partner and daughter, have been sheltered and preserved from all evil beneath the shadow of Almighty wings, and realized an abiding sense of his love and favour. That you may each, to the closing scenes of life, enjoy a continuance of this, and then a removal to the unfading glories of the heavenly world, is, and unceasingly will be, the prayer of your late

Unworthy, though affectionate pupil,
W. MILLAR.

Mr. Bailey writes:—

Calcutta, Oct. 8th, 1845.

* * * Permit me to say, I shall never forget my feelings the first morning I be-

held the shores of India. If some of the students could behold the sight, I think the ties which endear them to England would be broken, and they would at once exclaim, India shall be the scene of my future labours. I have had some things to depress my spirits, but many things to cheer and encourage in the great work of the mission. A circumstance occurred on board of a very painful nature: a young lady from London was going to Calcutta, expecting to be married to a major in the army, but, alas! her hopes were blighted; on the 27th of September she received a letter stating that the object of her affections was dead. On the same morning before she received the intelligence she was looking at her wedding bonnet and dress, and fondly anticipating the day when she should be led to the hymeneal altar. She was filled with grief, but I believe she bears the stroke with christian fortitude. We expect to leave for Cuttack on the 14th instant. Last Lord's-day I preached in the chapel where Drs. Carey and Marshman laboured; next Lord's-day evening I expect to preach in Dr. Yates's chapel. I am well, and all our party. I may just add, we have received very much kindness from the ministers of Calcutta; they speak very highly of our mission. Mr. Sutton has issued a circular on behalf of the Khunds; it is printed in the newspapers, and the Calcutta Christian Observer. From the reports in circulation, I anticipate the day when we shall have missionaries engaged in that part of the world. One of the Independent ministers in this city has offered fifty rupees a month.

Concerning Mr. Sutton's appeal on behalf of the Khunds, Mr. Buckley writes, Sep. 23, 1845:—

'Brother Sutton has just published a circular, addressed to the christians in India, calling upon them to furnish the means to enable us to carry the gospel into the Khund country. Most heartily do I wish success to the project, but I feel by no means certain that India will furnish either the *men* or the *means*, both which brother S. hopes will be the case. Nor can I think it desirable *immediately* to commence. The people just now are in a very unsettled state, as their political relations are not determined. Captain Mac Pherson has recently been invested by government with additional power to put down the horrid sacrifices; and I give the captain and the government full credit for sincerity in desiring to put an end to this crying abomination. I cannot but hope that a great and effectual door for the introduction of the gospel will soon be opened among the Khunds. They belong to us, and on us will devolve the blessed

work of making known to them the glad tidings of great joy. There will be dangers and difficulties in the way, of no ordinary character: much strength of body, as well as fervour of spirit, will be requisite. Honour to those who shall be able to brave the difficulties, and courageously resolve to live and die amongst them. How delightful when these outcasts of the human family shall be brought home to Christ! My own mind was much set on going to live amongst them, but the illness of April and May, as well as a recent though less severe failure of health, have excited fears as to the propriety of rushing into thicker danger. But those are mentioned with honour who 'hazarded their lives for the name of the Lord Jesus.' One thing, however, I have determined upon, and that is—if the Lord permit—to spend as much time as I can in the Khund villages near Berhampore in the approaching cold season. May the Lord give testimony of the word to his grace.'

As to Dr. Yates, &c., he has the following striking remarks:—

'You would hear of the death of the celebrated Dr. Yates. He was a missionary of thirty years' standing, and his labours in the translation department were amazingly great. How he got through such an amount of work in such a country as this, and with very feeble health, I cannot conceive. The propriety of some of his renderings has been questioned in the Indian periodicals; occasionally, with severity of criticism. But all believed him to be an upright and faithful translator of the Word of God. A noble proof of his disinterestedness is furnished in the fact that when the government, knowing his eminent attainments as a linguist, offered him 1,000 rupees per month, (£100.) if he would give himself wholly to their service in the preparation of books, the offer was declined; and subsequently, when half the sum was offered if he would give them half his time, this was also declined. He was extremely reluctant to leave India. One of his brethren in the ministry called on him soon after the doctors had urged the absolute necessity of the step, and when he saw his friend he began to weep in a most heart-rending manner. As soon as his feelings would permit him to speak, he said, 'They have condemned me to go home.' In estimating, however, the missionary career of Dr. Yates, one great drawback must be made. For the last twenty years he did little, very little, in *preaching* to the heathen. It seems to me a question worthy of grave consideration whether any man sent out by the churches of the Lord to preach the gospel to the heathen is justified in so attending to translations or

schools as to neglect his great work. 'Woe is unto me,' said the apostle, 'if I *preach* not the gospel,' a text well worthy of the serious consideration of unpreaching missionaries. My highest ambition is, to be a successful *preacher* to the heathen, and next to this I ardently desire too see our native christians growing in holiness and love, and our native preachers increasing in knowledge, piety, and usefulness, and to aid them in doing so. Do you think, dear brother, that it is sufficiently kept before the minds of our beloved friends at home who support the Mission, that the command of God is the rule of our duty? Success is cheering; but it is not our *rule*, nor, indeed, is it so easy to estimate success as many suppose: much that is promising ends in disappointment, and much that is overlooked often proves to be sincere. Let me appeal to 'the Book,' 'So hath the Lord commanded,' was the apostle's warrant, (Acts xiii. 4—7.) 'So hath the Lord commanded,' should be ours. Not that I have any doubt that if we are diligent and faithful we shall be instrumental in turning many to righteousness, and shall have unspeakable joy at the day of our Lord's appearing; but I want to tell you as strongly as I can that we ought to make known the gospel in every part of the heathen world because Christ has commanded us to do so. I should like for all our friends to know, that, though we feel that the Lord has done great things for Orissa for which we cannot sufficiently bless him; yet, that our hearts are often deeply distressed because more fruit is not apparent.'

Again, as to a missionary's proper feelings and purpose:—

'Familiarity with scenes of pollution and wickedness, unless constant watchfulness and prayer be exercised, must have an unfavourable influence on the moral feelings, and this, I think, accounts for what would otherwise seem difficult to explain—that many christians in India, (or those who in a judgment of charity are such,) feel less for the heathen than many do thousands of miles distant. I feel, also, that there is danger of having our compassion excited more readily by the temporal than the spiritual wretchedness of the people. This is an error into which some missionaries have fallen. Matt. vi. 33, contains a principle applicable here. We shall most effectually promote the temporal weal of the heathen by solely aiming to save their souls. I am jealous for myself and for my brethren, lest we should not feel sufficiently for the people as being enemies to God, and in danger of eternal damnation. The Lord give us right feelings, and help us to pursue our work in a way that he will approve.'

THE CRISIS.

Extracted from the Farewell Charge of the Bishop of Calcutta, May 2nd, 1845.

"A CRISIS appears to be approaching. Be encouraged, my beloved brethren, by calling to mind "the sure word of prophecy, whereunto ye do well that ye take heed as unto a light shining in a dark place, until the day dawn and the daystar arise in your hearts." We must not presume, indeed, on our particular views of the details of the prophetic word, nor hastily adopt new and strange interpretations, nor dive too deeply into what we have good reason to think is the unfulfilled part of God's will. But "blessed is he that readeth, and they that hear the words of this prophecy, for the time is at hand." And one purpose for which our divine Redeemer has opened the roll of the future sufferings and glory of the church, was doubtless to console the faithful in their efforts and prayers during the long, dreary night, of their "wilderness" state.

'Here allow me to dwell a little. The topic is delightful, and continually illustrated by new events of providence. Two or three considerations, as it seems to me, may fill us with hope that "our redemption draweth nigh." From the predictions of "the seed of the woman," in the third of Genesis, to those of the fall of the New Testament Babylon, and the universal triumph of the gospel, in the last chapter of the Revelation, *one purpose of grace* is unfolded, and only one; and one, and only one issue, of things assured, to which all must be moving on. Here we must plant our foot; in this we cannot be mistaken. The Jew shall "look to Him whom he hath pierced;" the "fulness of the Gentiles shall come in;" "Satan shall be bound, and deceive the nations no more;" "The kingdoms of this world shall become the kingdoms of our God, and of his Christ; and he shall reign for ever and ever." What a joyful prospect!

'Again, the interposing hindrances to this blessed consummation, are foretold. Thus, another sure step may be taken. We see our way. The rise, duration, and close, of the two great apostacies of the west and of the east, *Popery* and *Mohammedanism*, are the subjects of repeated prophecies, or rather, series of prophecies. Nothing is unforeseen. This explains every thing in our present position,—the triumph of the wicked—the confusion in the church—the narrow limits of spiritual religion—the slow progress of missions—the retrograde steps of the cause of Christ in certain spots for a time—the usurpations and "strong delusions" of Popery,—all, all are laid down in the map of prophecy—all described as about to precede in the mysteries of providence, the final triumph of the gospel. And the

very means of this triumph are intimated; for the faithful are to "overcome by the blood of the Lamb, and the word of their testimony, and by not loving their lives unto the death." Of the approaching crisis we must speak without reserve. Everything seems to indicate the possibly speedy winding up of the great scheme of Providence. The Jews are moving towards their long-lost land; a christian bishop of our own church is in Jerusalem; the ten tribes appear at last to have been discovered—at least the probability is strong. The copies of the blessed Scriptures, by the instrumentality of the British and Foreign Bible Society, and other institutions, are being scattered, and have been for more than forty years, as seeds of life, by the hands of our holy missionaries and others, up and down the dead wilderness of the world. The fierceness of Mohammedan persecution is, for a time at least, curbed by the determined and joint interposition of all the christian powers. Popery abates nothing of her absurd doctrines and abominable idolatries, but exposes her nakedness to the gaze of Christendom, more and more filled, in the mean time, with the knowledge of the Holy Scriptures. She totters, therefore, in her power. The Bible is insensibly sapping her very foundations. Spain, Bavaria, the Hungarian States, and many parts of Germany seem verging to reformation. She retains her leaden grasp of Italy by means of the Austrian arms. Ireland itself, I trust, heaving as she is, will soon reject the popish yoke; the attempt to re-impose that yoke on Protestant England has equally failed. At any moment the nations may rise with one mind, and reject the papal dogmas and secular dominion, and no longer "give their powers to the beast," as the prophetic word expresses it. The intercommunication of the nations is, in the meantime, being almost miraculously accelerated; and European education, commerce, jurisprudence, medicine, agriculture, &c., are joining with the new facilities for multiplying by the press the means of knowledge, as harbingers of the gospel, all over the world. These are extraordinary encouragements to us, dear brethren, to bear up against depression, and diligently "occupy with our talents," each one in his station of duty and service, "till the Lord come."

There are some other beautiful passages in this charge, which was presented to the writer in a recent interview, and which may be extracted and laid before the reader at some future time.

Dec. 15th, 1845.

J. PEGGS.

IRISH CHRONICLE.

JANUARY, 1846.

A WORD ON PECULIAR DIFFICULTIES.

THE following remarks, taken from a letter written by Mr. McCARTHY, the *oldest* agent we have in Ireland, have suggested the topic placed at the head of this number. They come from one long experienced in the work, and whose opinions are not hastily formed. They breathe a spirit of reliance on the Holy Ghost, eminently suitable to those who are engaged in prosecuting their work amidst so many peculiar obstacles.

Our excellent friend observes, "I do not shrink from the difficulties of my work in the Lord; but here a missionary has to contend against a pressure of evil, and the power of a spurious Christianity, presenting a stronger force than any other false system under the sun. Every man on earth has his god. Humanly speaking, it cannot be difficult to convince a heathen that inanimate matter could not have created itself; or that a senseless stock of wood or stone could have formed living bodies, and given to them intelligent souls.

"But in Ireland you have, not only the principle of heathenism—namely, *that a man may be his own saviour*, but you have to undermine a religious system claiming the same authority as the truth itself, and seemingly sanctioned by it, and loosen it from the grasp of his warmest affections—a grasp like that of a drowning man!

"Express a doubt of his safety, and he is indignant at your presumption. He tells you, 'I am a Christian; your religion is fallacious—a thing of yesterday. Ours is the first and only true religion; for there cannot be two religions and both true.' Day after day have I to meet this sort of thing, and to show its folly again and again."

Shall we not, therefore, while gratefully adoring that gracious providence which hath brought us through another year, remember the manifold mercies we have received in new acts of consecration to God, and in increased liberality to his cause? His truth, his Spirit, with his own servants to preach the one, and guided and blessed by the other, can destroy this dreadful system. Readers! of all ages and circumstances, help us to strengthen our little band, and to augment its numbers.

We proceed to quote from the letters of the agents, whose facts, *narrated by themselves*, cannot fail to interest, as well as to give the best notion of the working of the mission itself. Thus RICH. MOORE writes,

As I was walking in Ballina a few days ago, I heard many persons swearing; and having pity on them, I spoke to them *in their mother tongue*. There was a great silence for about half an hour. Every ear listened, and every eye seemed to desire to have more. After I had showed them how God could be just and the justifier of the ungodly, a shrewd Romanist from T—— came up and asked my name, and when I should speak there again, saying, *these are new truths to us, for such we never heard from our priests.*

PAT. BRENNAN relates the following for the purpose, he says, of *showing the spirit of inquiry which is abroad*.

Mr. H—— was spoken of by the priest in his chapel, for giving a tract, "On the Novelities of Popery," to one of the parents of a scholar in his school. He spoke to me about it, thinking it would be a charge against H—— for doing so. I said he was at liberty to give a tract to any one who would read it. "Nothing but the power of God," said he, "would prevent a catholic from knocking any one down who would give such a tract as that." "Indeed," said I, "that would be a *bad argument to prove their religion was the true one*. I will tell you a better way to act. The writer's name is to the tract, and if you can contradict his statement, as you have an opportunity, why don't you do so?" To this he made no reply.

On the following Sunday, he requested that none of his flock would send their children to H.'s school; but I am glad to say, that his words *have not had their desired effect.*

PAT. GUNNING, in speaking of the good attendance at the several preaching stations which Mr. Thomas visits, at Mount Shannon, Clonavilla, &c., adds—

A few days ago I went to M——, where there was a large mixture of Romanists and protestants. Some of the former introduced a controversy, which was, however, *soon turned into a friendly conversation.* A man who worked in the house, a Romanist, who had a small Testament, opened to 1 Pet. iii. 19, and desired me to explain it. This I did as well as I could. He said, "If that be so, the priests have *misrepresented this, and other like portions of scripture,* in our catechisms." To which another replied, "*You will soon be as any protestant.*"

PHILIP WILLIAMS, who labours in Cork, sends the following affecting statements. They describe a state of things, both moral and social, which ought to make a deep impression; and they show the great importance of a mission not by any means so generally supported as it deserves.

Paddy Connor, son of old Johanna, who said, when on her death-bed, she would sooner have one priest before her than twenty after her, is in a dying way. I could not describe the joy which he manifested at my appearance. I stayed with him, in a dark room, for three hours, while he opened to me his mind with freedom and pleasure. I endeavoured to bring the Saviour before him in the most powerful manner I could, and was glad to hear him repeat the words of his mother, that he had no hope *but in the Son of God.* His views are pretty clear as regards the plan of salvation through a crucified Saviour. Here, again, we are encouraged to persevere. Though our progress is slow, we are still moving onward.

Returning home I got into a hut, in a lone some part of the road. I saluted at the door, and was answered in *Irish.* Two women and a girl were within. I looked round and saw a baby about four months old laid in a cradle *dead.* I never saw any thing like the misery of this wretched company. The old cradle was half full of *rotten straw and heath;* over it was an old filthy sheet, not fit for a house cloth. Here the babe slept in the daytime, and here now lay his remains. The only clean thing I could see was a small bit of common calico, that was laid over it. The

mother said, "I suppose you think it strange to see a wake so lonesome as this?" "If we were all where babe is, we would not be lonesome there. Those that are in the presence of God don't feel as we do, and babe is surely there." She said, "I don't know that, Sir." "What makes you doubt?" "The baby was not christened by the priest, and on that account I am afraid it is lost." "Why did you not get him christened, if you thought he could not be saved without it?" "To tell the truth, *we could never catch a half-a-crown, and the priest would not christen him without it.*" "If the priest knew that he could save the soul from danger, and *would not without getting a half-a-crown,* I think that would lead a person to doubt his Christianity." "I would not like to say the priest is not a Christian, but still I believe you are right." I read the first chapter of the first epistle of John. I dwelt much on the seventh verse; from this and other passages I succeeded in removing the doubt from her mind respecting the safety of the baby. Having done this, I said, "Who shall be the next?" The old woman said, "According to the course of nature, I shall be the next." "It may be so, or it may not; but if it should be so, are you prepared to die?" "Indeed, I am not. It is now three years since *I was prepared for death.*" "Who prepared you then?" "Father Corkran." "None can prepare the soul for death but the Lord Jesus. It is against him we have sinned, and he only has the power to forgive us all our sins." They thanked me, and requested I should never pass that way without calling in to see them. I hope the Lord will bless what was said to their souls.

A Romanist, named T. O. B., got a Bible some time ago; he was then cautious, for fear the priest's men should see him reading it. That fear is gone, and he now says he would not be prevented by any man from reading the word of God for himself. Pray that the Lord would give us many more like him.

RICH. MOORE mentions a pleasing incident, which shows how extensively the desire for reading prevails amongst the young,

A few days since, when travelling, I met with two men and a lad, going to labour. I talked with them about Christ and his work. The men appeared very ignorant, but the lad heard with attention and delight. Finding he could read, I gave him a tract, which he read at once, and asked if *I had any more to give him, so that his mother might read them too.* I told him to call at my house on a certain day, which he did, and wished for a *copy of the scriptures,* promising to read it in spite

of every opposition. This lad told me he had never heard about Jesus like I had told him. Faith cometh by hearing, and hearing by the word of God. May we not hope that it will be so with this lad!

JOHN MONAGHAN writes, Nov. 18th,

Hitherto we have to bewail the spiritual famine which has prevailed around us. But the terrors now arising from the appearance of famine of food, strike every heart with fear and dismay. The potato crop, almost the only fare the poor have to live upon, is nearly lost. I have travelled these last three weeks several parts of Leitrim and Sligo, and I find *two-thirds* lost; and the trifle that yet remains is decaying. The opinion now generally entertained is, *that in a few weeks the whole will be gone.* May the Lord in his mercy stay this dire scourge, and preserve his creatures from its accompanying evils!

In all my conversations with the people about this fearful calamity, and it is one of the first topics they introduce, I endeavour to show them that the Lord is pitiful and kind; and that when he chastises, it is to show the disobedient that it is caused by their sins, and that they might turn to him for mercy. I am happy to say that the divine blessing seems to accompany the word, in putting the voice of praise into the mouths of some, who hitherto praised him not.

I was engaged in this way, a few days ago, in a house where there was a Romanist, who listened attentively while I was reading several portions of scripture. When I had finished, he said, *Why should we not all of us read and study that blessed book, and unite in prayer before the Lord, and never cease until he hear our petitions, and forgive us our sins against him!*

I find the people, in a great measure, willing to hear, and anxious for instruction. Tracts are cheerfully received; many earnestly request them. Many, I fully believe, read them with profit.

WM. McADAM, among many interesting facts, describes a prayer meeting which he recently held at C——.

As we were about to commence, a rigid papist came in to see me; and after some interesting conversation, he got up to go out. I asked him to stop with us, which he did, and paid great attention. There were two other Romanists in the room. After the service, they all went away together. "Well," said he, "I never was at a protestant meeting before. I am delighted with the plain way in which it was conducted. But I remarked one thing; they gave *all the glory to God through our Lord Jesus Christ.*" "But do

not we give the glory to God too?" said the others. "No, we do not; we give a part to the Virgin Mary, and to saints and angels." They had a great conversation; the two contending for giving praise to saints, &c., and he for worshipping God alone in Spirit and in truth, through Jesus Christ.

JOHN TALBOT draws attention to the difference between the state of feeling in former times and the present.

How happy I feel at present, to what I did in those days when the people, as soon as I would enter into their houses, would begin to remove the stools and pots, or something of the kind, as if they were striving to prevent me from speaking to them as I should. Now they are glad to hear any one who speaks to them about the things of God and their immortal souls.

Some time ago I mentioned a few families joined in buying a Bible. They are so remarkable for their attention to it, and absenting themselves from vain assemblies, that *even the priests say they wish every family had a Bible of their own and would do as these persons do.* If the people were all thus encouraged everywhere to read the word of God, they would soon be different from what they are.

Some kind friend will, no doubt, respond to the following affecting request. It is from Miss Shaw, a teacher of one of the Society's schools.

The priest came to my school some time ago, and asked how many Roman catholic children were reading the Bible. I told him as many as could read at all. He said he would not let any of his flock do so. I referred him to John v. 39, saying, "Sir, whose advice is best to take?" *He left the room in a hurry.*

He spoke of me in the chapel for some sabbaths after, and went from one house to another, threatening any children who should come to the school. But they are returning again, and reading the scriptures with delight. *Their first concern when they come into the school, is to try and get a Testament.*

We have in this village many female adults, calling on me to commence an *evening school*; but they are so poor, they cannot even procure candles. Will some Christian friends send me ONE POUND, to enable me to commence it? That sum will supply us during the next quarter.

MR. BERRY writes, from Abbeylix Dec. 1st,

Since my last, I have had many opportunities of diffusing the truth around me; and

my countrymen, in this time of their distress, appear to regret that they have neglected the gospel so long. However it may end, great depression and dread sit on all hearts, and they expect there will be a want of food. They are in a frame of mind to receive an impression, and the time has come when a word fitly spoken may be expected to tell.

Last Lord's day fortnight, a wet and gloomy day, I met at my house, on my return from morning preaching, a man drenched with wet, who had walked that morning a distance of *thirteen miles to hear me preach*. I was highly pleased with his shrewd inquiries, and his evident desire to know the truth.

What makes this case the more interesting, is the fact, that the poorest, most illiterate, but simple-minded, member of our church has been the means of arousing his attention. This poor brother, after his day's toil, often in the dark, visited this man; and the result has

been that he came to hear for himself. I gave him a Bible and some tracts. I told him when I should be in his neighbourhood. He left me rejoicing, and I was rejoiced too.

Mr. McCARTHY pleads urgently on behalf of Tullamore.

When I was last there, the school-house was full; indeed, there was not sufficient room. Here is a place where the people are most anxious to hear. *We should have twice as many, had we a place to accommodate them*. Can nothing be done to do away with this long talked-of grievance? Priestly interdiction against the schools is fast wearing away. The children are again committing the word to memory; *but we are distressed for a good meeting-house*.

POSTSCRIPT.

For some time past, Mr. Davis has felt himself unable, from his growing infirmities, to discharge his duties with the same efficiency as formerly. Having faithfully served the Society for nearly *thirty years*, it seemed desirable to him and the Committee, that he should be released from his engagements. His connexion with it will therefore cease in March, 1846. It is proposed to allow him £50 per annum, in the hope that he may find a less laborious sphere of labour in which he may be useful.

The Committee have had the painful duty, during the last month, of declining applications from *four pious and suitable persons, as readers*; and *two* from others offering themselves for missionary work in general, and *one* proposing himself as a schoolmaster, in which he has had considerable experience. *The debt, and want of funds are the sole reason*.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Mr. Paxson's missionary box	0	18	0	Regent Street, Lambeth, collected by Mrs. Bennett	2	2	0
Horham, the church at.....	2	10	0	Sevenoaks, by Rev. T. Shirley	10	11	0
Beccles, collections and subscriptions	10	1	5	Legacy, Mrs. Palmer, Wallingford	10	0	0
Yarmouth	5	5	0	Ross, C. R.	1	0	0
Norwich	63	13	6	West Haddon Sunday School, by Miss Darker	0	10	0
Worstead	9	12	0	Thrapstone, by Miss E. York.....	0	10	0
Ingham	3	16	6	Mrs. Moore.....	1	0	0
Fakenham, — Pyson, Esq.	1	0	0				
Paignton, by Mr. Troward	3	1	0				
Biggleswade, by Mrs. Hall	3	5	0				

The following sums have been contributed towards the debt.

	£	s.	d.		£	s.	d.
Mr. Walter Williams	5	0	0	Mrs. W. Nash.....	5	0	0
Mr. W. Beddome	3	3	0	Aberchirder church, by Mr. Alexander.....	2	2	0
Mr. Peek, Hazlewood	1	0	0				

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. 85]

FEBRUARY, 1846.

[NEW SERIES.

MEMOIR OF THE LATE REV. JAMES TAYLOR
OF HINCKLEY.

(Continued from page 6.)

MR. TAYLOR, having accepted the call of the friends at Derby to become their minister, removed thither on the 13th of August, 1799. He found the church, in many respects, in a very low condition: for the place of worship was only an upper room, which was very far from being inviting to strangers, having a forbidding entrance, and being occupied by soldiers above and weavers below, so that on week-day evenings they were entirely prevented from meeting together for religious purposes, on account of annoyances from those in the lower apartment.

He continued for several years in this large, respectable, and flourishing town, preaching on the Lord's-days in the room before mentioned, and on the week-days in the houses of his friends in the country, frequently travelling on those occasions as many miles as he had hearers. Moreover, as the members were few in number and mostly poor, they contributed very little towards his support; he was, therefore, compelled to commence a day-school, which in a short time greatly increased, and

VOL. 8.—N. S.

gained a respectable position in the estimation of his friends.

Having lived in a single state to the age of thirty, and finding by experience that the responsible offices of minister and schoolmaster could not be discharged honourably without great labour and anxiety, he considered it a duty which he owed to God, himself, and his fellow-men, to enter into the state of matrimony. Whilst he was a student in the academy he accidentally met with a younger daughter of Mr. Stephen Small, of Boston, in Lincolnshire, a pious and respectable family. This circumstance induced him, when he visited that neighbourhood, to give them a friendly call. He finally married Elizabeth the eldest daughter, who survives her affectionate husband, and whom he always mentioned as a gift from the Lord. As he was now a married man, and less encumbered with domestic affairs, several of his particular friends and relatives requested him to receive their sons into his family as boarders.

Though the school of our esteemed and worthy friend multiplied and

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rose in respectability; though a new meeting-house was erected for him, and he was ordained pastor, it is painful to learn that the church and congregation continued almost stationary. In consequence of the small success that attended his ministry, he began to feel uncomfortable and unsettled in his mind. As soon as it was known that he was moveable he received invitations from several churches. However, that he might not act unadvisedly or hastily in so important an affair, he submitted his case to the Association, and after the discussion had occupied a considerable length of time, they advised him to remove as early as convenient.

Though it is difficult to account for the small success of some ministers, we think in this instance it was partially, if not wholly, occasioned by the disorderly conduct of some of the members prior to his coming amongst them; and also by having the superintendance of a numerous day-school. It is certain that a minister of the gospel cannot be simultaneously engaged in teaching children arithmetic, studying theology, and visiting his friends. If additions to the church were few, the members, as we learn from their own account, were at peace among themselves, which, doubtless, prepared the way for his worthy and more prosperous successor.

About the time that the subject of this memoir was intending to change the scene of his ministerial labours, a few members of the church at Birchcliffe, mostly residing in the vicinity of Heptonstall Slack, began to have preaching every Lord's-day, the ministers in that neighbourhood encouraging them by occasionally supplying their pulpit. The father of Mr. Taylor being one of these supplies; believing that an interest might be raised, and feeling desirous of having his son located near him, advised the friends to invite him to

pay them a visit, that he might have a better opportunity of forming an opinion respecting the propriety or impropriety of continuing their correspondence.

Having now been a minister at Derby upwards of seven years, he, according to request, visited the vicinity of Heptonstall Slack, and found the state of things more encouraging than he expected; for, though the brethren worshipped in an old damp chapel that had been occasionally used by the Particular Baptists for about a century—though they were few in number and not opulent, they were in general persons of good character, possessing rather more than a common share of talents. Being encouraged by his father and other neighbouring ministers, of his own and other denominations, the friends, after this visit, became more importunate with him to settle amongst them; and after some time he complied with their urgent solicitations, by removing his family in October.

Mr. T. commenced a day-school, which, though small at first, became so numerous and respectable that it afforded him great satisfaction. He soon found, also, that he had formed a correct opinion of the people respecting their disposition to attend a place of worship, for the congregation gradually increased, till the old meeting-house was uncomfortably filled, and the friends were compelled to think of erecting a new chapel, the old one being so situated that it could not be conveniently enlarged. They therefore, having obtained eligible ground for a chapel and cemetery, erected a substantial stone building, capable of accommodating towards five hundred persons, which was opened by his venerable father in October, about a year after his removal.

He, being in the prime and vigour of life, laboured very hard, preaching twice every Lord's-day in the chapel, and frequently on week-day evenings

at friends' houses, besides conducting two or three experience-meetings; and the Lord blessed the work of his hands abundantly, for, during several years the church and congregation increased in number and respectability to so great a degree that nothing surpassing it had ever been witnessed in that neighbourhood. When the cause of Christ had regularly progressed for a length of time, the chapel became too small, and it was considerably enlarged.

It was probably on account of his great labours of different kinds, and the coldness of the climate at Heptonstall Slack that he was attacked oftener than once with severe illness, which reduced his bodily strength, and rendered him, in his own opinion, incapable of discharging his pastoral duties to so large a church as it had then become. He therefore, believing that a warmer air and smaller church would be better for his health, intimated to the friends his intention of leaving them, if a suitable place should appear. They were surprized and not a little distressed, with the idea of being deprived of his very satisfactory and useful labours, and tried every lawful means without effect to prevent him from carrying his purpose into operation.

Those churches that were then destitute of a pastor and could see the least probability of success, invited him to come to them. In deciding about going among a people, he was actuated by motives that are not very common, for, instead of being influenced in his decision by the respectability of the place and the opulence of the people, their poverty, and a probability of usefulness amongst them, prevailed with him. The church at Hinckley being without a minister, and in a very low condition, he accepted their invitation.

In surveying the fifteen years that our worthy friend spent at Heptonstall Slack, certainly the best and most useful part of his life, we see

much to admire in a wise and gracious providence in sending him thither; for, though that locality at the time of his going amongst them was favourably disposed toward the doctrine and discipline of the Baptists, had he not possessed the united qualifications of a good schoolmaster and a judicious minister, it is obvious that his labours would not have been so useful. As he was known to possess a little property, the poor regarded him as their superior, and the rich esteemed him as a respectable friend. He was venerated by all ranks from his first appearance amongst them; and the better they knew him the more they respected him, as a kind neighbour and an eminent minister. He was perhaps better adapted to raise an interest in that place than any other person in the Connexion. Professed church people, who began to attend his ministry through convenience, felt a growing attachment to him, and finally became members. The number that was in fellowship when he went was about forty, but when he removed it was upwards of *two hundred*.

Mr. Taylor having removed to Hinckley, in March 1822, found the church in a very poor and sinking state. The debt on the chapel was heavy, the members few, and not sufficiently united; for, under their former minister some roots of bitterness having sprung up, troubled and defiled many; he, a short time before his death, dissolved the church, and so offended some of the members that they would not be reunited. When Mr. Taylor came to Hinckley, the cause was sunk so low that there was scarcely a young person in fellowship. He continued some time without much apparent success, patiently, diligently, and faithfully sowing the precious seed of the word, but in a few years some that were dissatisfied with the breaking up of the church became members, and a

few young people also witnessed a good confession. These additions greatly cheered the hearts and strengthened the hands of their brethren.

There are few persons that would have accepted the call of any church in such embarrassed circumstances, and fewer still that could for so long a period have exercised equal patience and fortitude. For though trade was, at different times, in a depressed state, and the friends much discouraged, their minister was 'instant in season and out of season,' preaching the word, and devising means to remove the debt on the chapel, that the word of the Lord might have free course and be glorified. At length he and his friends had the satisfaction of knowing that they had accomplished their purpose, and that now their place of worship was free from all pecuniary incumbrance.

When the debt had been liquidated and the church had greatly increased, regular preaching being every Lord's-day at Hinckley, Stoke, and Nuneaton, and the infirmities incident to old age had sensibly begun to come upon him, he advised the friends to look out for a suitable assistant minister. Several persons that appeared likely came on probation, and continued so long that some of the members were for their continuance, and others opposed to it. This diversity of opinion caused grief to the aged pastor, as it frustrated those very measures that, to promote the interests of the church, he recommended.

A few years before the decease of our esteemed friend, a growing and disagreeable affliction came upon him, which gradually diminished his strength and depressed his spirits. Though he was not so old as he appeared, he had lived so long as to be afraid of that which was high, to see fears in the way, and to feel the grasshopper a burden.

On the Thursday night preceding

his death, when he was crossing the room that he might go to bed, he fell with his side against a chair. When he had been raised up he would have immediately gone up stairs, if he had not been prevented. The doctor was sent for without his consent, and he, having carefully examined the bruised part, declared that he could not perceive any bone that had been either fractured or displaced. As Mr. T. said in the morning that he had not slept, and his side continued painful, he was examined again more minutely, and the former opinion confirmed. On account of the favourable report given by his medical attendant and the cheerfulness of Mr. T. during his examination, a hope was cherished that he would shortly be as usual. In the succeeding part of the day he seemed better. As he could not lie down with ease, he occupied his chair on Friday night. But on Saturday morning he was so well as to write a letter to Derby, informing his relatives of his fall, and describing his state. In the afternoon he said to his younger daughter, 'Thou dost not know my comfort;' and on being asked what it was, he said, 'A hope of heaven,' and shortly after he repeated the following verse :

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

Not long after, a female member came to see him, and lamenting his fall, as a sad thing; he said, 'No, it was a good thing; for I have been unable to say, "Thy will be done," and it has come to make me.' Towards night he was in a high fever, and at midnight he became delirious. About two o'clock he went to bed. From this time until the coming of the doctor on the Lord's-day morning, he was extremely ill, and said little. A quantity of blood having been taken from him, his fever a little subsided. He had, it should be observed, for a considerable time prior

to his fall, been constitutionally apoplectic, and, most probably, by that accident his disorder was increased. Though he sat up a great part of that day, he said very little. At night he requested his son-in-law to engage in prayer. He suffered greatly till the next morning, when several female friends visited him, and one of them said, 'How do you feel?' he answered in rhyme, 'Not very *weel*.' A short time before his death, his daughter said to him, 'Heaven will be a release;' he replied, 'It will.' She then asked him if he had anything to say to her, he said, 'No;' but immediately exhorted her to be patient and resigned, and to bring up the children in the nurture and admonition of the Lord. He appeared to be much more conscious that his departure was at hand than those that stood by him, for, when his daughter was about to leave the room, he called out, 'Don't go.' The last words that he uttered are contained in the last line of this verse:—

'O glorious hour! O blest abode!
I shall be near, and like my God;
And flesh and sin no more control,
The sacred pleasures of my soul.'

He was supported in bed, taking a little coffee, when he suddenly turned his eyes, shook his head, and entered into glory. He died on the 18th of August, 1845, in the seventy-first year of his age. On the following Saturday, about eleven o'clock, a.m., the officers of the church carried his mortal remains to their long home, and deposited them near those of his predecessor in the General Baptist burying-ground, when Mr. J. Derry, of Barton, delivered an appropriate address to the numerous and deeply affected spectators. On the next day Mr. T. Smith improved his death in the morning by addressing the church from Acts xx. 32; and in the evening, Mr. J. Goadby, of Leicester, preached an excellent discourse to an overflowing congregation from Josh. xxiii. 14, first clause.

(To be concluded in our next.)

NECESSITY OF A SUPERNATURAL REVELATION.

No. IV.—*Insufficiency of the light of nature as a religious guide.*

THE works of God, and his manner of governing the world, furnish to unaided reason little of the information and means necessary to form a perfectly virtuous character. We have already stated, that nearly all tribes of men have been taught some of the great truths of religion, in a greater or less degree of clearness, prior to the operation of their reasoning faculties. Those religious conclusions, therefore, which they seemed, or even professed to draw from natural objects, have been originated, aided, and, it may be, completed, by the early prejudices of education. There are, however, some close and talented students of nature, who, notwithstanding their contrary early no-

tions, at least professedly, deny the existence of a God, man's free agency, immortality, &c.; and therefore repudiate an extensive class of moral obligations. If they may be regarded as illustrations of what religious knowledge issues from the light of nature, a serious person will feel little temptation to make that light his sole religious guide.

Entering, however, more fully into this subject, we observe, that the constitution of nature is incapable of furnishing any clear and definite rule relative to 'temperance, justice, and benevolence. It is true, that the excessive indulgence of the appetites usually impairs health. Allowing, however, this to be a tacit prohibition

of excess, it still leaves those free from the rule whose firm constitutions do not suffer from intemperate gratifications; it gives one rule for the vigorous, and another for the feeble in health; and is no guard against that occasional insobriety which may be indulged in without obvious danger to health, which, nevertheless, may be excessive in degree, though occasional in occurrence.' If what philosophers call our animal propensities, should be gratified so far as health will allow, or their solicitations, unbounded licentiousness must follow. If our natural sense of right and wrong is to be the guide through the unhealthiness of our moral state, this would be a blind leader of the blind. How necessary, therefore, and valuable, would be a definite precept upon the indulgence of these desires, with all the credentials of having come from God.

'Nor are the obligations of *justice* indicated in this way with adequate clearness. Acts of injustice are not, like acts of intemperance, punished, in the ordinary course of Providence, by pain, disease, and premature death, as their natural, general consequences; nor, in most instances, by any other marked infliction of the Divine displeasure in the present life.' That many can cheat, lie, oppress, and injure in various ways, both on a smaller and larger scale, without compunction and secular loss, is too obvious to be contradicted. 'The tabernacles of robbers prosper.' We allow that the effects of some most flagrant acts of injustice upon society at large, condemn those acts; but the innumerable ones which degrade character, do not affect visibly the movements of society. Left, then, to the mere light of nature, we shall neither understand nor practise the principles of equity.

The disposition and habit of doing good to others, is an universally acknowledged branch of virtue: by what, however, in the visible world,

in our relations, or in ourselves, is it to be fully understood? Goodness, we grant, is illustriously exhibited in creation: have we not, however, fearful proofs of severity? Volcanic devastations—those of hurricanes, inundations, earthquakes, pestilences; with all the unavoidable diseases and pains of irrational and rational creatures,—afford proofs of this attribute. Will it be said, that the pleasure of doing good is a sufficient guide? This, it may be replied, is not apprehended by those who are constitutionally obdurate and selfish. Nor is sympathy for the distressed a general feeling, nor possessed in the same degree in all cases in which it is found. To say the least, then, a rule of benevolence, purely from these sources, would be 'uncertain and dark, and entirely silent as to the *extent* to which beneficence is to be carried, and whether there may not be exceptions to its exercise as to individuals, such as enemies, vicious persons, and strangers. Whatever general indications there may be, in the acts of God, in the constitution of human nature, or in the relations of society, that some actions are according to the will of God—therefore good; that others are opposed to his will, and therefore evil,—it follows, that they form a rule too vague in itself, and too liable to different interpretations, to place the conduct of men under adequate regulation even in respect to temperance, justice, and beneficence.

Indeed, it has been questioned by eminent philosophers whether there is anything in the external world to furnish unaided reason with a correct idea of the existence of God. 'I cannot help being assured,' says Dr. Campbell, 'that mankind, having no supernatural revelation, will not only apprehend the heavenly bodies are animals, but will confine their hopes and fears to these superior beings, upon whom they judge, by experience, they depend; and will have no conception of an invisible Being infi-

nately greater, and who is over all, God blessed for ever.' All men's natural conceptions are either immediately or indirectly derived from sensation. Our intellectual processes are but voluntary or involuntary recollections and transformations of the impressions made on the senses by the external world. What is there, then, in these impressions, to lead a mere savage to conceive of an infinite Spirit, possessed of attributes that render him worthy of universal adoration? From his dependency, and the splendour of the heavenly bodies, that there was a being, or there were beings, superior to himself; but is it not most natural to suppose, if this inference is to be regarded as the notion of a God, his deity would be the sun? This has actually been the case, as we shall see in our subsequent remarks.

If, however, the works of nature were allowed to convey to unaided reason *some* information upon the foregoing subjects, there are others which, to our right conduct, effectual moral control, hopes and happiness, are of vital importance, and of which there are *no indications* of God's will either in nature or providence. 'There is no indication in these, that it is God's will his creatures should worship him; and the moral effects of adoration, homage, and praise, on this system, would be lost. There is no indication that God will be approached in prayer; and this hope and solace of man is unprovided for. Nor is there a sufficient indication of a future state of rewards and punishments, because there is no indubitable declaration of man's immortality, nor any facts and principles so obvious as to enable us confidently to infer it. All observation lies directly against the doctrine of the immortality of man. He *dies*; and the probabilities of a future life which have been established upon the unequal distributions of rewards and punishments in this life, and the capacities of the human soul,

are a presumptive evidence which has been adduced only by those to whom the doctrine has been transmitted by tradition, and who were therefore in possession of the *idea*; and, even then, to have any effectual form of persuasion, they must be built upon antecedent principles furnished only by the revelations contained in the Holy Scriptures. Thus, a religious system framed on this basis, would be deficient in all those motives to virtue which arise from the doctrines of man's accountability and a future life, and in that moral control which such doctrines exert.

Further, there is nothing to be collected from God's natural works and sovereign rule, to afford the hope of pardon to any one who is conscious of having offended him, or any assurance of felicity in a future state, should one exist. All observation and experience lie against this; and the case is more alarming to a considerate mind, that so little of the sad inference that the human race is under a rigorous administration, depends upon reasoning and opinion. It is a fact of common and daily observation. The minds of men are in general a prey to discontent and care, and are agitated by various evil passions. The race itself is doomed to wasting labours of the body or the mind, in order to obtain subsistence. Their employments are, for the most part, low and grovelling, in comparison of the capacities of the soul for intellectual pleasures. The mental powers, though distributed with great equality among the various classes of men, are, only in the case of a few individuals, ever awakened. The pleasures most strenuously sought, are therefore sensual, degrading, and transient. Life itself, too, is precarious: infants suffer and die; youth is blighted; and thus by far the greater part of mankind is swept away before the prime of life is attained. Casualties, plagues, famines, floods, and war, carry on their work of destruction. In the majority

of states, the poor are oppressed ; the rich are insecure ; private wrong is added to public oppression ; widows are wronged ; orphans are deprived of bread ; the sick and aged are neglected. The very religions of the world have completed human wretchedness by hardening the heart, by giving birth to sanguinary superstitions, and by introducing a corruption of morals destructive of the very elements of well-ordered society. Part of these evils are permitted by the supreme Governor ; part inflicted, either by connecting them as consequences to certain actions, or to the constitution of the natural world immediately ; but, whether permitted or inflicted, they are *punitive* acts of his administration, and present him before us, notwithstanding his benevolence, as a being of terrible majesty. The argument, then, from the severity of God, against pardon, is as forcible as the argument from his goodness is in its favour. At best, it is left entirely uncertain.

But, whatever principles and opinions might be mere human inferences, they would not have authority to give them practical efficiency. What claim would mere human opinion have to my belief ; or mere human precepts to my obedience ? The in-

structions which any one inferred from the works of nature, ' would be considered the mere *opinion* of the teacher, to which every one might listen or not, obey or not, without violating any obligation ; and which every one might and would receive as his own judgment agreed with or dissented from his unauthorized teacher, or as his interests and passions might commend or disparage the doctrine so taught. Claims to belief are unquestionable proofs ; to obedience, natural rights to govern : but the teachers of their own opinions, or those of their fellow-mortals, would neither have indubitable evidence of the religious doctrines they taught, nor credentials of authority to impose their precepts, from Him whose only right it is to reign.

We shall, in our next article, come to the most important question relative to the sufficiency of mere human reason to lead man to his duties ; namely, Has he, without supernatural revelation, attained the character for which he is designed ? This is a question of facts. If the human mind may learn, from the constitution of the world, all that is sufficient to produce virtue, have the tribes of men, left to themselves, been virtuous ? Let history answer this question.

THE SEA OF GALILEE.

The following touching lines were written beside the Lake of Galilee, by the late Rev. Robt. M'Cheyne, of Scotland.

How pleasant to me thy deep blue wave,
Oh, sea of Galilee !
For the Glorious One, who came to save,
Hath often stood by thee !

Fair are the lakes in the land I love,
Where the pine and the heather grow ;
But thou hast loveliness far above
What nature can bestow !

It is not that the wild gazelle
Comes down to drink thy tide ;
But He that was pierced to save from hell,
Oft wandered by thy side !

It is not that the fig-tree grows,
And palms, in thy soft air ;
But that Sharon's fair and bleeding Rose
Once spread its fragrance there !

Graceful around thee the mountains meet,
Thou calm, reposing sea ;
But ah ! far more, the beautiful feet
Of Jesus walked o'er thee !

And was it beside this very sea,
The new-risen Saviour said
Three times to Simon, ' Lovest thou me ?
My lambs and sheep then feed.'

Oh ! Saviour, gone to God's right hand,
Yet the same Saviour still,—
Graved on thy heart is this lovely strand,
And every fragrant hill !

Oh ! give me, Lord, by this sacred wave,
Threefold thy love divine,
That I may feed till I find my grave,
Thy flock—both thine and mine.

HEBREW HISTORY.—No. XIII.

FROM THE DEATH OF AHAB, TO THE DISPERSION OF THE TEN TRIBES,
B. C. 897, TO 721.*

THE return of Jehoshaphat from Ramoth Gilead, where he was so signally preserved by Divine Providence, and the admonition which he received from God by the prophet Jehu, were succeeded by a series of acts of piety and zeal, for the honour of God, and the welfare of the people. He made a tour through the land, from Beersheba to mount Ephraim, to enjoin and encourage the people to be devoted to God. He appointed judges in every city, giving them a strict charge, as subordinate to himself and to God, to 'take heed' to the impartial administration of justice. It should seem, however, that the unhappy result of the late expedition against the Syrians, had sunk the king of Judah in the estimation of the surrounding nations, so that the Moabites, who had previously been subject unto Israel, the Ammonites, and the Edomites, united their forces, and encamped against Judah, on the southern coast of the Dead Sea. As their army was numerous, the pious king sought the Lord earnestly, that he might be delivered from them. He proclaimed a fast throughout Judah, and having assembled a great multitude, with their wives and children, he offered a most fervent prayer to God, pleading his power, his covenant, his faithfulness, and their dependance upon him. He was favoured with a most remarkable answer. The Spirit of the Lord was given to one of the sons of Asaph, who assured them they should be most signally delivered; that they should not fight, but only go forward, and see the salvation of the Lord. This welcome intelligence filled the king and people with joy; and, believing in God, they united in singing praise unto his most holy name.

Early the next morning, the king marshalled his forces, to go against their confederated foes. Never, surely, was there such a march, or such a conquest, in the annals of the world! Jehoshaphat exhorted the people not to fight, but to 'believe in God,' and prosper. He then ranged the priests and

Levites before the army, to lead the way with music and singing; so that, while they 'praised the Lord, whose mercies endure for ever,' they appeared more like a splendid, triumphant, festive procession, than an army going to battle. As they approached the eminence which commanded a view of the plain of the enemies' encampment, they saw them destroying each other, until the whole of those who had threatened Judah, lay dead on the field. Three days were consumed in gathering the spoil, and, on the fourth day, the army and people assembled together on the spot, to offer thanks to God for this wonderful deliverance. They then returned to Jerusalem with joy and gladness; and there the people united with heart and soul in the solemn religious festivities which were observed in the house of God, for the honour of his holy name. The 115th and 46th psalms are referred to this period. This signal interposition of God on behalf of his servant, taught the nations to fear God, and to respect his people. 'The realm of Jehoshaphat was quiet, for God gave him rest round about.'

We must now turn to the affairs of Israel, which present but a gloomy picture; and also show how Jehoshaphat, in other respects so excellent a prince, was subjected to calamities in consequence of his affinity with the house of Ahab. After the death of this vicious king, his son Ahaziah succeeded to the throne. He was in all respects an imitator of his father, and 'did very wickedly;' yet Jehoshaphat united with the son of Ahab in fitting up fleets for merchandise, both in the Red and the Great sea. At first he refused; (1 Kings xxii. 48, 49;) but afterwards he consented; (2 Chron. xx. 36, 37;) but he was rebuked by a prophet, who told him that the ships would be broken, which was soon realized. The reign of Ahaziah was only of two years' duration. Injured by an accidental fall, in his second year, he sent to inquire of a heathen god if he should recover: Elijah the prophet met the messengers,

* The dates introduced into this paper are all before Christ.

and told them the idolatrous king would die. This so exasperated Ahaziah, that he sent two bands of soldiers to apprehend or slay the prophet; but they were consumed by fire from heaven. Induced by the submission of a third, and prompted by an angel of God, he went before the king, and repeated his rebuke and reiterated his prediction. Ahaziah was succeeded by his brother Jehoram, who was in some respects a less polluted idolater than his father; for, though he retained the calves in Bethel, he put down the image of Baal which Ahab had made. It should appear that the presence and labours of Elijah had produced considerable effect both on the court and the people.

Elijah's course had been extraordinary, and so was his end. Having an intimation that he should be translated, and this being also given to the schools of the prophets, Elisha determined to attend him. The prophet divided the Jordan with a stroke of his mantle, and having promised, if possible, that, in accordance with Elisha's request, a double portion of his spirit should rest on him, they went on together. While they communed, there appeared a glorious chariot, and Elijah was caught up into heaven. How awful and sublime the scene! The spot was near to the mount whence Moses viewed the land. The sons of the prophets were on the distant heights on this side Jordan, that they might, if possible, see the departure of the holy saint; while Elisha, sensible of the loss the nation would experience by his translation, exclaimed, 'My father, my father, the chariot of Israel, and the horsemen thereof:' but he caught Elijah's falling mantle, and received his spirit. So God taught his prophets and his people the reality of an unseen world; so he honoured his devoted and zealous servant; and so, in after ages, did the great Redeemer ascend on high, from the midst of his disciples, and shed down upon them invaluable spiritual gifts from above.

Elisha is now to be considered as the successor of Elijah. He was received as such by the schools of the prophets; and his various miracles soon attested the reality of his prophetic authority.

Jehoram, after he was established on the throne of Israel, determined to reduce Moab again under tribute. Je-

hoshaphat once more united his army with that of Israel; but, after seven days' journey in the wilderness, that they might attack the southern border of Moab, they, with their armies, were in great distress for want of water. The king of Israel was overwhelmed with despair; but the king of Judah called for Elisha, whose fame was gone abroad, and who had followed Jehoram's army. The prophet, while he rebuked Jehoram, secured by his intercession an abundant supply of water, and assured them that the Moabites would be their prey. Accordingly, the army of Moab was routed, their country spoiled; and so great was their extremity, that their king sacrificed his first-born son to the gods he worshipped, in order to ensure the success of a forlorn hope he had sent to break through the ranks of Israel and Judah. But all was in vain. The armies of Judah and Israel returned victorious. This appears to have been the last public enterprize of Jehoshaphat.

With a view, probably, to relieve himself from the burden of public affairs, as well as properly to initiate his son Jehoram into the true spirit of the theocracy, the pious king, in his fifty eighth year, invested him with royal authority; so that he reigned conjointly with his father for three years. This expedient, however, did not succeed. Jehoram had been married to Athaliah, the daughter of the infamous Jezebel; and she inherited too much of her mother's energy and devoted idolatry to be anything but a curse to the bouse of Jehoshaphat. We are not informed of any outbreak during the life of this good king; but when he died, which he did at the age of sixty, having reigned twenty-five years, (n. c. 889,) the true influence of the daughter of Jezebel appeared, and threw a dark cloud over the kingdom of Judah.

Instigated by Athaliah, Jehoram slew all his brothers, the princes of Judah, and introduced the vilest idolatry into Judah and Jerusalem. The Edomites revolted, and, though their army was defeated by the forces of Jehoram, who still had his father's army at command, they secured their independence, and stopped the traffic of Egypt; and thus fulfilled the prophecy of Isaac, who told Esau that the bondage of his children to Jacob's should have an end. The

Philistines and the Arabians, who bordered on the Ethiopians, made an incursion into Judah, plundered the whole country, and even Jerusalem and the royal palace, taking not only the king's substance, but his wives and children, leaving him only one son, Ahaziab. Even Libnah, the city of priests, renounced allegiance to Jehoram, because he had forsaken Jehovah, the God of his fathers. He died a miserable death, and was denied the honours of a royal burial. His calamities and end were predicted by the prophet Elisha, (by error written Elijah,) who sent to the impious king a letter containing his judgment, after his fratricide and idolatry. He reigned alone about five years, and, to adopt the expressive language of scripture, 'he departed without being desired.' He was succeeded by his youngest, and now only son, Abaziah, (885,) who inherited all the vices of Ahab, and who came to his end in about a year, on the same day that Ahab's house was slain. But, in order to see this awful judgment in its full extent, we must revert to the history of Israel from the miraculous discomfiture of Moab.

(894.) Elisha, who was a prophet raised especially for Israel, returned to his land, and numerous are the miracles recorded of him. He multiplied the oil of the poor widow of a prophet, to enable her to discharge her debts; he restored to life the son of a Shunamite, to whose hospitality he had been indebted; he rendered wholesome, poisonous food; he multiplied a present of first-fruits so as to satisfy the hunger of 100 men. The chief captain of Syria, prompted by a little captive maid, applied to him when diseased of leprosy, and, washing in Jordan by his direction, was made clean; and he caused the Syrian's leprosy to come on Gehazi, because he sought a gift for the work of God. But the deliverance he wrought for Israel was most extraordinary; for, when Benhadad, the king of Syria, had arranged to make war against Israel, and had laid an ambush for his person, Elisha informed Jehoram of the plot; so that again and again he was delivered. The discovery of his secret movements so disturbed the king of Syria, that he suspected his servants of treachery; but they assured him of the wisdom of Elisha, who was able to dis-

close his most secret counsels to the king of Israel. This announcement led Benhadad to determine on the seizure of the prophet himself, and, having ascertained that he was in Dotham, a small city not many miles from Samaria, he sent and surrounded the city by night with horsemen and chariots. In the morning, his servant being alarmed, Elisha said, 'Lord, I pray thee open his eyes;' and he saw the mountain full of horses and chariots of fire to defend Elisha. He then prayed, and the Syrians were smitten with blindness; and the prophet himself led them into the midst of Samaria. They were then in the power of the king of Israel; but the prophet would not allow the king to smite them; but, having restored their sight, and given them food, they were dismissed unhurt to Benhadad, who desisted from this desultory warfare, and from his attempt on the prophet.

About a year after this, (892,) the king of Syria came with great force against Israel, and laid siege to Samaria. The inhabitants being shut in, sore distress was the consequence. The most loathsome food was consumed, and even mothers eat their own children. A quarrel between two women about a contract for the sacrifice of an infant, was brought before the king, who, angry with the prophet of the Lord, as if he had occasioned it, sent a messenger to slay him; but Elisha was aware of it, and the king, repenting of his rashness, followed his messenger, and, when he was come before the prophet, Elisha told him there would be, the next day, unparalleled abundance in Samaria. This strange prediction was the subject of ridicule and mockery by one of the lords of the court, who attended the king; and the prophet said to him, 'Thou shalt see it with thine eyes, but shalt not eat thereof.' That night a panic had spread through the camp of the Syrians, who, thinking they heard the sound of many chariots and a great army, fled with the utmost precipitancy; so that four lepers, without the city, who were desperate for want of food, and determined to go into the camp of the Syrians, and be prisoners, or slain, rather than perish with hunger, found the camp deserted. These afflicted men, having refreshed themselves, and secreted spoil, were impelled by a sense of duty to go to the city, and

inform the watchmen of this circumstance. The king sent out at first a few horsemen, to examine if there was any ambush; and, having ascertained that the Syrians were really fled, the people rushed out of the city with such eagerness to obtain food and plunder, that the courtier who had reviled the word of Elisha the day before, being appointed to have charge of the gate, was trodden under-foot by them. Thus he saw, but did not taste, the abundance that was secured.

The prophet, apparently, after this, went to Damascus, and, being applied to by Benhadad, who was sick, to know if he would recover, the messenger, Hazael, who came with a long train of presents, was told that Benhadad might recover, but that he himself would be king of Syria; and the prophet wept at the calamities he foresaw Hazael would bring on Israel. Hazael was startled at any thing which implied his want of humanity; but he went back, and Josephus says, strangled the king, and reigned in his stead. Thus he began a most cruel career. The elevation of the regicide Hazael, in Syria, was the harbinger of death to the house of Ahab in Israel; for, as soon as this event was known to Jehoram, he united his forces to those of Ahaziah, king of Judah, and the two confederated kings went against Ramoth Gilead, to recover it from the hands of the Syrians. There Jehoram was wounded, and he left his army under the care of his chief captain, Jehu. Ahaziah also followed the king of Israel to Jezreel, to inquire after his welfare. While the two kings were at this place, Elisba sent a young prophet to Ramoth Gilead, to anoint Jehu king of Israel. This being done, the captains and leaders welcomed his appointment, proclaimed him in the army and city, and immediately set out with him and a select band of soldiers to Jezreel, to surprise the king. Their approach was seen from a watch-tower, and messengers were dispatched to meet them; but, as these did not return, the two kings went each in his chariot, and met him near to Naboth's field, and were slain by Jehu. The body of Jehoram was thrown into Naboth's field; but Ahaziah escaped wounded to Megiddo, some twenty miles west, and died there. He was buried in Jerusalem. When Jehu entered into Jezreel, the notorious Jeze-

bel, having heard of the fate of Jehoram, her son, not at all daunted, decorated herself after the manner of the East, and ascending to a high window, near the gate of the city, in a tone of defiance, said to him, 'Had Zimri peace, who slew his master?' Jehu called to those with her to throw her down. She was cast out, and falling on the ground, was trodden under-foot by the horsemen. Shortly after, out of respect to her rank, he sent to bury her body; but it was devoured of dogs, according to the word of Elijah the prophet. So terrible was the end of this murderous and abominable woman! Thus, in one day, two kings, both descendants of Ahab, came to an untimely grave. (884.)

But these dreadful scenes of blood and vengeance were not yet completed. Jehu, knowing the denunciations of God against all of the house of Ahab; feeling sensible, also, that his position would not be secure while they remained, determined on their speedy destruction. He therefore sent to the elders of Samaria, where were 70 of Ahab's descendants, and called on them to set up one of them as king. The elders trembled, and returned a submissive answer. Jehu then ordered them to bring the heads of all the family of Ahab to him. This cruel order was instantly executed. He also met the children of the brethren of the late king of Judah, forty-two in number, going to the court of Jehoram, and slew them all. By a crafty movement, and under pretence of zeal for God, he collected together the priests and patrons of Baal, as if he was about greatly to honour that god, and, when the temple was filled, he slew them all, and made the temple of Baal a dunghill. He was the scourge of God; but it seemed as if he delighted in destruction.

From these scenes of awful judgment in Israel, we turn to Judah, but not to be immediately relieved; for Athaliah, the queen's mother, and daughter of Jezebel, when she heard of the fate of her son Ahaziah, and her mother and kindred, determined that the house of David should be extirpated, as if she would falsify the predictions given in relation to that family. She slew all the sons of Ahaziah, except one infant, which was saved by its aunt, the wife of the high priest; and he was hidden for

six years, in the private chambers of the temple, during which period Athaliah assumed the sceptre, built a temple to Baal, and established, to some extent, his abominable worship. In the seventh year, the high priest, Jehoiada, concerted a plan for the recognition of the lawful king. Having secured the chief of the military, and the people and the priests, in his interest, he arranged that on the Sabbath-day they should enter the temple, the Levites within, and the people in the courts, to be all armed, that then and there the infant king Joash should be solemnly recognized and proclaimed. This being done, the joy, and shouts, and loud songs of praise, were heard in the palace; and the queen herself came to see what all meant. The infant sovereign stood against the pillars in the entrance of the sanctuary; the temple and its courts were full of armed men; and the whole truth was revealed to her guilty soul. She exclaimed, 'Treason, treason!' in vain. Her judgment was come. She was taken out of the temple, and slain.

So complete was the extirpation of the house of Ahab!

The people, and Joash, their infant sovereign, assisted by Jehoiada, entered into covenant with God, as their God and King. They slew the priests of Baal, demolished his temple, and gave themselves up to festivity and holy joy.

(878.) It was well for the people, and for the young king, that so excellent a person as Jehoiada was then high priest. He led him in a right way, and the kingdom, though greatly weakened, began again to prosper. When Joash attained to man's estate, he displayed a commendable zeal for the temple of God, and levied a contribution upon the people, as well as encouraged voluntary offerings, for its needful repairs. It had now stood 140 years, and the ravages of time, as well as of the enemy, must have become apparent. This important work, however, through the tardiness of the priests and people, was not fully completed until the twenty-third year of his reign.

(To be continued.)

REMARKS ON ROMANS VII 14—25, IN REPLY TO A QUERY.

THE proper application of this portion of Scripture has often been the subject of inquiry. Christians know that they have many remaining imperfections, and great and powerful tendencies to evil, and they have wondered whether the apostle here represents these in himself, after conversion, or whether he describes the state of an unconverted person, struggling with convictions of moral propriety, while he was under the dominion of sin.

Much that is plausible may be said in favour of either of these opinions. One class of commentators takes one view, and another the opposite, as either accords best with the general system of theology which they advocate. To suppose that the apostle here represents the state and experience of a person truly converted to God, Dr. Adam Clarke thinks is little less than blasphemy. On the contrary, Dr. Owen thinks 'it may be undeniably proved and evinced,' that it is the condition of a regenerate person which is here proposed and exemplified.

Where doctors thus differ, it becomes

disciples to proceed with caution and with candour.

The following observations will present an outline of reasons for thinking that the apostle here describes his own experience as a regenerate person. This view the present writer entertains, as according best with his own experience. That this is the apostle's design appears,

I. *From some general considerations, as,—*

1. *From the general scope of the chapter.* In the former part of the chapter he speaks of himself and christian brethren as having been before conversion under the dominion of the law. He thus speaks of himself and others in the past tense, declaring what had been their state. Then, of the same persons, he says, (verse 6,) 'But now we are delivered from the law,' &c. He then proceeds to relate his own individual experience under the conviction of the law, which he vindicates as pure and holy, though it exposed him as a sinner. (v. 7—13.) He now, from verse 14, appears to speak of him-

self in the present tense. It naturally occurs to one's mind, from this change of tense, that, as formerly he had been showing his own case whilst under the law, so now he shows how things go with him at present, in a state of grace, as he was when he wrote. He had before in a very plain manner represented, from his own experience, the case of persons under the law; what possible reason could he have now for becoming obscure, by speaking in the present tense, as of himself, a person regenerate, what must he understood of one unregenerate? This, we conclude, is not the case; but that the apostle still speaks of himself in his renewed state.

2. *The apostle expressly speaks of the law as spiritual, and thence judges of his own inward consciousness.* As spiritual, the law gives rule to a man's heart and spirit within him, and to all inward thoughts and emotions. If he had considered the law as a rule only to the outward actions, he might indeed have said that, 'it is holy, just, and good;' but might easily, at the same time, have concluded that he himself was also holy, just, and good. But when he views the law as spiritual, he finds in himself much opposition and disconformity to its universal and righteous demands. The thoughts and emotions of the mind are brought into comparison with the pure and holy law, and even the regenerate person loathes himself as vile. Let it not be overlooked that it is to this view of the law, as relating to the frame and disposition of the mind, that the apostle here speaks, and this will remove one principal difficulty in the supposition that he speaks of himself as regenerate.

This will be more readily admitted, if we consider,

3. *That a person is susceptible of remaining unholiness, in proportion as he is really sanctified and made holy.* One that is habitually filthy is not troubled at a little dirt; but a cleanly, delicate person cannot endure it. So a person truly sanctified is ready to overlook his own good attainments and consider how far he is behind and defective in holiness, and to fix his attention, with much painful feeling, on his remaining sinfulness, for godly sorrow and serious regret. With a just view of the holiness of God, as apparent in his holy law, he says, with Job, '*I abhor myself.*'

4. Let it be considered that the pas-

sage relates not to another person *historically* but to the writer *himself* by way of bitter regrets and complaint. In this view a person thinks and speaks of himself in a manner very different from that in which another would speak of him. We have known persons, in self-abasement before God, represent themselves as vile and sinful, when no biographer would speak of them but as holy and devout persons. A man may, in the bitterness of his heart, say very strong things of himself and his condition which it were unjust and absurd for another to say of him in giving his character historically.

These *general* considerations tend to show the probability that the apostle here speaks of himself as a regenerate person. In opposition to this opinion, it is urged as improbable that he should say of himself, in this state, 'I am carnal.' It may be replied, to be carnally-minded, and in the flesh, is indeed a scriptural mode of respecting a person at enmity against God; but, to be in some respects carnal, is not the same thing. The Corinthians, for example, the apostle addresses as saints, and as in Christ, yet to them he writes, 'I could not speak to you as unto spiritual, but as unto carnal, even as unto babes in Christ. For ye are yet carnal, for whereas there is among you envying, and strife, and divisions; are ye not carnal, and walk as men?'—1 Cor. iii. 1—3.

Again, it is objected, the apostle says of the person that he represents, 'I am sold under sin.' Now, it is argued, this represents a person as being a slave of sin, which cannot be supposed of a person in a state of grace. So it is said of Ahab, 'There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord.' To this it is replied, that it is *historically* represented of Ahab that he did sell himself to work wickedness to denote that he was notorious in vileness; this instance, then, it must be allowed, would be improper to represent the general case even of the unregenerate, and that it is very different from the case of a person in the way of complaint of himself, saying, Alas! I am sold as a captive under sin. Should one be heard thus bemoaning himself, and like Ephraim, smite upon his thigh in anguish of mind, he could not reasonably be com-

pared with Ahab, but would be esteemed rather a true penitent under the full influence of renewing grace.

Another thing said to be inconsistent with a state of grace, is, a will to do good that has not effect in practice, which the writer represents as experienced by the person of whom he speaks. We have no reason to think from this, that it was always or most commonly so with him. He says several times that it was good that he willed to do, and that to will it was present with him. Hence it shows that the prevailing bent of his will was toward good. If it was so, good must have prevailed in his conduct and practice. If, with the spirituality of the law in view, a person should say, To will even the absolute perfection and purity which the law of God requires, is present with me; but how to perform that which is good, according to the strict holiness of the law, I find not; alas! I find not in any instance; will any say that this is inconsistent with a state of grace?

We conclude, then, that there is nothing in this portion of Scripture inconsistent with the experience of a person in a state of grace. But we remark,

II. *That there is much in it that is inconsistent with an unregenerate state.* In this view I consider,

1. *The general complaint expressed in verses 14—21.* So far from the complaint here being demonstrative, that the person uttering it is in his sins and under condemnation, it ought rather to be esteemed as evidence of a renewed and enlightened mind. It is indeed true that sometimes the wicked under powerful conviction of sin will bewail their state and wish themselves dead; or profess to hate themselves that they cannot break from their sins, but still they love them and habitually practise them. It is not sin itself that they hate and wish to avoid, but the punishment of sin. But, the speaker here habitually wills to do good, yet he finds, to his great annoyance, sin in him, with all the power of a law, hurrying him into captivity, contrary to the pure and spiritual law of God. As one thus borne away against his will, he exclaims, O wretched man that I am! Who shall deliver me from this body of death? Thus the christian often bewails his disconformity to the law in

terms as strong as those of the apostle.

2. *The particular declaration, 'I delight in the law of the Lord, after the inward man,' is evidence of a renewed mind.* The apostle here plainly ascribes his delight in the law of God to a good principle within him, which he distinguishes from another principle in his soul, by which, as in the preceding words, evil was present with him; and that good principle can be no other than that called in Scripture, 'the new man,' and here, 'the inward man.' An unregenerate person has no such principle, nor, however much he may mourn over his sinfulness, does he delight in the law of God as holy and spiritual. It is the peculiar mark of the blessed and sanctified man, that, '*his delight is in the law of the Lord.*'

That he was a pious man is evident,

3. *From his thankful confidence in God through Jesus Christ our Lord.* This was the source of his hope of final deliverance from the body of death; and for this hope he was thankful. But what hope has the unconverted? And what christian is there that does not feel that his only hope of deliverance from moral imperfection, the body of sin that cleaves to him, is the sacrifice and intercession of Christ? The verse before us affords much evidence that the person adopting this language was a humble believer in Christ; want of space, however, forbids much enlargement. Let the reader think of the emphatic expressions, *I myself; with the mind; serve the law of God,* and consider whether any unregenerate person can adopt them. Here is one active principle disposing and determining the man's heart to holiness; and this the more prevailing and ruling principle in him. There is another active principle, the law in his members, exerting itself in various lusts, carnal affections, unruly and unholy passions, and by these warring against the better principle of life and action, and so serving the law of sin.

O how thankful is the person that feels this for Christ and his salvation. How strong the necessity that he feels for the hope that the gospel gives. His own best efforts to answer the demands of the law he feels to be feeble and defective. But '*the name of the Lord is a strong tower, into which he runs and is safe.*'

I have thus endeavoured, very briefly, to evince that the apostle speaks of himself as regenerate in this celebrated passage. This argument is presented more in detail, and with much more force and illustration in a treatise on

sanctification, by the Rev. James Fraser, published by the Tract Society. This book I beg to recommend as of great value, for a small price.

March, Jan. 10th,

J. J.

AMERICAN BAPTIST CHURCHES.—No. VIII.

You will easily perceive how difficult it is for a pastor to be a disciplinarian, from what has been said. In addition to the above, I must not omit to mention the almost utter want of countenance and support that pastors and churches receive from neighbouring pastors and churches, in the exercise of discipline. These often interfere, and, by advice to the subject of discipline, render the matter more difficult. I have known of instances in which persons who had received letters of dismissal, and kept them for years, returned to the church from which they had been dismissed, and were received on confession of their wanderings, or on experience, who, within a few weeks, were received upon those old letters, which had not been given up, into another church in the immediate vicinity; so that they were members of two churches at the same time, and, though excluded from the church which they had so unceremoniously left, and excluded for those acts, were unrebuked by the church upon which they had practised the fraud. I know not whether you will understand this complicated sentence: I will try to explain. The church at A. gives letters of dismissal to several members; these persons retain their letters some years, and then go back to the church at A., which church regards the letters as dead, but receives the persons on confession or experience, without asking for the letters they held. A few weeks after, the said persons present those letters to the church at B., and are received; the church at A. being informed, after deliberation, &c., exclude from their fellowship these same persons, for disorderly conduct, informing the church at B. of what they have done; the church at B. retains, without rebuke, the persons who, without leave of the church at A., have left it, and improperly, if not fraudulently, obtained a place among

themselves. You are not to suppose that the cases to which I have referred, are common ones; they are selected merely to illustrate the state of the churches in relation to discipline. They will also show, to some extent, the character of the moral sense of churches. It is a lamentable fact, that churches, in some parts of the country, are not honest, and therefore not moral: how, then, can discipline be enforced? I can at present see no remedy for these evils: their name indeed is Legion. So much for what is commonly understood by discipline.

I shall congregate under this term other subjects: the most remote I will present first. It is remote, because the action of several churches, combined in an assembly, here termed 'an ecclesiastical council.' Suppose, then, some twenty or forty persons met together: they are ministers and deacons, or leading members, of from five or six to ten or twelve churches, appointed by these churches to represent and act for them, at the request of a number of brethren who wish to be 'organized into a church.' This, you perceive, is a very orderly way of proceeding, and I once thought calculated to correct or prevent many evils which otherwise might exist; but I do not see that any evils are corrected by it. For instance, one of the evils to which the Baptists, as a denomination, are prone, is the result of independency. Some influential persons may fancy they have not influence enough; they speak to their friends about the inconvenience of going three or four miles to meeting, and gradually get around them a number of persons who think it would be well to be 'set off': these talk and tease, and tease and talk, till they ask for letters for this purpose, which are granted; then the council is called; they are organized; obtain a place in which to worship, or perhaps proceed to build one; and, by

the time their house is finished, if not before, find they cannot sustain themselves. In what are called old-settled neighbourhoods, a church of this kind may live along for years a kind of dying life: sometimes it has a minister, who remains a year or two, and leaves because his scanty salary is not paid; and he cannot live; if ever he gets paid, it is well. In such cases, it appears to me the duty of councils to advise the persons to return to the church whence they came, and which, by their removal, is reduced to bare existence; and to refuse to organize them into a church. I know of eight or more churches of this kind in one association, being nearly one-third of the whole number; and, year after year, they, or some of them, ask for assistance, though there is no rational hope that they will ever be any better off. In cities, and newly-settled neighbourhoods, the matter is generally done as it should be; and these councils bring the neighbouring churches into a kind of fostering connection with the newly-formed one, which, in a few years, not only goes alone, but is able and willing to help others. The churches to which I have referred, are such as too often call incompetent men to the ministry—men, there is reason to believe, who have no other call, and who ought to be employed in some occupation suited to their capacity, in which they might be ornaments to the church, and useful and honourable members of society. Hence the proverb not at all uncommon, 'Many a good deacon is spoiled to make a poor minister.' Besides, churches of this class by turns foster and are preyed upon by a vagrant ministry; while they injure the cause of

Christ by crippling their own energies, all the compensation they obtain, is a *fancied* independence and a *real* debt. As a specimen, take the following,—a minister, in a church not far from my residence, had remained with a church as long as he could: well, being about to leave, and having some friends who lived four or five miles from the meeting-house, he proposed to them to ask for letters, that they might constitute a new church, of which he should be the pastor. They did so; several efficient members went with him; they were organized, with a few others from another neighbouring church. By this measure two churches were considerably weakened, and the new one was very feeble after all. They built a meeting-house, for which they are considerably in debt. The minister got them fairly into trouble, and then left them: they obtained another, but could not support him; and he has left them, and they are too much in his debt. This church, so far from being able to go alone, asked and obtained assistance from a home missionary society for some time. An ecclesiastical council organized this church: I think they ought not to have done; and had the said council carried out the design for which it was called, it would have refused to proceed under the circumstances. There are now, in the state of New York, about one hundred and fifty Baptist churches, containing from nine to fifty members each, very few of which have a pastor. Nearly all these may be regarded as premature organizations, which should have been suppressed by the councils which organized them. But enough for this time.

ZENAS.

 REVIEW.

THE SABBATH-DAY BOOK; or, *Scriptural Meditations for every Lord's-day in the year.* By J. LEIFCHILD, D.D. Tract Society. 12mo. pp. 360.

THIS valuable volume of meditations will not need any recommendation other than that of the distinguished and excellent christian minister's name which appears on its title-page. The piety, charity, and talent of Dr. Leifchild, are sufficient to secure the favourable reception of such a volume from his pen. The chief object of the work, is, to

VOL. 8 — N. S.

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supply those christians who are detained at home on the Lord's-day with the means of conducting in their domestic circle a service similar to that of which they are deprived by stress of circumstances. The meditations might be called 'short sermons,' as they are indeed sermons condensed and cast in such a form as to be suitable for their purpose. Their range of subjects is extensive and interesting. Controversy is avoided, and they are such as serious christians of every name could read with pleasure and profit. There is but little of the sermonic form about them,

but the order is generally clear and simple, and the style and sentiment pure and evangelical.

CHRISTIAN MISSIONS; or, a manual of missionary geography and history. By the REV. C. T. BLUMHARDT, Principal of the Basle Missionary Institution. Edited by the REV. C. BARTH, D.D., of Wittemberg. Vol. I.—Africa Mahomedan countries, Australia and Polynesia. Vol. II.—Heathen Asia, West Indies, and America. Tract Society. 18mo. pp. 318, 336.

THESE very handsome volumes supply a desideratum on christian missions. Notwithstanding the very numerous and interesting volumes which have appeared on christian missions, large and small, there still was needed a work which should be clear, comprehensive, and condensed; presenting to the reader an entire bird's eye view of the whole operations of the christian world in this department of holy enterprise. Such a work is that before us. It is evidently compiled with great care, and has been revised with attention. It deserves a place in every religious cabinet library; and as it contains a copious index of names and places, and is embellished with four good maps, with missionary stations distinguished from other places, it may be used as a book of reference.

MONTHLY SERIES. *The Life of Julius Cæsar.* Tract Society. 18mo. pp. 192.

IF the succeeding numbers of this monthly series are at all represented by the first, we venture to predict for them an extensive sale. Here is a volume for sixpence, printed in a good type, containing a learned and carefully-written life of one of the most extraordinary men Rome ever produced. It is impossible not to admire the greatness of Cæsar. His commanding talents, his great perseverance, his astonishing successes, fill the mind of the youthful reader with astonishment. In compiling this volume, the most original and the best authorities have been consulted; it is indeed drawn almost exclusively from them. It is written in a candid and christian spirit, and thus is adapted, while important historical information is given to the understanding, to form in the heart those principles which are of the very highest importance.

THE LIFE AND TIMES OF JOHN BUNYAN. By GEORGE B. CHEEVER, D.D. *Aylott & Jones.* 32mo. pp. 212.

THIS beautiful small gilt-edged volume is none the less welcome because it is the production of a stern christian republican. Dr. Cheever is an American, the editor of the 'New York Evangelist.' Ingram Cobbin justly says of him, that he 'has kindled his lamp at the same altar with Bunyan;' for, in

tracing Bunyan in his temptations, in his examination, in prison, and in the production of the 'Pilgrim's Progress,' we see the hand of a true 'master in Israel.' It is interesting to mark the ascent of the immortal tinker to the temple of Fame. His Pilgrim is read in all lands. His life and character have been attempted by Southey, and graphically sketched by Macaulay, and now the proscribed, persecuted, despised tinker and baptist preacher, is proposed by lords and gentlemen, with the approbation of the whole land, to have a statue among those of the most distinguished men this country has produced, in the new houses of parliament! So true is the sentiment he himself suggested in his unrivalled allegory, namely, that when a good man is dead they who persecuted and stigmatized him while living, are ready to canonize him. The author of this interesting work, delivered the whole in substance in a series of lectures on 'the life and times of Bunyan.' It contains many allusions to contemporary persons, and, as a whole, forms an admirable medium of obtaining an insight into the original conception and execution of the 'Pilgrim's Progress.' The work has our most cordial recommendation; and we feel assured, that, when it has been once perused, all subsequent commendation will be esteemed downright impertinence.

CALLS OF USEFULNESS. *Tract Society.* 18mo. pp. 196.

HERE is a clever, intelligent, kind, and pious person, who calls on a great variety of characters, somewhere approaching to two hundred, and addresses to each a few appropriate words, and, in some instances, enters into conversation; but always says very proper things. How much good christians might do if they followed this example!

THE POCKET-BOOK ALMANACK, for 1846,

THE SCRIPTURE POCKET BOOK, for 1846,

THE CHRISTIAN ALMANACK, for 1846,

THE TRACT SOCIETY PENNY ALMANACK—
THE SHEET ALMANACK, for 1846. *Tract Society.*

By some means these almanacks did not reach us soon enough to be noticed last month. A brief description must suffice. The last four are very like those of former years; but the pocket-book is a very handsome production. There is the almanack, tables, weekly pages and leaves for memoranda, lists of members of parliament, lords, judges, commissioners, hankers, &c., &c. To those who are not supplied, we most cordially recommend all, and especially the pocket-book.

LEARNING TO ACT. *Tract Society.* 18mo. pp. 172.

THIS forms a happy sequel to 'Learning

to think,' 'Learning to Feel,' from the same useful quarter. Many of the different qualities of actions are properly exhibited, and directions and motives to right actions are judiciously given.

THE WATERS OF THE EARTH. 16mo. square.. Tract Society.

THE beautiful square books on 'Light,' 'Birds,' 'Shells,' 'Sights in all Seasons,' seem to be the precursors of the present one. In embellishments, interest, and value, this is not inferior to any of its predecessors. That is saying a great deal. Here the dew-drop, the spring, the lake, the river, the sea, all pass under review, and are invested with new charms.

NAPOLEON BONAAPARTE: sketches from his history, adapted for the young. Tract Society. 18mo. pp. 102.

THE life of Napoleon is a study for the warrior, the historian, and the christian. Here it is presented in a garb fit for the young. The chief incidents in his unparalleled career are set before us, and in such sort as to awaken only virtuous sentiments. Let the young all have it.

JUVENILE MISSIONARY TRACTS. Tract Soc. THESE are pretty little books. 'First Foreign Missions,' 'Scenes in the Wilderness,' 'The Heathen and the Christian,' 'The Bible,' 'Heathen Books and Christian Tracts,' 'The Heathen Idol-makers,' and a variety of other topics, all adapted to instruct, and to inspire a missionary spirit.

MY PARISHIONER CAUTIONED; or, a word in season.

Here is a tract against all dissenters; calling on all men to 'be subject to the bishop as to the Lord,' &c. Pitiful, poor, and paltry in every sense. Weak are they who are deluded, or at all influenced by such twaddle. Two friends, members of one of our London churches, settled in Riegate, in Surrey, and with some others have hired a room for worship, and a Sabbath-school. This feeble piece of Puseyism is circulated by the clergyman to put them down. We have no doubt it will lift them up. Never, surely, was there occasion for mitred men, especially if they believe in apostolical succession, to listen more obediently to Cowper's exhortation than at present:—

'From such apostles, O ye mitred heads,
Preserve the church! and lay not careless hands
On skulls, that cannot teach, and will not learn.'

CORRESPONDENCE.

MINISTERS APPROVED BY THE COMMITTEE.

To the Editor of the General Baptist Repository.

DEAR BROTHER,—The following cases have been before the committee appointed to inquire into the character of those ministers who seek admission into our denomination.

1. Mr. Robert Hogg was formerly a preacher under the direction of Mr. Aikin, but became a Baptist more than twelve months ago. His testimonials are very satisfactory, and we can cordially recommend him to the confidence of the Connexion. His labours at Clayton, where he now resides, have been very useful, and we trust he will long be spared to be a blessing to the denomination.

2. The case of Mr. Richard Nightingale, of Wolverhampton, has engaged the deliberate attention of the committee. He has been a travelling preacher among the Methodists of the New Connexion, for several years. The testimonials furnished as to his character as a christian, and his efficiency as a minister, are very ample and satisfactory. We recommend our brother to the esteem of the Connexion, and to the attention of those churches especially who may be destitute of a minister.

3. The third case on which we desire to

report, is that of Mr. Robert Hamilton, of Walsall. He and his friends have separated from their former connexions, (the Particular Baptists,) and profess to be one with us in doctrine and discipline. The case is warmly recommended by brethren Cheate and Shore, and in this recommendation we very cordially concur.

Signed on behalf of the committee,
W. BUTLER, Secretary.
Heptonstall Slack, Dec. 25th, 1845.

N. B. Our friends at Walsall are about to purchase a theatre for a chapel, and would be much obliged if some friend would favour them with the form of a trust deed. Our friends in the immediate neighbourhood will have the kindness to give instruction and information on this point.

QUERIES.

It is admitted by the querist, that the gospel will be preached 'to every nation, and kindred, and tongue, and people, that dwell on all the earth; but is it the doctrine of the sacred scriptures, that every individual shall, when the gospel is thus universally published, savingly 'know the Lord?' or, in other words, will there ever be a period arrive when sin shall cease to exist in this

world! and, if so, will this happy state continue until the final consummation of all things? An early answer will greatly oblige
AN INQUIRER AFTER TRUTH.

As the office of 'messenger' was once recognized among the General Baptist churches, might not its revival now be a means of 'setting in order' many 'things that are wanting'? Various churches appear to be in a sad, disorganized state. If disposed to seek, where are they to look for

advice and assistance? If one or more messengers, or evangelists, men of sterling piety, judgment, and prudence, were available for such an object, how much good might be done; and how much evil might be avoided!
C.

WHAT privileges are the deacons of a christian church entitled to, *by virtue of their office*, above any other member? Are they on an *equal footing* with their minister, excepting the ministry? AN INQUIRER.

INTELLIGENCE.

MIDLAND CONFERENCE.—This Conference was held at Castle Donington, on Tuesday, Dec. 30th, 1845. Mr. Staddon introduced the morning service by reading the scriptures and prayer, and Mr. Stanion preached from Isa. xxxiii. 13—15.

In the afternoon Mr. Pike, of Derby, opened the meeting with prayer, and the pastor of the church presided. It was reported that during the past quarter 108 had been baptized, and that eighty remained as candidates.

1. Mr. Wood, in presenting a report from Wolverhampton, stated, that while the prospects of the General Baptist Church in that populous district were of the most encouraging character, it was with extreme difficulty that the few friends composing the church could, for the present, support their minister; and at the same time urged upon the Conference the importance of rendering some further assistance in this very deserving case. Resolved,—That we sympathize with our friends at Wolverhampton in the efforts which they are making to support their minister, and encourage brother Wood to attempt to raise for them £15 in the Midland district.

2. That as the separation of the North Derbyshire churches from this Conference has disarranged the plan agreed upon in 1842, brother Goadby be requested to revise such plan and submit it to the next Conference.

3. That this Conference earnestly recommends the churches on no account to allow any person to be introduced into our pulpits of whose firm devotedness to evangelical truth there is any reason to entertain doubts.

4. That the next Conference be held at Quorndon, on Tuesday April 14th; and that Mr. Pike, of Derby, be appointed to preach, on *the death of Christ as an atonement for sin*.

In the evening a Home Missionary meeting was held, at which addresses were delivered by brethren Pike, Josiah Pike, Yates, Winks, Goadby, and Owen. E. BOTT, Sec.

THE YORKSHIRE CONFERENCE assembled at Allerton, Aug. 27th, 1845. Mr. W. Robertshaw opened the public worship of

God in the morning by reading the scriptures and prayer, and Mr. H. Hollinrake preached from John xiii. 34—36.

The church at Halifax in a letter gratefully acknowledged the favour of ministerial supplies and requested another arrangement, which was granted.

The Secretary read his report of the Home Mission, which was received and ordered to be printed. The treasurer's accounts for this mission were audited; and the thanks of this Conference were presented to the secretary and treasurer for their services during the past year, and they were desired to continue in office the year ensuing.

The report of the church at Leeds was referred to a committee, which decided that the engagement of Conference on the behalf of Bradford ceases April 4th, 1846; and that one half of the interest to the same date be paid to the church at Bradford, and the other half the year following; and that the church at Leeds receive an equal amount during the same time.

To relieve the Conference, a Finance Committee was appointed; to be constituted of the ministers of the churches, and each minister to select one of his deacons with himself.

The Conference impowers this committee to act in all cases of expediency till a future meeting of the Conference, when all cases and reasons for acting shall be stated for approval.

The people meeting in Ovenden applied, and requested to be organized as a separate church. Those amongst them who are not members of our churches are advised to unite with the church at Queenshead.

The church at Burnley reported by letter the expense of improving and enlarging their chapel, and the estimated cost of the school, which they are now erecting, with a request that the Conference would recommend their case to the liberal attention of the churches in the connexion, and in the Yorkshire district especially. As many

other cases were before the churches, it was deferred.

The statistics of the churches are as follows, viz.—At Burnley they are peaceable, and four have been baptized. We have a few promising indications.—At Shore they have baptized five; the congregations are good; but there is room for spiritual improvement.—They are in an improving state at Lineholm.—At Heptonstall Slack not so lively as they should be—baptized four.—The congregations are increasing at Birchcliffe.—At Halifax appearances are more favourable.—Two have been baptized at Queenshead.—At Clayton they have baptized eleven, and restored seven to the church.—They have baptized five at Allerton.—Not much improvement at Bradford and Leeds.

The next Conference to be held at Heptonstall Slack, Dec. 25th, 1845. Mr. J. Ingham to preach, on *the importance of mutual effort in sustaining and extending the Saviour's cause.*

This Conference assembled again at Heptonstall Slack, Dec. 25th, 1845. Mr. W. Robertshaw opened the public worship of God by reading and prayer, and Mr. W. Crabtree preached from Phil. i. 27.

At two o'clock p. m. the business of the meeting commenced. The church at Halifax gratefully acknowledged ministerial supplies; and reported that they had given Mr. Josiah Pike an unanimous invitation to preach to them for six months on probation.

In a letter from Leeds there is this report.—'Since our last, seven persons have been baptized, and part of them are added to the church. Our congregations and public prayer-meetings have also considerably increased. Their financial difficulties were referred to the committee.

The prospects at the Home Missionary station, Ovenden, were of a more encouraging character.—A supply of ministers was applied for and arranged; and it was concluded to form our friends there into a separate church as soon as convenient.

The church at Todmorden applied for access to the privileges of the Conference, which were cheerfully conceded. A supply of ministers was nominated.

A circular from Sheffield was read, containing a petition to collect for the reduction of the debt on their chapel. This case was cordially recommended to the liberality of the connexion; and the Yorkshire churches will be glad to take it up as soon as circumstances will allow of it.

The statistics of the churches, of which a report was furnished, are as follows.—At Clayton, they have admitted by baptism twelve, and the congregations are encouraging.—At Halifax, they are peaceable and improving.—Too lukewarm at Birchcliffe—but

united in peace.—At Heptonstall Slack, there are seven or eight candidates for baptism.—Stationary at Lineholm.—Good congregations at Shore.—At Burnley four have been baptized, and the congregations wear a favourable aspect.

The next Conference will be at Halifax, on Easter Tuesday; the preacher, Mr. Jonathan Ingham; if he fail, Mr. R. Ingham, Bradford. The subject to be, *the importance and advantages of cultivating personal religion.*

JAS. HODGSON, Sec.

THE LINCOLNSHIRE CONFERENCE assembled at Long-Sutton, December 11th, 1845.

The Conference regretted that no report, either verbal or by letter, was received from the churches at Boston, Chatteris, Gosberton, Pinchbeck, Spalding, and Sutterton. A letter from brother Yates was read, containing his resignation of office as secretary to the Conference, on account of his removal from this district. Brother Kenney was requested to undertake the office for the ensuing three years.

The time of the meeting was principally occupied with the business of the Home Mission. It was regretted that the funds of the society are so much depressed as to impede its exertions and prevent its success. It was however resolved that £15 be granted to the church at Castleacre for the year; and that if the funds will allow it when the annual accounts are balanced, an additional £5 be given.

It was mentioned that brother Pentney was about to leave Stamford, and the friends applied for a successor. After a long and anxious consideration of this case, it was resolved,—That Messrs. Jones and Pike be requested to arrange supplies for Stamford, until the next Conference; with the understanding that the cause there will be relinquished unless there appear a better prospect of permanent success.

A letter was read from the church at Peterborough, stating a pleasing improvement in their prospects and requesting aid in the support of a minister, as they are only able to raise £20 per. annum. It was resolved.—That in the anticipation of receiving a portion of the late Mr. Newberry's legacy to the Home Mission, a grant of £20 be made to Peterborough for the next six months.

A case from Fleet, on the subject of Trust Deeds, was referred to the consideration of the next Conference.

Brother Jones was requested to write to the friends at Gedney Hill, exhorting them to re-union, and brotherly love. Sixteen have been baptized since the last Conference. The next Conference to be at Chatteris.

teris, on Thursday, March 12th, 1846. Brother Everard to preach. At this meeting, in the morning, after brother Kenney had read the 40th chapter of Isaiah, and prayed, brother Jones preached from Jer. xxx. 21. In the evening a Home Missionary meeting was held, which was addressed by brethren Jones, (chairman) Kenney, Chamberlain, and Farrent.

RICHARD KENNEY, *Secretary*.

WARWICKSHIRE CONFERENCE.—This Conference was held at Longford, Jan. 13th, 1846. Brother Hamilton, of Walsall, preached in the morning, from 1 Peter i. 8. In the afternoon the meeting for business was held, at which Mr. Knight (in the absence of brother Chapman, on account of affliction) presided. Thirty-two were reported to have been baptized since the last Conference, and the number of candidates was fourteen. It was agreed:—

1. That we consider it consistent to receive any church, with the same views as our own, applying for admission into the Conference, without an application having first been made to the Association.

2. The church at Walsall applying for admission, be received into this Conference.

3. That each church in this Conference be affectionately requested to have an early meeting, and where practicable a series of meetings, for the purpose of seeking a revival of religion.

4. The next Conference to be held at Austrey, on the second Tuesday in May; brother Knight, of Wolvey, is appointed to preach.

During the day prayer was offered by brethren Knight, Lewitt, and Billingham; in the evening brother Shore, of Wolverhampton, preached from 2 Cor. iii. 5. The attendance at this Conference was exceedingly numerous, and a good feeling pervaded the services of the day.

M. SHORE, *Sec.*

THE DERBYSHIRE CONFERENCE assembled at Alfreton, on Thursday, Dec. 25th. Mr. Stenson, of Kirkby-Woodhouse, opened the meeting with prayer; and Mr. Burrows, the minister of the place, presided; when the following reports were given, and business transacted. Alfreton and Ripley three baptized, and two candidates; Belper, five baptized, four approved candidates; Crich, four baptized, two approved candidates; Chesterfield, four baptized, one received from the Broad-street church, Nottingham; Wirksworth, two baptized; Ilkeston, three baptized, two candidates; Smalley, twelve baptized, seven candidates; from Duffield and Rocester no reports.

1. The treasurer for the Home Mission connected with the Conference, having reported the state of the finances, which were

considerably deficient, it was resolved, that the secretary write forthwith to the several ministers over the churches composing the Conference, giving a statement of the case, and requesting them to lay the same before their respective churches, urging immediate exertion to meet the exigencies of the case.

2. That the case be referred to the committee, and that they meet on the third Monday in the new year, to take the same into consideration.

3. That the secretary correspond with the Mansfield, Kirkby-Woodhouse, and Sutton-in-Ashfield churches inviting their union with this Conference.

4. That as there has unhappily been some unpleasantness, which has caused a division between the church at Smalley, and a branch of the same at Langley Mill; it was resolved, that a deputation, consisting of brethren Dunkly, Burrows, and Ward, meet a deputation from each of the above-named places, in their room at Taghill, as soon as convenient in the month of January next, with a view to effect a reconciliation and re-union.

The next Conference to be held at Duffield, on Good-Friday.

In the evening we had a very profitable discourse, from Mr. Stenson, of Kirkby-Woodhouse.

G. ARGILE, *Sec.*

ANNIVERSARIES.

WISEBEC.—The services connected with the anniversary of the Ely-place chapel, were held on the 23rd and 24th of November last. Sermons were preached on the Lord's-day, in the morning and evening by the Rev. W. Robinson, of Kettering; and in the afternoon by the minister of the place. One of the friends had proposed, at the previous anniversary, to give £100., provided the whole of the debt upon the chapel and school-room were removed in the following twelve months. On Monday, the 24th, upwards of two hundred persons assembled to tea in the spacious school-room, after which Mr. J. C. Pike gave a brief sketch of the rise and progress of the church, from the time of its formation during the protectorate of Cromwell, and then called upon the treasurer for a report of the sums that had been subscribed and collected during the year. It appeared that the object originally contemplated was already more than realized, but about thirty-seven pounds were still needed to free the church and congregation entirely from debt. This amount was speedily promised. Impressive addresses were delivered by Messrs. J. T. Wigner, of Lynn, and Robinson, of Kettering. The friends separated from this meeting with emotions of devout thankfulness to God, who had thus succeeded their undertaking, and enabled them, in addition to their other exertions, to raise in one year, and chiefly

among themselves, upwards of four hundred pounds.

LONDON, *Anon chapel Ladies' Association for visiting the afflicted poor.*—On Lord's-day, Jan. 11th, 1846, two appropriate sermons were preached by our pastor on behalf of the poor and afflicted: in the morning from 1 John iii. 17; and in the evening, Prov. xxii. 2. The attendance was good, and collections more by several pounds than last year. On the Tuesday evening following, the annual report was read, and the committee chosen for the present year. The report stated that during the past year 385 cases had been relieved, 724 visits paid to the abodes of sickness and want, and 952 tickets for bread, coal, and grocery, had been distributed. The committee feel truly thankful for the liberal assistance, and also for additional subscribers; and trust, that with renewed means, they may be enabled to go forward in this philanthropic work, humbly hoping that their labours may be abundantly blessed to the temporal and spiritual welfare of the poor and afflicted around them.

J. G., Sec.

COVENTRY.—On Monday, the 27th Oct., 1845, a public tea-meeting was held in St. Mary's hall, in this city, (by permission of the mayor,) for the purpose of liquidating the debt on our chapel. The trays were cheerfully furnished gratuitously by the congregation, and about 300 persons did justice to the liberality of our friends. After tea the meeting was addressed by the chairman, (Mr. Lewitt,) Revds. J. Sibree, F. Franklin, W. Chapman, J. Shaw, and Messrs. Taylor, Crofts, of Wolvey, and Weigham. The list of promises to aid our object was read over, and it appeared that £65. had been realized during the past year. Our friends then resolved to make another effort for the succeeding year, and, before the meeting was dissolved, £48. 10s., were promised towards another £50. Thus we are trying to make our way among difficulties; and, while success gives encouragement, opposition only whets our weapons and nerves us for the fight. May this struggling interest live and become a praise in the earth. Allow me just to state for the information of those who sympathize with us, that our church, with only seventy-five members, have, with the kind co-operation of the congregation, raised for all purposes during the past year, £150. ! We glory in the Lord, and rejoice in the voluntary principle.

QUEENSHED.—We had our annual tea-meeting here on Christmas-day, which proved to be quite as interesting as any of its predecessors. The trays were given, as on former occasions. From a financial report read to the meeting, it appeared that £63. had been raised during the past year towards the reduction of our debt, and that it had been

lowered more than £200. since the commencement of our efforts a few years ago. The friends present agreed to continue their exertions through another year, and with cheerfulness entered into a new subscription.

FLEET.—The seventy-third yearly meeting of the Fleet and Long Sutton Christian Fund or Friendly Society was held at Long Sutton, on Wednesday, Jan. 7th, 1846, when an excellent sermon was preached to the members and others, by Mr. A. Simons, from James i. 21. Ninety-two friends afterwards dined together. The society was found to be in a prosperous state, with increasing funds. It now allows 10s. per week, in time of sickness; £4. 10s. at the death of a member; and about £2. at the death of a member's wife. Five aged members are now enjoying pensions of 1s. 6d., per week. If, to the improvements adopted by this society within the last nineteen years, were added, the discontinuance of its annual dinner, it might be the first and most beneficial society in the district. More than £100. have been expended in dinners in the last eight years.

A.

MEASHAM.—The annual music and tea-meeting was held on Christmas day. Mr. Staples preached in the evening. Proceeds, £20. 5s.

FLEET.—On Monday, Jan. 12th, the annual tea-meeting of the members of the General Baptist church, Fleet, was held in the chapel, when eighty-three members assembled together. Within the past year only one death has taken place. Various addresses were delivered by the pastors and officers, with occasional singing and prayer by other members. These meetings are found to promote and cherish brotherly love, unity, and spiritual improvement, and are looked forward to by old and young with pleasing anticipation. The plan of a new friendly sick club, for the members and hearers, upon the most economical principles, was suggested for consideration before the next tea-meeting, on Good Friday.

B.

LEICESTER, *Archdeacon-lane.*—The anniversary sermons at this place were preached on Lord's-day, Dec. 21st, 1845, by the Rev. Geo. Dawson, Baptist minister, successor to the Rev. Dr. Hoby, Birmingham. The tea-meeting was held as usual on Christmas day, when an unusual excitement was created. The singing, and the addresses by Messrs. Mursell, Wigg, &c., created great interest to the densely crowded assembly. Many were disappointed by Mr. Dawson not being able to attend. The collections on Lord's-day, some small collections during the year in farthings, with the proceeds of the tea-meeting, amounted to £110. 5s. It is intended at Michaelmas to pay off £200. from

the debt, leaving only £600. upon our place of worship. S. H.

BAPTISMS.

MALTBY.—On Lord's-day morning, Dec. 7th, 1845, the ordinance of believers' baptism was administered in the General Baptist meeting-house, Maltby-le-marsh, to three persons. The congregation was numerous and attentive. Mr. Kiddall, the minister, delivered a forcible and impressive address on the occasion, and then administered the sacred rite. In the afternoon Mr. K. preached from Acts xvii. 11, 'These were more noble; &c., and afterwards delivered an affectionate address to those who had been baptized, and gave them the right hand of fellowship, and then administered the ordinance of the Lord's-supper to the church. May 'the little one become a thousand, and the small one a strong nation.' 'The Lord hasten it in his time.'

BOSTON.—Mr. Mathews, our pastor, baptized two persons the first Sabbath in January; and we have a pleasing prospect of further additions next month. We are this year endeavouring to carry on the class system in the church and congregation; nearly all the members have agreed to join a class, and by this means we hope that every member will come more immediately under superintendance.

MISCELLANEOUS.

NETHERSEAL.—Having been new pewed and completed, the chapel was re-opened by Messrs. Dawson, of Birmingham, and Brooks, of Manchester, on Thursday and Sunday, Sep. 11th and 14th, 1845. The collections and donations amounted to the sum of £43.

LONG SUTTON.—Mr. J. F. Farrent, late of Oak-street, Manchester, has accepted the unanimous invitation of the church at Long Sutton to become their pastor, and entered upon his labours on the first Lord's-day in January.

HOLBEACH.—We are happy to learn that the new General Baptist chapel here is well attended. In consequence of the debt remaining on it, £230., the church at Fleet have determined not to admit any begging cases without a month's notice; and to dis-coun-tenance any which have not the sanction of the church.

AMERICAN SLAVERY.—'The subject of slavery as a term of communion among christians has caused much difference of opinion among the churches of the United States. The Methodist church has already divided into a Northern and Southern Conference. Sometime ago one of the Baptist associations in Alabama sent to the Baptist Board of Missions to inquire whether they would ap-

point a slaveholder as a missionary to the heathen. The Board returned for answer that they could not conscientiously do so. This caused much discussion, and it was finally agreed upon that the Missionary Board must be divided. * * *

The Northern Baptists take the title of "The American Baptist Missionary Union." They, [the Northerners], have paid all the debt of the old board—40,000 dollars—and have now a surplus. There is also a call for a convention of Presbyterian ministers to discuss and decide on the question, 'Whether slavery should not be a bar to christian communion.'—*Correspondent of 'The Noncon.'*

The above facts are pleasing. They show that the North is awaken to a just perception of its position. As long as they hold communion with slaveholders, they are implicated in the crime of slavery in the estimation of the christian world.

CHAPELS AND CHURCHES IN JAMAICA.—There are three hundred and forty-two places of worship in this island; seventy-four belong to the state church, and one hundred and twenty-nine to Baptists, and the rest to other religious bodies. What is the average attendance is not stated; but it is highly probable that while the state church has not a fourth of the number of places, it has a much smaller proportion of attendants. And yet all are taxed for this establishment!

CHRISTIAN UNION.—From reports which are published in various localities, it seems very improbable that any considerable number of Episcopalian clergy will be united with any movement of this kind. Twenty-six clergymen in Manchester, headed by the Rev. H. Stowel, have published their reasons for not taking any part in it. State clergy will never, as such, be united with any others, however simple and clear the principles of union may be.

COMPULSORY MILITARY SERVICE.—We are glad to learn that opposition to the despotic attempt of government to infringe on the rights of the people, by compelling them to serve in the Militia, has already taken a practical shape. In Birmingham a great meeting has been held in the Town Hall, January 20th; the Rev. T. Morgan was in the chair; Joseph Sturge, Esq., the Revds. T. Swann, P. Sibree, and I. Burnett, of London, delivered stirring addresses. They objected to a standing military establishment, to the enrolment of the Militia, and resolved to petition parliament against this measure. We hear that similar meetings are in contemplation in other large towns—Leeds, Liverpool, Leicester, &c., &c. We trust these signs of opposition will be general and effective.

MISSIONARY OBSERVER.

INDIA.

LETTER FROM REV. I. STUBBINS.

Balasore, Nov. 1st, 1845.

MY BELOVED BROTHER GOADBY.—Were I to consult my own feeling and inclination I should certainly defer writing to you for the next month or two; but you are so frequently uppermost in my thoughts, in our various excursions, visits, rambles, and all the rest of it, that I should after all do violence to myself by deferring a bit of *silent chat* with you. How often since we left dear happy Old England have I felt that I should dearly love to pay at least just a few flying visits among our friends at Leicester, and dare say before next year at this time I shall be tempted to wish there was a weekly communication to you by the once so-much-talked-of aerial carriage, that was to take us from India and drop us down at the doors of beloved friends in England in the course of a few hours, or days at most, or that the time of which some in their wisdom have prophesied, had arrived, when it will be as common for a man to call for his wings as it is now for his shoes! I can't but sing—though by the way I am no singer after all—‘O had I the wings of a dove,’ &c. But don't think I wish to leave my work here; no, I never enjoyed it so much and if ever I was devoutly thankful for any mercy, I am for this, that God has brought me back to this land of sin and death, here, as I hope, with few intermissions, to spend and end my days. If I might choose my final resting-place it would be by the side of some whom I had been instrumental in leading to a crucified Redeemer, from the trammels and galling yoke of sin and Satan—those whom Satan had bound, lo! these many years, but whom the Son has made free by his precious blood, Divine Spirit, and glorious gospel. Be but this portion mine, and others in welcome may repose in the sepulchres of their fathers, over which nature's fondest ties may daily weep and heave their sobs and sighs of sorrow. I despair not of finding such a grave at the right time, even the time our Lord and Master shall choose.

Everything, up to the present time, has seemed propitious: the winds and the waves received their commands concerning us, commands they readily obeyed; in India, hearts and houses everywhere have been open to receive us and welcome us, as the messengers of the Lord of Hosts, and the heralds of salva-

tion to the heathen. The brethren Bailey and Millar have furnished an account of our visits to Madras and Calcutta, so that I need not refer to these, except to bear testimony to the almost unbounded and affectionate kindness manifested in these places. I should, however, remark, that it had been arranged for Mrs. Stubbins and myself to stay with our dear old friends, brother and sister Evans; but on our arrival we were grieved to find that the latter was near her end, and in the course of a few days her precious remains, endeared to multitudes by her affectionate, devoted, and truly christian career, were committed to the silent tomb, followed by many who will in years to come remember with peculiar emotions of pleasure the name of Mrs. Evans. Her dying request was, ‘Let nothing be said of me when I am gone.’ Mr. Leslie, the minister of Circular-road, thought, however, that the death of such a person ought at least to be improved, and he admirably delineated her character in a sermon he preached from the account of *Dorcas*, Acts ix. 36. Alas! how few there are her equals even among those whose hearts are warmed with love to the Saviour and his cause. Brother Evans, suffering in body before the event, became, as might be expected, greatly afflicted. The Lord sustain and grant him every consolation! It was ultimately arranged that we should stay with brother and sister Thomas, who were much endeared to our hearts by former kindnesses, and have become still more so by their present. It is delightful to see how well he bears the burden and heat of the day. Soon as we arrived we were ushered into the room I first occupied in India with one now before the throne of God. We were as comfortable and happy as christian kindness and brotherly love could make us. While in Calcutta I preached in English several times in Circular-road, and Boro or Lal bazaar, but was especially delighted with various opportunities of preaching to groups of Oreh bearers, and they seemed as delighted to hear an European talk to them in their own language. I was the most teased in the bazaar, where I had many things to purchase for ourselves and brethren. To say the least, the people there are dreadful liars. It is next to impossible to get on with them. As you pass along you hear almost fifty voices, some say, ‘Come my shop, sir, I got good silk stockings;’ ‘Very fine jackets, got;’ ‘Good grass cloth, got;’ ‘Very fine furniture, got;’ ‘Good tea, I got;’ ‘Come my shop, fine jelly, got,’ &c., &c., &c. You go into a

shop and ask the price of anything you want, and the man vows, by all that's sacred, that he only just asks you cost price, when he asks twice as much as he means to take. While bargaining with one, several others from neighbouring shops stand about the door, and every now and then you hear one saying, 'Come my shop, I got much better thing. I sell very cheap.' Perhaps if the thing does not just suit you, you go and ask the price of things precisely similar, when he says, 'I very true man, sir; I never tell lies—that other fellow great liar: he quite rascal. I tell true,' &c., and then proceeds with one of the greatest lies that any but a Hindoo could tell. Rest, after a few hours of this sort of work in the heat of the day, and a densely-crowded bazaar, is very desirable.

We were detained in Calcutta longer than we intended owing to the Dooya Pooja, a large hindoo festival, during which little could be got; and then, when we had arranged for starting, it came on to rain for three or four days, so that there was no alternative but to detain our things, which had been started, till it was over. We left in a boat, on Monday night, Oct. 20th, but owing to a strong head wind did not reach Toomlook till Wednesday afternoon. We immediately started the ladies off, as their dawks had been laid for the previous evening, and we had to remain till our luggage-boats made their appearance the following evening. We remained on board till between one and two o'clock on Friday morning, when we started off on horse-back, determining in this way to travel to Cuttack, as it would afford me many opportunities for preaching on the way, and be very much less expense. We rode that day about twenty-eight miles and slept for a few hours at night in a room belonging to a silk manufacturer. At a quarter past one, a.m., we were up again, and, after a cup of tea and a few biscuits, we proceeded to Midnapore, where we arrived in good time and good condition, at least so far as appetite was concerned, for breakfast. We stayed with brother and sister Dow, of our American mission. I need not say it seemed a mutual pleasure thus to meet. We went with Mr. D., and a native Bengali preacher, in the evening into the bazaar, and addressed a congregation of perhaps more than 200, who listened respectfully and attentively to the words of eternal life. Two o'clock on Monday morning found us busily preparing for our departure, and for bidding these dear friends farewell, perhaps not to see them again, though in the same field of labour, and to some extent connected with the same mission. We rode along till towards nine o'clock, and halted in the verandah of a miserable native hut, there to stay during the

heat of the day. Our horses, according to custom, were tied under a tree; and after what refreshment we could command, spread a mat on the floor and composed ourselves for a little sleep; our hearts, in the meantime, not a little pained to see scores of poor, wretched, starved, miserable-looking pilgrims passing to and from Jaganath. We had ordered palkies to meet us at the last stage, as the distance from Midnapore to Jelasore was too great to ride through; but—owing to the delay of the bearers in starting, and the bad state of the roads—instead of reaching our journey's end for the night by ten o'clock, it was near three a.m. However, we suffered no lack, and were met at the door of brother Phillips' hospitable domicile by the smiling faces and hearty congratulations of its inmates, and our beloved ladies, who arrived safely two days before. We sat ourselves down on the right side of a good cup of coffee and grateful refreshment—having partaken of which, prayer and thanksgiving were offered on our behalf, and we retired to rest a little before day-dawn, promising ourselves a good long ebat, if spared, when freed from the embraces of Morpheus. Here we spent three happy days, visiting the bazaars in an evening and talking with comers during the day. One night I had a thorough round with one of Jaganath's pundahs. The poor fellow was thoroughly enraged and confounded, and obliged to retreat. On another occasion when arguing with a man, when he could defend his system no longer, he said he should do as his forefathers had done, and be even as they. I asked him if, supposing any of his forefathers were blind, he would pluck out his eyes and be blind too? or lame, whether he would cut off a leg and be lame too? &c.; if there were old bad roads on which his forefathers had walked, whether he would desert the good road the Company had made to walk in them? &c. He then said he should do as the rest of the Hindoos did. Asked if the people in his village were so foolish as to set their houses on fire, whether he would do so? Yes, said he, I would do the same! But I cannot stay to detail, as my paper is almost full. On Friday morning, about four o'clock, we left to pursue our journey, accompanied by dear brother Phillips—rode together about sixteen miles, and halted, and were shortly joined by brother Bachelor, from Balasore. When I last saw him he was blessed with a kind and affectionate wife; but now, with two sweet little children, mourns her loss. At three, p.m., we mounted our horses to proceed eighteen or twenty miles further. Ha! what a delightful scene it was! How new and wonderful in Orissa! *Five missionaries journeying together in happy concert, on a road where darkness, sickness, misery, and death, reign*

In all their fearful away. To my mind it was affectingly delightful. Never since Orissa has been known has a scene like it been witnessed; but then what are we, after all, among so many? *Millions there are in the province of Orissa who will never hear the word of life from us.* We must never decline in our contributions and efforts till the supply is far more adequate to the demand. It was refreshing to find ourselves, at eight p. m., sitting in brother Brown's comfortable abode in a town somewhat sacred to my recollections, as being the long resting-place of her whose precious remains I was called to commit to the silent tomb on my way down to Cuttack, when I first arrived in the country: a beloved sister and a dear child now lie here by her side, and together shall wake to glory and immortality. We hope to reach Cuttack next Friday night, and to meet there our dear brethren Wilkinson and Buckley, from the south. The prospect of it cheers my soul exceedingly, but the prospect of again preaching the gospel of redeeming love, still more. I feel to burn and sigh for former scenes and former labours, yea, and to some extent, former privations too, for I know that one is connected with the other. But to close, give our love to *all our dear brethren in the ministry with us in Leicester*, and to all others our beloved friends in the gospel of Jesus Christ. I was going to mention your good wife and family, Harveys, Thirlbys, Groococks, Blacks, Yates, and a host more, but find my paper would not hold out to mention the half, so forbear. To all the collectors especially, ay, and contributors too, give our affectionate remembrance, and, believe me, my beloved brother,

Yours ever, affectionately,
I. STUBBINS.

P. S. Our American brethren here would like one copy of our Repository, and other periodicals, to be sent out with ours. Hope the Committee will in this matter cordially respond to their wish. Please be particular in stating that all letters forwarded to us should be directed *across the top*, 'Via Southampton, Calcutta,' and be posted by the 19th or 20th of the month.

Mr. Millar writes:—

'We attended the missionary breakfast and conference at Calcutta, where we met with, and were introduced to, Dr. Duff, Rev. Mr. Smith, (Free Church;) Messrs. Boaz, Lacroix, Campbell, Hill, Paterson, &c., (London Missionary Society;) and Wenger, Thomas, and Pierce, of the Baptist Mission. There were also present Messrs. Osborne, and an unknown name, of the Church Missionary Society. Several of the above brethren, and other friends, we also visited,

and spent the evening with them. We spent three Lord's-days in Calcutta, and preached alternately in Circular-road and Lal Bazaar chapels. I attended worship several times in Mr. Pierce's native Bengalee chapel, and partook of the Lord's-supper with the native church. The attention and seriousness manifested by the congregation, were very gratifying; and could our friends in England have witnessed this delightful scene,—forty individuals, who, a few years ago, were sunk in idolatry and ignorance, now washed and sanctified by the Spirit of God, singing the praises of the Redeemer, and commemorating his dying love,—I feel assured it would have abundantly repaid them for all their exertions and labours in the cause of missions, and stimulated them to far greater zeal and devotedness in this holy cause.

'A few days before our departure, we visited Serampore. We had a very pleasant sail up the river, it being distant about fifteen miles from Calcutta. The scenery along the banks of the river is very beautiful, and improved as we approached our destination. The first building to which our attention was directed, as we approached Serampore, was an old bungalow, where the devoted and eminent missionary, Henry Martyn, resided. When passing and gazing on this spot, I was forcibly struck with the idea,—from here have ascended many prayers to God in behalf of the perishing heathen! many sighs and tears uttered and shed for their conversion! God grant that all his successors may possess his spirit, and breathe it forth in their intercourse with the deluded and perishing millions around us. We dined with Mrs. Marshman, the widow of the late Dr. M.; and his daughter. The old lady is now in her eightieth year, but remarkably hale and active. She, with much feeling, in the course of our conversation, referred to the colleagues of her beloved though deceased partner, especially the latter, and to the interesting fact, that forty-six years that very day he and she arrived at Serampore from England. After dinner, we visited and spent an hour with J. Marshman, Esq., editor of the '*Friend of India*;' and then visited the chapel built and presented by him to the Serampore church. It contains a beautiful tablet to the memory of Carey, Marshman, Ward, and Mack. We also visited the printing establishment and paper manufactory; also saw the college, with the residence and school of the late Mr. Mack. Before our departure, we went to the grave-yard where lie the remains of the last-mentioned four individuals. It is in quite a secluded spot, a short distance from the town, and surrounded by tall and shady trees. Entering the ground, from the west, on the left-hand side, is Carey's grave; directly opposite, on the right, Marshman's: proceed-

a few yards onward, directly between the two, is the grave of Ward; adjoining, to the left of this, Mack's. We were reminded, when standing here, that we were treading on hallowed ground, and perhaps surrounded by the spirits of these holy men, whose names, by their life and labours, are immortalized and engraven on the hearts of all true christians in every land and of every tongue. We retired from this spot with emotions that language cannot describe.'

Mrs. Stubbins writes :—

Cuttack, Oct. 31st.

'This morning at half-past eight we reached this place in health and comfort. Thus far the Lord hath given me the desire of my heart in again permitting me to return with my beloved husband to Orissa. Have seen the Lacey, Suttons, and Brooks. Mrs. B. complains of not feeling very well. The rest of our kind friends look quite as well as when we last saw them. The brethren, Mr. and Mrs. Sutton, have been ill during our absence. I have just been called away to speak to a party of native christians who, with their children, have come to welcome me. Have also seen one of our old servants, who was baptized when living with us at Midnapore: am happy to find he still remains steadfast. John and Harriet Lacey, also little Ellen Brooks, are much grown, and are looking well, though not so rosy as children in England. Last night, on our way to this place, we passed Becher Nagger, or as it is often called, Khundita—the village represented on the new collecting cards. Seven of the christians ran out to see us, for it was too late to enter the village. They have altogether twenty-one persons there. They expressed a strong desire to have a missionary and his wife stationed there.'

LETTER FROM REV. J. BUCKLEY.

Berhampore, Oct. 31st, 1845.

MY VERY DEAR BROTHER,—I have now had more than a year's experience of the missionary life, and know something of its afflictions and trials, arising from the insalubrity of the climate, and the death-like indifference to eternal verities which idolatry produces in its wretched votaries: but, though my feelings have been somewhat sobered, yet I love my work as much—I trust I do more—than I did before; and hope that I can fully sympathize with the noble sentiment of the lovely Henry Martyn, that the only heaven upon earth which he desired, was to preach the gospel to perishing sinners. A great part of last month, and in the early part of this, my health seriously failed: the sudden and violent changes of temperature so common in the

rains, induced the return of the fever from which I suffered in April and May; but, under the guidance of Providence, and hoping that a change would be beneficial, I went to Gopalpore, a town on the coast, about seven miles from Berhampore, our dear friend, Mr. Frye, having kindly offered the loan of his bungalow there. It pleased God to bless the change of air and scene even beyond our expectations. The change was as sudden and surprising as it was delightful; for, after a stay of only four days, I returned well. My dear friends at home will not, I trust, feel discouraged in consequence of this renewed attack. The close of the rains is always a trying time to those who are not acclimatized, as well as to those who have been a considerable time in the country; but the weather is now delightfully cool, and, by the blessing of God, I hope I shall be strong to labour through the cold season—the missionary's seed-time. Unite with me in adoring our Father in heaven for his renewed goodness in redeeming my life from destruction. Blessed be his name, he watches over his children in India as well as in England.

We have not yet seen our dearly-loved friends who have recently arrived; but the pleasure of 'receiving them in the Lord with all gladness,' will not be long delayed. Captain Toller, in a letter to me, speaks very kindly of them; he says that he does not know what he should have done without them; that he thinks Mr. and Mrs. Stubbins most exemplary persons; and hopes that the young people will be very useful. Brother Wilkinson and I are going to Cuttack in a few days, to meet our dear friends, and attend conference. The Lord grant that we may have a soul-refreshing meeting, and that our discussions may further his most blessed cause in Orissa.

The information of which you are already in possession, respecting my beloved friend and colleague, Mr. Wilkinson, will have no doubt convinced you of the propriety and necessity for his return; but, if further proof were necessary, I should refer to the unsolicited opinion expressed by a pious and excellent clergyman, the Rev. Mr. Lingard, now of Madras, but who formerly resided at Vizagapatam; and, having to visit Berhampore twice in the year, he saw Mr. Wilkinson when he was so ill two years ago. In a very spiritual and brotherly epistle to me, Mr. L. says, 'I am sorry to hear such bad accounts of the health of Mr. and Mrs. Wilkinson. It is absolutely necessary they should go home: indeed, I did not expect Mr. W. would be long able to postpone it. He lost his strength through the dysentery to such an extent, that he could not rally in this country. I have never known any one to do so.' As brother W. is not writing this

month, I may tell you a little of his state, and of his arrangements. He has been, on the whole, better during the month, though there have been several relapses; so that he could not remain another hot season without *imminent danger*. They have engaged a cabin in the *Wellesley*, which will touch at Vizagapatam on or about the 20th of December. The passage money is 2,000 rupees; but I think you will see that the terms are favourable to the Society when I add, that at least 200 rupees will be saved in travelling expences by the ship touching at Vizagapatam; and that they will bring a little motherless girl with them, whose father will give 500 rupees, besides supporting a servant, which will, I suppose, be equivalent to 200 rupees more. It is probable that there will be a full complement of passengers in the *Wellesley*, and a goodly number of them pious; amongst others, Mrs. Mack, of Serampore, widow of the Rev. J. Mack, who died in the spring. My earnest hopes and prayer are, that the return of our beloved friends, the necessity for which we all very deeply regret, may further the interests of that precious cause to which they have consecrated their all; and that, if the will of God be so, they may return in renovated health, to labour till death in accelerating the advent of that day when Orissa shall be Immanuel's land. Erun told Mrs. Buckley, shortly after Mr. W.'s return had been decided on, how his heathen neighbours had been taunting him about it. 'Ah!' they said, 'where's your God now? You say that your teachers are sent by God: how is it that they so soon die, or become ill, and are removed?' Poor Erun was staggered, as many christians have been by similar dispensations; and told Mrs. B., with tears, that he had been fervently praying that the Lord would restore his teacher without his leaving the country; but when it was explained to him that the Lord's ways are not as our ways; that, after a dark cloud, the sun often shines the brighter; and that the Lord causes all things to work together for good to them that love him,—his eyes sparkled with delight. I need not tell you that this little incident forcibly brought to our minds the scripture, 'Wherefore should the heathen say, Where is now their God?'

The two young men, Juggernaut and Tammá, who have been under brother Wilkinson's care, have, I think, made encouraging progress. Their case will, of course, be considered at conference, and the recommendation of the committee, doubtless, acted upon. They have, within the last few weeks, commenced bazaar preaching; and their first attempts, especially Juggernaut's, I thought very creditable. They both referred to the great commission as the warrant for making know the gospel to every creature, and did

not forget to add, that he who believed, and was baptized, would be saved; but he who did not believe, would be damned. Tammá is more diffident than the other; but he is gaining confidence and courage, which are indeed very necessary in dealing with obstreperous brahmins. I was a good deal pleased with an address that he delivered a week or two since at the prayer meeting. It was lucid, evangelical, and well illustrated. We must pray for them, that they may be kept humble.

In regard to our operations in general, we are not so happy as to have to report extensive success; but we are not without evidence that the Lord is in the midst of us. Our servant appears in earnest about religion; and, should the work prove genuine, of which I have a good hope, it will show us that in no case, however bad, should we despair: and when we consider that the salvation of one soul from everlasting death is an event grand beyond our loftiest conceptions, we will sympathize in the joy which angels feel over *one* repenting sinner.

I have felt strongly the iniquitous procedure of government in the increased and permanent endowment of Maynooth. God has in mercy hitherto preserved his little flock in Orissa from those 'grievous wolves,' popish priests; and, I trust, will still preserve it, notwithstanding the additional facilities they have for the propagation of their soul-destroying system.

P. S. I shall not have so good an opportunity for writing for three months to come, as I hope to be in the country most of the cold season.

CHINA.

REVDS. W. JARROM AND T. H. HUDSON.

FROM a letter written by Rev. W. Jarrom dated 'Hong Kong, Oct. 27th, 1845,' we gather the following particulars:—

Very considerable difficulty had been experienced by our brethren in their attempts to sail to Ningpo. The time of the year—the prevalence of the north-eastern monsoons, directly bearing against the progress of any vessel, render a voyage to the north extremely difficult. Few vessels therefore attempt the passage at that season.

A vessel called the 'Edith' had set out from Hong Kong on the 8th of October, but after buffeting with the contrary winds, she was obliged to put back. A lady and gentleman who had been passengers gave up their cabin, and Mr. and Mrs. Jarrom took it, and the ship set out again on the 19th, but after four days' ineffectual efforts the vessel

put back, and returned to Hong Kong. Just as the 'Edith' was entering the harbour at Hong Kong, the 'Eagle' was passing out on the other side, and on board were Mr. Hudson and his son, who had embarked in it for Chusan and Shanghai, on their way to Ningpo. Our friends were subject to several inconveniences. Mr. Jarrom set sail without his luggage—and and Mr. Hudson has been able to take with him only a few boxes.

In the event of other missionaries going to China from us, other arrangements will be made in England.

Mr. Jarrom was expecting to continue in Hong Kong during the winter. Mrs. Jarrom's feeble health, and a variety of difficulties, rendered such a course advisable: there he will prosecute his attention to the language with as much success as elsewhere. One thing seems startling to him. The rent of houses, and the expense of living in Hong Kong are exorbitantly high. Mr. Hudson will probably have a heathen temple as a domicile at Ningpo for the present; that is, if he arrive there. Mr. Jarrom's address at present is, at Dr. Legge's, Victoria, Hong Kong.

SWITZERLAND.

LETTER FROM REV. W. HOFFMAN TO REV. J. G. PIKE.

Basle, Nov. 24, 1845.

REVEREND AND DEAR SIR,—I received yesterday, and read with thanksgivings towards our gracious Lord, your interesting annual report, which is another seal of Divine grace and blessing. Am very obliged to you for sending it and the other papers. How needful is it in these days of manifold sorrow and strife, to look on such documents of the Holy Spirit's doing in the children of God, and in those of the heathen who open their hearts to his saving influence. Your hope that the cause of the Lord is advancing in Germany, is fulfilled daily more; but, alas! at the same time the seeds of evil sown during the reign of rationalism are growing up thickly and abundantly. Never was there such an obstinate hatred against Christ's people, and never the antagonists of saving truth spoke so loudly against the Lord's anointed and his faithful servants. There is a religious movement nearly throughout Germany and Switzerland, but I regret to say, much more against Christ than favourable to his cause. Nevertheless, He must triumph over all his enemies, and his must once be the kingdoms of the earth. Pray for us, dear brother in Jesus Christ, as we do for you, because a time of combat is drawing near which must necessarily show

how many of those confessing to be christians are truly on the side of their eternal King and Lord. His glory be exalted by us under all circumstances.

Believe me, dear sir,

Yours, very affectionately, in Jesus Christ,
W. HOFFMAN.

JAMAICA.

DEATH OF REV. W. KNIBB.

(Extracted from the 'Baptist Magazine.')

It grieves us much to find ourselves called upon to record the unexpected removal from the earth, of one who has been an eminent benefactor to his species, and of whom it might have been expected that his powers of body and mind, which had scarcely reached their zenith, would be employed in the promotion of the highest interests of his fellow men, for many future years.

William Knibb, was born at Kettering, in Northamptonshire. He served his apprenticeship with Mr. J. G. Fuller, who for many years carried on an extensive business as a printer, at Bristol. At the close of the term, or soon afterward, Mr. Thomas Knibb, who had been sent to Kingston by the committee of the Baptist Missionary Society, to conduct a school connected with the church there, under the care of Mr. Coultart, and who had been very usefully engaged in that service, and as a preacher during the short term that was allotted to his continuance, died after only three days' illness. William Knibb promptly offered himself to occupy the vacant post. He was accepted, and sailed from London with Mrs. Knibb, early in November, 1824, and arrived in safety at Port Morant, on Saturday, Feb. 12, 1825. Under his management the school prospered greatly, while his services as a preacher were eminently acceptable. A new church was formed at Port Royal, of which he took charge; and his labours there were greatly blessed; but these duties, in addition to the superintendence of the school at Kingston, proved too much for his strength. For this, and other reasons, he removed in 1829 to Savanna-la-Mar, and was succeeded in the school by Mr. John Clarke, now of Africa, who had been sent out to relieve him. In the following year, however, the death of Mr. Mann, deprived the large church at Falmouth of its pastor; and with the concurrence of his brethren, Mr. Knibb, though he had much to attach him to the station at Savanna-la-Mar, complied with the request of the Church at Falmouth, and removed thither. He was already known to the people, and highly esteemed. 'I

called a church meeting,' said Mr. Burchell, writing home shortly afterward, 'when between four and five hundred members were present, special prayer-meetings having been previously held. At this meeting, I endeavoured to impress on their minds the importance of being influenced by pure motives; and having addressed them in as conscientious a manner as I possibly could, I proposed Mr. Knibb, and requested a show of hands. I never saw such a scene. The whole church, to an individual, simultaneously rose up and held up both hands, and then burst into tears. My feelings were overcome, and I wept with them. This, I said, is truly the Lord's doing. Such a feeling I never witnessed before. Had you and the committee been present, I think you would have said, The path of providence is clear and plain, and would have said to brother Knibb, "Go thou, and the Lord go with thee." The Lord was with him; and in the midst of opposition from the adversaries of truth and righteousness, gave such success to his exertions that at the close of the following year the church numbered 980 members.

It was in 1832 that Mr. Knibb became extensively known to the British public. A formidable insurrection had taken place among the oppressed negroes; several chapels had been pulled down tumultuously by white magistrates and officers, among them that at Falmouth; a determination had been formed to expel all ministers of the gospel from the island; Mr. Knibb had been made the victim of cruelty and perjury, and passed through scenes of hardship and peril of the most extraordinary character; and he was requested by his brethren to lay before their friends in this country a statement of their sufferings, and the yet greater sufferings of their people. He came; faithful to the trust confided to him, full of determination to succeed or perish, elevated to the stature of a giant by the magnitude of his undertaking, his heart ready to burst with sympathy for his negro fellow christians; and he made an impression which those who witnessed it, can never forget, and will not readily undertake to describe. Suffice it to say, that its effects were not confined to his own connections, or to pious men of other denominations; philanthropy was excited in breasts that had not previously been warmed, and a spirit was aroused to which the government itself thought it prudent to yield. The abolition of slavery was enacted, and compensation for the chapels that had been destroyed, was granted. When Mr. Knibb returned to Jamaica, he returned in triumph.

It is not necessary to refer specifically to his subsequent visits to this country, the

greater portion of our readers having them in pleasing remembrance.

The last Lord's-day that Mr. Knibb spent on the earth, was spent in the service of his Master, and in a way remarkably congenial with his character. The following is an extract from the Falmouth Baptist Herald of Nov. 11th, written and published, therefore, before there was any suspicion among his friends that his voice would be no more heard in any of their public assemblies.

'On Sabbath-day last, the ordinance of believers' baptism was administered by the Rev. W. Knibb, in the Baptist chapel in this town, to forty-six individuals. The spacious chapel was crowded in every part, and the utmost decorum prevailed.'

'The missionary sermon was afterwards preached by the Rev. T. F. Abbott, of St. Ann's Bay; after which, the newly-baptized were received into the church in the usual manner, and the ordinance of the Lord's-supper administered.'

'The evening service was rendered exceedingly interesting from the presence of our Presbyterian and Wesleyan friends, the latter having closed their place of worship in order to be present. Their kindness was acknowledged by the Rev. W. Knibb, who preached on the glory of the gospel.' *The glory of the gospel* was, then, the appropriate theme of his last discourse. The yellow fever seized him on the following Tuesday, and on Saturday morning, November 15th, at twenty minutes before ten o'clock, he entered upon the enjoyments of those who are absent from the body, but 'present with the Lord.'

A christian friend who was present says, in a private letter, 'He was impressed from the first that the sickness would be unto death, and said so to dear Mrs. Knibb and Kate. When delirium seized him he sang and prayed in such a manner as no one had ever heard before: he also gave an address, and in solemn tones pronounced the benediction. He was, during part of the time, distressed about Spanish town; but, a little before he breathed his last, he pressed dear Mrs. Knibb's hand, and looking at her affectionately, said, "Mary, it is all right," and in a few minutes more all was over.'

He entered into his rest, says the Baptist Herald, enjoying calm and unshaken confidence in the perfect atonement of the Son of God. One of his last expressions, while he yet retained possession of all his faculties, was,

'A guilty, weak, and helpless worm,
On Jesus' arm I fall.'

On Sunday, the following morning, at 11 o'clock, the remains of our beloved brother were carried by six of the deacons from the mission house to the chapel, followed by

some members of the family, several missionary brethren and sisters, the deacons and leaders of the neighbouring churches, with others (who had come thirty or forty miles for the occasion,) most of the respectable inhabitants of the town, and an immense and orderly concourse of people.

As the mournful procession passed along the street, nothing was heard but the sounds of suppressed grief; but when the corpse was carried into the chapel, the vast assembly could no longer control their emotions—they felt that their father and their friend was no more, 'they lifted up their voices and wept.' In a short time silence was restored; when, brother Dendy having engaged in prayer, brother Cornford gave out that appropriate hymn, commencing,—

'Servant of God, well done!
Rest from thy loved employ:
The battle fought, the victory won,
Enter thy Master's joy.'

Brother Dutton read the 90th Psalm, and brother Abbott parts of the 4th and 5th chapters of the 1st epistle of the Thessalonians. Brother J. E. Henderson prayed, and brother Picton then read the hymn beginning,—

'Lord, we adore the vast design,
The obscure abyss of providence.'

Brother Burchell gave an excellent address from Rev. xxi. 4, and brethren Hutchins and Hewitt concluded the mournful service. The body was then carried to the grave in the chapel yard; brother Millard gave out that hymn which commences,—

'Unveil thy bosom, faithful tomb,
Take this new treasure to thy trust,
And give these sacred relics room
To seek a slumber in the dust.'

The Rev. David Kerr, (Wesleyan) delivered a touchingly eloquent oration, the Rev. Walter Thorburn (Free church) offered up prayer, and the Rev. Jonathan Edmondson (Wesleyan) pronounced the benediction, when the sorrowing crowd gradually dispersed.

In him the people have lost an intrepid and powerful advocate; the brethren a tried and sincere friend; the churches a laborious and faithful minister; and this institution (the mission) one of its best supporters. His energy of character, promptitude of action, and a sort of intuitive perception, which enabled him to perceive and seize the most fitting opportunity and method of action, stamped him as no ordinary man.

He evinced at all times an honest, manly piety, which led him to feel for the happiness of the human family. But his benevolence was not exerted for the species to the neglect of the individual. He had a heart to feel for private suffering. In cases of emergency, a journey of twenty or thirty miles would be taken at midnight, without a moment's hesitation, to visit the house of sor-

row; nor would it be a mere visit of condolence, if within his power to administer help. In such case his heart, his influence, his purse, were all ready, as several of his brethren can testify. Never, in my opinion, did he appear to more advantage than when evincing the sympathies of his nature in the chamber of affliction. I have often heard the expression of surprise, and I have felt the same, at the appropriateness and unctiousness of his prayers by the bed of suffering. He bore public applause, as well as public abuse, with the spirit of a christian; and those who envied him for his popularity, or feared him for his open and manly exposure of wrong doing, may now be ready to admit his worth. But he is gone where neither human applause nor human censure can either augment or diminish the happiness he enjoys.

Faithful and good! Friend, patriot, saint, well done!

Stormy thy course, and weary oft, and worn
With anxious care, while the oppressor's scorn
And hate pursued thee; now in peace lie down,
Enter thy Master's joy, and take the crown
Of life he gives thee: Much he gave the here:
Boldness unconquered, yet with sympathy
Blended, and tenderest love; the captive's tear
His iron fetters, cruel misery,
To thee he gave the honour to destroy.

Made thee the instrument in his right hand
To crush the tyrant's power, and sow with joy
Jamaica's blood-stained soil, and Africa's weeping land.

Rest thee in peace;—join the immortal song
Chanted in bliss by that enfranchised throng,
By thee conducted to the radiant shore
Where Africa's children shall be slaves no more.

MISSIONARY ANNIVERSARIES.

WIMESWOLD. — On Tuesday, December 9th, 1845, our annual tea-meeting for the support of the Foreign Missionary Society, was held in the infant school-room, which was kindly lent for the occasion. Tea was provided gratuitously by a number of friends, who feel anxious for the downfall of idolatry, and for our blessed Saviour to have the heathen for his inheritance, and the uttermost parts of the earth for his possession. After tea we adjourned to the chapel, where our esteemed pastor, the Revs. R. Stocks, Clawson, E. Stevenson, and Messrs. Ball and Marshall, Loughborough, delivered some very interesting addresses. The attendance was not quite so large as last year; but the sum of £7. 6s. was realized. J. S.

ASHBY AND PACKINGTON. — The annual services on behalf of the Mission were held at these places, December 7th, 8th, and 9th. On Lord's day, Mr. J. J. Owen, of Castle Donington, preached; and in conjunction with brethren Yates, Pike, Goadby, and Staples, advocated the cause at the public meetings. We are happy to state, that more money was collected and subscribed than last year, and that aspects are improving.

IRISH CHRONICLE.

FEBRUARY, 1846.

HOPEFUL SIGNS.

THE Irish have been kept, for ages, in profound ignorance. They have been carefully taught that they are not to think for themselves on religious subjects; nor to believe any thing but what they hear from their teachers, who are deeply interested in keeping them in the dark. It is plain, therefore, that if the effort to enlighten them be made even on the largest scale, and with the most determined zeal, a whole generation must pass away, before any great change can be produced. To affect the minds of those brought up all their lives, in these prejudices is almost impossible. The trial must be made on the *young*, and years must elapse before *they* can show the result.

That period has passed since this Society began its operations. It is only therefore *now* that we are entitled to look for fruit. We have been impatient; and some would have given up the attempt: but fruit begins to appear. The Chronicle, for a long time past, has shown that in those districts where our agency has been planted, it has silently, but steadily done its work.

The people are beginning to *think*. With this comes a sense of personal independence and responsibility. That process when begun, is not to be stopped by priestly power. It is hard to put a mind once unfettered into chains again. This is a hopeful sign.

The people are beginning to *inquire*. This supposes doubt. A true devoted Romanist never doubts. If he do, according to the highest authorities, he ceases to be a true son of the Church. A spirit of inquiry, widely spreading, is surely a token for good. Many of the people are reading and examining the word of God with care. The result all must see. Popery cannot bear the light of truth. *It loves darkness rather than light*. Brought to the true light, its pretensions fall, its solemn pomp, and gorgeous array, appear but as gilded vanities, and those whom it had blinded, begin to see that *its deeds are evil*. If these are not hopeful signs, we know not what are. The accounts for the present month, as well as those of past times, prove their existence and growth.

Mr. BERRY, in a letter dated Dec. 15, writes:

I have had delightful times last week. Several Romanists heard me preach, and applied for Testaments. I beg to call attention to Roscrea, a large town. There is no evangelical preaching in the church, some baptists reside in the place, and others in the neighbourhood. A well sustained effort would make this a flourishing station. I am endeavouring to arrange with brother Mul-larky to occupy it as often as we can.

In my last I mentioned a man who had walked thirteen miles to hear me preach, and to get a bible. Since then I have gone into his locality, and had a large congregation of Romanists and Protestants. *As usual*, many remained after preaching, until a late hour, to have various passages of scripture explained. One young man, who is just leaving Romanism, having fallen into the hands of the

established church, dexterously defended his views. I endeavoured to set before him the nature of a New Testament church, and was greatly pleased with his candour and intelligence.

Another Romanist had a friendly discussion with me, who is coming to A—— to see our mode of administering Christian ordinances, and to know more of the nature of our fellowship. He is enduring much opposition from his family, especially a sister. Next day I called, and after much conversation, she permitted me to read and pray with her. I had scarcely got through two fields from the house, before I heard a woman calling after me, and to my surprise, she came to beg a testament for this very young woman.

In my own neighbourhood, a Romanist and his son are diligently searching the scriptures. The wife was, at first, much opposed; but when last week, a woman

advised her to burn the bible, she said, *God forbid! This book comforts my husband, and reforms my son. It must be good, and I shall read it too.*

We had a delightful prayer meeting on new year's morning. After a *long trial* a back-sliding brother was restored. Our services, ending the old year, and beginning the new one with prayer, warmed our hearts, and refreshed us all.

The new school at Ballina has had to encounter fearful opposition from the Protestant, as well as the Romanist clergy. The bishop of the latter has *publicly denounced it*. This proves its usefulness. Mr. HAWLEY the master writes :

I am happy to say the school is in an improving condition. During the last fortnight I have admitted twelve Romanists! and hope to have more in a short time. There are now thirty-four in attendance.

Some few months ago we made an appeal on behalf of the fishing colony at Dunmore. Gore McCCLURE was removed from Cork to open a preaching station, and a school. The following extracts from his report will be read with interest, since they are so encouraging.

Our average morning attendance on the Lord's day is about thirty, and in the evening nearly sixty. The prayer meeting on Thursday, is attended by more than thirty persons.

I opened the day school with 21 pupils. We have now on the rolls 44, the average attendance 36. About half these children belong to the fishermen, the others to the coast guard, and natives of the place. We commenced a Sunday-school with 26, we have now 37 scholars.

I am greatly assisted by brother V——, who loses no opportunity of inviting all, but especially his brother fishermen, to the meetings. He has a great gift in prayer, and never forgets in his earnest supplications the spiritual welfare of "the good Christian folks" who sent me here.

The mother of the little boy who had been sprinkled by the Romish priest was present lately. I visited her, and found a Romanist woman, very intelligent, and assiduous in disseminating her notions among the ignorant protestants, was there. I had a long conversation with her, the mother, and the boy. Next day he came to school, and has since attended our meetings regularly. The Romanists are exasperated, the parents had almost determined to go to mass too; but now I trust the evil will be stayed. The condition of the people is deplorable, but I hope God will bless my labours among them.

PAT. BRENNAN, in writing from Boyle, Nov. 20. says,

For the last two years we have had no addition to our little church; and during that time, *ten of our number have emigrated!* Last Lord's day however, Edward Despard was baptized by Mr. Bates, and added to the church.

When I first met with him, he was teaching a few poor children gratuitously, in a backward part of the country. I spake of him in my next letter, and said he would be content if he had £4 per annum. Our valuable, and now lamented treasurer kindly gave the sum, and now Despard teaches a school, and does all the good he can, in distributing tracts. He also teaches a Sunday-school. I trust he is proving a blessing in the neighbourhood, where he is located.

Here is a specimen of the state of mind of many Romanists which we think one of the hopeful signs. It is from JOHN NASH's November letter.

In my rounds through this district, I went into a house where I found three women to whom I read the good word in Irish. The woman of the house prevailed on me to lodge there that night.

The husband and some neighbours came in, among whom was a fierce-looking man. The woman began to speak to them of what she had heard, and *how beautiful my reading was.* "Look," said one, "do you know this man turned from the Roman religion." "Don't be talking that way," she replied, "he knows religion as well as the priest, and I would be rather hearing to him, than to the priest." The man said, "every turncoat from his religion is a devil!" and turning to me he fiercely remarked, "you ought to be kicked out, don't let us have any of your preaching in this house."

"You don't know," I said, "what religion is, or you would not talk in that way;" on which one present observed, "An ignorant man shows his ignorance by misbehaviour." Then all the rest, and many more who came in, requested me to read more of the good book, and I read Matt. 14th and 15th chapters. They had then a great discussion on the power of the priests to forgive sins, which *most of them declared to be false.*

Mr. ECCLES states, Dec. 14th,—

Since I last wrote, we have had the pleasure of receiving two into the church. They both reside five miles from Coleraine, and their influence and example will not be so effective on us as if they lived in the town. Still it is matter of thankfulness that God is honouring our labours in that locality. Perhaps these dear brethren may give forth a light which

may attract the attention of those around. What may not two faithful men accomplish!

One of my most hopeful inquirers is now in eternity. I saw her in the *stage of conviction*, when she felt as if she dared not close her eyes in sleep, lest she might awake up in hell. I saw her as a *humble believer*, trusting her immortal soul in the hands of Jesus. I beheld her *conflict with the king of terrors*. She was more than a conqueror. I stood by her *gr. re*; and though our hearts were heavy for the loss, yet faith pointed to a brighter world, where we believe she was in the undoubted presence of God.

Mr. MULHERN'S Lectures on Baptism, and his Church Member's Guide, have awakened much inquiry in the district. Speaking of a visit to Banbridge, a considerable town nearly forty miles distant, to which he had been invited, he says:—

On my first visit I preached five times to congregations varying from sixty to three hundred; the last was by far the largest. In about eight days I went again, and preached twice; and am now returned from a third visit. They had procured a large loft which would seat more than three hundred persons. Such was the crowd, that after I had commenced worship, the *loft gave way*. We were all in confusion, but thank God, no one was injured. Carpenters immediately propped up the place, and we proceeded with our service. The friends wish I would visit them again soon; and they hope to procure a larger place.

As I hope good has been done, I am anxious to give the place a full and fair trial. But I cannot leave Conlig without doing injury to the interest there, except the committee will allow me to have the aid of Mr. H—— of Carrickfergus, who has recently been baptized.

I am expecting some excellent and influential persons from Banbridge down here to be baptized shortly, and they are looking forward to the formation of a church among themselves. At Conlig we are going on much as usual. Our day school is attended by about seventy, and our Sunday school by about sixty children. I continue to preach at Priesthill once a month, where I am received with great kindness by the people. I stop there in the house of an excellent Methodist minister; by whom and his kind lady I am always hospitably welcomed.

Mr. HAMILTON, of Ballina, writes, Dec. 23rd,—

I have much cause for thankfulness. Our meetings here are profitable, especially on the Lord's day. The people attend regularly, notwithstanding the great distance some of

them have to come. *Three candidates* for baptism have been accepted by the church, and a *fourth* has made application, and we only wait to be satisfied that he is a subject of divine grace. There were *four Romanists* present at noon service yesterday, who are, I trust, inquiring for divine knowledge.

At the last inspection of the schools in this district, I found 919 children present, and 431 chapters of the word were repeated. Most of the schools seem to be in a healthy state; but I think they might be considerably improved. By having better books, and a good set of maps in each, we should be more likely to *keep the children under religious instruction*. Unless we adopt some such plans, the children are very likely soon to be taken away, as many of them have been already.

The following extract from P. WILLIAMS'S journal furnishes some proofs of good being done, and an instance of the fidelity and prudence of the readers, and shows moreover, that they do not *hastily* report instances of usefulness.

A Romanist from Noval, who got hold of a Testament, has been led to see that his teachers have been leading him astray. He now feels that a sinner cannot be just with God except by faith in Jesus. He wishes to separate himself from Rome. I gave him no encouragement to do this, but told him to read more, and furnish himself better with the truths of God's word.

The other day I had a note from him saying, he would not be happy till such time as he was quite out of Rome altogether. When we see that God's word has thrown light upon one living in this dark region, who will say that it shall not run through all Ireland!

The minister of the parish has been preaching against us, as wolves in sheep's clothing. He got no credit in the eyes of those who know us. He is here at his ease, and *don't like to be disturbed*. But I hope we will *mal's him do his duty as we did Mr. C.* Paddy Conner is very ill; but his hold is fastening on the Anchor.

The hopeful signs are not confined to one district. Another reader in Cought states,

The priest of this parish had a station for confession here last week. He would not hear any of the poor people who sent their children to the school, unless they would promise not to send them in future. But to his surprise, *he could not get one to promise*. He then said he would cut them off from his flock! But they told him they would not deprive their children of the opportunity of learning *for him or any other person*.

This is indeed a great change in the minds of Romanists. It is not long since they would sacrifice all the interests to please these tyrants. Now they will read, and are not in such dread of being exposed in the chapel by the priest.

In the school districts these hopeful signs appear more numerous and striking. The truth which the children are taught they gradually communicate to their parents. The following abstract from JOHN MONAGHAN'S journal will justify this statement.

Having about four years ago visited the neighbourhood of C—, I entered a house, and seeing four or five children sitting about, I inquired of their mother if she had been keeping them at school. She said "she could not afford it." "You have a free-school convenient," said I. "It is a protestant school," she said, "and our clergy would not allow it." I inquired whether she could read, she replied "*Favor Ea*," an Irish expression, implying the negative, but expressive of the deepest regret. I wished to read to her; she said, "I might for that once." At length after I had read on she exclaimed, "I am greatly deceived about that fine book, and I

will send my children to the school in the hope they may be taught to read it to me."

The next time I called to see the school, I found her children were there, and they still continue; and the Lord has in mercy revealed himself to both parents and they and their children have now renounced popery, and having no other place of worship, they are regular attendants at the parish church.

Again, and to a similar purpose, RICH. MOORE writes.

I am glad to find that Mr. and Mrs. L. and son, desire to be buried with Christ in baptism. I trust we shall have many such additions to our little church. Present appearances seem to promise that a work will be done in our day which no man will gainsay or resist.

On my way to Easky I met with some Romanists, who expressed a desire to hear the scriptures read on my return. When I did so, I was astonished to find about thirty of them, and about ten protestants, waiting to hear the word.

I have visited 73 families, paid 454 visits, held 15 prayer-meetings, distributed 42 tracts, and 4 bibles.

POSTSCRIPT

We beg to remind our friends that the end of the financial year is drawing on. The accounts close on the 31st March. We hope all contributions will be sent before that day; and that those who intend to give us collections will soon fix the time. We trust the intelligence in this Chronicle will stimulate and encourage them to do.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Woolford, Mrs. M'All.....	2	0	0	Ireland, col. by the Rev. W. S. Eccles.....	4	12	6
London—				Ipawich, collections and subscriptions.....	14	6	3
Mrs. Cozens, for Conlig.....	10	0	0	Grandisburgh, collection.....	2	1	6
Collected by Miss Watson.....	2	0	0	Barton Mills, ditto.....	2	1	6
F. W. by Mr. Pritchard.....	0	5	0	Eye.....	2	10	4
Francis, Rev. G.....	0	10	6	Diss..... ditto.....	2	8	2
Tottenham collection.....	8	4	6	Ford Forge, the church.....	5	0	0
Subscriptions by collector.....	21	0	0	Astwood, by the Rev. J. Smith.....	12	19	0
Keynsham, Sub., &c. by Miss Ayres.....	5	11	0	Collingham, Mrs. Nicbolls.....	1	0	0
London, W. E. Beale, for debt.....	1	0	0	Scotland, balance of collections.....	154	6	9
Byde, Mr. John Keat.....	0	2	6	Colchester, produce of sale of useful articles, by Miss Stringer.....	3	0	0
Kent, Friend by Mr. Sanders.....	0	5	0	Cardiff, Bethany Chapel by Mr. T. Hopkins.....	5	13	4
Luton, Miss Wright, donation.....	5	0	0				
Ireland, sundry col. by the Rev. G. Gould	23	13	6				

Thanks are due to Mrs. Cozens for a parcel of clothing for Mr. Thomas, and to Mr. Beale for some books for the Cork Vestry Library.

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. 87]

MARCH, 1846.

[NEW SERIES.

MEMOIR OF THE LATE REV. JAMES TAYLOR
OF HINCKLEY. (*Concluded.*)

SINCE the memoir of Mr. J. Taylor contains very little respecting him as a man, a christian, and a minister of the gospel, it will doubtless be gratifying to every attentive reader of this improving periodical, if we subjoin a few remarks on these subjects, that he may see more clearly, and comprehend more fully, the piety, excellence, and usefulness, of this exemplary servant of God.

To depict him exactly and completely, is not the professed intention of the writer; for such a work would certainly be very difficult, if not utterly impossible for him to execute. He will therefore feel thankful, if he may be enabled, by Divine assistance, to furnish the christian world with a faint though accurate sketch of such a minister.

It seems scarcely necessary to observe, that, as Mr. T. was a *man*, he was the subject of various human frailties and imperfections. As we daily witness many pernicious examples,—and all will readily acknowledge that it is a very unpleasant task to record the weaknesses of our fellow-men, and more especially as we also are imperfect,—we hope that we shall not commit an unpardonable

Vol. 8.—N. S.

offence, if we exhibit the character and conduct of the deceased in their more interesting features.

Mr. T., in the vigour of life, was a tall and strong man, and of a commanding aspect; of a fair and ruddy complexion, with a round face and an ample forehead. His eye-brows were rather large, overhanging light blue and piercing eyes, which were very expressive of an enlightened understanding and a benevolent heart, a holy life and a peaceful mind. A few years prior to his death, he was comparatively slender, stooping a little in his shoulders, and, as one of the patriarchs, he seldom appeared without his staff.

The natural abilities of our venerable friend, were certainly, in several respects, of a superior order; for, through the wisdom and goodness of God, he possessed a remarkably quick perception, and a sound, discriminating judgment, together with a very tenacious memory, that maintained its vigour to the last. The great proficiency which he made in the early part of his public life, doubtless, far exceeded the capabilities of an ordinary capacity.

Though he never professed to have

made very great acquisitions either as a linguist or mathematician, he was by no means, in these respects, a despicable scholar; and we feel persuaded that few young people, in comparison, have ever entered a christian church better acquainted with the Word of God and the deceitfulness of sin, with purer motives, and stronger desires to serve the Redeemer, than Mr. Taylor; for it is obvious, from his succeeding conduct, that he had so deliberately read and seriously studied the scriptures, as to believe that they are divinely inspired, and consequently ought to be cordially received and constantly obeyed.

By carefully considering the actions of Mr. T., we are constrained to acknowledge that he was a *christian*; for, if industry is a christian virtue, he was eminently virtuous, since, though he did not, in general, either rise up so early or sit up so late as some students; when his body was not taking rest in sleep, he was perpetually in some useful work. He constantly employed his time, under a deep conviction that it is one of God's greatest gifts, which should ever be employed for man's benefit and His glory. Should any individual have called to see him, whose conversation was frivolous, and he had little reason to expect that the interview would be profitable to either party, he evidently felt uneasy. As he set a high value on time, he was led, as a natural consequence, to be very punctual in his domestic duties and social transactions. He aimed at great things, and constantly acted with all his might, under the impression, that what can be done, must be done quickly. Though he sometimes would accuse himself of too much coldness and formality in religion, no indications of these defects appeared to his most discerning and intimate friends; for he was ever devout, and occasionally very zealous. He daily exemplified this apostolic injunction:

'Not slothful in business; fervent in spirit, serving the Lord.'

Good qualities are mostly seen together; for one virtue generally either begets or strengthens another. As Mr. T. was very industrious, and frugal of his time, he was also remarkably upright in his conduct. The integrity of his life was so uniform and conspicuous, that it was easily perceived and universally admired; for it was manifest to all, that he constantly acted under the enlightened conviction that the equity of a christian should far exceed the standard of the civil law. He remembered that these words are contained in scripture: 'Whatsoever ye would that men should do unto you, do ye even so to them.' He considered it wicked to take advantage of the weakness or ignorance of any person. In one or two instances, it is well known that he advised parties to decide contrary to their intentions, to his temporal disadvantage. Self-interest, the ruler and tyrant of this world, certainly was not his sovereign.

Mr. Taylor was a sincere lover of truth, which sustains the same relation to our *words* that integrity does to our *actions*; and, as kind neighbours, they mostly dwell together in unity. He could not endure a person that he suspected of having told him a lie. If any fault in a scholar ever provoked his anger to an unusual degree, it was that of having told him a deliberate falsehood; and as he insisted on those that were about him constantly speaking the truth, he was very careful that it should always appear in his conversation, and more especially in his ministerial labours, as we may see from the following well-authenticated instance; for on one occasion, having preached at Queenshead, at the close of the service, his venerable father, having been a hearer, told him that, in his opinion, he had taken an erroneous view of his subject, and the

son being satisfied that he had misunderstood the passage, preached from the same text the next time he went, and acknowledged his former misconstruction.

Every attentive observer might easily perceive that it was Mr. Taylor's constant intention to avoid evil, and to do good, whether he administered counsel, caution, or reproof; for he invariably instructed his family to say nothing about absent persons, unless they could speak in their favour; and he exemplified his own advice. He felt so strong a dislike to *slander*, as his friends well knew, that if at any time he uttered a sentence that reflected the least dishonour on any one, they felt fully persuaded that on such occasions he acted either under the constraint of office, or a conviction that the person was so dangerous a character that he ought to be exposed.

Though Mr. Taylor's name seldom appeared in the list of those that contributed to the support of charitable institutions, he was liberal, considering his means, as the necessitous well knew: and if he had occasion to employ a person on his premises, he always took care to remunerate him in such a way that he had no reason to complain; and if, in his dealings with man, there was a necessity that one party should relinquish its claim, and become a slight sufferer, he would cheerfully give place, that contention might cease, and religion not be blamed.

Persons who had heard Mr. T. repeatedly complain of indisposition, though they could see no cause, would naturally conclude, that if some domestic calamity or personal affliction should visit him, that he would certainly sink under his burden. However just this conclusion might be in its application to some men, it did not at all apply to him; for on those distressing occasions when the rest of the family were overwhelmed with grief and sorrow,

he always appeared cheerful, and scarcely ever uttered a fretful word. He frequently manifested the same singular conduct; for if a particular friend had called at a time when it was well known that he was very ill, he would converse so cheerfully with him, that a stranger would have suspected that he surely could not be so poorly as he pretended. In his last affliction, which was, without doubt, at times very heavy, he scarcely, from the time of his fall to that of his decease, ever suffered a murmuring expression to fall from his lips. It appears plainly, that the anticipation of affliction was more terrible to him than affliction itself.

As an instructor of youth, Mr. Taylor was laborious, successful, and greatly beloved by his pupils; for he united firmness with gentleness, and authority with condescension—qualities that rarely meet in a teacher. There is great reason to believe that his conduct and counsel were very beneficial to those scholars that never felt the influence of parental piety.

As a neighbour, he was uniformly benevolent and kind, evidently desirous, if possible, to live in peace with all men. He was respectful to his superiors in worldly circumstances, and condescending to his inferiors, particularly if he believed them to be pious and useful characters. He was an affectionate husband, a tender parent, a vigilant and faithful pastor.

Mr. T., as a minister, excelled in several respects: few surpassed him in an accurate and extensive knowledge of the scriptures. It is also doubtful whether there were many divines in his day that had more diligently studied, and that were better qualified than he was to reconcile apparent scriptural discrepancies; for his mind was so peculiarly constituted, that he delighted to encounter those difficulties which some persons always approach with reluctance. He had moreover examined, with great care and perseverance, the different

sentiments of various denominations ; and it is believed that very few could speak on the points of difference with equal clearness and precision.

The deceased was singularly well acquainted with the particulars of sacred and profane history. The important events of his native country, respecting places and circumstances, found a safe depository in his memory. He also understood the human system so well, together with those maladies to which it is obnoxious, that he could direct his friends in the treatment of them ; and they placed great confidence in his direction. He had examined so many branches of science, that he could converse with a friend on almost any topic.

We shall not be greatly surprised with the extent and diversity of Mr. Taylor's general information, when we consider that he was upwards of fifty years incessantly acquiring it ; for if he attended a conference, or went to an association, if it happened that he had to travel a fresh road, or to mingle with strangers, he was sure to increase his stock of useful knowledge.

Mr. T. possessed a very independent spirit, and he would think for himself ; for though, in the course of his extensive reading, he must have frequently met with the opinions of various writers on difficult passages of scripture, he would adopt no man's sentiments without due consideration. On this account, his discourses, as may be supposed, containing much original matter, and being arranged in a plain and orderly manner, were very acceptable to his hearers, and constrained them repeatedly to acknowledge that he was a well-instructed scribe, that faithfully ministered to them the words of eternal life.

A person who had been so long accustomed to his peculiarities as not to perceive them, would be sure to hear such sermons occasionally from

him as filled him with surprise ; for, to an extensive acquaintance with scripture, and an accurate knowledge of human nature, he united a singularly rich and fruitful imagination. Possessing these qualifications, when he was in a comfortable mood, and his subject accorded with some particular circumstances, he appeared of larger dimensions than ordinary preachers. How he acquitted himself when he preached on particular occasions, is best known to those that frequently heard him. One year he was appointed to preach at the Association, and, on some account, instead of going to it, was called into Yorkshire, and, as the Conference was held in the neighbourhood at that time, he preached the sermon, which had been prepared for the Association, which was so excellent that it cannot easily be forgotten.

Mr. T. possessed the control of his passions in an uncommon degree, as his friends must have frequently observed ; for, though ministers in general are depressed in their spirit when they have to address persons of superior attainments, the reverse seemed to be his case, and in those circumstances he shone brilliantly. He appeared always to have resolution at command equal to any emergency, and he could speak on those difficult points that would have perplexed almost any other man, with astonishing self-possession and very great propriety. Without doubt, this singular mental constitution assisted him to preside in the annual meetings, to the great satisfaction of his brethren.

Mr. Taylor was the first student that the committee of the Academy admitted into their institution, and he conducted himself, to the last, with so much piety and prudence, that neither they, nor his tutor, nor his fellow-students, had any reason to be ashamed of him. He has left a stainless character, which will doubtless shine to the end of time amongst the gems of departed excellence.

Whatever he was, and however he acted, he has finished his course, and quitted this world of sin and sorrow, sickness and death, to be welcomed by his former brethren in tribulation,

to the society of the blessed, as their happy, triumphant, and everlasting companion.

Hinckley.

T. S.

SHOULD NOT RELIGION ADVANCE IN ENGLAND?

BUT why propose such a question as a motto to enlarge upon? Is it not already admitted? Do we not pray and labour for it? Are we not looking for it with anxious solicitude? Besides, since religion visited her shores, was there ever a period when its progress was not demanded? These, and similar inquiries, may fill the mind of the reader, as his eye glances over the simple question at the head of this article. Still, in our judgment, there is ground for urging the question. That much of effort is being directed to this end, is cheerfully allowed: but is that effort wielded with sufficient dependence on Divine influence? If even our desires were more intense than they are, would there not be room for seeking their increase where, though they were infinite, they could scarcely be in excess? And if the progress of religion in our beloved country, was always essential, may it not be affirmed, without exaggeration, that it derives to itself unusual importance from the age in which we live, and from the events by which we are surrounded?

Passing by the rapid increase of population, and the accelerated speed at which all things around us are moving, means for the furtherance of religion are in excess of all former periods. Compared with time past, this is a day of exertion: the ministry is increased in intelligence and power: places of worship are multiplying in number, magnitude, and accommodation: Sabbath-schools, formed in connection with every section of the evangelic church, are taking almost

the entire superintendence of the rising youth: daily schools are being based on religious principles, and the methods of teaching are receiving a popular and expansive character: the home missionary and tract distributor are compassing every locality: periodical literature, more earnest in tone and varied in matter, is meeting the ever-increasing demand created by an insatiable thirst for knowledge: and, by various means, the Bible is so cheapened in price, that it is within the reach of the poorest individual; it is become the cheapest of all books, in an age distinguished for cheap books. In addition to this prodigious instrumentality for the spread of religion at home, tract, Bible, and missionary societies, are organized for the spread of religion abroad; and upwards of a million of money is annually collected for their support. Never was there such a movement as this known, for the advancement of religion, since the light of Divine truth first dawned on our fatherland.

If it may be truly said, that human means are useless without the blessing of God, it may be equally affirmed, that the Divine blessing only comes with the use of means. Having, in condescension, adopted human agency for the accomplishment of his gracious purposes, this stupendous instrumentality has arisen at his bidding, and exists in conformity with his will. Were any alteration divinely suggested, in reference to these means, it would not be to lessen their magnitude, but to elevate the spirit with which they are wielded. In proportion to her activity, the

church should be dependent. When every nerve is strung, and her hand is resting on heaven, she may move the earth at her will.

Abstractedly considered, what should be the result of instrumentality so varied, so manifold and gigantic? Should not religion advance in England? Yea, should it not move with unprecedented rapidity? Should not the progress be more decided, rapid, and triumphant? Should there not be a progress not merely supplying the wastes of death and defection, but bearing an ample balance in favour of the church—a progress in which many shall be converted, and at shorter intervals—a progress in which continually swelling congregations shall be continually gathered into the arms of a rejoicing and triumphant church?

But this is only a partial view of the subject. Divine Providence is encouraging the effort put forth by propitious circumstances and remarkable facilities. When was religious liberty so richly enjoyed? Its God-like principles were no sooner asserted by the apostles, than they were doomed to bondage for ages. At the Reformation they were only partially liberated from their long confinement. Now, they are walking at large, and the time is coming when men will suffer no earthly power to dictate what they shall believe, or what they shall do, in matters of religion. Education is rapidly spreading among the most numerous class of the community. The consequence is, that the majority are readers, and everywhere a spirit of inquiry reigns,—a circumstance highly favourable to religion, which has nothing to apprehend, but every thing to hope, from investigation. The absorbing interest of war has long ceased to be felt, and peace prevails, which is not only a blessing in itself, but a precious facility in the spread of true religion; and a spring-tide of commercial prosperity has set in on the country, promising an income to the

church equal to its expenditure for employing means to convey the light of Divine truth to every mind. Was there ever such a period for action, or such encouragement afforded to the activity and sacrifice demanded? Mountains are levelled; valleys are filled; and the way is prepared before us. Those obstacles cease to be felt, for the removal of which our honoured ancestors suffered, and bled, and died.

No one can doubt that freedom and knowledge, peace and commerce, are given as encouragements to usefulness; and none must doubt that they will be withdrawn, if we are unfaithful to our sacred trust. Wearied with our indevotion, God may speedily cause the ancient prediction to be fulfilled in our experience: 'Behold, the days come, saith the Lord God, that I will send a famine in the land—not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east; and they shall run to and fro to seek the word of the Lord, and shall not find it.' The abundance of means which exists in this country, induces some to believe that this prediction never can be accomplished in our experience; yet, let it not be forgotten that He 'who does as he pleases in the armies of heaven, and among the inhabitants of earth,' has all resources under his control, and can, with infinite ease, place this plenitude of means beyond our reach. The history of the church at Ephesus, affords a painful illustration of this truth. Forgetting its 'first love,' and lapsing into a ruinous worldliness, He 'who walketh in the midst of the seven golden candlesticks,' said unto them, 'Remember, therefore, from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent.' The Lord gave them space for re-

penitance; but, instead of repenting, they waxed worse and worse, and, where the Schechinah once stood, there Ichabod was written. Ephesus has stood for the last fifteen centuries as a monument in which the finger of the Lord has written, in indelible characters, 'My Spirit shall not *always* strive with man.' What God did to Ephesus, he can do to England. Seeing the slight value placed on the means of grace, and the little improvement made of them, he may, in judgment, take them out of our possession. Again, the country may be shrouded in popish darkness: the Bible may be chained; and the minister may be silenced. So reversed may be its condition, that the land which is now the seat and home of missions, may need for itself the Bible, and the missionary to interpret it.

Nor are these the only views to be taken on the subject. All are agreed in believing that England is passing through a great crisis, and all are affected more or less with forebodings on her account. The smallest is become the greatest among the nations. She is in the way of giving population and laws, literature and science, to half the globe. Her sails whiten every sea, and her merchandise is found on every shore. Her power is felt among every people, and all nations look up with wonder at her superiority. The resources of her wealth are unknown, and a tide of prosperity is beginning to roll over her people, one of the severest tests to which individuals or states can be submitted. Other nations have found their ruin in it, and among us it has given rise to those vices which are the precursors of a state's decay. Surveying the proud eminence which Britain has attained among the nations of the earth, and the danger with which she is threatened, every patriotic mind anxiously looks round for some source of relief. Some recline their hope on permanent peace,

and others on increased education; some recur to civil liberty, and some to political economy. But it will be found on matured reflection that these remedies are not equal to our necessities; or, according to the measure in which they are efficient, they depend on religion for their efficiency. Our single hope is in religion—ardent, vigorous religion. Purifying the springs of action, religion will secure the proper exercise of the elective franchise. Subduing the lust of selfishness, pride, and sensuality, religion will exalt the mind to deeds noble and godlike. Already, by her partial influence, religion has raised Britain to an eminence which Tyre and Egypt, Greece and Rome, never knew; and if religion shall thoroughly pervade the minds and control the actions of her people, Britain will continue to advance, and her name will live through all ages, in the enjoyment of a deathless celebrity. Passing through a crisis which has been fatal to every other nation, and which can only be rendered salutary by increased religion, beyond any thing and every thing else, should not religion advance in England?

At every step we advance, the simple question with which we started is found to gather interest and possess additional importance.

With these views, how deplorable is the present state of religion in the country! We are told that the population is twenty-five millions; and it is supposed that not more than eight millions attend on public worship. We have, then, seventeen millions of our countrymen, who observe no Sabbath, and worship no God. And what tongue could describe the ignorance, the enmity, and the sensuality of this godless multitude. Of the eight millions who attend on public worship, it is presumed that four millions only answer to the description given by the prophet: 'They come unto thee as the people cometh, and they sit before thee as my peo-

ple, and they hear thy words, but they will not do them : for with their mouth they shew much love, but their heart goeth after covetousness.' Not more than four millions are suitably affected with the religion of the cross, and they are divided and subdivided into various sects and parties, apparently arrayed against each other as so many hostile armies, rather than resembling so many kindred troops, marshalled under one illustrious captain, for one common object. And the internal state of various branches of the evangelic church is no more inviting. According to the returns of the last year, many branches are stationary, some retrograde, and very few aggressive. Look at our national church. How torn by schism ! Never was a house so divided against itself. The majority of its young ministers are rapidly verging towards popery, while the evangelic portion are doing no more than maintain their ground. Methodism, in its several compartments, is on the decline rather than increase : the Independents 'have no reason to look upon themselves as being in a better condition than their sister communities : ' and the Baptist, with an increase of less than five persons to each church, is pronounced 'the most prosperous body of christians in England.' This is the state of religion in our beloved country, in the middle of the nineteenth century—a period unsurpassed in former times for excellence in every department of literature and science, whose ample stores and brilliant conquests greatly multiply the evidences and establish the truth both of natural and revealed religion. 'Tell it not in Gath, publish it not in the streets of Askelon ; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.'

If we have rightly succeeded in our endeavour, the patriotic and christian reader is cherishing a purpose of more entire devotedness. Anxiously looking round on the va-

ried and manifold instrumentality of the church, and instantly feeling that to do good service, he must concentrate what power he possesses in one method of usefulness ; he may resolve to commit himself with vigour to some one department of christian duty. All this is very well in its place, but it is the wrong point at which to start. Eager to obey the many calls on our attention, we are apt to forget that which is greater than they all, and essential to them all, namely, the state of religion in ourselves. This is the radical evil. We have too little of calm, earnest devotion : neglecting ourselves, we become barren cumberers of the ground. A dark church cannot shine on others ; a barren church cannot fertilize others. She cannot give what she has not. The church must begin the conversion of the nation by the revival of itself. She is a shaft in the quiver of Immanuel, but is not yet, as she must be, a polished one. We shall look long, and look in vain, to do any good service, until we occupy a higher region of spirituality. What we want, is a light of holiness, a fervour of devotion, a glow of charity, equal to the splendour of our zeal ; then we may expect to be triumphant. Girt with strength, and redolent with beauty—presenting an aspect at once impressive and inviting,—the church will multiply her triumphs as in the first days of christianity. Falling under the sweet, the subduing, and the gladdening influence of the cross, Britain will maintain her pre-eminence among the nations ; and, while she fills every port with her commerce, and enriches the world with heavenly treasure, she will constrain every mariner, as he marks his course across the channels, to point to her shores and say, 'Blessed is that people that is in such a case ; yea, happy is that people whose God is the Lord.'

Measham.

G. S.

HEBREW HISTORY.—No. XIII. (*Concluded.*)

AFTER the death of Jehoiada, who lived to a great age, 130, and for his singular excellence was honoured with an interment in the sepulchres of the kings, Joash lost his stay. He was sought unto by the princes of Judah to tolerate idolatry, so strong were the propensities of the people to this crime; and for wickedly acceding to their request he was rebuked by Zechariah, the son or grandson of his former benefactor. The rebuke was given in the temple, but neither the sacredness of the place, nor the dignity of his office were sufficient to secure him from the resentment of the king and his angry people. He was stoned for his fidelity, in the house of God. Punishment speedily followed this sacrilege and murder. Hazael, the king of Syria, invaded Judah with a small army, and overthrew the forces of Joash, slew the idolatrous princes, and taking much spoil returned to Damascus, leaving the king in deep distress. To complete his calamity and punishment, his own servants conspired against him, and slew him. He reigned forty years.

(856) About the twenty-third year of Joash, Jehu, the king of Israel, died. He was a very questionable person: though he destroyed Baal, he retained the semi-idolatry of Bethel. He reigned twenty-eight years. His land, which had been harrassed in its borders by the king of Assyria, after his death was cruelly chastized by Hazael, king of Syria. The deeds of horror, at which he revolted when Elisha foretold them, he enacted with deliberate coolness in after life. Weakened and enslaved, Jehoahaz, the king of Israel, cried unto the Lord for relief, and obtained a little respite, though he maintained the worship of Bethel. He reigned seventeen years, and was succeeded by his son Jehoash, (839).

Amaziah, son of Joash, king of Judah, ascended his father's throne about this period. It is recorded of him, that 'he did what was right in the sight of the Lord, but not with a perfect heart.' There was a want of honesty and sincerity in his service. When he was established in the kingdom, he slew his father's murderers, but spared their children. About the twelfth year of his

reign, (827) he prepared to attack Edom. He collected a large force out of Judah, and hired an army from Israel to assist him. These auxiliaries he was directed by a prophet to dismiss, as 'the Lord was not with Israel.' He therefore forfeited the immense sums he had given them, and went forth and was prosperous. But his folly led him to bring the idols from Edom. He silenced and threatened the prophet that reproved his folly. But his waywardness was his ruin.

The mercenary Israelites, who were dismissed from his army, were chafed by the indignity thus put upon them, and committed depredations in Judah on their return; and the proud king of Judah, instead of inquiring if the king of Israel had authorized them, or was in any way involved in them, sent him a warlike message, and received a haughty and contemptuous reply. The two kings, therefore, led their armies to war, and Jehoash, who had been favoured through his regard to Elisha the prophet with some degree of prosperity, and had again and again repelled the Syrians, overcame the armies of Judah, and Amaziah fled before him, and was captured and led a prisoner to Jerusalem. The king of Israel pillaged the palace and the temple, broke down a part of the wall of Jerusalem, and returned. Amaziah lived some fifteen years afterwards, but a conspiracy being formed against him, he fled to Lachish, where he was slain, (810.) He reigned twenty-nine years.

The death of Elisha took place during the reign of Jehoash, king of Israel. The king paid the aged prophet great respect, and visited his dying chamber, and wept over him. It was during this expression of piety that he received assurance of success against the Syrians. Jehoash, king of Israel, died soon after his victory over Amaziah, and, (825,) was succeeded by his son Jeroboam II., who reigned forty-one years. He did evil before God by maintaining the worship of the calves at Bethel, and following after the first Jeroboam. But he was valiant, and delivered Israel from the Syrians, and restored the kingdom to its ancient boundaries, as Jonah, the prophet, had predicted. Jonah K

therefore appeared in this or the preceding reign, and his mission to Nineveh, the capital of Assyria, his disobedience, repentance, and wonderful deliverance, with the penitent demeanour of the Ninevites, as recorded in the book of Jonah, must be placed in this period. The reign of Jeroboam II. was long and comparatively tranquil. The people who had been often warned and chastized for the false worship at Bethel, and for their idolatry, now seemed to have become insensible of their sin. Towards the close of his reign, their slumber was again disturbed by the fearful prophecies of Amos, who foretold the great troubles that were at hand, and the speedy and entire ruin of Israel as a nation. He was reprov'd for his boldness by the priest of Bethel, who counselled him to flee to Judah, and who also complained against him to Jeroboam, saying, 'The land is not able to bear his words.'

The kingdom of Judah, after the death of Amaziab, (810,) appears to have greatly improved under the long reign of Uzziah, his son. He was sixteen years old when he began to reign, and reigned fifty-two. He feared God, and in the early part of his reign was counselled by the prophet Zechariah, and it is expressly stated, that as long as he sought the Lord, 'God made him to prosper.' He was a valiant man, had a large army, and successfully warred against the Philistines, Arabians, Edomites, and Ammonites. He extended his dominion to Egypt, and built Elah as a trading port on the Red Sea. He repaired and enlarged the fortifications of Jerusalem, and made himself many powerful instruments of war. He encouraged both commerce and agriculture: he dug wells in the desert, and built towers for the protection of his people against the marauding tribes around: he was a great man, and his fame spread abroad. But what is man? his high prosperity rendered him vain, for though he did not lapse into idolatry, toward the end of his reign he invaded the functions of the priests, and in spite of earnest remonstrance and entreaty, and almost force, he seized the censer to burn incense, and was immediately smitten with leprosy. Josephus tells us that the earthquake mentioned in Zech. xiv. 5, happened at this instant. However that may be, the leprous king

had to dwell in a separate house, and was not allowed to administer the affairs of his kingdom until his death. Jotham, his son, though young, directed the affairs of the kingdom until that period, (758.)*

If we now turn to Israel we shall perceive the beginning of sorrows. The death of Jeroboam II., (784,) was followed by a period of confusion. It is supposed there was no king in Israel for ten or twelve years. During this period, and for some years after, Hosea prophesied, and he gives a distressing picture of the state of Israel. The wickedness and vile idolatry of the people are strongly set forth, and the dread sentence is pronounced, 'Ephraim is joined to idols: let him alone,' while Judah is cautioned by his doom. When at length Zechariah, the son of Jeroboam, attained the throne, (773,) he was murdered by Shallum, his counsellor, in six months, who in his turn was slain by the chief captain after he had been on the throne thirty days. This latter king, Menahen, reigned ten years, and committed deeds of the greatest cruelty. So Hosea described him and others:—'the revolvers are profoud to make slaughter.' The king of Assyria, whose movements now first call for the attention of the sacred historian, came against Israel, and was induced to retire by a present of 1,000 talents of silver. Menahen was succeeded by his son Pekabiah, who was slain after two years by Pekah his captain, who reigned twenty years. His reign commenced the year that Uzziah died, (758.)

Uzziah, king of Judah, was followed by Jotham, who reigned sixteen years. He was a good king, and feared God. He improved the fortifications of Jerusalem, and reduced the Ammonites to tribute. In the last year of his reign, Pekab, the king of Israel, and Rezin, king of Syria, agreed conjointly to attack Judah; but they did not carry their design into effect until the reign of Ahaz, who next came to the throne, (742.) Ahaz reigned sixteen years, and was the most corrupt, idolatrous, and wretched person that ever sat on the throne of Judah. He filled the land with the vilest idolatry, he sacrificed

* The famous era of Olympiads, commenced in B.C. 776, from which time our dates may be more exact.

his children unto idols, and paid no respect to the law of God or his prophets. The alliance against Judah by the kings of Israel and Syria, was now brought into operation. They laid siege to Jerusalem, slew many people, seized some of his southern territories, as Elah on the Red Sea, and taking many captives, returned with much spoil. The Israelites, admonished by the prophet Oded, liberated their captives honourably. The Edomites revolted and made incursions on the south, while the Philistines possessed themselves of several places on the west of Judah. Ahaz, who had been admonished of his sins, and exhorted to turn to the Lord and trust in him for deliverance, became more hardened. Regardless of the word of Isaiah the prophet, he pillaged the temple, sent the gold and silver to Tilgath-pilnezer, the king of Assyria, to engage him to come against his enemies, promising to pay tribute to him on condition of assistance. The king of Assyria, glad of this offer, came and subdued Syria, and killed its king, Rezin. He then went forward against Pekah, and seized all that belonged to Israel beyond Jordan, and the land of Galilee; and then came to Jerusalem, but instead of helping Ahaz rid himself of the Philistines and Edomites, he weakened him by the vast sums he exacted as tribute. 'The razor that was hired,' to use the expressive figure of Isaiah, in relation to this circumstance, 'not only shaved the head, but the beard.' It left the kingdom as weak as Sampson when shorn of his locks. On his return, the king of Assyria took away captive the principal part of the people from Gilead, Galilee, and Syria, and planted them in different parts of his eastern dominions. Thus was Ahaz reduced to complete wretchedness and dependence before his death.

The remaining history of Israel must be summed up in a few words. Pekah, who still reigned in Samaria, was slain by Hosea, when he had ruled twenty-years. A season of intestine commotion followed, after which Hosea became king, and reigned nine years. He was the last, the feeblest, but, though a murderer, in many respects the best of the kings of Israel. But the end was come. Shalmanezar, who had succeeded to the growing empire of Assyria, came against Hosea, and the king of Israel agreed to

pay tribute. But some few years afterward, discovering that Hosea was forming an alliance with the king of Egypt, the king of Assyria came against Samaria, and laid siege to it, and after three years took and destroyed it. There was no help from Egypt, as Isaiah had glowingly predicted, (Isa. xxxi. 1—6.) The principal inhabitants were carried captive beyond the Tigris, and to the cities of the Medes. Colonists were afterwards brought, by Esar-haddon, from the East, to people Samaria. They were a mixed and degenerate race. They brought idolatry with them: but were induced, through fear, to join the worship of God with that of their idols. They were great troublers of the Jews in after ages; avowing themselves to be of them, or not, to suit their convenience. They were hated by the Jews, and in the time of our Lord, bore the general name of Samaritans.

Thus complete was the ruin of the ten tribes.

1. How dreadful the calamity thus brought on the people of Israel. They were dispersed; their tribes and pedigree were lost, and themselves made to become 'an astonishment, a proverb, and a bye-word among the nations,' as Moses had foretold. And why was this? The inspired historian and the prophet both tell us. 'Because they have forsaken the covenant of the Lord God of their fathers;' 'for they went and served other gods, and worshipped them.' 'And the anger of the Lord was kindled against their land, to bring upon it all the curses that are written in this book.' From the time they had separated from Judah, they had maintained idol worship. They had done this in the face of warning, admonition, and rebuke. A succession of prophets from the time of Jeroboam to Hosea, and some of them highly distinguished, as Elijah, Elisha, and Amos, were sent to instruct and lead them, but their word was not regarded. They were repeatedly chastized for their folly, but they never effectually turned unto the Lord. They had before them a series of singular judgments for idolatry, as,—the total extinction of the house of Jeroboam—the confusion and slaughter of the priests of Baal—repeated famines—the tragic destruction of the house and family of Ahab. But they persisted in their rebellion, and until the

calves of Dan were taken down by Tilgath-pilnezer, and those of Bethel by Shalmanezar, his son, they received divine honours, as God's representatives from every generation, for two hundred and fifty years. They were therefore left by their own devices to work out their own ruin. But to afford the remnant of them a last opportunity of repentance, only a year before the entire ruin of the state, and after the calves had been removed, Hezekiah sent heralds through all Israel, to return to the Lord and to come and celebrate the passover at Jerusalem, and Hosea presented no obstacle to the obedience of his subjects. The messengers were generally treated with contumely and scorn, though a few hearkened unto their testimony. The ruin of this people was then determined on from above. Their dispersion, led them into all lands, to proclaim the character, majesty, and truth of God, who had thus punished them for their sins; and the record of it tends to impress on the minds of men not only God's abhorrence of all idolatry, but to warn sinners of every age, that 'except they repent they shall all likewise perish.'

2. How great is that sense of security which a lively faith and confidence in God inspires. Consider this as illustrated in the case of Jehoshaphat. He was weakened and enfeebled, when the hosts of Edom and Moab came against him. But when God promised him deliverance, he trusted in him, rejoiced in his word, and, with the utmost security, advanced to take the spoil.

Observe this as displayed in the instance of Elisha. He was surrounded by an army sent to take him. But he was confident in God, 'though a host encamped against him.' His fearful servant was led to see chariots and horsemen without number for his defence. So God secures his people. 'The angel of the Lord encampeth round about them that fear him, and delivereth them.' Contrast this with the panic-stricken hosts that came against Jehoshaphat, and against Israel. Truly it is said, 'The wicked flee when none pursueth; but the righteous is bold as a lion.' So may we ever trust in God, and be delivered. 'God is a refuge for us.'

3. Several incidents in this narrative illustrate the idea, that, some men's

excellencies depend on circumstances. If this is the case, we may question the vitality of their virtue: but alas! how often is it seen. A poor man becomes rich, and his religion disappears; an honest man is sunk into poverty, and his poverty destroys him; a good man apparently loses his friend, and it is soon discovered that his stay is removed. Who would have thought that he who heard so well the counsel of Jehoiada, to destroy idolatry, and repair the temple, should at last tolerate idolatry, and murder his faithful monitor? Who ever expected that Uzziah who reigned so well, and profited so much by seeking the Lord, would be so lifted up with pride and presumption, as to offend directly and deliberately against God in his courts? Alas! 'what is man!' What reason have we all to say, 'Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.'

4. What a special Providence was exerted over the family of David. While in Israel, family after family were raised to the throne, and while in other nations one dynasty after another has appeared and become extinct, this was preserved through a long series of ages, and in one unbroken line brought down at length to Christ. Though many of its members were unworthy; though many and formidable foes rose against them, the succession was secure. In the instance of Athaliah, the daughter of Jezebel, there was a deliberate attempt to cut off all posterity, and destroy the hopes of the church in existing and after ages, her malicious designs were frustrated. She slew, as she thought, all the children of Ahaziah, her son, as she knew that Jehu had destroyed all his cousins, and the Arabians all his brothers, yet one was preserved, though an unconscious infant, to perpetuate the race. The Messiah was promised through the line of David; and he who made the promise, rendered abortive all attempts to defeat his purpose. 'The counsel of the Lord shall stand. He will do all his pleasure.'

5. Lastly, how striking is the testimony borne to men at death.

When Jehoram died, 'he was not desired.' None wished him to live, or lamented him as dead: others were by their removal regarded only as pests

taken away from the corrupting or the injuring of men. When Elisha dies, a king, whom he had often rebuked, comes to his dying bed, weeps over him, and says, 'O my father, my father; the chariot of Israel and the horsemen thereof;' thereby acknowledging that good men are the strength, defence, and ornament of the state. But the departure of Elijah itself is a figure of the end of a good man. He did not die, he was translated; but there was the affection and reverence of survivors, and a deep solicitude to see his last

end; and on his part a triumphant ascension to glory. So departs the devoted christian: he feels the pangs of dissolution, but he experiences no fear. He enjoys the affection of men, the sympathy of the Redeemer, and the prospect of eternal bliss. Death does but release his happy spirit to ascend to the realms of light and joy above. 'So,' says every believer, 'may I die;'

'My flesh shall thy first call obey,
Shake off the dust, and rise on high;
Then shalt thou lead the wondrous way,
Up to thy throne above the sky.'

AN EXPOSITION OF ROMANS VII. 24.

AN esteemed brother has, in the Repository for February, favoured us with his views on this much-controverted, and in some sense, difficult passage. Highly, however, as I think of his capabilities, I cannot, after a careful examination of the context, but question the correctness of his exegesis.

Setting aside all *a priori* considerations, arising from Pelagian or Calvinistic dogmas, it appears to me that the apostle's course of reasoning does not by any means warrant the conclusion to which Mr. Jones has come.

Before examining the passage, it may not be amiss to state that all the most ancient commentators, so far as it can be ascertained, are unanimous in referring it to the unregenerate. This is the exposition furnished by Origen, Tertullian, Chrysostom, and Theodoret. Such was the view generally entertained until the time of Augustine. This father, in his controversy with Pelagius, thought it necessary (in my opinion, without sufficiently considering the matter) to have recourse to another method of interpretation. The heterodoxy of Pelagius might easily have been shown to be hostile to the genius of christianity with the usual exegesis of the passage. Since Augustine's days, his exposition has been very generally received among theological writers. Of late years, however, there has been a return, on the part of not a few of the most distinguished critics, to the views of the early fathers of the church. This is the case with Francke, Bengel, Gottfried Arnold, Turretin, Le Clerc, Heu-

mann, Bucer, Limborch, Reinhard, Storr, Platt, Tholuck, and Stuart.

It may be further observed, that I am far from thinking that the christian has no experience *analogous* to that detailed in the passage under consideration. Every good man is conscious of a daily contest with sin, and cannot but feel that he is only partially sanctified. On points connected with this branch of the subject, I differ widely from Dr. Adam Clarke, and his school. Still, it is my firm conviction, that much of the language of the apostle, throughout the chapter, cannot, on any just principle of interpretation, be applied to the regenerate; and I feel convinced that such an application has been accompanied with incalculable mischief.

I do not intend, however, to rest my argument on the phraseology: the leading question to be discussed, is, What is the principle which the apostle expounds? This principle, there can be no doubt, is contained in the fifth and sixth verses: 'For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death. But now we are delivered from the law, that being dead, wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.* Now, if the reader will take the trouble of examining, he will at once find that

* That the great principles which the apostle inculcates, are involved in these passages, is elaborately maintained by Hyperius, Platt, Tholuck, and Stuart.

chapter vii. 7—24, is a comment on the 5th verse; an objector to the principle there embodied, says, verse 7, 'What shall we say, then? Is the law sin,' &c. It is also evident that chapter viii. 1—25, is a comment on verse 6. Chapter vii. 7—24, and chapter viii. 1—25, are therefore, in antithesis, or contrast to each other. This, I think, is as clear as noonday. At the commencement of the 8th chapter, there is a distinct transition of thought, signified by the phrase, *ἀπὸ νῦν*, 'Now then;' that is, in the present condition of christians, distinguished from their previous state. Their former state was *ἐν σαρκί*, verse 5, 'carnal.' What renders this transition peculiarly striking and prominent, is, that the antithesis between the two conditions described in verses 5 and 6 of chap. vii., is marked out by the very same word as in chap. viii. 1, *νῦν*. If now we glance at the contents of these two chapters, we cannot but be struck with the force of the contrast. The mournful complaint in vii. 24, of subjection to the galling influence of carnal desires, stands directly opposed to the expression of thanksgiving in vii. 25, uttered in relation to the joyful deliverance which the apostle is about to describe. In vii. 23, the person described is a captive to sin; in viii. 2, he is delivered from the law of sin and death. In vii. 14, a constant opposition is represented as existing between the law of God and the person there described. In viii. 4, he is introduced as possessing, in some degree at least, the ability and disposition to keep the divine law. In vii. 18, the person described is represented as having no good thing, (*ἐν τῇ σαρκί*) and as finding no power to effect what is good, even when conscience approves; in viii. 3, 4, this disability is regarded as removed. In vii. 5, 14, 18, the person described is represented as being 'in the flesh,' fleshly, *ἐν σαρκί*, *σαρκικός*; in viii. 9, he is declared to be *οὐκ ἐν σαρκί*, not in the flesh. In vii. 14, he is represented as the *bond slave* of sin; that is, entirely under the power of sin;* in viii. 11, 14, he is represented as having the Spirit of God,

and as being led by that Spirit. Indeed, the whole tenor of the two chapters is widely different, showing, if there is meaning in language, that they are in antithesis to each other.

It is obvious, also, that the design of the apostle, (which is to prove that the law is insufficient for the sanctification of sinners,) could not be well accomplished, if we suppose that he is describing the experience of christians. As believers are under grace, and dead to the law, they cannot be precisely in the state here represented; because, in that case, we should be involved in the dilemma, that neither grace nor law prevents them from being the servants of sin. To assert that grace does not accomplish this, is at once to deny the statements in viii. 1—17.

The general character of the facts contained in chapter vii., seems to me directly to forbid our applying them to the christian. Look at the person there so graphically represented. Notwithstanding all the opposition which the divine law and conscience make to sin, he ever becomes its slave, yields to its potent influence, throughout the whole struggle. Is there any correspondence at all between this and the descriptions of the word of God of true christians? Where is the faith which overcomes the world—the love which leads us to keep the commandments of Christ? Is this walking not after the flesh, but after the spirit?—viii. 1—17.

It may be further inquired, If chapter vii. describes the christian's contest with sin, what is the state into which he goes as represented in chapter viii.? Must we say, one in which there is no struggle? Where beneath the skies is this to be found? If, however, the transition is from a state in which sin is entirely dominant into one in which grace on the whole triumphs, then we discover a beautiful process of reasoning, and the whole passage is plain. Without this, the whole is confusion.—There is one more consideration which deserves notice. It is alleged, that, if verses 14—24, do not describe a regenerate man, then it must follow, that the unre-

* The words of the apostle are, *Πεπραμένος ὑπο τῆν ἁμαρτίαν*. Bloomfield says, 'This may be called a *phrasis praeognans*, compounded of two; that is, sold to sin, and doing its drudgery, denoting one who is willingly and

entirely devoted to the slavery of sin, so meant to represent the unregenerate man as an unwilling instrument, and scarcely a free agent, labouring under the influence of the in-dwelling principle of sin.'

generate have, after all, some moral good.

This assertion rests on a mere assumption. It is taken for granted, that several of the phrases employed, must be regarded in their full latitude of meaning. I have not the slightest hesitation in saying, that this controversy cannot be decided by a mere reference to the phraseology. If any one thinks that the passage before us must be applied to the christian on account of some expressions which seem to denote true moral good, on the very same principle he must concede that a carnal state is also described. The language is as strong in favour of one as of the other. Look at the following samples. 'I am carnal, sold under sin;' 'In me; that is, in my flesh, dwelleth no good thing;' 'The evil which I would not, that I do;' 'To will is present with me, but how to perform that which is good, I find not;' 'I delight in the law of God after the inward man.' It may be said, that the former passages should be modified so as to quadrate with the christian character: but on what principle of interpretation? If so, then the latter may be modified too, so as to render the application of them to the people of God impossible. I care not which party adopts this method of interpretation: it is fatal to both. One must deny his opponent the liberty he takes himself. Mere phrases, in this matter, will avail us nothing. The meaning unquestionably must be sought in connection with the process of the apostle's reasoning. When this is found, the phrases must be so interpreted as to correspond with it. This is in accordance with all the laws of exegesis. I believe I have advanced arguments which amount to nearly a demonstration that Paul cannot advert to the regenerate: the language, therefore, which seems to harmonize with the feelings of a good man, must be made to agree with those arguments. This is invariably the method of construing the language of men, whether written or spoken.

A brief exposition of the passage, will now bring before the reader our view of the whole matter.

Verses 7, 8. The apostle here describes the relation of sin to the law, as the means of bringing sin out into manifestation. It is in human nature, apart from the law; but only through the law does it manifest itself, and thus

become an object of consciousness. It does not however, follow that the law has a sinful character: on the contrary, it is holy, just, and good. Its tendency is to *life* only; sin perverts it to death. It is the characteristic of this law, that it offers a barrier against which the tide of sin breaks, and thence rages the more; it hems in the stream of sensual desire by a positive command, and thus drives it to overleap the command. In other words, opposition to the desires and passions of un-sanctified men, inflames them, and renders them more intense and unyielding.*

Verses 9, 10. These are difficult passages. It appears, however, plain, that the apostle refers to some peculiar manifestation of the law—when it becomes recognized as divine. When, in his case, this took place, he does not say; but, whenever it was, then began his active and increased opposition to it. 'He died.' He fell under the sentence of death. There is an intensive sense,—he incurred aggravated guilt, and aggravated condemnation must necessarily follow.

Verses 11—13. Paul dwells awhile on the above thoughts, and insists on the holiness of the law, as an expression of the will of God; so that the cause of its inflaming power over the sinful desires, is sin itself. The law is only the innocent occasion; *the conditio sine qua non*, the *causa efficiens* is the sinfulness of man.

Our sinful passions deceive us by leading us to regard all restraint as unreasonable and oppressive, and to feel that we are in the right when we resist such restraint. The consequences of such a feeling will be to obey our passions and not the law.

We may here just advert to the usual exegesis of verses 9, 10. It amounts to this, 'I thought myself alive, holy, or good, before I was brought under conviction by the law; but when this took place, a penitential sense of sin became strong and active, I was then fully persuaded that I deserved condemnation.' I do not object to the sentiment involved in this statement, but I contend that this cannot possibly be the mean

* The very heathen acknowledge this principle. Thus, Cato says, 'Non nota tolerantior esset quam erit nunc; ipsis vinculis, sicut fera bestia, irritata deinde emissa.'

ing of the apostle in the above passages.

1. It is opposed to all the principles of philology. *Ἀμαρτία ἀνεζήσεν*, 'sin revived,' does not mean a penitential sense of sin revived. It has no such import any where in scripture. Nor does *ἐζών* mean, 'I thought myself alive,' *righteous*.

2. It introduces confusion into the context. Connect this interpretation with verse 11, and you will have this sentiment, 'A penitential sense of sin taking occasion by the law, *deceived me and slew me*.'

3. It is utterly irrelevant to the apostle's object. This object is to show that he has not rashly given utterance to the sentiment in verse 5, 'The motions of sins, which were by the law, did work in our members, to bring forth fruit unto death.' How is this proved, if he declares merely that the law undoes the false hopes of the sinner and brings him under true conviction? This is proving the very contrary to what he has in hand.

My opinion is that Paul refers to a person in a *law state*. I can see no valid objection arising from the fact that he speaks in the first person singular. Understand him as you please, the language cannot simply refer to him. Even if he speaks of himself as a christian, he must include all other christians, who, of course, share in the same experience; so, in accordance with our exegesis, speaking of himself in a law state, he embraces others in a similar state. The occasional use of the plural interchanged with the singular, shows the truth of this statement, ver. 5, 7, 14. It may be observed, also, that Paul often employs the first person singular, when he is discussing general principles.—See I Cor. vi. 12, x. 23, 29, 30, xiii. 11—13; Gal. ii. 18.

Verse 14. Here the purely objective, divine nature of the law (*πνευματικός* expresses that which proceeds from God, from *πνεῦμα*.) is opposed to the fleshly state of man: hence there is opposition between the *I* and the law. 'I am carnal—sold under sin.' The language is borrowed from the practice of selling captives. Here there is a very direct and plain contrast between this verse and chapter viii. 17. Unsanctified men are *σαρκικοί*, 'fleshly'; christians are, *πνευματικοί*, 'spiritual.'

Verses 15—20. The thought which the

apostle had before expressed in a general form, he goes on to expand. He describes, in a most vivid manner, the struggle which not unfrequently exists in the minds of sinners. In order to express the sentiment he intends to convey in the most striking manner, the apostle divides the person in bondage into *two selves*, if the phrase be allowed,—'the inward man,' 'the flesh.' In the latter dwell the passions which sway the 'carnal man;' in the former there are still some traces of man's original condition, through which he is able to discern, and cannot but approve, the law of God. Should this idea be thought incompatible with man's fallen nature, the 2d chap. 14, 15, will dissipate all doubts. The existence of reason and conscience, merely evinces that we are rational and moral beings with faculties adapted to a state of moral probation. We are men, and not brutes, and the faculty to discern what is good, the power to approve of it, no more constitutes holiness, than the faculty of ratiocination. Struggles similar to that here described, are frequently referred to in the writings of heathen philosophers. There is a striking passage in Xenophon, *Cyro* vi. 1, in which Araspes, the Persian, says, in excusing his treasonable designs,—'Certainly I must have two souls, for, plainly, it is not one and the same which is both evil and good; nor which loves honorable and base conduct, and at the same time wishes to do a thing, and not to do it. Plainly, then, there are two souls; and when the good one prevails, then it does good; and when the evil one predominates, then it does evil.' Ovid also says, '*Video meliora, proboque, deteriora sequor*,'—*Metamor.* vii. 9.

Verses 21—23. The duplicity in man's inner being alluded to in the preceding verses is here more minutely described. The apostle speaks of a 'law of the mind;' that is, a law of which man becomes conscious through the mind. This law, the demands of which he is sensible he shall not be able to satisfy, is not one which he gives to himself as his own law-maker; but God gives it to him through the mind, as the receptive organ. Then there is the law of sin. These two forces wage war in the soul. The *I* has an insight into the better, and also a certain willingness 'To will is present,'—in my power, accessible

to me—' but how to perform that which is good, I find not.' The writer means to say that the carnal part is altogether the predominant self. 'The carnal mind is enmity against God.' The assertion of the apostle does not respect the ability of men in a mere psychological or physiological point of view, with simple reference to the powers and attributes of their nature as men, but it respects them as 'in the flesh.' So long as they are in this state of servitude, they cannot serve another master. Reason and conscience are enchained. The lower faculty pollutes the higher, and restrains its activity. Ver. 21, is a deduction from the preceding statements. There are several grammatical difficulties connected with it. These we cannot now discuss. The meaning seems to be, that there is a law within resulting from the carnality of man, so that when reason and conscience decide in favour of doing good, evil comes in and prevents it. Respecting the 22nd verse, the sentiment is the same as in 15—17. Stuart says, 'The approbation, complacency, (so to speak,) which reason and conscience yield to the divine law as holy and good, is the truth intended to be expressed.' Should any one urge that the expression is too strong, he will do well to look back on verse 14, whether the expression there on the other side is not still stronger. Let him also peruse the following passages,—Mark vi. 20, John v. 35, Matt. xiii. 20, John ii. 23—25.

But the very next verse shows that the apostle cannot here be understood to mean the pleasure which a regenerate and filial spirit takes in the divine law, for this, as chap. viii. shows, would lead the person who possessed it 'to walk after the spirit,' while here the very individual is at the same time represented as being under the actual dominion of the law of sin and death. 'But I find another law in my members,' &c. No wonder that the sinner, whose conscience has been thus awakened by the law of God, and who has been brought

by bitter experience, to see that all which reason and conscience do for him is ineffectual as to the actual control of his lusts and passions,—no wonder he should exclaim, in view of the dreadful condemnation which awaits him, 'O wretched man that I am.' It appears evident from this passage, that Paul teaches, and that clearly, the depravity of human nature; but still he recognizes some remains of the divine image. Man has not, through hereditary transgression become πνευμα ακαθαρων, an evil spirit, like the fiends of perdition. There is still a certain degree of light and of beneficial influence. But this natural light, together with the natural strength, is not sufficient for the annihilation of sin, and the production of that true inward holiness which is demanded by the divine law. We therefore need a Redeemer, through whom we may recover the whole fullness of the primal spiritual energies, which being recovered, first purify the ψυχη, (soul,) and at length glorify the σωμα, (body.)

We have thus endeavoured to furnish a connected view of the apostle's reasoning. The great points which he undoubtedly proves are these,—1. That the law of God, which has reason and conscience on its side, is not to be accused as being the efficient cause of sin, but that the indulgence of the sinner's own evil passions is the direct cause of his guilt and misery.

2. That the law with all its holiness, justice, and goodness, and even with reason and conscience on its side, is unable to control the person who is yet under it, and is destitute of the grace of the gospel. From all this follows the grand deduction, that we must be under grace in order to subdue our sinful passions. Christ must be our all and in all.

We had intended to show the baneful influence of the other method of interpretation on the christian character; we have, however, already exceeded our limits, and must therefore close.

Castle Donington, J. J. OWEN.

REVIEW.

THE MISCELLANEOUS WORKS AND REMAINS OF THE LATE REV. ROBERT HALL, with a Memoir of his Life, by OLINTHUS VOL. 8.—N. S. K

GREGORY, L. L. D., F. R. A. S.; and a Critical Estimate of his Character and Writings, By JOHN FOSTER, Author of

'*Essays on Decision of Character*,' &c. London: Henry G. Bohn, York street, Covent Garden. 12mo. pp. 572.

THE just and distinguished celebrity of the late Robert Hall, as a most eloquent preacher, and—when he could be induced to appear before the public as an author—as a writer of refined taste, liberal, independent, and comprehensive views, and inimitable beauty and force, induced many who knew him during his lifetime to regret that he had not been more free with the use of his pen. More than once or twice has the writer heard the lamentation, occasioned by a representation given of the eloquence, sweetness, and pathos of Mr. Hall's public discourses, 'What a pity it is that such a man, with a mind so well furnished as his, and with such a heart, will leave behind him scarce a memorial of those powers. Surely it is much to be regretted that some great work has not been prepared by him, which might be of use to this, and to succeeding generations, and which would also be a suitable memorial of his own genius and excellence.' The same parties after his death retained in some measure the same regrets, though they were astonished to find his works filling six large octavo volumes. Of these volumes, however, it is only just to say, that they contained a large amount of unfinished material, for the publication of which the sanction of Mr. Hall could never have been obtained had he been living. Fragments of composition, private notes of sermons, often fragmental, reports of sermons from various hands, &c., &c., as if the learned editor of his works was most anxious to gratify the intense curiosity of the public by putting in his works every scribble or every scrap of paper which was written by this very distinguished man, or which was reported by his friends and admirers. However we may admire the disposition of Dr. Gregory to indulge the curiosity of the public, we cannot but think that he did this at the expense of good taste, and to the injury of the transcendent talents of his friend. One of the reasons why Mr. Hall appeared so little as an author while living, was, his own extreme fastidiousness, and it seems ungracious, when he is dead, to crowd into the volumes containing professedly his works, all the unfinished scraps that he had left amongst his papers. If 'the works of Robert Hall' had been confined to a collection of the sermons, essays, and reviews which he had committed to the press during his lifetime, with a few selections from his MSS., a facsimile of his hand-writing, &c., the bulk of the volumes, or their number would have been diminished, their character would have been better accorded with the views and predilections of their author, the real value of his 'life and works' have been

augmented, and many multitudes would have come into the possession of them, to whom they were inaccessible on account of their cost. We were glad, however, when a smaller and cheaper addition of Hall's works were published. From £3. 10s. to £1. 5s. was a very important reduction. Many, who had till then not been able to peruse them, were purchasers; and then the remark became more general, shewing that the common perception is often nearest the truth, 'that the works contained many things which might have been left out to advantage.'

On this principle, we are much gratified with the appearance of the volume noticed at the head of these remarks. It does not contain the whole of Mr. Hall's published discourses; but the chief of them are here: 'Modern Infidelity,' 'Reflections on War,' 'The sentiments proper to the present crisis,' 'The advantages of knowledge to the lower classes,' 'A Sermon on the death of princess Charlotte;' then there are his reviews entire; 'The apology for the freedom of the Press,' 'Christianity consistent with a love of freedom;' preceded by Foster's graphic estimate of Mr. Hall as a preacher, and a brief memoir by Dr. Gregory; the whole concluded by a copious index. The book is well printed, and, to such as have not obtained the earlier edition of Mr. Hall's works, we do most earnestly recommend Mr. Bohn's volume. It has also, we believe, the merit of being decidedly cheap, for, we understand, it is published at a price less than that of a single volume of the smaller edition already noticed.

Of the merits of the sermons and articles contained in this volume, it would be superfluous to speak. Their praise is amongst all classes. They have been read and admired by the critic, the politician, the philosopher and the saint, and they will retain their interest and value to the remotest ages of the world.

GLIMPSES OF THE DARK AGES; or, Sketches of the Social Condition of Europe, from the Fifth to the Twelfth Century. Monthly Series. Tract Society.

IF the first number of this sixpenny monthly series commanded our decided approval, from the care with which it was written, and the learning and research its pages displayed, we feel bound to say of the second number that it is, in no way, inferior to the first. We have read every section of it with deep interest. It proposes to take a glance at the social condition of Europe, from the fifth to the twelfth century; 'political affairs, military transactions, the rise and fall of dynasties, the relation of European states to each other, and the lives and deeds of the heroes of those days,' do not come within the range of the author's plan. Accordingly, the fall of Rome, the taking of the city, a glance at

its civilization, and the classes and conditions of its citizens, and the influence of its barbarian conquerors, constitute the first chapter. The church; its political relations, superstitions, morals, and literature and art, are next noticed. The monastery; the rise of monachism, monastic life and manners, employments, and the effect of monastic institutions on society, fill the third chapter. Our attention is then called to the feudal castle. The rise of feudalism—its perfection in France, modification in England, and an estimate of the general effects of feudalism, are happily stated and illustrated. The town, in the last place, demands our notice. Roman municipalities, the rise of modern Italian cities, the cities of Germany, the Netherlands, and Anglo-Saxon boroughs, are all glanced at under this head. We do most earnestly recommend this number to our readers. Those who are familiar with historical studies will find its perusal refreshing, and at times

some forgotten impression, or some new view of an old truth will come on their minds with deep interest and power: and those who have not travelled the long and laborious path of sacred and profane history through the dark ages, will have the benefit, for a trifle, of 'glimpses' of unknown yet important and mysterious periods, which will be exceedingly instructive and interesting to them; 'glimpses,' such as could only be afforded by profound learning, diligent inquiry, and uprightness of heart.

LITERARY NOTICE.

Mr. Burns's new work, entitled '*The Mothers of the Wise and Good*,' will be ready for subscribers by about the middle of March. In many cases, however, they cannot be sent till the end of the month, with the Magazine parcels.

OBITUARY.

THOMAS FAIZEY.—The peaceful and happy death of a believer, is not only honourable to the christian religion, but is also adapted to strengthen the faith, the hope, and the courage, of surviving friends, in the prospect of death and the eternal world. Under this impression, the following succinct account of the dying experience of a valued and beloved friend, has been prepared for an early insertion in the Repository.

Mr. Thomas Faizey died Jan. 10th, 1846, in the thirty-fourth year of his age, having been a member of the church at Birmingham nearly six years. His youthful days were spent in the service of sin; but, happening to be present when a funeral discourse was delivered from these words,—'The living know that they shall die,'—he was very much affected, and became the subject of deep religious concern. Disclaiming all self-dependence, and relying on the atonement of the Son of God, his troubled mind obtained relief; nor did he hesitate to avow his faith, but, in obedience to the command of his divine Lord, was baptized and united with the church of which he continued an honourable and exemplary member to the day of his death. Having surrendered himself to the service of Christ, he at once sought to be useful, and in various ways laboured to promote the cause of the blessed Redeemer. He became an active teacher in the Sabbath-school—an institution in which he took great delight, and to which he was ardently attached. About eighteen months prior to his dissolution, at the request of his friends, he undertook the

superintendence of the boys' school. At that time it was in a state of great disorder; but, by the wisdom of his plans, his firmness and perseverance in carrying them into operation, he speedily restored it to order, and it prospered under his care. He also had the management of the tract distribution: in health, after the hours of business, and when laid aside from business by affliction, he occupied much of his time in regulating and arranging his tracts, and in directing their circulation; indeed he was constantly bent on doing good. Though so much devolved upon him, he discharged his duties without noise, or bluster: he was quiet, steady, persevering, and consequently effective and successful, in all his works of faith, and labours of love.

At the commencement of 1845, his health began visibly to decline; pulmonary consumption gradually wasted his once healthy frame, and ultimately brought him to the grave. During a tedious affliction, his mind, resting as it did, on the doctrine of the cross, was tranquil and serene; not a doubt ever troubled him, nor did a cloud obscure his prospects. As in this respect all the servants of the Lord are not alike favoured, a friend who called upon him referred to that fact, and at the same time expressed his pleasurable surprise, to find him so fully resigned, and so completely undisturbed by a single doubt, to whom he emphatically said, 'The rock on which I build never moves.'

In the season of affliction, and in the prospect of eternity, some christians are of

fewer words than others; this may not arise from any want of confidence in the Saviour, or from any uncertainty of an interest in the blessings of his death; but from the fact of their being naturally of a more retiring and reserved disposition: such was the temperature of our esteemed friend, still, he described the state of his mind, and expressed himself on the great subject of religion, in a manner highly satisfactory, and edifying.

The writer, in one of the last interviews he had with him, after conversation and solemn prayer, was about to depart, when he requested him to prolong his visit; he then desired his beloved wife to hand him the hymn book, and having done this, he made a signal for her to leave the room; this he did, doubtless, to spare her feelings as well as his own, as he wished to say something in reference to his approaching funeral service, and to furnish some hints which he thought might be useful on that occasion. He then very composedly pointed out the hymns to be sung at the time, and closing the book, said, 'I hope the teachers will take warning, be diligent in the good cause, and work while they have time and opportunity: I have had but a little time, but I have done what I could, and now I can do no more. My work is finished.' He then added, 'my relations are unconverted. I have prayed for them daily. Perhaps those prayers may be answered when I am dead; at present, however, they are careless about their souls. A word spoken to them may be useful.' After this he referred to the members of the church, and observed, that, though funeral discourses were generally addressed to the unconverted; his desire was, that all his dear christian friends might be animated to greater diligence and zeal in the Saviour's cause.

At the close of this affecting interview, he was reminded of the power of the gospel to support the mind of a believer, even in the article of death; and that God would be present with him in his last moments, to enable him to bear the pangs of dissolution. 'Yes,' said he, 'I know I am in the hands of my Lord, and

"Jesus can make a dying bed,
Feel soft as downy pillows are."*

Some observations followed on the glory and happiness of the heavenly state, when he said, the anticipation of it, and the thought of enjoying the presence of his Lord for ever, gave him unspeakable comfort; then, with much feeling he repeated those lines from Dr. Watts,

'I love the windows of his grace,
Through which my Lord is seen;
And long to see my Saviour's face,
Without a glass between.

He was now exhausted, and could only add, 'I shall not be here long; but come and see me while I live.' In a few days after this he departed to be with Christ. His body was taken to its resting place, followed in procession by the children of the Sunday-school; and the same evening his friend and pastor delivered a funeral discourse to a crowded congregation, from Proverbs xiv. 32., 'The righteous hath hope in his death.'

May his surviving widow bear the solemn visitation with christian submission, and may his child, an interesting boy nine years of age, grow up to know and serve the God of his father.
G. C. B.

SARAH ANN KING.—It is interesting to contemplate the youthful christian in every period of his career. It is pleasing to see him, before the bloom of childhood has disappeared, bidding adieu to sinful pleasures, and avowing himself a disciple of the Redeemer; it is delightful to mark his progress as he advances from the earliest dawn toward the highest attainments of knowledge and experience; but it is with still more sacred pleasure that we view him when his course is ended and he is summoned to receive his reward. It is true that a degree of melancholy steals over us at the thought that we shall see his face no more, but this is alleviated by the recollection that there is a termination to the anxiety we had cherished for his safety. There is then a lustre thrown over his character, and he appears as a flower too fragrant and too fair for a world so blighted with sin; and we are tempted to mourn that we are still detained to endure the influence of temptation, to battle with the trials of life, and to exist in a state of probation and consequently of danger, while he is far beyond the reach of evil, and dwelling in the presence of his Lord.

Such, there is reason to believe, is now the enviable position of the late Sarah Ann King, who was summoned into the invisible world Dec. 7th, 1845. It will not therefore be uninteresting to review her mortal career. She was born in March, 1823, at Barrowden, in the county of Rutland. In her early days she was deprived by death of a mother's tender solitude. Still in her attendance at the Sabbath-school and the house of prayer she was surrounded by influences which were favourable to piety. Nor were the advantages she enjoyed in vain, for on March 12th, 1843, on a profession of faith, she was publicly recognised among the disciples of the Redeemer. Her conversion, like that of many others in similar circumstances, was not a sudden change, but the result of a gradual and continuous process. As the rose bud gently unfolds to the sunbeam and the dew, so her heart was graciously opened

to receive the truth as it is in Jesus. She had enlightened views of the vital doctrines of christianity, and lived in humble dependence on Him whose death is the only propitiation for our sins. Though in some degree unfavourably situated she was regular in her attendance at the sanctuary; she was invariably present in the house of prayer, and was seldom absent from the table of the Lord; thus she was in these respects an example to many christians of riper years. She always evinced a willingness to adopt any plan of usefulness that might be proposed, and being ardently attached to the Sabbath-school she assiduously sought to instruct her youthful charge in the truths of the christian religion. Her unblemished reputation, her amiable disposition, and her consistent piety, obtained for her the esteem of all; and it was fondly hoped that she would long continue a useful member of the church to which she belonged. But He whose ways are not as our ways saw fit to call her to Himself. While the fair scene of future happiness was unfolding to her view, the worm of disease was commencing its insidious progress. Under the withering influence of a slow and flattering consumption her youthful vigour decayed, and she was laid on the bed of suffering and of death. During her affliction her mind was usually tranquil and serene; not a murmur escaped her lips. Though at some brief intervals inclined to fear, she was enabled to trust habitually on Him whose blood cleanses from all sin. She became unable to converse as the closing scenes drew near, but she continued peaceful; and when the lamp of life was just expiring, she whispered, 'I shall soon be in heaven.' Reader, will your last moments be as happy as hers? shall you, if persisting in your present course, be able to say at its close, 'I shall soon be in heaven?' Her corpse was interred in the chapel burying ground, and was followed to the grave by the senior girls in the Sabbath-school, and by many of her christian friends.

A funeral sermon was afterwards preached by the writer to an overflowing congregation, from Rev. xiv. 13, 'Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit that they may rest from their labours and their works do follow them.'

Barrowden.

W. O.

JOSEPH LEE, of Wolvey, died on Wednesday, Feb. 12th, 1845, in the seventy-second year of his age. He had been in fellowship with the General Baptist church of Christ in that village nearly fifty years. The early part of his life the writer has no knowledge of; undoubtedly, it passed away without any emotion for the interests of his soul, and the glory of God. He has been heard to say, that occasionally, in the days

of his youth, he worshipped amongst the dissenters. After he entered into the conjugal state he settled in the neighbourhood of Wolvey, and commenced a regular attendance at the General Baptist chapel in that village—received the truth in the love of it—obtained spiritual deliverance from the curse of the law and the thralldom of sin, and received the blessing of liberty which Jesus gives to those who believe. He realized the gospel to be the 'power of God unto salvation to every one that believeth.' To the close of his life, our departed friend steadily adhered to those doctrines which he had both heard and learned. 'To win Christ, and be found in him, possessing the righteousness which is of God, by faith,' was his earnest prayer and fervent desire. During his pilgrimage, he was frequently called to walk in the bitter waters of trial and bereavement, having followed his wife and four of his children to the house appointed for all living. Some of these bereavements were of a painfully distressing character, particularly the death of his wife, an account of which is given in the Repository for 1832; but our respected brother was never heard to murmur; he was still, and opened not his mouth, because it was the Lord's doing. His regular attendance on the means of grace, through his long, extended course, evinced his deep sense of christian duty, and his love to the habitation of God's house, the place where his honour dwelleth. Whoever absented themselves, either from offence, or the influence of lukewarmness, so did not Joseph Lee. He kept the prize in view, and pursued the even tenor of his way to the end. He appeared to have drunk deeply into the spirit of Christ, 'which envieth not, which vaunteth not itself, which thinketh no evil, which rejoiceth not in iniquity, but rejoiceth in the truth.' His heart and hand were liberally opened for the blessed cause which he had espoused. By honest industry and hard labour he had possessed himself of a considerable sum of money; he made and executed his will some few years ago, that his hard earnings might be equally and properly distributed among his children. He also remembered his blessed Saviour: in his will he bequeathed twenty pounds to the trustees of the chapel, the interest to be appropriated towards the salary of the minister for ever. He was baptized at Hinckley, in the year 1797, by Mr. Benjamin Shipman, and the same day was added to the church, with several more, some of whom survive him. He never gave any painful feelings either to the minister or church. His spirit and conduct were such as occasioned a confidence to be reposed in him, both as it regards christian character and principle, and a promptitude to support the

interests of the holy Saviour. His last attack of affliction was short—only a few days—but painful. Being perfectly sensible, he testified to the writer of this account, a few hours before he quitted earthly scenes, that the Lord was his light and his salvation. 'The Lord,' he added with strong emphasis, 'is the strength of my life.' The sweet composure of the spirit was indicated by the placidity of the countenance. No distress, or feeling of perturbation, was exhibited, till at length the wheels of life ceased to move. The spirit was gone, and all was silent. He was interred the following Lord's-day, and his death improved to the church, congregation, and his children, from Psalm lxxiii. 26. Thus lived and died our brother Lee. May those who survive him, 'he followers of them who through faith and patience inherit the promises.'

J. KNIGHT.

MR EDWARD HARROP, of Sutton, near Macclesfield, Cheshire, departed this life on Thursday, December 25th, 1845, in the seventy-fourth year of his age. He was one of the oldest baptists the writer knew of in Macclesfield. Our brother became a baptist through reading the scriptures for himself, and in the year 1794 he was baptized in a river, at a place called Lady Bridge, near Gill Bent. After a space of time Mr. Harrop came to reside at Sutton Lane End; and in the same year, (1828,) he became a member of the General Baptist Church, Macclesfield. It may be truly said that his life was exemplary; in no station in which he was placed did his conduct disgrace his profession; nor was his place at the public ordinance ever empty when he was able to fill it. As a father he loved his children, and had the happiness to see some of them following him as he followed Christ. As a husband he was very affectionate. He has left a widow and eight children to mourn his loss. On Lord's-day, December 28th, his remains were interred in the graveyard belonging to the baptist church, Marford, when an excellent discourse was delivered by the Rev. Joseph Barber, the minister of the place, to the mourning assembly.

Mr. Thomas Holt, father-in-law of Mr. Harrop, was pastor of the baptist church Marford forty-two years. JOSEPHUS.

ELDER DAVID MARKS, a distinguished and useful Free Will Baptist minister, in the United States, departed this life at Oberlin, Ohio, Dec. 1st, 1845, in the forty-first year of his age. From the 'Morning Star,' of which for twelve years he was an assistant editor, we gather the following particulars. Mr. Marks was converted to God when he was ten years of age, and attributed his early conversion to the earnest prayers of his pious mother. At the age of

fifteen he began to preach, and became exceedingly popular. His labours in preaching were very extreme, and surpassed his physical strength, so that his powers were enfeebled. He often was speaking from three to seven hours a day for many years. The first ten years of his ministry he was mainly sustained by his own extra industry, and yet he travelled more than 42,000 miles, and his labours extended from the Ohio to the Penobscott, chiefly in unoccupied places or among destitute churches. He was mainly instrumental in the revival and prosperity of the Free Will Baptist connexion. When his labours commenced he found them a few and scattered people, scarcely numbering 10,000; their preaching mostly illiterate; no religious paper of their own, no book concern, no literary institution. Now, and his labours have contributed materially to that result, they have 60,000 members, 1,000 preachers, and flourishing institutions, and a zealous regard for mental cultivation. He possessed high spirituality of temper, was zealous in the highest degree, and his labours were almost incredible. To qualify himself for further service, as well as to secure that repose his exhausted frame required, he located himself three years ago near the Oberlin college, and was assiduous in the use of every means of increasing his mental acquisitions. But disease had too firmly fastened upon him. When sensible his end was nigh, he wished to write a farewell address to his brethren of the Free Will Baptist body: but it was suggested that it would be easier for him to speak it, and obtain the services of a stenographer to report it. This was done, Nov. 6th. Afterwards, Nov. 13th, he was carried to Oberlin chapel, and addressed the congregation for about half an hour as a dying man. Professor Finney told the audience he feared Mr. Marks would not survive his effort. His last days were spent in holy rapture, and at length he died in triumph. His disease was dropsy. Professor Finney preached his funeral sermon from 1 Tim. iv. 7, 'Exercise thyself unto godliness,' a text chosen by Mr. Marks. 'Mark the perfect man, and behold the upright, for the end of that man is peace.'—ED.

MR. GABRIEL KING, of Leicester, departed this life, January 26, 1846, in the seventy-eighth year of his age. Mr. King had been connected with the General Baptists in Leicester upwards of fifty years. He was baptized by the late Rev. J. Deacon, in 1796. For many years he sustained the office of deacon, first in Friar-lane, and afterwards in Dover-street church. His end was peace. His departure was improved on Lord's-day, Feb. 1, from Acts xxi. 16, 'An old disciple.'

OPENINGS, &c.

NEW CHAPEL IN MARCH FEN.—On Lord's-day, Feb. 8th, a small, neat chapel was opened in March Fen, in connexion with the General Baptist Church at March. Sermons were preached, in the afternoon, by the Rev. G. Betts, (Independent,) when the place was crowded with more than 200 hearers; and in the evening by the writer. In the evening Mr. Betts preached in the Baptist chapel, March. Collections on the Lord's day more than £10. On the following day, we had a tea-meeting in the new place, which was rendered lively and interesting, by singing and addresses, and produced to the building fund about £5. 10s. The building is about a mile and a quarter from the town, on a piece of land eligibly situated for a considerable population in the town and in the Fen, and kindly presented for this object by Mr. W. Fouldger, a member of the church. It is intended to conduct in it a Sabbath school and the ministry of the word, which we trust will be rendered a blessing to many. J. JONES.

PADDINGTON, Charles Street.—On Lord's-day, Feb. 8th, 1846, this chapel was opened for the purpose of attempting the formation of another General Baptist interest. The Rev. W. Underwood preached in the morning, the Rev. Jabez Burns in the afternoon, and an Independent minister in the evening. Dr. Dixon (Wesleyan) preached on the following Wednesday. Mr. Batey, a respected brother, a member of Mr. Burns's church, will, we understand, be mainly concerned in this new effort. May the Lord grant him prosperity.

WOLVERHAMPTON.—After a considerable enlargement in the erection of a gallery, &c., and the lighting up of the chapel with gas, we re-opened on Lord's-day, Jan. 25th, when brethren Ayrton, of Chesham, and Guest (Independent,) preached most excellent sermons. On the Monday evening following, the Rev. G. Dawson, M. A., of Birmingham, preached. During the whole of the services the congregations were overflowing, and the collections exceedingly good, amounting to the very handsome sum of £31. 11s. 8½d. The Lord has done great things for us, whereof we are glad. M. S.

REMOVALS.

BURTON-ON-TRENT.—We understand our Friend Mr. Peggs has accepted the unanimous invitation of the church in this town, and is expected to commence his labours on the second Lord's day in March. We hope our friend's removal may lead to the erection of a new chapel in this town, which is much needed.

THE REV. JOSEPH TAYLOR, formerly of Tydd St. Giles, having received a unanimous

invitation to serve the General Baptist church at Kegworth and Diseworth, is expected to enter on his labours there in a short time. The church at Tydd, will need a faithful and laborious minister to succeed him.

THE REV. ADAM SMITH, of Quorndon, having for some time been laid aside from public labour by indisposition, has agreed to attempt to serve the General Baptist church in Vine Street, Leicester. We trust our brother's health will be re-established, and that his union with this infant cause will be a lasting benefit.

BAPTISMS.

MALTBY-LE-MARSH, Lincolnshire.—On Lord's-day, Feb 1st, 1846, the ordinance of believer's baptism was administered to three females, in the General Baptist chapel in this place. Mr. Starbuck, of Boston, commenced the morning service by giving out that admirable hymn,

'Jesus! and shall it ever be.' &c.

and then read Acts viii., and offered a solemn prayer to Almighty God; after which Mr Kiddall, the highly esteemed pastor of the church, preached from Jer. vi. 16, and then administered the sacred rite. The congregation was large and attentive. In the afternoon Mr. S. read the scriptures and prayed, and Mr. K. preached from Ephes. iv. 14, 15, and received the newly-baptized into the church, by giving them the right hand of fellowship, and administered the ordinance of the Lord's-supper. The communicants were unusually numerous, and there were many spectators present. In the evening Mr. S. delivered an interesting and important address, founded on 2 Thes. iii. 1, in which he exhorted the members of the church, to keep not silence, until the 'Lord establish and make Jerusalem a praise in the earth.' May all those who connect themselves with this christian society, be such as will be accepted and approved of the Saviour, 'when he shall come to be glorified in his saints, and to be admired in all them that believe.' S. P.

LOUTH.—On Lord's day, Feb 1st, brother J. Kiddall preached an appropriate and argumentative discourse on 'Religious Systems,' from Jer. vi. 16, 'Ask for the old paths,' &c., clearly and unanswerably proving that believers' baptism is the only system which received authority from Christ. After the sermon three females were baptized. Brother Starbuck preached at night on the importance of prayer and prayer-meetings. The Lord was with us. Others, of whom we hope well, are coming forward as candidates.

NORTHAMPTON.—On Lord's day, Feb. 1st, 1846, our esteemed minister, Mr. Rose, baptized three persons, two males and one female, after preaching an appropriate sermon

from Matt. xxviii. 18—20. It was a day of unspeakable rejoicing. Our congregations are much improved, and our prayer and experience meetings well attended. Several persons are under serious impressions. On the whole we have cause for sincere gratitude.

LONDON, *Commercial Road*.—On the first Sabbath in December, three persons were added to us by baptism; and on Lord's-day, Feb. 1st, eight others submitted to the sacred rite.

NOTTINGHAM, *Stoney street*.—On the first Lord's-day in December, we baptized fifteen persons. It was a high day. Our venerable friend gave us an affectionate address. On the first Lord's day in January, we baptized seven more. May the spirit of God be poured out more abundantly upon us, and upon all the churches of Christ.

CLAYTON.—On Christmas-day, brother R. Hogg preached a useful and impressive sermon, from Rev. xiv. 4, 'These are they which follow the lamb whithersoever he goeth;' and afterwards baptized two males and ten females. One Wesleyan professed himself convinced of the propriety of believers' baptism. In the afternoon, at two o'clock, a fellowship meeting was held, when nearly twenty brethren and sisters edified their friends, by relating their conversion to God. On new-year's day thirteen scholars, belonging to the Lord's-day school, recited several portions of the Bible, pieces of sacred poetry, and dialogues. Brother Wm. Dewhirst addressed the scholars; brother Wm. Leeming, the teachers; and brother R. Hogg, the parents. C. D.

LOUGHBOROUGH.—On Lord's-day, Feb. 8th, eight individuals were baptized in our chapel, and added to the church.

MISCELLANEOUS.

MACCLESFIELD.—On Thursday, Jan. 1st, a public tea-meeting was held in the General Baptist school in this town, for the purpose of liquidating the debt on our chapel. After tea the meeting was addressed by the chairman (the Rev. H. Asten, of Burnley), Messrs. D. Gaythorpe, of Tiverton; P. Prout, Accrington; and D. Oldham, Esq., of Sutton.

BRADFORD, *Bazaar*.—The General Baptist church, Bradford, has for ten years received some assistance from the Yorkshire Conference, which now ceases through an expiration of the terms of agreement, and engagements for the furtherance of the gospel elsewhere. During these ten years the debt on their place of worship has been considerably reduced; but its present amount of £1060., including £200. on the school-rooms, is felt to be a burden, and to be a more serious hindrance as the other congregational

churches of the town are unencumbered. The members, almost without exception, are poor; and for some time many of them have been but partially employed. It has, however, been resolved to do what we can by our own exertions, and the kindness of friends, towards the removal of these debts, by a bazaar—to take place about August next. We gratefully remember assistance previously rendered by a few churches, whose repeated kindness would afford us sincere gratification; whilst we earnestly entreat the *tangible* sympathy of all others who love the Redeemer, and can thus aid the prosperity of his cause, whether they have previously given us half a promise or none at all. Articles of almost every description will be received with thankfulness; for we should like to have wearables, eatables, stationary, and a miscellaneous assortment of usables. If any friends would send us pieces or remnants of linen, lace, tape, ribbon, cotton, silk, cloth, &c., we shall feel obliged by their early reception. Please to send by Pickford and Co., or other carriers, directed to R. Ingham, Baptist minister, Bradford. Other articles can be brought or sent by friends coming to the Association, and left in safety at the railway station, Hebden-bridge, directed as above. R. INGHAM.

ASSOCIATION BAZAAR.—No doubt many of the friends who have hitherto so liberally come forward to support, by their contributions, the effort usually made at the Annual Association for the benefit of the Foreign Mission, have been some time expecting a call for their further patronage to this object, at the ensuing Association. Owing, however, to the local disadvantages connected with Heptonstall Slack for the sale of bazaar articles, it has been thought advisable to raise a subscription in lieu of the bazaar. The friends at Slack have already formed a committee, and are exerting themselves in furtherance of this object; but must earnestly solicit the cordial assistance of other churches, in raising a sum adequate to that generally realized by the bazaars. If each church would contribute a little, a handsome sum might be obtained; and it is desirable that the funds of the mission should if possible be augmented, rather than diminished, at the present important crisis of missionary operations. It has been suggested that perhaps the friends who have so kindly contributed articles to former bazaars, would at least subscribe the money they generally expend in materials, thereby saving themselves the trouble of making up the various articles.

N. B. The friends are requested to forward their contributions at, or before the Association, to Mr. Jas. Hodgson, Stubbing House; or to Mrs. Thos. Sutcliffe, Stoneshey-gate, near Hebden Bridge.

CONVENTION AT LOWELL. *Correspondence with the American Free Will Baptists.*—The elders and brethren attending the anniversaries held in Lowell last week, went into a general convention on Friday afternoon, and attended to the following articles of business.

1. Chose a committee of arrangements, to appoint the place of holding the next anniversaries, and make every other necessary arrangement for them. The following are that committee: William Burr, F. Noyes, E. Hutchins, P. S. Burbank, S. Curtis.

2. Convention adopted the preamble, and resolves below, to be forwarded with brother Curtis's letter:—

At a general convention of the ministers of the Freewill Baptists in the United States of America, attending the anniversaries of said connection, held in Lowell, Massachusetts, October 14, 15, 16, and 17, 1845, the resolutions passed at the last annual meeting of the General Baptist Association in England, held in Leicester in June last, relating to the Freewill Baptist connection—and the fraternal epistle of their respected chairman—were read; and the following resolutions in reference to them were unanimously adopted:

Resolved, That we have heard with delight the resolutions adopted by our General Baptist brethren, in relation to our denomination; and that we heartily accept their kind proposal to hold with us an annual correspondence.

Resolved, That we appoint Elder Silas Curtis, to reply to the very excellent epistle of their beloved chairman, brother Hunter; and to conduct this correspondence on the part of our denomination.

Resolved, That we receive with great pleasure the information of the accession to their mission in India, and the establishment of a mission in China, by our General Baptist brethren; and hope it may provoke our own denomination to a greatly-increased missionary effort.

Resolved, That we deeply sympathize with our English brethren, in their efforts to publish free salvation in our father-land, amidst all the obstacles with which they are surrounded, and rejoice in the prosperity which has attended them.

S. WHITNEY, *Chairman.*

Oct. 20, 1845.

P. S. BURBANK, *Scribe.*
American 'Morning Star.'

POETRY.

'All thy works shall praise thee, O Lord; and thy saints shall bless thee.'—Psalm cxlv. 10.

THE sun by day, the moon by night,
The stars all shining clear and bright,
The winds that blow, the showers that fall,
The streams that flow, both large and small,
The lightning's flash, the thunder's roar,
The torrent's gush, the sea and shore,
The rattling hail, the fleecy snow,
The heavens above, the earth below,
The mountains high, the valleys deep,
Forests so dark, and rocks so steep,
The earthquake's shock, the rainbow's hues,
Tornadoes fierce, and gentle dews,
The burning mount, the bubbling spring,
The frost so sharp, and sleet so keen,
The morning's dawn, the noontide clear,
The evening's shade, the midnight drear,
The buds of spring, the summer's bloom,
The autumn's stores, the winter's gloom,
The birds that fly, the beasts that roam,
The fish that swim midst ocean's foam,
The things that soar, and those that crawl,
And those that never move at all:—
All these proclaim their Maker's praise,
These all display his power and grace.
But in the cross of Christ his son,
The works of nature are outdone;
His vital blood was freely shed,
To save the lost, to raise the dead:
His mercy thus with justice joins,

And each in fair proportion shines.
His truth is placed in clearest light,
And angels marvel at the sight.
His spirit comes his cause to plead,
And make poor vassals 'free indeed';
Helps them to pray, and watch, and strive,
Till Christ shall full salvation give.
In paradise they then shall dwell,
Beyond the reach of death and hell;
In pleasure's streams they there shall bathe,
And light and peace for ever have.

O come then ye saints and adore,
Come worship with joy at his feet;
You see the displays of his power,
You taste his good word which is sweet.

You walk in the light of his face;
You trust that your sins are forgiv'n;
You hope to enjoy his rich grace,
Till glory surrounds you in heaven.

Then will you not show forth his praise,
And call all around to behold
Those treasures of wisdom and grace,
More precious than rubies and gold?

Ashby-de-la-Zouch.

T. Y.

LINES OCCASIONED BY THE DEATH OF THE LATE REV. W. KNIBB.

How early hast thou quit the stage
Of conflict here below;
Thou didst not stay till snows of age,
Where wreathed around thy brow.

But thou hast laid thy weapons down,
In manhood's strength and prime;
Thy captain had prepared thy crown,
'Twas his appointed time.

Thy mail impervious—armour bright,
With rich supplies of grace;
Full well didst thou sustain the fight,
For Afric's sable race.

Deep indignation fill'd thy heart,
To see their wrongs and woes;
And thou didst act a noble part,
Their sufferings to disclose.

And thou didst travail long in pain,
In thy most arduous task;
To wrest the scorpion scourge and chain
From the oppressor's grasp.

While He who reigns supreme above,
The Friend of the oppress'd;
Still nerved thee for thy work of love,
And every effort bless'd.

And thou wast spared, 'twas thine to see
The work of freedom done!
Fell slavery slain—the captive free
To call himself his own.

Great was the deed, but greater still
To save the fetter'd soul;
Led by old Satan at his will,
And under his control.

Thou didst unfold with holy zeal,
The Saviour's glorious plan!
To raise them up and make them feel
The dignity of man.

Thousands were call'd by thee, and those
Who laboured with thee there,
From bondage, from eternal woes,
His boundless love to share.

When fiercest persecution raged,
The holy phalanx stood
Unmoved, and still the warfare waged,
Beneath the smile of God.

While Knibb designed the cause to speed,
Was ever in the van;

Powerful in word and strong in deed,
A faithful, valiant man.

At length the storm was laid, and peace
Spread happiness around;
But ah how transient is the bliss,
Of this terrestrial ground:

A burning fever seized his frame,
And thrill'd through every part,
Dried up the vital crimson stream,
And paralyzed the heart.

But ere the faltering tongue was laid
Nerveless and mute in death;
'Mary, all is right,' he said,
Then yielded up his breath.

And thou art laid, dear one, to rest,
Beneath the western skies;
Till the last trumpet's solemn blast,
Shall bid the dead arise!

But thy enfranchised spirit lives,
Enlarged in every power,
At his right hand, whose presence gives
Pleasures for evermore.

And while his fall will cause the tear
Of sympathy to flow;
That he so soon has quit the sphere
Adorn'd by him below,

The God that raised him still supplies
His wisdom, power, and grace;
And bids successive warriors rise,
To fill each vacant place.

He reigns the church's glorious Head,
And must for ever reign!
Till all opposing powers are dead,
And death himself is slain.

The truth that beams through every page
Of the life-giving word,
Must shed its light o'er every age,
Till all shall know the Lord.

From polar realms, from torrid skies,
From many a fragrant isle,
Shall prayer and praise as incense rise,
And moral beauty smile.

The east, the west, the south, the north,
Must own Messiah's sway;
And send their ransom'd millions forth,
At the great rising day.

J. TYENS.

MISSIONARY OBSERVER.

LETTER FROM MR. MILLAR.

Cuttack, Dec. 30th, 1845.

MY DEAR BROTHER SUTCLIFFE,—The last overland has recently arrived, by which I anticipated a letter from yourself and one or two more parties; but alas! my hopes are now blighted and extinguished by disappointment. Nevertheless, as I have reached my destination, I feel obligated to send you a few lines by the next mail.

In brother Brooks's letter I have given a brief account of our voyage and journey from Madras to Calcutta and Cuttack: time will not allow me to go over this ground again; and, indeed, it would be unnecessary, as you will doubtless see and hear the contents. Neither have I time to give brother Brooks the contents of your letter: please, therefore, accommodate each other.

We arrived in Cuttack on Friday evening, Nov. 8th, about eight o'clock, and found our friends well, and anxiously looking out for us. Soon after our arrival, we all assembled at brother Lacey's, where thanks were offered to our heavenly Father, by brother Sutton, for preserving us on our journey, and bringing us here in safety. The remaining part of the evening was exclusively occupied in conversation respecting our native land and friends; and, I can assure you, it passed most pleasantly and rapidly away. Brethren Lacey and Sutton look remarkably well, and seem to promise fair for several more years of labour in this inhospitable land. God grant this may be the case. Having enjoyed a refreshing repose, I arose early on the following morning, and, after breakfast, accompanied brother Sutton, (at whose house I was staying,) to brother W. Brooks's. Here we found Bailey and Wilkinson. The latter had just arrived, in company with brother Buckley and two native preachers, from Berhampore. Poor fellow! he looked very ill. You are very likely aware that he is about returning to England, to seek the restoration of health. Waiting until they had finished breakfast, we, all five of us, set off for Lacey's, where we found brother and sister Stubbins and Buckley, who looks wretchedly ill. He has had an attack of the Ganjam fever, which has dreadfully reduced him. How strong and powerful the motive which his indisposition, and brother Wilkinson's, present to my mind for diligence and zeal in acquiring the language, in order to be prepared for filling up places which are so likely to be vacated.

Our first Lord's day in Cuttack was a day that I shall never forget. In the morning,

at ten o'clock, we went to the chapel, a distance of about a quarter of a mile from our house, which we found a nice, commodious, respectable-looking building, and nearly full of people,—with the exception of a few Europeans, nearly all native christians, and children from our asylums. Brother Lacey preached a sermon, of course in Oreeah, after which brother Stubbins baptized three native converts—a young man from Choga, and two females from the orphan asylum. In the afternoon, at four o'clock, we again assembled in the chapel, to commemorate our Lord's dying love, which was crowded to excess, together with great numbers of the heathen standing outside the doors, along the verandah. An idea very generally prevails amongst them, that, when any are received into the church, the padrees stuff a lump of beef down their throats, to make them break caste. I suppose these had come to witness the farce. The service was conducted by brother Sutton, who delivered addresses in Oreeah and English, after which the emblems were distributed by the deacons, brethren Brooks and Surinam, a lovely young man, the son of Ram Chundra. He is in a government situation, and speaks English very well. This was to me,—and I believe to all the brethren,—an affecting and overwhelming season. I wept; but they were tears of joy. Before me, brethren Sutton and Lacey sat side by side; on my right hand were brethren Stubbins, Wilkinson, Buckley, and Bailey; and behind me, a lovely and interesting company of native converts, including not less than twelve native preachers. While sitting here, gazing on this enchanting scene, I wandered back in my imagination to the period when the two first mentioned brethren entered Cuttack. At that time there was not a single convert, and for years after did they go forth, day after day, bearing the precious seed weeping. How different now the state of things! Behold, what hath God wrought! See how he hath magnified his gospel, and honoured his servants, as well as given an additional pledge, in the conversion of these idolaters, to the fulfilment of that prediction: 'His Son shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession.' Haste, happy day, and dawn upon our world, when the one universal shout shall rend the air, 'The Lord God omnipotent reigneth.' Dear brother, had you been here, you would, I conceive, have envied a missionary's office. You would have felt no doubt respecting the efficacy and adaptation of the gospel to subdue the hearts of the degraded heathen, and

to accomplish the fulfilments of all the glorious promises and predictions of God's word, in reference to the latter day glory. Yes, the scene would have delighted your soul beyond any thing that the universe can present. In the evening, brother Stubbins preached in English to a congregation of above sixty persons, and thus were concluded the delightful services of this interesting and memorable day. The following Wednesday the conference commenced, when it was decided that I should remain, at least for the next twelve months, at Cuttack, and reside with brother Sutton; and brother Bailey go on to Berhampore. With this arrangement I am quite satisfied, as I think, in consequence of Lacey and Sutton being here, Cuttack possesses advantages that do not exist at Berhampore. I am now very comfortably settled down with brother Sutton. Our family is small, consisting of their adopted daughter, and Miss Collins and myself. Hence, there is little interruption to my studies. Brother and sister Sutton are almost like parents in their kindness and attention. On the following day the appointment of the native preachers to stations for the next year, was attended to. They were present, and took part in the proceedings. I was much pleased with the reply of one of the preachers, Damuda, when asked if he would like to go to Berhampore. It must be borne in mind that the Oreahs do not like to go from their native place. He, however, answered in these words: 'I have made it a matter of prayer that I might be sent wherever I shall be most useful.' The business being attended to, at least for the day, we all retired, native preachers as well, to brother Sutton's, where refreshment had been provided for us. We soon all got seated, and now a most novel scene was presented. Here were eleven native preachers, perhaps the first time sitting down to eat with Europeans, according to European style, sitting on chairs, and using knives and forks. At first they seemed to hesitate whether to use their hands as usual, or the knives and forks; but, after being shown how, they mastered courage and commenced with them, but managed rather awkwardly, just like children who use knife and fork the first time. They and we, however, very much enjoyed the fun and novelty of the affair, and made a most excellent repast. I never saw individuals appear more delighted than did our native brethren, Gunga Dhor especially. After the repast, our friends were each furnished with a cigar, which seemed to afford additional pleasure. Miss Collins, through the medium of brother Lacey, expressed her delight on seeing them all, accompanied by a hope that they would continue faithful unto death. Gunga Dhor

replied, in the words of Luther, through God's assistance, he was determined to go forward, though there were to meet him in the way as many devils as there are tiles on the houses. He has been reading Barth's 'Church History,' translated into Oreah, where he saw the above.

The principal business that came before the conference afterwards, was the establishment of an institution for the training up of native ministers. This was decided on, and the constitution and rules of the establishment were drawn out, and are to be submitted to the home committee. Brother Sutton is to be the tutor. The grand subject of study is to be the Bible, and all other works adapted to illustrate the scriptures; term of study to be three years. The ordination of three preachers was also decided on,—an old man named Sebo, Sebo Naik, and Damuda. Their ordination took place on Wednesday, Nov. 20th. Brother Stubbins delivered the introductory discourse; brother Buckley proposed the questions; brother Lacey offered up the prayer, accompanied by the laying on of hands by ourselves on the ordained native brethren, after which an address to the newly-ordained was delivered by brother Sutton. This was a glorious season. The following evening we had a native missionary meeting, when addresses were delivered by two of the brethren, and Sutton, Lacey, and Stubbins.

On the second Lord's day, brother Stubbins preached in the little chapel belonging to the orphan asylums in our compound. It is a beautiful little place, and will seat perhaps 150. Brother Sutton preaches here every Lord's-day morning: in the afternoon the children all walk over to the adult chapel. Brother Buckley preached to the English congregation in the evening.

Monday evening, Nov. 25th, we all went into the bazaar. Brother Lacey first addressed the people. He is really a fine fellow, and speaks the language beautifully. Bamadab then followed, and spoke in a very powerful and eloquent strain; after which Gunga Dhor commenced, and certainly I never listened to a more effective and powerful address from the lips of any man. He is really an extraordinary man. His power of mimicry, of which he gave us a specimen in the course of his address, in exposing some of the ceremonies of the brahmins, is admirable and imitable. I shall, however, let you know more about Gunga, and the rest of the brethren, at some future time, as I intend accompanying them every evening to the bazaar.

On the following day, Tuesday, brother Stubbins and Bailey left us. Lacey, Brooks, and I, went about five miles with them on their journey. When returning home, I felt that I had lost two friends, and for a

time was rather low. Still, how cheering the idea, that, though earthly friends fail us, there is a heavenly Friend, who will always, till life's end, stand by and support us. 'Lo I am with you alway, even to the end of the world.' God grant you, brother, that you and I, and all the children of God, may take encouragement from these and similar passages, that, when we are placed in trying circumstances, we may know where to look for that consolation and assistance which we need, and which is, at the same time, within the reach of effectual, fervent prayer. I hope, dear brother, the Lord is still continuing to smile upon you, and making bare his arm in your midst, and causing you to rejoice over the conversion of many precious souls. It is indeed a glorious work in which we are engaged. Never did I feel such a sense of the dignity, honour, and glory, at the same time, awful responsibility, associated with the ministerial office, as I have done since my arrival here. God impress my heart more and more with these views.

I purpose accompanying brother Lacey in a missionary tour of about a month. We leave here about the 10th of December. I must now draw to a conclusion. Please present my love to Mrs. S. and family, and all the brethren and sisters. I intend writing to the church, and the teachers and scholars, in a short time. I remain, yours affectionately in the bonds of Christ,

W. MILLER.

LETTER FROM MR. W. BAILEY.

Cuttack, Nov. 24th, 1845.

MY DEAR BROTHER GOADBY.—I have just been thinking if you had not much missionary intelligence on hand for your *Observer*, a brief account of our visit to Cuttack might not be uninteresting. Many fears had been excited in the hearts of our beloved brethren lest some accident should have occurred that we did not arrive earlier. I am happy to inform you their fears were driven to the winds on Friday evening, Nov. 7th, about eight o'clock. After we had taken a little refreshment, brother Sutton gave out, 'How are thy servants bless'd, O Lord,' &c. He then returned thanks to Almighty God for his preserving care since we left the land of our birth. On the following evening we met at brother Sutton's for tea, with all the missionary party, except Mrs. Buckley. Our senior brethren exclaimed, 'This is indeed a glorious party! Here are fourteen in connection with the mission; a circumstance which never occurred before in the history of Orissa.' The first Sabbath was a day of peculiar interest. The ordinance of baptism was administered to three persons in the morning, and the

Lord's-supper in the afternoon. Long before service began, the chapel was filled with attentive hearers. Language seems to fail in giving anything like an adequate description of the glorious scene. A great crowd from the heathen community collected themselves around the verandah of the chapel, that they might witness the ceremony. I could not help thinking of the Irishman, who said, that 'the chapel was full, inside and out.' Several of the native christians had travelled forty-two miles that they might sit down at the table of the Lord. Four or five christians came with our brethren Wilkinson and Buckley from Berhampore. They could scarcely refrain from weeping, the whole of the day. One of the native preachers said he never expected to see such a day again on this side eternity. On the following evening we went to Choga. On the Tuesday morning we visited every house in the village. We met with a poor but pious widow, who gave us a very affecting account of the death of her husband and several of her children. She said, very feelingly, 'My husband was seized with the cholera in the morning, and before the shades of evening fell, he was not.' About one o'clock a young man came and informed us of his determination to become a christian. He stated that his brother died a few days before, from the effects of fever, but before he expired he saw the effects of idolatry, and wished his brother to go and join himself to the christians at Choga. In accordance with the dying request, he came to Choga. While he was away, the natives plundered his house, but they were not satisfied with taking everything he had in the shape of property, for they seized the widow and confined her. Shortly after the young man came home, and, to his surprise, he found his house completely emptied. These vile wretches then laid hold of this poor destitute young man and treated him in a most shameful manner. They said he was possessed of a devil, and they must have him out; they therefore commenced their operations, but the case was of too desperate a kind, for they could not accomplish their object. I must inform you we went over to the village, that we might restore the property: brother Lacey acted as magistrate, and I thought a most excellent one too. He ordered the steward of the village, if he had any accounts against the young man, to bring them forward: he soon made out a bill—one item of it I will mention. 'Two rupees, because his brother died without any children, must be paid to the rajah.' This we considered illegal. We made a subscription amongst ourselves, and rescued the property. Brother Lacey ordered them, in the next place, to liberate the widow. He told them she should

choose for herself whether she would be a christian or an idolater. 'If she wishes to continue with you, she may; if she wishes to become a christian, then neither brahmins nor rajahs shall do her any injury.' This woman came out, and is now an inquirer.

On Wednesday, Nov. 12th, the conference opened. The annual report was rather pleasing. It was agreed that I should go to Berhampore for a year, and that brother Millar remain at Cuttack for the same time. The conference lasted seven days.

Nov. 18. We had the pleasure of setting three brethren apart for the ministry. On the 19th we had a native missionary meeting. On both occasions the congregations were very good. I listened with peculiar pleasure to the eloquence of Ghunga Dhor. He came to see us soon after we arrived. He said to brother Stubbins, 'You went away from this country like a pigeon—you have returned like a dove—and now you intend catching like an hawk.' Allow me to add, in conclusion, that while I have been delighted with the appearance of the cause of Christ in Orissa, I have been pained that so many should remain in the shades of superstition. I suppose, even in Orissa, there are millions who have never heard the gospel. I think between Midnapore and Cuttack we must have passed between five and six thousand pilgrims wending their way to, and returning from Pooree. Truly we may say, 'The harvest is plentiful, but the labourers are few.' Surely the prayer of every christian should be,—

' Let the Indian, let the negro,
Let the rude barbarian see,
That divine and signal conquest,
Once obtain'd on Calvary.'

I am happy to say we are all well, except brother Buckley: he has been suffering from Ganjam fever. My kind regards to Mrs. G., and Mr. and Mrs. Wallis. Brother and sister Stubbins, Miss Collins, and brother Millar unite in love.

I remain, in great haste,
Yours, in the gospel,
W. BAILEY.

P. S. I am just preparing to leave for Berhampore, and am in a very great hurry. I cannot stay to write the letter over again. I hope you will be able to read it.

GHAUT MURDERS IN INDIA.

*Extract of a Letter from the Rev. W. Carey
to the Rev. J. Peggs.*

Cuttwa, Bengal, Nov. 10th, 1845.

MY DEAR BROTHER,—I now sit down with a guilty conscience, to acknowledge my sin of omission in not having acknowledged your kind communications to me; and the

only excuse I have to make, is my great dislike to writing, which is, to tell you the truth, a great burden to me. Be assured, my dear brother, that I have rejoiced, and do rejoice, in all your labour of love for the poor natives of this dark land. I rejoice that suttees are put a stop to; that drowning of children in rivers, to fulfil vows made in ignorance, is suppressed; that infanticide is also, in a great degree, put down, though, I fear, it still exists in some measure. British encouragement of idolatry is also, in a great measure, done away with; but yet not altogether. Slavery is also abolished, but not yet quite done away. O, what blessings are these measures to this country! I hope, also, that the time is not far off when *ghaut murders* will also be abolished; and not only the bringing the dying, but also the dead, to the river, will be abolished. Thousands are destroyed by being brought to the river before they are dead. Bringing the dead, and burning them, or casting them into the river, is a cloak whereby thousands of murders have been and are constantly concealed. Not only so, but at times the water is made so impure, I have no doubt in my own mind that thousands of people die by drinking it. These are lamentable truths, and I pray for the time when all such things will be abolished. A little river clay, or water, taken to their houses for people dying, would serve the same purpose, in their ideas, as bringing the dying or dead to the river; and, therefore, putting a stop to all these practices would be no hardship to the poor natives. O, what a blessing would attend it! I have now spent thirty five years at Cutwa, and the scenes of misery that I have been an eye witness to, of the weak, sick, and dying, have been heart-rending in the extreme. Hundreds of poor creatures are brought by their relatives and friends to the river-side, and there left to die, or to be devoured by dogs and jackalls. I have often picked up poor creatures cast into the river, or left on the bank, and, by taking a little care of them, and giving them a little medicine, they have recovered and gone home. I have seen others set upon by dogs before life was extinct, or the body cold. O, how I have wished and tried again and again to establish here a hospital, with a native doctor. The expense in medicine, food, and clothing would be perhaps forty or fifty rupees per month. But, O, what a deal of good might be done by it! what multitudes might be saved from death! and what misery might be prevented! My prayer to the God of all good, is, that he may bless your labours to the saving of thousands of lives. Since you left the country, much good and many changes for the better, have taken place. I live and labour in hope. God can bless; and it is

his work. I will wait his time. May I beg your prayers for this place. Through mercy, we are well. Mrs. C. unites in kind regards. I am, dear brother,

Yours truly,
W. CAREY.

LETTER OF REV. O. R. BACHELOR,
BALASORE, ORISSA.

Extracted from the 'Morning Star.'

DEAR BROTHER BURR,—During the last month, I have been permitted to baptize a convert from among our nominal christians, and receive another as a candidate, who has just renounced heathenism, broken caste, and determined to be a christian.

The former, Bekol, broke caste several years ago, but he has not given sufficient evidence of piety to justify his baptism until recently.

Notwithstanding his ignorance, being unable to read, and not of first rate mental capacity, after a satisfactory probation of several months, we concluded that he was a fit subject for baptism.

His case illustrates the power of christianity, to improve the temporal, as well as spiritual condition of men. When he came among us, he was a poor, ignorant, shiftless body, whose abilities, if he had any, the world could not appreciate; consequently he was always in trouble, always in want, and his family ever wretched; and they found it a difficult task to keep soul and body together. Now, I hesitate not to pronounce him a *man*, fully prepared to perform the duties of a husband and father. By his labour, he provides well for his family, and I believe he succeeds also in saving a small portion of his monthly wages.

The second is a young man named Gorla, of a very respectable caste, whose abilities, though not first rate, are nevertheless respectable. He reads well, and possesses a good understanding. He is on probation for admission into the church, and thus far appears well.

His case illustrates the many difficulties which attend the renunciation of Hindooism. He is a young man in moderate circumstances, the only child of a widow. Having relatives here, he came to work for me several months ago. On taking leave of his mother, she charged him solemnly to beware of the influence of the christians, telling him they were a crafty people, who allured the unwary by their fair speech and pleasing manner. 'Now,' said she, in conclusion, 'if you become a christian I will hang myself immediately when I hear of it, and the guilt of the act shall be yours.' Receiving these solemn injunctions, he came away—and after remaining with us several

months, attending worship on the Sabbath, and occasionally receiving religious instruction, quite unexpected to me, he came to the determination to be a christian. After conversing freely with him, and pointing out distinctly the consequence of such a step, viz, the loss of friends, and what little prospect he possessed, bringing upon himself the reproaches and abuses of his acquaintances and the world at large, without the least temporal advantage; finding him immovable in his determination, I advised him to defer breaking caste, until he should have time to re-consider the matter, and become fully prepared for the step he was about to take. In the mean time his mother getting information of what was going on, came in suddenly to persuade or compel him to return to his village. Having called in the assistance of another woman, and two or three men, they tried all that treaty with the most flattering promises, on the one hand, and abuse, threatenings, and the most horrid cursing, on the other, could do, to induce him to return. After they had annoyed him incessantly for eight days, finding him still unshaken in his determination, I recommended him to break caste at once, and thus end the strife. This being done by his casting away his beads, and eating a piece of bread which he had received from me, his friends finding that all was over, left him to his fate.

I have since understood, that, in accordance with custom, his funeral ceremonies have been performed as though he were dead, he being burned in effigy, and his relatives remaining unclean during the usual period of mourning. So necessary is it for converts from heathenism to sacrifice every thing in order to become christians.—In this case I was exceedingly grieved to be made the instrument of sundering the dearest of earthly ties, but such is our lot, and such is the genius of christianity. It is not designed to create peace on earth but rather division. O may the time soon come when the strong bands of heathenism shall be sundered, and its wretched, enslaved votaries be introduced into all the liberty of the sons of God.

O. R. BACHELOR.

Balasore, India, Oct. 4th, 1845.

POYNDERS MOTION, ON THE
EXPOSURE OF THE SICK
IN INDIA.

South Lambeth, Dec. 17th, 1845.

MY DEAR FRIEND.—Mr. Bird's intimation, that 'the time was not come: the time that the Lord's house should be builded,' left me no doubt what notice of motion to give to-day at the India house; provided it may please God, my most gracious Father and

helper, to grant me health and strength; and as his south wind has blown ever since, I was enabled to-day to comply with your suggestions, and you will pray over it accordingly, and get your wife and your people to do so. I think each director should receive a copy of any book (not being on Sutte) which you can afford to send him; and remember that each parcel, separately directed, and then left at the India house, will be sure to find him. If there is any difficulty in this, never mind. I suspect you have sent these books already to them, *usque ad nauseam*, and that they never read a page.* You will smile at seeing yourself in such near contact with episcopacy, as on the other side.

Ever yours,

J. POYNDER.

P. S. Enumerate to me briefly every evil now to be removed. I am just beginning to see that my precious one, [his late wife] was taken in great mercy and love from me.

NOTICE OF MOTION.

Dec. 17, 1845.

'That adverting to the charge of the lord bishop of Calcutta, on his recent departure from Bengal, and now reprinted in England, and also to the printed statements of the Rev. James Peggs, late a missionary in Orissa, it be referred to the Hon. Directors, to consider whether the time is not arrived when "such rites and usages, as contradict the law of nature, and overthrow the first principles of our common humanity," may not be terminated consistently with the amelioration of the natives, and the security of our Indian empire.'

LITSAGE.—The Rev. R. Moffat, in relating the death of this aged disciple, who had been for ten years a member of the church at Kuruman, South Africa, and who besides giving strong evidence of her sincerity in severe trials, became extremely feeble and entirely blind before her end, says, 'A night or two before her dissolution, I remained with her several hours expecting each to be her last on earth. When conversing with those present about her probable age, she remarked, "I am not old.—I only began to live when I first knew and loved the Saviour." My former life was a nothing, or a dream. I was asleep till a stranger came to me,—it was Jesus. He cried, "Awake! awake!" I awoke and beheld his hands and feet which my sins had pierced, and then I died with horror. My heart died within me. I said,

*Mr. P. informs us that this is not the case, and that he intends to send a copy of the letter to Lord Ripon, to each Director.

"Let the anger of God destroy me, for I have slain his Son." I felt I was a murderer! I felt I was made of sin! I was not a worm, but a serpent. My heart died, I became as a corpse. The eagles of heaven saw my body—they were descending to devour it, but Jesus came again and said, "Live!" On being asked if she had any misgivings, in the certain prospect of soon entering into life in the unseen and deathless state, she replied with great ardour, 'How can I doubt when Christ has done all for me! I am not my own—I am part of his body.'

When referring to the unmingled happiness enjoyed in heaven in the society of saints and angels, "Yes," she added; "but it is the presence of the Saviour that makes that happiness. Could I be happy were He not there? No." She appeared to have no ebbs nor flows of feeling. From the abounding fulness of the heart her mouth spake. She was much in prayer. Her lamp burned with a steady flame, throwing a lustre on everything around her, till it died away in heaven's pure day. To God be ascribed all the praise.—*Miss. Mag.*

CAFFRE MISSION.—'Our intelligence,' say the directors of the London Missionary Society, 'from this important field of labour, has, for some time past, been very encouraging; and our readers have been recently informed of the cheering progress of the work. In no part of Africa has the cause of Christ encountered more inveterate enmity, and more powerful resistance, than in Caffraria; nor has this tide of hostile feeling yet materially subsided, but of late the hand of the Lord has been more visible in sealing his own truth: the word has been clothed with power; and the household of faith has been enlarged.'

TAHITI.—Our latest intelligence from Tahiti, say the directors, unhappily tends to confirm the fears so frequently expressed as to the injurious influence of French manners on the interests of public morality. Intemperance and its attendant evils are rapidly increasing, and it is difficult to resist the painful apprehension that the past sufferings of the people, who have yielded to temptation, have been but the beginning of sorrows. But the land has not yet lost the presence of the Most High, nor ceased to participate in his mercy. The band of patriotic men, constituting the majority of the population, who remain encamped in the valleys of their native mountains, maintain their integrity, and enjoy an increasing measure of spiritual blessing; while, even at Papeete, the most exposed of any part of the island to the seductions of French licentiousness, God is renewing the tokens of his favour, and a promise of better days encourages the hearts of his servants.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 88]

APRIL, 1846.

[NEW SERIES.

SINCERITY.

SINCERITY, in the common transactions of life is *integrity*; in friendship, it is *affection*; and in religion, it is *piety*. The meaning which is generally attached to the word, is, freedom from hypocrisy or dissimulation. This is correct. There can be no sincerity where there is dissimulation. The word sincere is composed of two words, *sine*, without, and *cera*, wax. That is, pure honey without any admixture of wax. The purity of the principle of sincerity is here presented at one view. Sincerity, in the common transactions of life is integrity. There is no wax mingled with the honey. The principle is lodged deep in the christian's heart. It is a principle which cannot be bribed; the smiles of friends or the frowns of foes will not divert or drive it from the path of duty. It descended from heaven—the very image of God is stamped upon it.

The absence of this upright principle is discovered in the falsehood, deception, cunning, overreaching which characterizes to an awful extent vast numbers in the commercial world. I dare say the man of God in trade finds it very difficult to act with sincerity, and at the same time to keep

pace with his fellows in the common avocations of life. Many things may be difficult which are far from being impossible. When a man cannot carry on his business without committing sin—without mixing wax with the honey; turn he should give it up and then his attention to something else. The French are said to be a frivolous and superficial people. How far this may be true I cannot tell. Doubtless many great and good men have been found among them; but as it regards excessive politeness, such as smiling with the face, and bowing with the head, and scraping with the feet, there is no lack of these. And what renders all this more painful to an upright mind, is, that in the common transactions of life they will be smiling, and cheating, and bowing, and lying at the same time. Might we not be justified in reversing the words, *sine* and *cera*; instead of saying, honey without wax, might we not rather say, wax without honey. God forbid that we should involve the whole nation in this serious charge; but certainly it is most detestable whether in the character of an individual, or that of the whole community.

M

Sincerity will transact business with a child as with a man; with one who may not be acquainted with the value of the article, as with him who thoroughly understands its value. In the Proverbs, chap. xx., Solomon speaks of the conduct of such as were strangers to this great and truly noble principle,—‘It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth.’ Such was, and such is the depravity, the covetousness and deception of the unsanctified heart. Where the fear and love of God possess the soul, there will be none of this. Sincerity acts as in the sight of God—acts from love to truth and righteousness—acts to secure a good conscience and the favour of God.

To be sincere in matters respecting religion, and to be insincere in matters of business, would certainly present to the world a description of character altogether new: it would be endeavouring to do what the word of God declares to be impossible, that is, to serve God and Mammon. A man of strict integrity—a man who is sincere in all his transactions, will gain the confidence of all who know him, and will erect for himself a superstructure which can never be destroyed.

In friendship, sincerity is affection: sine and cera, honey without wax. How valuable is such friendship! One great man calls it the soul of life; another calls it the wine of life. And surely the etymology of the word will justify us in calling the friendship which flows from affection the sweetener of life. And yet here, as in a thousand other things, there are counterfeits. Friendship without sincerity, what is it? A portrait which may be well taken, well executed, but, *it is only a picture*, a mere likeness without a particle of the reality. There is no heart, no soul, no life; no, it is a mere picture: so is friendship without sincerity and without affection.

The friendship of David and Jonathan was not a mere likeness, no; the soul was there. If ever one spirit actuated two bodies, it was in the case of these two young men. The friendship of Ruth and Naomi was not a picture: it was a glowing and ardent reality. Look at the spirit of the young woman; hear her language; behold her conduct toward her widowed mother-in-law, and you will see friendship flowing from the inmost depths of her soul. And where is the young person who has not read or heard of Damon and Pythias. What an example of sincere and ardent friendship, and yet it was friendship enshrouded in heathen darkness. It was a noble specimen of some of the beauties which may occasionally be seen amidst the ruins of our fallen humanity.

I have no doubt but there is sincere friendship, friendship flowing from affection; and perhaps a greater amount of it may be discovered in the humbler walks of life, than in the higher grades of society. It is not in great and splendid acts that it is always to be seen: no, it is in the sick room, in the season of adversity, in trials of various kinds that the purity and power of sincere affection may be seen and manifested. Sincere friendship will always counteract selfishness. This it will do in the domestic circle, as well as in the world. Wherever it is mutually and constantly reciprocated it will render the family circle a little colony of confiding, happy beings. Many instances might be adduced of insincerity in friendship, which would be painful in the extreme to the feelings of an upright mind. Such are the offspring of the father of lies, begotten by him in the souls of the mean, the envious, and the covetous.

May I allude to Judas here. Every man loves to have a few intimate friends. They render the burdens of life easier to be borne: they render the joys of life still more joyful. The

Lord Jesus Christ had his select circle: Judas was one. Yet this man betrays his master, and sells him for thirty pieces of silver, Shall we not blush before high heaven that our nature should be capable of such dissimulation and treachery? 'Judas, betrayest thou the son of man with a kiss?' 'Lord, what is man that thou art mindful of him, or the son of man that thou visitest him.'

Sincerity in religion, is piety. I have nothing to do here with any other sincerity than that of a believer in the Lord Jesus Christ. Saul, of Tarsus, was sincere; a bigotted Papist may be sincere; a proud Puseyite may be sincere; and so may a Mahometan. Sincerity in religion, the religion of the New Testament, is piety. Repentance, confidence, good works; let sincerity characterize these, and they constitute a pious man. Is the sorrow sincere? is the confidence in the atonement of Christ that of the heart? is the practise the offspring of faith and love? If so, such a man is a pious man.

Sincerity in matters of religion is of infinite moment. God can neither be mocked nor deceived. No darkness or privacy can conceal from his all-searching eye. The christian may not have a very brilliant imagination; he may not have a strong mind; he may even form erroneous ideas on certain subjects; these may be infirmities, but they are not crimes. But insincerity in matters which affect God and the soul, is wickedness. There may have been, and may still be, instances where persons have sought admission into the church of Christ from impure motives. Sincerity forms no part of their character. There is no genuine piety there. Let such as dare make the attempt, read the history of Ananias and Sapphira. Here we find, all meeting together, covetousness, insincerity, falsehood, and death. It is more than probable that these two persons never expected to gain anything by

teaching christianity: they had other views. They had an eye to the common fund. Simon desired to have the power of working miracles, and therefore offered the apostles money that they might bestow it—or rather, I should say, sell it to him. There was not a spark of piety in all this. He could not gainsay the miracles which had been wrought, and it is likely that he never would have offered to buy, had he not entertained the hope of selling. 'Thou hast neither part nor lot in the matter,' said the disciples, 'for *thy heart is not right* in the sight of God.' The psalmist says, 'If I regard iniquity in my heart, the Lord will not hear my prayer.' No, he cannot: where there is no sincerity there can be no piety. What a high character was that which the Lord Jesus gave to Nathaniel! He who could not be deceived: he whose eye could penetrate into the depths of the heart, said, 'Behold an Israelite indeed, in whom there is no guile.' It is said of one of the queens of England, that she had her mind so set upon Calais, a town on the French coast, and which at one time was in possession of the English, that if her heart were taken out it would be found that Calais was written there. How much more may it be said of the heart of every sincere christian, that the name of Jesus is written there. Peter could say, 'Lord, thou knowest all things, thou knowest that I love thee.' Happy will be the state of the professing church when sincerity shall live and reign in every heart; when every disciple of Christ shall be sincere and without offence. Will not this principle constitute a considerable portion of the happiness of heaven. Every countenance will be an index to a sincere and sanctified heart. Every word, every look, every action shall be characterized by sincerity. And thus mutual, universal, and eternal confidence will bless the triumphant church above.

NECESSITY OF A SUPERNATURAL REVELATION EVINCED IN
THE IGNORANCE OF HEATHENS CONCERNING GOD.

WE now come to the most important question relative to the sufficiency of mere reason to lead man to the discharge of his duties, namely, to what degree of religious knowledge unaided reason has attained, or what has been the actual state of religious belief and practice in the heathen world. If the world, by her own wisdom, through six thousand years, *has not been able* to attain a correct knowledge of God, duty, &c., our need of Divine teaching is demonstrated by *facts*.

We have spoken already of the origin of those fragments of truth found in the writings of learned heathens, and we have shown that they cannot be regarded as the discoveries of the human intellect, because those who wrote them did in no case pretend they were such, but avowed them to be miraculously revealed, or handed down by tradition from time immemorial; because religion was less corrupted in the rude than in the politer ages; and because there are proofs that the heathen moralists had some knowledge of the Jewish scriptures: so that few of the moral teachers of any nation have been totally destitute of the instruction which is assumed to be divine. But, with these advantages, what has been the state of religious knowledge among all nations except the Jews, and those possessing the scriptures?

Let it be observed, in answer to this inquiry, that all nations, the Jews and those having the scriptures excepted, have been ignorant of God, and most, if not all of them, guilty of idolatry. The Egyptians, Phœnicians, Canaanites, Assyrians, Chaldeans, Persians, Chinese, and Hindoos, were the most ancient. The national religion of these countries was, and has been idolatry; although there is reason to believe that, for a short period after the deluge, they all re-

tained the knowledge, and to some extent the worship, of the true God. It is far more rational to suppose that, when the Author of our being first formed man, he taught him the principles of true religion, than that he placed him in circumstances in which he must either have a false religion or none at all. The opinion of Mr. Hume, that the first inhabitants of the earth must have been polytheists because they were rude, and that men progressively reasoned out the idea of one true God, casts an awful reflection on Divine Providence. Indeed, some vestiges of the knowledge and worship of the true God may be traced up to the most ancient times; and a tradition of the creation of the world continued long among the nations. Of the truth of this assertion, ample proof is to be found in Leland's 'Christian Revelation,' vol 1, chap. 2; in Shuckford's 'Connection of Sacred and Profane History,' vol. 1, p. 282; and in Gen. iv. 26; Rom. i. 21.

It is uncertain how long the tradition and precepts of the first families of mankind so influenced posterity as to keep them to the true religion. Whether idolatry was among the crimes of the antediluvians, or not, we cannot positively affirm. It is evident that the whole of them, except Noah's family, ceased to worship God. It is not unlikely that something like worship was paid to the 'giants, men of renown,' of whom Moses speaks, Gen. vi. 4. Considering, too, the natural dislike we have to the idea and worship of an immaculately holy Being, the pride and presumption of Noah's immediate descendants, it appears likely that, in a century or two after the flood, men generally neglected the worship of the Most High, and adopted the most specious forms of idolatry. This opinion is supported by the universal

testimony of authentic history. From the Mosaic writings, we learn that the relatives of Abraham were idolaters, and that the household of Jacob were addicted to the same sin.—Gen. xxxi. 19, 30, xxxv. 2. Doubtless, then, vast numbers in the same age, in less favourable circumstances, would be in the same lamentable condition. During the time the Hebrews were in Egypt, the inhabitants of that country were idolaters. (See Ezek. xx. 5—8; Levit. xvii. 7; Jos. xxiv. 14.) Thus it was, also, with the nations through which the Israelites passed to Canaan.—Deut. xxix. 16, 17. If we reckon 292 from the flood to the birth of Abraham, it will appear probable that idolatry was common in about two centuries after the former event. Nor does it appear that any nation, except the Jews, mentioned in the scriptures subsequently to that period, had any national religion except idolatry.

Idolatry seems to have advanced progressively to its grosser forms. The earliest form, most likely, was the worship of the heavenly bodies. The Egyptians, Phœnicians, Assyrians, and Chaldeans, were devoted to the study of astronomy, diligently observing the motions and influence of the stars. By indulging their speculations, they were led to regard them as living, intelligent beings; which notion at length became very general among mankind. Diodorus Siculus, a Sicilian historian, who flourished about forty-four years before Christ, states, that the most ancient people of Egypt, looking up to the world above them, and being struck with astonishment and admiration, supposed the sun and moon to be eternal, and first or principal gods. Eusebius, a christian historian of the fourth century, says, that the first natural philosophers among the Phœnicians looked upon the sun, moon, and stars, elements and things connected with these, to be the only gods. Mr. Sale, in his preliminary

discourse to his translation of the Koran, observes, from the Arabian writers, that the ancient Arabs, from the rising and setting of the stars, by long experience, observed what changes happened in the air, and at length came to ascribe divine power to them. In this part of the world Job lived. Hence, chap. xxxi. 26—28, perhaps alludes to this kind of idolatry. Herodotus, a Greek historian, born about 484 years before Christ, affirms, that, from the beginning the Persians worshipped the sun, moon, stars, and elements. Dr. Hyde allows that they did so before the time of Abraham. It is evident that this species of idolatry was common in early times, from its being solemnly prohibited by Moses.—Deut. iv. 19, xvii. 3, 6. Plato, a Greek philosopher, who flourished about 390 years before Christ, says, that the ancient Grecians appeared to him, to have esteemed those only to be gods that many of the barbarians did, namely, the sun, moon, earth, stars, and heaven. The same thing is affirmed by Aristotle, his pupil. For affirming the sun to be a body of fire, thus ‘robbing it of its divinity, and contradicting the popular opinion that it was Apollo, one of the greater deities,’ and for affirming that the stars were inanimate bodies, and the moon a habitable earth, Anaxagoras was charged by Cleo with impiety, and banished from Athens about 470 years before Christ. Plato represented that opinion as leading to atheism, and frequently prescribed the worship of the stars. The Assyrians, the Indian brahmins, the Chinese, the Lybians, Mexicans, and Peruvians; the ancient inhabitants of Terra Firma in America, of New Granada, Hispaniola, the Canary and Phillippine islands; the Gallans, a people bordering on Abyssinia; and other African nations; the Gauls, Germans, and others in Europe,—worshipped the same objects. (See Leland, vol. 1, chap. 3, p. 80—86.)

At first, very likely, these glorious objects were regarded as the subordinate and chief agents of the Most High God, to whom the administration of things was chiefly committed; to whom, therefore, they paid a subordinate worship; but afterwards as principal deities, who had universal dominion, and on whom mankind chiefly depended.

In a subsequent, but early age of the world, the worship of deified men, as heroes, and of images, &c., prevailed. The laws of Moses prohibited the setting up, as an object of worship, the likeness of anything in heaven or earth. We may therefore infer, that, when he gave these laws, image worship was practised. Philo Biblius, as cited by Eusebius, observes, that 'the most ancient barbarians, especially the Phœnicians and Egyptians, from whom other people took their custom, reckoned those among their greatest gods who had been the inventors of things useful and necessary to human life, and who had been benefactors to the nations.' To them they consecrated pillars and statues, and dedicated festivals. It was the notion of hero deities which principally introduced the worship of images in human form. This homage was encouraged by legislators, that men might be induced to hazard their lives for the state. To these deified men were applied the titles of the celestial deities. Hence, the confusion among the objects of heathen worship. Thus, Osiris among the Egyptians, Bel among the Chaldeans, and the Baal of the Phœnicians, signified both a deified man and the sun. Cicero asserts, that most of the ancient nations worshipped departed heroes. The Jupiter of the ancient poets was but the chief among the numerous gods and goddesses of the Greeks and Romans. He has, it is true, splendid titles given him, as 'pater omnipotens,' &c.; but he is represented as fighting, being bound, and

as performing the most abominable actions. Nor have heroes been the most contemptible objects of worship. Among the Egyptians, beasts and reptiles were worshipped; and among the Athenians, and all the Eastern nations, pictures and images. The most refined pagans agreed in crumbling the Deity into several parts, in making him all manner of things, and therefore worshipping him in every thing. Modern nations, too, not possessing the scriptures, are not less ignorant of God, nor less guilty of idolatry. The Chinese, and the Hindoo brahmins, have, it is true, a vague notion of a supreme deity, 'a being separated from matter, destitute of ideas; as infinite placidity; as an unruffled sea of bliss; as being perfectly abstracted and void of consciousness.' Hence, instead of the worship of one supreme Deity, images of wood, stone, metal, &c., are the objects of their adoration. The same ignorance, or worse, is found in the untutored African, American Indian, and the aborigines of Polynesia.

Among the ancient philosophers, and those acquainted with the heathen mysteries, are to be found, some think, exceptions to this general ignorance of the true God, where the scriptures were not possessed. The poetical theology of the heathen has been affirmed to be an unfair representation of their religious notions; although, as Dr. Leland proves, 'the popular religion and worship of the pagans were founded, in a great measure, upon the poetical mythology.' The mysteries were a secret worship paid to the gods, to which none were admitted but those prepared by previous ceremonies, and which was not performed in all places where they were publicly worshipped, but only where their chief residence was supposed to be. According to Herodotus, Diodorus, and Plutarch, who support their opinion by the most ancient testimonies, these mysteries were first invented in Egypt, whence

they spread themselves into most countries of Europe and Asia. But the Eleusinian mysteries, celebrated by the Athenians at Eleusis, a town of Attica, in honour of Ceres, and her daughter Proserpine, in process of time swallowed up all the rest. They were divided into two classes: the lesser for the vulgar, and the greater for the more intelligent. Dr. Leland expresses it as his unwavering opinion, that not one passage can be produced from all pagan antiquity, to show that the design of the mysteries was to undeceive the people as to the vulgar polytheism, and to draw them off from the worship of the deities commonly adored. They furnished, it seems, a history of the gods, by which they were proved to have been once men, but from which no prohibition to worship them arose, and no notion of one God could be gathered. Indeed, the legislators and magistrates, who instituted and conducted the mysteries, were themselves the chief promoters of the popular polytheism, from political views; therefore, it is most incredible that they intended to subvert it secretly by mysteries. '*Non temnere divos,*' was a lesson carefully inculcated in these nocturnal exercises. For a most satisfactory confirmation of these statements, the reader is referred to Leland's '*Revelation,*' vol. 1, chapters 6 and 7.

We will now refer to the views of heathen philosophers. Some of the most learned and virtuous of them confessed, on several occasions, that *they had not anything certain to offer mankind relative to religion and the Deity.* According to Varro, a Roman writer, who flourished about fifty years before Christ, there were entertained by the philosophers no less than 288 different opinions concerning the nature of the supreme good. Amidst this numerous diversity, there appears scarcely any notion worthy of the true God. Thales, a Grecian, born about B. C. 580, is

thought by some to have taught that God was that mind which formed all things out of water; but he was wont to say, '*All things are full of gods.*' Dr. Campbell thinks it probable that Thales merely assigned water as the only principle concerned in the formation of the world. Pythagoras, the scholar of Thales, seems to have thought that God is a fine subtile ether, expanding itself through the universe—the cause of all order, and fountain of all life. Anaxagoras held that a pure intelligence must have been the cause of motion; yet, in explaining the particular phenomena of nature, he ascribed them to machinery, or material causes. For this inconsistency he was censured by Socrates. The last-named individual has been called the prince of philosophers. Socrates lived about B. C. 440. From the writings of Xenophon and Plato, his disciples, he seems to have approached the main principle of Anaxagoras concerning an infinite mind as the cause of the order in the universe; yet he is represented as speaking of '*gods putting in order the greatest and most beautiful things.*' Plato, in several parts of his writings, seems to acknowledge one supreme God; yet he argues against the atheists, that there are gods, and recommends the worship of the heavenly bodies, and the gods publicly adored, and whose worship was by law established. Perhaps he, with his master, Aristotle, thought that there is a superior, and many subordinate deities. (See Campbell's '*Necessity of Revelation,*' p. 276.) The Roman philosophers living before the introduction of christianity, had no better views of God. Cicero, who flourished about seventy years before Christ, writes professedly concerning the nature of the gods. He seems to have thought, like many before him, that the world as animated by a universal soul—a kind of intellectual fire, or ether—is God. He argues for the divinity of the stars, as animated by the same universal soul.

Scarcely any, if any, of the pagan philosophers, held God to be the creator of matter. Most of them considered that God is the soul of the world, which furnished a pretext for worshipping its several parts. They expressed themselves in a polytheistic strain, and sanctioned and supported idolatry to the utmost of their ability. Plutarch, who lived after christianity was introduced, observes, 'Poets, philosophers, and lawgivers, were all along the first that instructed and confirmed us in our opinions of the gods; for all agree that there are

gods; but concerning their number, their order, their essence, and power, they vastly differ from one another.' They themselves worshipped the respective gods of their country, according to the established rites; and when legislators, drew up plans for their worship. Even after christianity appeared, they employed their learning and abilities to defend the worship of many and inferior gods. Thus, during 4,000 years, the world by wisdom knew not God. How needful, therefore, was supernatural instruction upon this subject!

A TOUR TO PARIS.

HAVING reached London, we proceeded to the office, No. 6, Poland-street, and were not a little amused with the ceremony which took place at the granting of our passports. According to the general usage, we were surveyed from head to foot; our look, our height, our age, our dress, our profession, the colour of our eyes, our complexion,—all were accurately ascertained and minutely described by the French ambassador, whose polite and accomplished manner withal rendered in no way disagreeable the scrutiny which it was his official duty to institute.

Furnished with passports, we hastened to Southampton, were much pleased with some of the hoary edifices which adorn that venerable town, and already began to feel the buoyant and bracing effects of the sea breeze. Resolved to visit the Isle of Wight, we stepped on board a steamer, and landed at Cowes. We admired the clean, light, airy, and cheerful appearance of the town, and were enchanted with the sylvan beauties of the surrounding scenes.

The next day we went to Newport, famous for its ancient castle and ruins; and, on our return, witnessed the landing of the Queen and Prince Albert, on their visit to Osborne House.

The morrow was Sunday, and very commendable was the observation paid to its sacred hours by the islanders. Apparently, all business was suspended; the serious air of religion universally

prevailed; and, at the appointed hour, numbers thronged the streets, passing to the house of prayer. We went to the Wesleyan chapel. Unaccustomed as we are to hear sermons, the occasion was truly refreshing; and strongly did we feel the power of religion in kindling universal sympathy among its professors. Wishing to worship in the evening at Clarence-street chapel, Portsea, we left Cowes, and, on our arrival, were unexpectedly called upon to lead the devotions of the meeting. Though taken by surprise, my friend, Mr. —, preached a good sermon. The congregation included a considerable number of intelligent-looking young people—an important sphere for the exertion of our esteemed brother, the pastor. Thus we passed our first Sabbath. Oft did we think of our own dear flocks, and fervent were our aspirations, that, after a temporary absence, we might, with renewed spirit, resume our duties among them.

On the Monday, the host of our hotel, a deacon of the Baptist church, Clarence-street, whose affability and kindness we shall never forget, accompanied us to the gun-wharf, to the dockyard, and the 'Victory.' On board the 'Victory,' we were pointed to the reputed spot whereon Nelson fell, and to the cabin wherein he died. Nor could we suppress a smile on observing a group of sailors on deck, listening with evident interest to one of their number reading aloud one of 'Mrs. Caudle's Curtain Lectures.'

About eleven o'clock at night, accompanied by an intelligent German tourist, we embarked in a small boat on the ocean to board a steamer bound from Southampton to Havre de Grace. After rowing about an hour, we came alongside the vessel. It was midnight when we stepped on board. The passengers were lodged in their berths, and the deck was quite clear. The wind was brisk; the moon and stars were bright; and the vast expanse of the ocean around us presented a grand and imposing spectacle. Wrapped in our cloaks, we passed the night on the deck. Leaning over the side of the vessel, where should our thoughts linger at such a moment but among those dear friends we had left behind us; and anon surveying on either hand the ever-rolling billows of the ocean, could we fail to be impressed with the stupendous greatness of Him 'who hath measured the waters in the hollow of his hand.' At length the sun arose,—a magnificent sight at sea,—the wind became high, and the sea rough; the passengers by degrees came on deck; and some of us evidently felt the increased rocking of the vessel. About ten o'clock we came within sight of the French coast, and by-and-by we entered the harbour. An officer of police came on board, and took our passports to be examined at the office established for that purpose; and we were then allowed to disembark.

It is presumed, but few travellers enter upon a new soil wholly free from prejudice. If no report has thus prepossessed them, there is still a preponderance in their minds in favour of the manners and customs of home; and the consciousness of being in a foreign land, prepares the mind for the admission of unfavourable impressions even upon the most trivial occasions. Many a time, during our short absence from Albion's shores, did we feel this circumstantial bias of sentiment. No sooner had we landed than we were subject to what was to us an intolerable annoyance: a host of hotel agents surrounded and almost besieged us with their cards and solicitations; but, despite of their entreaties, we were determined, from a recommendation given us on board, to go to the British hotel. Passing along a number of dark, dirty, crooked, and narrow streets, we came up to our inn; and its entrance, by the way, gave us

no very pleasing idea of a French hotel, for cleanliness and comfort. After breakfast we commenced a reconnoitre through the town; and every object we viewed, tended to deepen the impression already made upon our minds, that we were not in an English town. The material, structure, and signs of the houses—the massive diligences, drawn by six heavy-heeled horses, having an awkwardly-seated, left-handed driver, wielding and smacking an enormous whip, and pursuing the right hand side of the road—the dress, language, and manners of the people—the soldiers, many of whom were loitering about, meanly dressed, and absolutely void of that noble and dignified air of independence which we ever associate with the military profession,—all combined to teach us at every step that we were in a foreign land, and to make us feel that we were foreigners. It is truly surprising that a few hours should produce such a difference in the feelings, and excite in the bosom all that is meant by the word *foreigner*. Havre is remarkable for its port, at which high water continues for three hours—an invaluable advantage for the entrance and departure of vessels, and which no other port in the ocean possesses. Its present population is 30,000. There are two churches—St. Francis and Notre Dame. The latter we entered. It is a noble structure, and, being the first catholic church we had seen in a catholic country, we were not a little interested and affected by the various objects which arrested our attention. The church is surrounded by little chapels, or confessionals, each of which has its altar, its crucifix, and picture. While we were present, a number of women entered to perform their devotions. Having dipped a finger in the holy water, and made the usual crosses and genuflexions, they bowed their knees on the floor before one or other of the pictures, various in subject and style of execution; and commenced repeating their prayers, and counting their heads. But with these things we were soon wearied, and retired, thanking God that he had cast our lot in another land, and taught us 'a more excellent way.'

On the Wednesday morning we performed a very delightful voyage from Havre to Rouen, by the Seine. The weather was beautifully fine. Our pack-

et was spacious, elegantly fitted up, and had on board a good band of musicians. The passengers were principally French, and presented to us a novel appearance, particularly the women. Their going a voyage nearly one hundred miles, without bonnets; their caps of white linen, various in style, and white as the driven snow, and the native elegance and gracefulness of their manners,—could not fail to excite the curiosity and awaken the interest of strangers. But the banks of the river gave the presiding charm to our voyage. For miles, a range of rounded hills accompanied us, alternating from right to left, symmetrically formed, and crowned with flourishing trees and shrubs. Then these enchanting hills, hitherto our constantly-travelling companions, retired from us, and gave place to verdant meadows, covered with flowers. Here the river was strewed with luxuriant islets, and on every hand its waters reflected the majestic poplar and pale-leaved willow, and throughout, the banks were studded with elegant chateaux, with ancient castles, with thriving ports and rural villages. Some of these villages, too, occupy a conspicuous place on the historic page. It was from Honfleur, that Binot Paulmier sailed, who was the first Frenchman that doubled the Cape of Good Hope; and at Lillebonne stands the ancient manor of William the Conqueror, where the Norman barons were assembled to receive the communications of William's projects for the conquest of England. Matchless in beauty, and rich in incident, these banks never weary the eye and mind of the observant and contemplative voyager, while the surface of the azure river is ever enlivened by small fishing boats, sailing to and fro, and waging endless war with the shad, salmon, and sperting, which silver its waters.

About two o'clock in the afternoon, a greyish vapour was seen hovering before us amidst a group of hills—the end of our voyage, a voyage of which we shall ever think with unmingled pleasure, but a voyage that was withal a true picture of life, which is hasty, and varied in scene.

Comfortably seated in our hotel, we could only regret that we had but a few hours to devote to Rouen, which might have occupied and interested us several days, being one of the richest, most in-

dustrious, and populous cities in France, the ancient capital of Normandy, the birth-place of William the Conqueror, and where lived that notorious infidel, Voltaire. After dinner we commenced a route through the town. The quays and boulevards presented a lively and imposing scene. They were thronged with people, all in motion—some on business, and some on pleasure. Wending our way, we came to the famous suspension-bridge, erected over the Seine, which is an ingenious and massive structure. A little higher up the river, is a stout bridge, of bold construction, having in the centre a fine statue of bronze, erected to Pierre Corneille, one of the most celebrated and popular dramatic French authors. Pursuing our ramble, we came up to the front of the cathedral, a sublime and stupendous edifice, most delicately and exquisitely carved. It has two towers and a steeple: the latter is built of cast-iron in open work. Here is shewn the spot where the heart of Richard Cœur de Lion was interred, and here many beautiful monuments are erected. We passed the large and magnificent church of St. Ouen, and pursuing our route, reached the centre of the city, which, in spite of the successive improvements it has experienced, presents still its wooden houses, with their projecting stories, and the narrow and crooked streets of the middle ages. After surveying some of the large factories in the suburbs, we returned, highly delighted, but not a little fatigued by our reconnoitre. Rouen is to France what Manchester is to England, and contains within its walls about 100,000 inhabitants.

We left Rouen the next morning at nine o'clock, by the train, and reached Paris, distant about ninety miles, by one o'clock. The railway regulations are admirable. The baggage is numbered, booked, and a ticket of it is given to the passenger. He is then conducted into a room elegantly fitted up, according to the class, to wait the departure of the train. At the time of departure, the passengers are called in rotation, beginning with the first class. When they are nicely seated in their carriages, the second are called, and then the third. We took an open carriage, for the sake of the scenery, which, all the way up the river Seine, is truly

splendid and picturesque. For a moment all was quiet; the bell rung, and we began to move. Rouen, with its spires and towers, soon appeared in the distance. The Seine is seen winding its course through a luxuriant valley, studded with a variety of little islands crowned with foliage; and the surrounding country was rich in corn-fields, and exquisite in beauty. The land was all open, apparently let out in small portions, and highly cultivated. Here was a strip of wheat, then a strip of barley, then a strip of potatoes, and again a strip of pasturage, and so on. How much more prolific this land than ours, in the hands of mighty lords and wealthy commoners, or let out in large farms of many hundred acres. Fresh beauty was soon given to the scenery by the addition of vineyards, somewhat resembling our hop gardens in Kent; and we began to pass, in quick succession, elegant chateaux, surrounded by rich and spacious gardens, while distant village spires caught our eye on every hand, peeping above the woodland trees. But what sensations and reflections were awakened in our minds by the first view of Paris, as the lofty domes, towers, and monuments, stretched along the horizon, seized our eye, I shall not attempt to describe. The city we had so ardently desired to see, the gorgeous palaces, the numberless statues, the playing fountains, the habits and manners of a people we had so often contemplated at a distance, were now before us. The revolutionary scenes and transactions of 1830, all rushed in upon our minds, and the current was only arrested by the arrival of the train. Our baggage was selected and examined, and we proceeded to the Victoria hotel, where we found every thing in good style of cleanliness and comfort.

Anxious to gaze on some of the splendours of the city, we quickly wended our way to Place-de-la-Concorde; and never shall we forget our emotions as we stood on that unrivalled spot. Here is placed the famous obelisk which was brought from Egypt by the command of Napoleon. Around it some acres are laid out in coloured marbles, forming various devices, as a public promenade. Here are also carriage ways, taking circuitous routes; and in the centre of the marble pavement there is either a splendid candelabra, supporting gas lamps richly gilt, or an immense fountain, sending forth large streams of water from various bronze statues of gigantic appearance. In the distance are seen the Chamber of Deputies and St. Madelin, the latter almost surpassing the temple at Athons for its classic air of architecture. On the left are the truly magnificent gardens of the Tuilleries, with the palace at the end, and various avenues leading to it, baving a splendid marble figure at every turn. On the right we beheld a large avenue of trees, extending for about half a mile, and filled with carriages with rich equipages, and vehicles of every description, moving in rapid succession. In short, wherever we turned our gaze, we beheld towers, domes, and palaces, park like orange and lemon trees, and all that art, in concert with nature, could devise to render the scene worthy the proudest city in the world. For a moment we could scarcely conceive the scene a reality; it seemed like some splendid effort of enchantment: our minds were overwhelmed and bewildered by such sublime conceptions. At this moment an English gentleman stepped up to us and observed, 'There's nothing equal to this in London!'

(To be concluded in our next.)

FURTHER REMARKS ON ROM. VII. 24.

It seems incumbent on me to acknowledge the notice taken of my former observations on the above passage, recorded in the Repository for February. I cordially thank my friend, Mr. Owen, for his respectful consideration of them. The correct application of the passage has long been considered very difficult, and many names of great eminence may

be quoted as advocating either of the two views that are usually taken of it. One class contends that it is not inapplicable to the state of a person unregenerate, but under strong convictions of sin; the other, that it is intended by the apostle to illustrate the experience of a regenerate soul, conscious of but imperfect conformity *in spirit* to the divine

law, considered as spiritual and universal. Perfect demonstration of its proper application perhaps ought not to be expected. Mr. Owen says, 'I believe I have advanced arguments which amount to nearly a demonstration that Paul cannot advert to the regenerate.' This is pretty well; but then he has not quite demonstrated his opinion. Still, I cannot profess to have done nearly so much for the contrary opinion: and I still think that much may be said on both sides, as it is evident that many most learned and intelligent commentators also do.

My friend has given an abridgment of Professor Stuart's exposition and excursus on the passage, but he has left it for me to say, that, in the preface, introducing Stuart to the British public, Dr. Pye Smith, one of the most candid and intelligent of biblical critics, says, 'I acknowledge myself not convinced by his very able discussion of this question, Whether the case put, and the description so pathetically drawn, in the seventh chapter of this epistle refers to an unconverted man, or to the apostle himself as a sincere and practical christian. To my humble perception the evidence in favour of the latter method of interpretation seems more weighty than all which Mr. Stuart has advanced against it,' &c. Then, referring to Fraser on Sanctification, the Doctor remarks, 'It may be regretted that Mr. Stuart appears not to be acquainted with this excellent work.' The same regret probably may be indulged in reference to Mr. Owen.

Will the reader allow me to request him now to open to the passage under consideration. He must not shrink from a close investigation; for he will not without this arrive at any satisfactory conclusion, even if he should with this. I will endeavour to avoid hard words, as nothing will be gained by the English reader in any imitation of the scholastic style of the American professor.

Well, you have now the Bible open before you. Observe that in the sixth chapter the apostle speaks of the holy and happy state of christians freed from the dominion of sin. To the liberated servants of Christ he appeals that they had no fruit in their former conversation. 'But now, being made free from sin, and become servants to God, ye

have your fruit unto holiness, and the end everlasting life.' Is it not probable that this idea occasioned the reasoning in the following chapter? The question is, In what state may we bring forth fruit acceptable to God? This is not done by any one continuing in a *natural* state, unconverted to God. In that state he is under the dominion of law; and, inasmuch as that can admit of nothing short of perfect, unsinning obedience, all that a sinful creature can produce must be in that state, fruit unto death—chap. vii. 5. But now, we christians are delivered from this state, having become dead to the law by the body of Christ, that we should bring forth fruit unto God,—ver. 4, 6. But this is no reflection on the law. It is holy, and just, and good. It is man that is unholy, and the law is the innocent occasion of bringing his unholiness to the light of his own conscience, and even of making it rage and fret the more, as a wild beast under confinement—ver. 7—12. In these verses the apostle illustrates his statement by a reference to his own individual experience. Then, in his rapid and lively train of thought and style of writing, he asks his reader, Was then that which is good made death unto me? By no means. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. He then proceeds to illustrate still further the holiness and spirituality of the law by a statement of his own inward conflicts with sin dwelling in him. This hateful monster he would willingly eject henceforth and for ever, that he might be holy as God is holy; but this he found no easy matter; nay, he found that, while in the body, it was altogether impracticable. This, I think, is the most easy and natural interpretation of his language, and, that it is not inapplicable to christian experience, I appeal to every one that is acquainted with the plague of his own heart. If the apostle had intended to represent what had been his state at any former period, does he use proper language? Why should he write all along in the present tense, and not in the past? He surely could write with definite precision; and I think he has done so.

But then, it is asked, 'Is there any correspondence at all between the per-

son here described as a slave to sin, yielding to its potent influence throughout the struggle, and the descriptions of the word of God of true christians? I reply, first, that I do not consider the person here as a slave to sin and yielding to its influence, but as in the vivid light of the law as spiritual, strongly indicating his sense of sin dwelling in him, and, so far from yielding to it, renouncing all sympathy with it. Second, Mr. Owen unhesitatingly replies to his own question: 'I have not the slightest hesitation in saying, that this controversy cannot be decided by a mere reference to the phraseology. The language is as strong in favour of one as of the other. The meaning unquestionably must be sought in connexion with the process of the apostle's reasoning,' &c. Then, third, I concur with the answer of Dr. Pye Smith: 'The scope of the passages, (to evince the necessity of divine grace in order to the sanctification of the soul,) appears to me to be well served by an exhibition of the self-displacency which a vigilant and tender conscience entertains concerning its own feelings. The instances of phraseology in some respect similar, which the author brings forward in order to show that the brighter side of the picture admits an application to an unregenerate mind, are all widely different from the case before us.'

But Mr. Owen further expresses his conviction that such application of the passage to the regenerate 'has been accompanied with incalculable mischief.' This, he seems to think, is no accidental thing, from a licentious abuse of this application of the passage, but a just and natural consequence. This reflection, I think, is rather premature. He does not profess to have quite demonstrated that this is not the mind of the Holy Spirit in the passage; and, if it is not, is it not a reflection on his sanctifying operations on the mind of the believer, and on his statement of christian experience? Then, further, I would ask, what incalculable mischief can it do to state the truth? And is it not true, that 'the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.' Gal. v. 17. My friend does indeed speak of natural right and natural strength not being sufficient for the annihilation of sin and the production

of that true inward holiness which is demanded by the divine law; but it is evident that he does not mean that it should be inferred that this is effected by spiritual light, enjoyed in this life, for he plainly intimates, that, in his opinion, '*such a state is not to be found beneath the skies.*' If, then, our interpretation of the passage is calculated to do mischief, does not Mr. Owen, with another exposition, still maintain the same doctrine?

Yes, he does, for again he says, 'I am far from thinking that the christian has no experience *analogous* to that detailed in the passage under consideration. Every good man is conscious of a daily contest with sin, and cannot but feel that he is only partially sanctified.' *Analogous*, that is, somewhat like. But why so cautious, when it would be easy, from the confessions of many good men to produce expressions quite equal to those of the apostle? To give only one example, Mr. Baxter, in his *Dying Thoughts*, says, 'That my soul has no more lively foretastes of heaven, arises from those many wilful sins by which I have quenched the Spirit, and from the soul's imprisonment in flesh. This, O this, is the misery and burden of my soul. Though I can say I love God's truth, and grace, his work and servants, yet that I have no more ardent and delightful love of heaven, where his loveliness will be more fully opened to my soul, is my sin, calamity, and shame. If I did not see that it is so with others of the servants of Christ, as well as myself, I should doubt whether affections so disproportionate to my profession did not imply an unsound faith.'

But, if the passage under review describes the experience of a person in a state of grace, it is argued, that 'he is represented as the bond-slave of sin; that is, entirely under the power of sin.—In that case we should be involved in the dilemma, that neither grace nor law prevents men from being the servants of sin.' This seems to be considered a fair statement, and a very formidable objection. But I respectfully submit, that it is neither the one nor the other. '*He is represented as the bond slave of sin.*' Who so represents him? Not a second person. But the humble penitent in his self-reproach smites upon his thigh, and says, Alas! I am carnal, sold under sin. 'If one overheard a

serious upright christian saying, with much deep regret, (as many such have done,) Al! what a slave am I to carnal affections, to unruly passions; how do they carry me away and take me as a captive; would he hastily say this complaint had no foundation in truth; or, would he conclude that if it had, this man was absolutely a slave of sin and a person unregenerate? If the apostle's exclamation, *sold under sin*, be considered in this view, it is so far from proving the person who speaks to be truly a slave of sin, that it evidently tends to prove the contrary.'

Then, further, Mr. Owen immediately quite delivers us from his dilemma. He contends, that the expressions cannot be interpreted in their full latitude. Such a method of interpretation, he insists, '*is fatal to him that adopts it.*' He must then concede that a fair exposition is given above of the expression, 'sold under sin,' without supposing that the person thus bewailing his condition is really the bond-slave of sin. If we suppose him a truly gracious person, comparing his experience with the demands of the pure and spiritual law of God, and turning from this prospect of his state as hopeless and odious to the refuge pointed out by the gospel, we shall have as

striking a view of the antithetical reasoning of the apostle as can be given on any other supposition. We must not impose on our judgment by concluding, that the person speaking in such doleful language is really a monster of iniquity, the very bond slave of sin, and that he is evidently performing its drudgery. The language is clearly expressive of *mental* conflict, and may, at least possibly, consist with an *outward* deportment, regular, consistent, and pious. Still he is conscious to himself of many and great imperfections, so that the body is in a state of imprisonment, and he sighs to be delivered. And for this deliverance his only hope is in Jesus Christ. On this foundation he stands, and exults over all the powers of the adversary. From viewing himself as guilty and condemned by the law, he turns his thoughts to the redemption that is in Christ Jesus, and sings delivering grace. Such is the view that I still take of the passage. I fully allow that it is a difficult one, and may admit of other plausible interpretations. Let us not then be confident, and condemn any one, or accuse him of blindness if he sees not with us.

March.

J. JONES.

AMERICAN BAPTIST CHURCHES.—No. IX.

IN my last I presented you with a view of an ecclesiastical council, assembled to organize a church; I will now give another view of a council of this kind assembled for the ordination of a minister. It will, however, be proper to introduce this matter, by the method of licensing to preach. This is done by the church of which the individual is a member. It is disorderly for a church to license any one who is a member of another church. There are two classes of persons who seek and obtain licenses to preach the gospel; the first consists of young and middle aged men, who give evidence of deep piety, good talents, and more than ordinary zeal. These are generally led or urged forward by the churches of which they are members. Those who are young, after having satisfied the church of their ability, receive a written license, and are then recommended to some institution of learning,

from which they go forth to enter upon their public labours. Those who are more advanced in years, after obtaining a license, in some instances, receive instruction from the pastor of the church with which they are connected; and when the providence of God directs, take charge of a church. In a few instances these persons are ordained while as yet they have no charge. I have known a goodly number of whom it might be justly said, 'They are the messengers of the churches and the glory of Christ.' The second class consists of young men who are forward and self-confident. Some churches will attempt to restrain them, but the attempt too often fails • • • • • Well; the council for ordination has been summoned. There are present, suppose eight or ten, or even more, pastors, twice the number of deacons and private members, each church sent to, having appointed its

pastor and chosen brethren to sit in council on the occasion. A moderator and clerk are chosen, the list of members of the council made out,—they now proceed to examine the candidate, in relation, first, to his christian experience; second, call to the ministry; and thirdly, views of doctrine and church building. During the first and second parts of the examination the candidate usually proceeds without interruption; in the third part, which is generally the longest, many questions are asked, and sometimes much time consumed. This examination is public, and mostly in a full house. Being ended, the council retire, when the moderator begins by asking whether all are satisfied with the candidate on the first subject, then the second, and third. Satisfaction being expressed, he asks, Shall we now proceed to ordain? This being agreed to, the exercises are arranged thus:—one is appointed to preach the ordination sermon; another to offer the prayer, with the imposition of hands; another, to give the charge; and another to give the right hand of fellowship. The exercises then re-commence, and the candidate is ordained. You will perceive that there is no time for those who are appointed to preach to make any preparation, and you will suppose that the

performances must necessarily be correspondingly desultory and common; it is so, and cannot be otherwise under such circumstances. To remedy this evil, in some instances of recent date, the examination has taken place some weeks before, and was conducted in private, or at least in comparative privacy. Perhaps, however, this method was adopted to remedy another evil, one of greater magnitude, that is, the ordination of persons of doubtful fitness. If a council were judiciously chosen, and attended to its duty, such persons would not be ordained. * * * * It is partly, perhaps principally, on account of premature ordinations that there are so many ministers at large. There is a church not many miles distant which within about four years of its organization had called three persons to the pastoral office, and had them all ordained. In the State of New York, according to the returns made last year, there were 738 churches, and 669 ordained ministers; of these ministers more than a hundred had no charge. A letter from a missionary in the West, published not long since, states that the writer had often five or six, or more, ordained ministers in his congregation. * * * * ZENAS.

GIFTS AND BEQUESTS.—If we cannot serve other generations, let us serve our own. Some strain too much after distant objects, and overlook what is immediately before them. Some leave large sums when they die;—they had better be *their own executors*, and see and *enjoy* the application of their own liberality. They had better convince the world that they act from choice; for at death they can retain nothing, but *must* part with all they possess. The endowments bequeathed by many of our good forefathers have operated rather injuriously than otherwise; retaining the support of error in some places of worship, and relaxing the zeal and generosity of congregations in others; for people have an amazing keenness in perceiving when their assistance is not wanted. The cause of the poor, and the cause of God, will be hereafter committed to others; they are *now* entrusted to us; let nothing draw us off from present duty.—*Wm. Jay, of Bath.*

COMPANY.—There is a certain magic or charm in company, for it will assimilate and make you like to them by much conversation with them. If they be good company, it is a great means to make you good, or confirm you in goodness; but if they be bad, it is twenty to one but they will corrupt and infect you. Therefore be wary and shy in choosing and entertaining, or frequenting any company of companions; be not too hasty in committing yourself to them; stand off awhile till you have inquired of some (that you know to be faithful) what they are; observe what company they keep; be not easy to gain acquaintance, but stand off and keep a distance yet awhile, till you have observed and learned touching them. Men or women that are greedy of acquaintance, or hasty in it, are sometimes snared in ill company before they are aware, and entangled so that they cannot get loose from it after when they would.—*Sir Matthew Hale.*

REVIEW.

MEMOIRS OF THE LATE REV. W. WILLIAMS, OF WERN. *By the REV. WILLIAM REES, Minister of the Tabernacle, Liverpool. Translated from the Welsh by James Rhys Jones, of Kilsly. With an Appendix by the Translator, containing remarks on the characteristics of Welsh preaching. London: John Snow, 35, Paternoster Row. 1846.*

We feel happy in directing the attention of our readers to this volume, not only because it contains the life of a man distinguished alike for his abilities and piety, but also because it will furnish us with an opportunity of throwing a little light on the state of religion in a part of the British empire with which many are only partially acquainted.

Many of the Welsh ministers have been men of extraordinary powers. Several of the most prominent we happened to know in the days of their glory. We have listened again and again to the hurrying eloquence of Christmas Evans; we have him even now in our mind's eye; we see his powerful, athletic frame, his manly countenance, betokening the most wonderful powers of imagination; we have vividly before us congregated thousands, melted, subdued, by his pungent appeals and graphic illustrations. We well remember John Elias—a man (though inferior to many of his contemporaries in point of mental strength) possessing extraordinary oratorical skill. John Elias and Christmas Evans, were for many years the most popular ministers in the Principality. There were several others, who were in many respects quite equal to them, and perhaps exerting greater influence on ecclesiastical affairs. We may instance, Ebenezer Morris, Joseph Harris, Ebenezer Richard, and Titus Lewis.

The subject of the above memoirs, stands among the first in this distinguished class. We shall attempt a brief sketch of his valuable life. Mr. Williams was born at Cum-y-swn-ganol, in the parish of Llanfachreth, Merionethshire. In his youth he seems to have been of a very mercurial temperament. This was regarded by his father as ominous of evil. The old man probably had not philosophized much on the subject, or he would not have been alarmed at witnessing the frolics of a spirit so blithe and gay. When about thirteen years of age, young Williams was brought to embrace the truth as it is in Jesus. The commencement of his christian course was marked by the constancy with which he attended all meetings of a religious kind. He seems, however, to have suffered much from diffidence; for he dreaded being called upon to pray, either in the family or in public. This feeling, in process of time, he was able

to conquer. The church of which he was a member, soon took notice of him, and perceived that his rapid progress in religious knowledge and christian excellencies, marked him out as one who promised to be eminently useful. He was, accordingly, urged to commence preaching, which he did in his nineteenth year. When the subject was first mentioned to him, he was overwhelmed by commingled feelings of joy and fear.

It is difficult to conceive of more inauspicious circumstances than those in which Williams was placed at this time; for he had neither a good selection of books, nor the requisite leisure for their perusal. Had ordinary men been situated as he was, they would have sunk into the listlessness of despondency. In his twenty-second year he entered the North Wales academy. This institution (now Brecon college) was then located at Wrexham, and had for its president the late Rev. Jenkyn Lewis. When he first went to Wrexham, so limited was his acquaintance with the English language, that he could not make a lady (a relation of the tutor, who was absent) understand the object of his call. Under these circumstances, it was impossible for him to make much progress in classical learning. He had to commence with the very rudiments of education; but he was able to acquire a sufficient knowledge of English and Greek, so as to be able to preach in the former, and make some use of the latter. Theology, natural and mental philosophy, were the studies in which he more particularly delighted.

It was during his academical career that his fine preaching talents were brought out, and advantageously cultivated. Most of his fellow-students excelled him as linguists, while, in the higher departments of study, and in the pulpit, he outshone them all. He was every where popular.

Mr. Williams left the academy in 1807, and went on probation to Wern and Harwood. At the commencement of his ministry, his theological views and preaching inclined to hyper-calvinism. What first led him to question the soundness of his creed, was the difficulty he found in reconciling it with other parts of divine revelation. To Dr. Bellamy's 'True Religion Delineated,' he was indebted for clearer and more satisfactory views of theology than he had ever possessed before. The labours of Mr. Williams were eminently successful. We may here introduce a few remarks made by the Rev. Calvin Colton, after hearing Mr. Williams preach in London.—'He is a man of God's own making, in more senses than one; and is one of the great men of Wales—great by nature, great in consequence of his industry, and

great in his religious attainments. His text was: "Master, we have toiled all the night, and have taken nothing: nevertheless, at thy word, I will let down the net." He gave a summary of his discourse in English. His topic was, "Our feelings are not the rule of duty, but the word of God." In English he was not quite at home, and, as he said to me afterwards, "When I violate English, I am like a child that breaks a window; I do not go back to mend it, but run away, hoping I shall not be seen." While he was attempting his part in English, the congregation was listless; but the moment he opened his mouth in Welsh, the attention was roused—it increased as he advanced—they hung upon his lips.

In the year 1837 Mr. Williams received and accepted an unanimous invitation from the Welsh Congregational church assembling in the Tabernacle, Great Cross Hall Street, Liverpool. What more particularly led to his removal, was the decease of Mrs. Williams. He sought to forget his sorrows amid fresh scenes and new associations. He resigned his charge at Wern with a heavy heart, and to the unfeigned regret of the church. Liverpool was honoured with his ministry when he was ripe, 'as a shock of corn which cometh in his season.' Through his exertions the church was soon seen to blossom. His usefulness was not confined to the pulpit. He established and encouraged several excellent societies, which still continue to flourish.

In the year 1838 Mr. Williams's health began visibly to decline; and being informed by a physician that he must leave Liverpool, he accepted an invitation to return to his old charge at Wern. His health soon seemed to improve. In the month of December, 1839, however, he burst a blood-vessel. The expectations of his friends were thus nipped in the bud. At this time he had a daughter, who was rapidly approaching the grave. We learn that Mr. Williams, as soon as he was up in the morning, was in the habit of visiting the bed-side of his dying child. 'Well, Eliza,' said he on one occasion, 'how are you this morning?' 'Very weak, father,' was the answer. 'We are both on the race-course,' said he; 'which of us, do you suppose, will reach the goal first?' 'Oh! I shall, father. I think you have more work to do yet.' 'No,' he replied; 'I think my work is nearly over.' 'It may be so; but I still think I shall be the first to depart.' 'Perhaps,' he observed, 'it is best it should be so; for I am more able to bear the blow. But,' he continued, 'do you long to see the end of the journey?' 'Oh, from my heart!' was the reply. 'Why?' 'Because I shall see many of my old friends, and my mother, and above all, I shall see Jesus.' 'Ah! Well, then, tell them I am coming.' His daughter was soon called to exchange worlds; and he also, in a short

time, followed her. He expired on the 17th of March, 1840, in the fifty-ninth year of his age.

In person Mr. Williams was of ordinary height, firmly built, but rather thin, with a very cheerful and pleasant countenance, especially when animated by preaching. His disposition was lively, cheerful, and sociable. He was tenderly considerate of the feelings of others, and distinguished by his public spirit. His mental powers were of the first order. In his earlier days, he was like a thunder shower, producing a swollen flood, that rolls and sweeps every thing before it, while it softens and tempers the ground into fertility. In his latter days, his ministry was more like the descent of the dew, accompanied by an occasional warm, gentle shower, alternating with the sunshine shooting from between the sides of the clouds, till all the products of the earth rejoiced and grew together under the genial influence.

It is pleasing to observe the contrast between Williams and Christmas Evans. Evans was like Vesuvius, pouring the lava of his eloquence, in a torrent of liquid fire, on the heads of his hearers, until their feelings kindled and burned with the intensest glow. His fancy and imagination were incomparable. If he had to describe any circumstance, he would paint it, and with a vividness and naturalness that made all present feel that they were looking at the real thing itself, rather than listening to a description of it. If the subject happened to be the herd of swine into which the devil entered, he would make you feel you were there; that you saw the swine, bristles on end, rushing down the steep in spite of their keepers; and that you heard the splashing of the waters as they closed over them. He would at other times conduct you to Ezekiel's valley of dry bones; 'take you round about it; make you fancy you saw it full of bones; that you heard their noise as they came together; that you saw the 'sinews,' 'flesh,' and 'skin,' successively laid over them; that you heard the breath coming from the four winds; and that you saw them stand on their feet, an exceeding great army. If the subject happened to be the death and victory of the Son of God, he would transfer you to the scene of conflict; make you think you stood at the bottom of Mount Calvary; that you saw the 'strong bulls of Bashan,' the 'dogs,' and the 'unicorns,' rushing together on the Lion of the tribe of Judah; and that he crushed them, breaking their teeth and horns, and scattering them like hailstones along the side of the hill. Or whatever else happened to be the subject of discourse, he would handle it in the same dramatic, pictorial style, and produce the same effects on the minds of a congregation. Williams, on the other hand, would introduce some great principle, illustrate it with sim-

plidity and clearness, employing his comparisons for no other purpose. He was eminently philosophical and analytical: his imagination was held in check, and kept in subordination to his reasoning faculties.

Mr. Jones's remarks, at the close of the volume, on the characteristics of Welsh preaching, we think, on the whole, very good. In some things we differ from him. We, however, congratulate him in having succeeded so well in connection with a subject to which but little attention has hitherto been directed.

Wales is a country abounding with religious privileges; and we know no part of the kingdom, if we except Scotland, where the great principles of revealed truth are so well known, and so frequently discussed. Among the peasants in the very interior of the Principality—residing in the lowly glen, or on the mountain-side, sermons are often preached and appreciated, involving such intricate points of theological science, the mention of which would only confuse an English audience in similar circumstances. Nay, we can go even further: we have met with persons in our rambles through Wales, dwelling in the obscurest nooks, able to discuss, with quickness and pertinency, subjects respecting which many of our most refined hearers are comparatively ignorant. Follow the reapers to the field on a fine summer's day, or walk with a number of young farmers to the smithy on a winter's night, and, in all probability, the subject of conversation will be a theological one.

For these facts Mr. Jones endeavours to account. It is not our intention to discuss the statements he makes. We rejoice, however, that such facts are incontrovertible.

Another fact to which allusion may be made, is, that there is no part of the British Empire where nonconformity is so triumphant as in Wales. From Cardiff to Glamorganshire, and from St. David's, in the county of Pembroke, to Holyhead, in the island of Anglesea, the great body of the people are dissenters. Traverse the land in its length and breadth on the Lord's day, and you will find the chapels crowded, and the churches comparatively empty. Indeed, we personally know many churches where the congregations do not average more than half a dozen individuals.

We feel that we have already exceeded our limits; we must not close, however, before we have briefly enumerated what Mr. Jones regards as the leading characteristics of Welsh preaching. 'A style of preaching which eschews comparisons and figures, and makes no appeal to the feelings, would not be popular in Wales. The people like reasoning very well, but they are certainly more partial to the striking illustration and pertinent anecdote.' The first characteristic which Mr. Jones mentions, is, self-possession; the second

is, adaptation; the third is, passion—this is natural to a genuine Celt: an unimpassioned Welshman is a singular phenomenon; and when he is cold, as well might a spark be elicited from an icicle.

'The situations in which Welsh preachers often address their audience must be inspiring to men of their mercurial constitution. The yearly associations in Wales are held in the open air. 'I have a very distinct recollection,' says Mr. Jones, (and the writer of this review can vouch for the correctness of the description,) of being present some years ago at one of them, which was held that summer at Gwernogle, a romantic, wooded glen, situated to the north of Caermarthen. An unusually large number of ministers was present, and the congregation consisted of several thousands. A covered platform had been erected in a field not far from the chapel for the accommodation of the ministers, and from which the different speakers addressed the assembled multitude. There was a gradual ascent in the field, which made it an admirable rising gallery. Into it opened several winding glens; and the sides of the hills, which crowded on us in every direction, were clothed with luxuriant trees, in full foliage. It was a beautiful day in June. The sun shone brightly; the winds were asleep, and nothing broke on the silence of the spot, save the voice of the preacher, as it echoed in the wood, and the subdued murmurs of the people as they expressed their approbation of what he advanced. The singing also aided the general impression. It commenced on the platform, whence, as simultaneous starting was out of the question, it rolled wave-like over the congregation, on whose outskirts in the distance the strains had scarcely died away ere they were resumed by the parties who raised the tune, the custom being to repeat the stanza several times over. The man that could have preached to such an assembly, and on such a spot, without being roused into passion and fire, must have had a soul of ice and a heart of stone.'

The delivery of a Welsh sermon is peculiar. There is a variety of intonation. Then, the ear is entertained, while the mind is informed. 'Now we have the dash of defiance—the shout of triumph—the dance of joy—and then the tremulous accents of tenderness—the earnest tones of remonstrance—and the muttering of the thundering denunciation. Now we have the plaintive melancholy of hereavement's soliloquy—the wail of sorrow, and the cry of despair—and then the wild, ecstatic notes of the christian pilgrim as with the tear in his eye he sings of the dawning of the morn that will set him in heaven's bowers of repose. 'Now we have the loud voice reading the sky, and then the small.'

The appeals of a Welsh preacher are in general of the most uncompromising charac-

ter. They come with the suddenness and dis- closing glance of the lightning, and with the terribleness of thunder.

We sincerely thank Mr. Jones for this volume. It is full of interesting matter. The translation is excellent, and the English is perfectly idiomatic. Perhaps we should

choose a plainer style, but after so much pleasure in the perusal of the work, we are by no means disposed to play the critic. We recommend all who wish to become acquainted with Wales, and Welsh preaching, to buy the book. O.

CORRESPONDENCE.

HANSERD KNOLLIS SOCIETY.

THE subscribers are informed that the first volume, consisting of most rare and important tracts on Freedom of Conscience, will be ready for delivery on the 30th of April. Those who may wish to secure this volume, together with another, (containing the Broad- mead Record,) which is soon to follow, should forthwith become subscribers by sending 10s. 6d. to the treasurer, C. Jones, Esq., Vassal Road, Kennington, London.

E. B. UNDERHILL, } Secs.
 March 7, 1846. B. DAVIES.

a given number of times, be considered as having withdrawn? C.

[We think cases of this kind are better taken up separately, and attended to on their individual merits, than by the application of any general resolution. The question is open, and we shall be willing to consider and insert any suggestions from a judicious friend. —Ed.]

DEAR SIR,—If you or some of your cor- respondents could and would throw out a few hints on the best method of ascertaining when we really yield to the leadings of Divine Provi- dence, not mistaking the powerful influence of inclination, with the variety of other induce- ments, to our deciding upon any course of action for it, you will confer a favour on many besides
 Yours truly,
 A CONSTANT READER.

QUERIES.

Would it be right for a General Baptist church to pass a resolution by which any member neglecting the Lord's supper, with- out sufficient cause to warrant such neglect,

OBITUARY.

Mrs. HEPHZIBAH KEMP. Painful as the subject of death is in itself, it is notwith- standing, in the light of eternity, a pleasing task to record the final departure of the pious, because their death furnishes another proof of the superiority of christianity over every other system. Nothing is better calculated to show the power and value of the religion of the cross, than to behold how it supports the mind in the hour of dissolution.

Hepzibah Kemp, of Coningsby, Lincoln- shire, departed to her everlasting rest on the 19th of Nov. 1845, in the 32nd year of her age; of whom it may be said, 'Her sun is gone down while it was yet day.'

There are several circumstances about her removal which render the event painful to her family and friends. She was compara- tively young, and therefore one whose life, it might be hoped, would be spared for the service of her heavenly master. Her capa- bilities for usefulness as a christian were considerable, which rendered her life more desirable to the church of which she was a member; and she has left to lament her re- moval, a sickly husband, and four small

children. Under such circumstances how natural to exclaim, 'Clouds and darkness are round about him.' 'How unsearchable are his judgments, and his ways past finding out.'

The writer feels, in paying this tribute, he is about to speak of a christian sister, who, though comparatively young in years, was old in christian experience and under- standing. She was the child of pious parents —her father who has long since gone to receive his reward, was a useful local preacher in the church of which she was a member, from whom probably she derived some of her excellent characteristics. At an early age she was the subject of serious im- pressions, and soon gave evidence of being converted to God. At the age of nineteen, in the June of 1831, she was baptized with five others, and received into fellowship with the church at Couingsby.

When she first set out in religion, she was a good deal persecutd, but she bore up with becoming and admirable fortitude. She was never of a strong constitution, but the reverse; and to obtain an easier situation, removed

from her native place to Lincoln, where she became a useful, estimable, and active member of the General Baptist church in that city. Her excellent letters while there to some of her female friends, show the happy state of her mind. After the lapse of about two years, having formed an acquaintance with an estimable member of the same church, Mr. John Twells,* to whom she was united in marriage, she returned to her native place, where her old friends welcomed her to their communion. From this time her severest trials and afflictions commenced, and followed in rapid succession, which greatly tried her patience, and called into exercise her christian graces. Within two years of her marriage, she was called to become a widow; and endured the loss of her late estimable partner, whose affliction was very long and painful, with uncommon and sweet resignation.

After the lapse of a seasonable time, she was again united in marriage to James Kemp, an active and esteemed member of the P. B. church, Lincoln. In this, as in the former marriage, in consequence of her own, and the delicate state of her husband's health, her trials and difficulties were numerous; indeed from her first marriage to her death, a period of about twelve years, her whole life was little else than a series of personal and domestic afflictions. In her case it might be constantly seen, that 'many are the afflictions of the righteous.' She was literally in the school of affliction, and many were the lessons of resignation, and even gratitude she learned there. Often, very often, has the writer been called to sympathize with her and hers, in their deep sorrows; and has found it better 'to go to the house of mourning, than to the house of feasting.' Perhaps with few of his members has he had more profitable conversation, than with the departed. Her understanding was strong and clear; and her conversational powers were considerable. She could converse on religious subjects, doctrinal, practical, and experimental, beyond many of her seniors. Her gift in prayer was good, and often in the public, and the private prayer meeting, have many been blessed in hearing her engage. Her judgment in conversing with candidates for fellowship with the church, and in cases of discipline, was such as to cause her frequently to be employed in such cases. Her private as well as her public character, was that of a true christian, in the capacity both of wife and mother; in the latter character she displayed deep solicitude for the spiritual welfare of her children; setting them such an example, and using those means

which under God are likely to result in conversion; in this respect I believe she was an example to christian mothers; and if all acted with their children as she did, there would be more converted children of pious parents than there are. She was one who felt much for the prosperity of the Redeemer's cause, and was always ready to talk over plans of usefulness; and lamented her want of health and strength to prosecute them. Often did tears flow freely when she deplored the inconsistency of some professors, and the want of that success in the cause which she desired, and had she been able, she would no doubt have exerted herself to promote its welfare. Her patience and resignation under afflictions were admirable; she used to say under her deepest sorrows, 'God had done so much for her, and so blessed her, that she dare not complain, for it would be wicked indeed;' she used to say, too, that she had perfect confidence in God's wisdom and goodness, and knew the time would come, when she should be perfectly satisfied with all his doings. Her mind was in general in perfect peace, being stayed on God; her views of divine truth were very clear and scriptural; and she could give a good reason for her faith, in the leading doctrines of Christianity. Her views of the great doctrine of atonement were clear and consolatory; all her hope was in Christ, and all her happiness came through believing in him; hers was indeed a good hope through grace which cheered in the darkest season. As to death, it was a subject of frequent contemplation and conversation; it seemed to her to have lost its terrors, for she felt the force of the passage, 'to die is gain.'

She was a General Baptist from principle, and though like many others, she suffered for conscience sake, yet she did not repine or shrink in difficulties from her principles. The writer has heard her say more than once, with considerable energy, she would never give up the sentiments she held so dear, for interest or to please any one. She was remarkably firm in her adherence to what she considered right. Of her last affliction and death, little has to be said, for those who live the life of the christian, may reasonably be expected to die the christian's death.

Though for years she had been an afflicted individual, her death was rather sudden. She had been confined about three months, and had never fully recovered from her confinement. The writer saw her a few days after she was taken worse, and being apprehensive of great danger proceeded immediately to enter upon what proved to be the last interview he had with her. She was then scarcely able to articulate, for disease had made rapid progress on her already

* The obituary of this excellent young man is inserted in the General Baptist Repository for October 1835.

feeble frame. He said, it was happy in her circumstances she had not religion now to seek, that he had only to bring to her mind that Saviour of whom they had often conversed, and those considerations which had before solaced. With difficulty she said, she had not religion to seek, all was well, she had nothing more to do but trust and wait. Hoping a more convenient opportunity would occur, he prayed with her, but saw her no more alive. Her disease proceeded so rapidly that none of her christian friends could converse with her; and nothing transpired at her departure in a way of testimony, of the excellency of the religion she had so long professed and adorned. There was, however, no need of a dying testimony, when the living one had been so distinct—suffice it to say, her end was peace.

By her removal, the husband has lost a faithful and useful wife, the parents a dutiful child, the children an excellent and pious mother, and the church a valuable member. O that our number may be considerably enlarged by the addition of such individuals. Amen. G. JUDD.

JOHN STRAW, the subject of these few lines, was a member of the General Baptist church, Kirkby. He was baptized on the 19th of July, 1840, by the Rev. J. Wood, of Mansfield, and remained a consistent member unto the day of his death, which took place February 18, 1845. He was a bright ornament to his profession, and was truly a light in this wilderness below. It was visible to all who were acquainted with him that he was growing in grace, and in the knowledge of our Lord and Saviour. He was called by the church to exercise his talents (occasionally) in a more public sphere, which he did with satisfaction. He was a devoted sabbath-school teacher: the work lay near his heart; and during his afflictions, which were long, when unable to visit the house of God, he would enquire how the school was going on. The last time that he was allowed to visit the youthful band, he addressed them with much affection, and with tears, from that solemn passage of holy writ, 'All flesh is grass.' No doubt but he felt the truths that he was uttering, knowing that his earthly house

would soon be dissolved. But how cheering to know that he had a building of God, 'an house not made with hands, eternal in the heavens.' During his afflictions he was much tried: he said to one of his friends, 'When I was in the world, serving the enemy of my soul with all my powers, I had not such wicked thoughts as I now have;' and added, 'nothing but the grace of God can keep me.' He wept much in secret, when no eye but God's was upon him, on account of his state of mind; but the Lord laid no more on him than he enabled him to bear, but in every temptation he made a way for his escape. Before his happy spirit left the house of clay, to join the blood bought throng in singing hallelujahs, he was enabled to say that he should soon be at home. He said, 'What are my sufferings compared with what my Saviour bore for me;' and in a short time he sweetly fell asleep in Jesus, aged twenty-seven years. His remains were interred in the burying-ground at Woodhouse, and on the Lord's-day but one after, the solemn event was improved by the Rev. E. Stenson, his pastor, at Kirkby, to a numerous congregation, from 'Those that sleep in Jesus will God bring with him.' 'Truly he was a good man and feared God above many.'

Mrs. PROUDMAN, widow of the late Mr. Daniel Proudman, who was for some years a valuable member of the Baptist church, Measham, died October 30th, 1844, in the 62 year of her age. As a widow Mrs. Proudman had many trials, but she was graciously sustained under them. She was much esteemed for her steady attachment to the Saviour's cause, and for her regular habits of attendance on the means of grace. Her manner was somewhat reserved, but her heart was truly benevolent. She was devotedly attached to her children, and she will ever live in their fondest remembrance. The disease which terminated her earthly career was typhus fever. During her illness her prospect was obscured; but before her departure the cloud was dispersed, and she expired peacefully. Her remains were interred in the Baptist grave-yard, and a funeral sermon delivered from Psalm cxvi. 7, 8.

INTELLIGENCE.

THE LINCOLNSHIRE CONFERENCE was held at Chatteris, March 12th, 1846. The reports from the churches were scarcely so favourable as on some former occasions: but five persons were reported as having been baptized since the last Conference. It is at the same time encouraging, that a goodly

number of candidates were reported. The meeting in the afternoon was occupied with the consideration of the following cases:—

The Conference, not feeling free to decide upon the case of our home missionary station at Stamford, brethren Jones and Pike were requested to supply it in the best and most

economical manner they may be able, until the next Conference.

An application having been made by the friends at Peterborough, for assistance in repairing their chapel, the secretary was instructed to write to them, directing them to confer with the trustees of the property respecting these repairs, and, if necessary, to apply to the next Conference.

A case from Fenstanton, desiring pecuniary assistance in carrying on their interest, was referred, with an expression of sympathy, to the consideration of the next Conference.

A similar request from Gedney Hill was disposed of in the same manner.

A case from Fleet, relative to the distressingly embarrassed affairs of the chapel at St. Edmonds, near Gedney Hill, being laid before the meeting, it was resolved: 'That we strongly recommend this case to the sympathy and aid of the churches of the connexion.'

On this occasion, in the morning, after reading and prayer by brother Kenney, brother Jones preached, from Gen. xlix. 18. There was also an interesting and well-attended home missionary meeting in the evening, addressed by brethren C. Halford, (chairman,) Kenney, Wish, (P. B.,) Springthorpe, Hartland, (Independent,) and Joes.

N. B. It is hoped that, as the Home Missionary Society for this district is seriously in debt to the treasurer, and there are also, as these minutes shew, several deserving applications for assistance, it is hoped the friends at the respective places will do their utmost in behalf of the society. The subscriptions will be due at the next Conference, which will be held at Tydd St. Giles, June 4th; brother Golsworthy to preach.

RICHARD KENNEY, *Secretary*.

THE MIDLAND CONFERENCE will meet at Quorndon, on Tuesday, April 14th. Mr. Pike, of Derby, is expected to preach in the morning on the atonement; and Mr. Hunter, of Nottingham, in the evening.

ORDINATIONS, &c.

THE REV. A. SMITH, late of Quorndon, was recognized as the pastor of the General Baptist church, Vine-street, Leicester, on Tuesday, February 24th. Mr. Wigg opened the service by reading and prayer; Mr. Goadby offered a few remarks on the order of a christian church, and proposed a few questions to the church and the minister; Mr. Stevenson offered special prayer, after which Mr. Wallis delivered a discourse from 1 Cor. xv. 58. The service was well attended and deeply interesting. May the divine blessing attend the labours of our friend.

REV. G. MADDEYS, formerly of Gedney Hill, has received a unanimous invitation to supply the General Baptist church at Mac-

clesfield for six months, and commenced on the fourth Lord's-day in March.

REV. W. MILLS has resigned the pastoral office over the church at Bourne, we regret to hear, through ill health.

ANNIVERSARIES.

DERBY, *Brook-street*.—The first anniversary of the re-opening of this place, was held on the 15th and 16th of March, 1846. On the Sabbath, two sermons were preached by the Rev. G. Staples, of Measham. And on Monday a public tea meeting was held. The trays were given and about 200 sat down. After tea very suitable and impressive addresses were delivered by Mr. Smith, chairman, and the Revs. G. Smith, J. G. Pike, R. Stanion, W. F. Poile, P. B., J. Corbin, and J. Murwood, (Indeps.) The collections on the Sabbath united with the profits of the tea, amounted to the very liberal sum of £19. 3s. 8½d.

QUORNDON, &c.—On Tuesday, Feb. 24th, 1846, the teachers from the sabbath-schools connected with the General Baptist churches at Quorndon, Woodhouse, &c., assembled at Quorndon, at a united tea-meeting. Tea was provided by the teachers of the Quorndon school, which was excellent, and reflected the greatest credit on those who provided. After tea the superintendents from Quorndon, Woodhouse, Barrow, and Mountsorrel, furnished the meeting with a statement of the course of education pursued in each of the schools; after which several deeply-interesting and appropriate addresses were delivered, on the nature and importance of sunday-school instruction. From eighty to ninety persons were present; and it is almost impossible to describe the deep and thrilling interest manifested throughout the meeting by the friends of the young. It was resolved to hold an annual meeting—and that the next be held at Woodhouse. Mr. Staddon, the minister of the church, presided on the occasion. The delighted party separated soon after nine o'clock, all returning to their different spheres of labour with strength renewed, resolving to pursue their important duties with increasing and untiring zeal. J. S.

BAPTISMS.

LEAKE.—We baptized three persons in our chapel at this place, on Lord's-day, March 15.

WOLVERHAMPTON.—Our new baptistry was used for the first time on Lord's-day, February 22nd, 1846, when four persons were immersed. On this occasion our newly-enlarged chapel was crowded to excess, and many went away who could not possibly gain admittance. Brother Shore preached and baptized.

MISCELLANEOUS.

CONINGSBY. *Opening of the new day school-room.*—Our neat and commodious school-room, (the gift of a friend,) was opened on Tuesday, March 10th, by a tea festival, and a sermon in the evening, by brother Everard, of Gosberton. The place was tastefully ornamented, and about 140 persons took tea. The trays being gratuitously furnished by the ladies of the congregation, and others. The whole proceeds of the festival, £6., will be appropriated to the funds of the school. The congregation in the evening was very good, and the day a happy one. In this undertaking we have reason to say, 'The Lord hath done

great things for us, whereof we are glad.'

KIRKBY.—On Lord's day, February 1st, 1846, after an appropriate sermon, by our respected minister, Mr. Stenson, from 'Search the Scriptures' &c., three of our senior scholars were publicly dismissed from our sabbath-school, and presented with a copy of the Holy Scriptures. Our brother addressed them in a solemn and faithful manner, exhorting them to read the scriptures daily, to treasure them up in their hearts, to make them their counsel, and the rule of their conduct. The congregation was large and attentive, and it was found to be a very profitable season.

P O E T R Y .

A PLEA FOR ENTHUSIASM.

"For whether we be beside ourselves it is to God;"—2 Cor. v. 13.

[It may be necessary to inform the reader that the following stanzas were addressed to an intelligent female friend, who had expressed to the writer her dislike of all "*enthusiasm*," either of feeling or expression.]

My gentle, thoughtful, valued friend,
I own that you can sweetly blend
The fervour of an ardent soul
With mild and tranquil self-control:
Such power is oft in woman found,
Tempering her tenderness profound
With strength, amid her sex's weakness,
An energy all cloth'd with meekness;
Mingling like blended light and shade,
Each by the other softer made.
Yet seldom elsewhere can we find
Weakness with strength so well combin'd;
And GUIDES who in this world of wrong }
Lead tottering feet life's paths along. }
Must needs be ardent, brave, and strong. }

A character distinct, defined;
An energetic strength of mind—
Enthusiastic, noble, free,
Glowing with heavenly liberty—
Is like 'the pillar' broad and high,
Reaching—distinct—from earth to sky,
That led God's people on their way,
A flame by night, a cloud by day;
Clearly discerned by every gaze,
Gaud in its darkness, and its blaze.

Natures there are, so high and strong,
To whom such powers of mind belong,
That all the theories of the schools
Could ne'er, by artificial rules,
Hope to subdue or to controul
The mighty torrent of their soul.
And if the tides of such a mind
Flow to refresh and bless mankind,

Shall we regret the current strong,
Rushing impetuously along—
Sweeping all obstacles away,
Bearing us on to endless day?

I grant there is a soothing halm
In viewing objects still and calm;
A placid lake where sunbeams play,
Smooth mirror both for night and day,
Where at themselves the stars may gaze,
Like beauty watching its own rays,
Where tranquil stillness, calm and deep,
Soothes and allures the soul—to sleep.

I'd rather view the sounding river,
Flowing onward, flowing ever,
Conquering all that stays its course,
Majestic in its mighty force.

I grant all tender hearts must love
The gentle, fond, and faithful dove;
With hovering wing, and brooding breast,
Watching its partner, and its nest;
It's hopes, joys, cares, in one small sphere
All fondly bound, and centred near;
Feeling no impulse wild and high,
Living to love the comforts nigh.

Yet rather would my spirit roam
To the royal Eagle's stormy home,
Where, on some mountain's craggy seat,
The whirlwinds rave, the dark clouds meet;
And there, when thunder's voice is heard,
Behold the brave, undaunted bird,
With crest erect, and flashing eye,
Breasting the tempest passing by.
Or see it wing a lofty flight,
On pinions strong, with steady sight
Undazzled, as it looks upon
The bright pavilion of the sun.
Such vision clear, such flights of mind;
Be his, whose thoughts would guide mankind.

I own I love the timid deer,
So graceful! bounding off in fear,
With startled look, and pleading eye,
When stern and lordly man draws nigh.

I hate the huntsman's barbarous skill,
That can such harmless creatures kill;
My pitying care I fain would give
To all the gentle things that live.

But something more than tender thrill
Oft moves my mind against my will,
When fancy bids me wander o'er
The plains where stately lion's roar,
Whose tread is firm on burning sands,
Whose eyes shed light, like gleaming brands,
Striking swift terror and dismay
On all who dare oppose their way.
Such fearless heart, such strength of deed,
Must be his gift who men would lead.

Yes! tides of thought full as a river,
Whose depths are dry and stagnant never;
A soul that soars to realms on high,
Clear glancing like the eagle's eye;
A mind to choose 'the better part,'
With zeal—strong as the lion's heart:
These are the gifts that mark the man
Fitted to teach, to guide, to plan.
Luther! the champion of reform,
Who dared imperial Rome to storm;
Bunyan! who in his prison's cell
'The Pilgrim's' faithful course could tell;
The martyrs! who in torturing fire
Breathed faith that never can expire;
Had all one noble gift, and high,
ENTHUSIASTIC ENERGY!

Now blame me not, that I should hold
Opinions some may deem too bold;
It is because I know I'm weak,
That strength of mind I love to seek;
E'en as the trembling tendrils tries,
By clinging to the strong, to rise.
Yet frail I know is every trust,
Whose root and nurture is the dust.
Oh! that my feeble soul might roam
Far from earth's cold ungenial home,
Like the poor bird that leaves the sod,
Springs from its nest beside the clod,
And mounts on slender, fluttering wing,
Above the very clouds to sing:
So, borne by faith from low desires,
All tremblingly my soul aspires
To soar where cloudless light is given,
And sing, through grace, the songs of heaven;
Seeking for strength from Him who died
That sinners might be sanctified.

CLARA LUCAS BALFOUR.

THE HORRORS OF WAR.

On hearing the Tower guns fired at night in London, to celebrate the late slaughter in India; and on reading the speeches on the subject, by members of both Houses of Parliament, on the 2nd of March, 1846.

HARK! 'tis the booming cannon's roar,
Breaking the tranquil calm of night,
While armed hosts their squadrons pour
To mingle in the gory fight.

And can it be, that life was given
To be thus wantonly destroyed?
Can christians lift their fronts to Heaven,
And glory in being thus employed?

Forbid, forbid, the impious thought!
Great God of Mercy! God of Grace!
Whose Holy Word hath ever taught
The brotherhood of all our race!

Can he, whose everlasting throue
Is based on justice, truth, and love,
Hear with delight the victim's groan,
And carnage, blood, and death approve?

The Widow's shriek—the orphan's tear—
Will these delight th' angelic throng?
And will they cease their harps, to hear
Such sounds, as sweeter than their song?

Oh! for a trumpet's stirring blast
To wake the world from its false dream
Of 'glory,'—and to bid it cast
Its idols in oblivion's stream!

Yes, we implore thee, Prince of Peace,
Hasten thy kingdom!—bid it come!
Let war, with all its horrors, cease,
And man enjoy his peaceful home.

Make senates tremble, when they dare
To take Thine awful name in vain,
And say that Thou, great God, wert there,
Strength'ning their arms to kill the slain.

That from thy throne thou lookedst down
With joy upon the murd'rous blade;
And cheer'dst them on, to seek renown
By slaught'ring men whom Thou hadst made.

Oh, blasphemy! most dark—profound—
Could but an angel from above
Descend to cast his glance around,
And answer—No! for 'God is love.'

Let hostile nations learn from Thee
That man was made for nobler ends:
To live united, happy, free—
To die as brothers, kindred, friends!

And after death to live again,
In purer worlds, with higher bliss;
So that a heavenly crown to gain,
Should be our highest aim in this.

To feed the hungry—clothe the meek—
Comfort the mourner—free the slave—
Instruct the ignorant—help the weak—
Are these not worthy of the brave?

To rescue life,—and not destroy,
Forgive, as we would be forgiven:
On Earth let these our deeds employ,
And thus we may prepare for Heaven.

J. S. BUCKINGHAM.
'Nonconformist.'

MISSIONARY OBSERVER.

DR JUDSON ON MISSIONS.

'I HAVE frequently read, and often heard it asserted, that modern missions are a failure. This position can be easily examined.

'Thirty-three years ago, there was but very little interest felt by Christians in this land for the perishing heathen. When your missionaries left your shores, very few were willing to be known as approving their enterprise. Two young men, about to go far hence to the heathen, on the morning of their departure from their native land were addressed by the secretary of a missionary society, as they sat at his breakfast table, as follows, 'Brethren, I have business that demands my attention to-day in a neighbouring town; you will therefore have to excuse me from going with you to your vessel.' Those young men went silently and alone, and though there was not a minister who was willing to hazard his reputation by countenancing what was regarded as an enthusiastic enterprise, yet when they threw themselves on their knees in their lonely cabin, they heard or felt a voice saying, 'You are not alone, for I am with you.' Now, when missionaries return to their native land, such is the interest taken in the cause of missions, that the largest houses of worship are crowded with multitudes anxious to see and to hear them, and they are welcomed by the smiles and greetings of thousands, and of hundreds of thousands. Does this look as if modern missions were a failure?

'When your missionaries landed in Burmah, there was no part of the word of God printed for the use of the people—not a single book or tract in circulation that gave them any portion of divine truth. Now after a period of thirty-three years, the language has been learned, the sacred scriptures, both of the Old and new Testaments, translated and printed in the Burmese language; the New testament printed in languages of various contiguous tribes and nations, and books and religious tracts, conveying a large amount of saving truth, scattered among the people; and though a few of these productions may have been destroyed, yet they are generally

treasured up as an invaluable prize. When I think of this change, I cannot but inquire, Are modern missions a failure?

'Thirty-three years ago there were but few to pray for the heathen. Now the churches in this and other Christian lands are hourly praying that the heathen may be given to Jesus for his possession; thousands of converted pagans are supplicating the throne of divine grace for the out-pouring of the divine Spirit upon their kinsmen; numerous churches have been established, and missionaries and native preachers are spreading the knowledge of salvation. Does this look as if modern missions were a failure? May we not rather expect, that when another period of thirty-three years shall have revolved, Christianity will be the prevailing religion?'

THE CONTRAST OF DR. YATES AND MR. KNIBB.

AN EXTRACT FROM REV. J. H. HINTON.

'OUR brethren were in many respects strikingly dissimilar. They were so in person. Knibb possessed a manly and athletic form, with an open and ruddy countenance: the frame of Yates was comparatively small and devoid of muscular strength, his face pale, and of a prevalingly retiring expression. They were so in constitutional tendencies. Yates was for study; Knibb was for action: Yates was for treasuring up in his mind the lore of other times and other tongues; Knibb was for pouring out the native treasure of a generous heart upon suffering humanity. They were so in their position. Yates was placed in a region of calms, where, as, on the one hand, nothing arose to disturb his studious habits, so, on the other, the captivating stores of oriental learning invited his assiduous application; Knibb stood in a region of storms, where human crime and wickedness had reached their climax, and the wild elements demanded some master spirit to confront and control their rage. They were so in the issue of their labours. To Knibb it was permitted to dry up a deluge of iniquity and wrong, by which

every thing precious to man had long been overwhelmed in a common ruin, and to create a new heaven and a new earth, verdant and serene; to Yates it was given to open the fountains of those living waters which, flowing over arid and barren sands, should render them fruitful as the garden of the Lord. They were so in their end. Knibb, after a life of uninterrupted health, was cut off abruptly, but in the bosom of his family, his brethren, and his flock; Yates, almost throughout life an invalid, and repeatedly on the border of the grave, died among strangers on the deep: a myriad voices poured out their heart-rending sobs over the grave of the one; over the watery bed of the other was heard nothing but the wailing of the tempest, or the gentler sighing of the breeze.

But, though dissimilar in many respects, our departed brethren were not contrasted in all. They were one in simplicity of character, in kindness of heart, in child-like piety, in profound devotedness. High energy and magnanimity characterized them both. If, borrowing an image from their respective localities, the one may be compared to the mighty river which effects its tranquil but steady movement through the vast plains of India, and the other to the impetuous torrent which sweeps like an avalanche from the mountain peaks of Jamaica, it may be said that they were both well adapted to the regions they were appointed to traverse, and that they have both flowed into an ocean in whose bosom their waters shall sweetly commingle for ever.

LETTER FROM REV. J. BUCKLEY.

Berhampore, Dec. 2nd, 1845.

MY VERY DEAR BROTHER AND SISTER, —I regret that much of the information I have to send by this mail, will be very painful to you, and to many other dearly-beloved friends. My health has again seriously failed. I have had, during the last month, six or seven attacks of fever, some of which have been very severe, and one was under circumstances peculiarly trying. I had been o Cuttack, to meet the brethren in conference. My dear wife was not able to accompany me, Mrs. Wilkinson not being sufficiently well to attend to the school, besides being busy preparing for her departure. We parted from each other with sor-

rowful feelings; but it seemed our duty to part. The journey to Cuttack was in many respects painful, though my friend and brother, Mr. Wilkinson, was with me. It was, however, much less so than the journey home. The first morning after leaving Cuttack, I had a fever attack, so exceedingly violent, that I thought I must have died; and, to render it the more distressing, no European or native brother was with me; I was surrounded only by heathen servants, and did certainly feel that those were not the circumstances under which I should prefer breathing out my soul to God: but, by the Lord's goodness, the violence of the attack subsided sooner than might have been expected, and I was able, by gentle stages, to pursue my journey till I reached my home in peace, unspeakably thankful to Him who had been better than my fears. It is now eleven days since I had an attack; but we know that the poison lurks in the system, and that there is a liability at any time to a return. We feel that our present circumstances are peculiarly trying, and that we have a strong claim on the sympathies and prayers of our dear friends at home. I was gaining some confidence in the language, and every week would have increased my efficiency, when it pleased God thus to visit me. Do I complain? Far from it: I hear a voice which says, 'Be still, and know that I am God. I will be exalted among the heathen. I will be exalted in the earth.' And what matters it, if the Divine name be exalted among the heathen, whether it be by the continuance or the removal of my sickness. My desire is, in health and sickness, in life and death, to be the Lord's, and to prefer the interests of his kingdom above my chief joy. Future events I can calmly leave to Him.

'All will come, and last, and end,
As shall please our heavenly Friend.'

Ready to labour—willing to suffer—persuaded that death would be introductory to eternal blessedness,—nothing can come amiss. 'To me, to live is Christ, and to die is gain.' I must not forget to tell you, that my brethren in conference strongly advised me, if not able to get rid of the fever at Berhampore, to seek a change; and it was suggested that I might go to reside at Cuttack for three or four months, or have a sea voyage of a few weeks. We cling to the hope that such a change will not be necessary; but if it be, let the will of the Lord be done.

I must now tell you a little of what I saw, and heard, and felt at Cuttack; and I begin with the first Lord's-day I spent there—a day that was to all of us as one of 'the days of heaven upon earth.' There was a baptism in the morning, and the

Lord's-supper in the afternoon. Brother Lacey preached the morning sermon, from a text ('This is a faithful saying,' &c.—1 Tim. i. 15) which has probably been discoursed from more frequently than any other, and which will never become stale, or out of date. It was a great treat to me to hear the veteran of our missionary band preach in Oriya, in which he is as much at home as in English, if not indeed more so. Few missionaries ever acquire so thorough a mastery over a foreign language as Charles Lacey has over Oriya. The sermon was highly adapted for general good: it was the gospel, the whole gospel, and nothing but the gospel. After the service in the chapel, brother Stubbins delivered an Oriya address at the water side, (which, owing to the intensity of the heat, I did not hear,) and then baptized the three candidates; two of them from Mrs. Sutton's school; the other, a youth from Choga. The afternoon service was a most memorable time. Brother Sutton presided at the table, and delivered a very suitable address on the Lord's-supper being a bond of union to his disciples; and he showed, from various considerations, that it was especially so to missionaries, often separated as they were from each other, only able occasionally to meet, but having duties, anxieties, discouragements, and enjoyments, in common. In the midst of the service, we sang—

'Here see the bread of life, see waters flowing
Forth from the throne of God, pure from above;
Come to the feast prepared; come, ever knowing
Earth has no sorrows but heaven can remove.'

This had a good effect. It was truly a glorious time; men and women, of different nations, and kindreds, and tribes, and tongues, united in one song of praise to the Lamb, and in receiving the memorials of his dying love. The Oriya was there; the Indo-Britain was there; the European was there; the American was there: yes, Europe, Asia, and America, furnished their representatives at this feast of love. In this aspect of the scene, it was an emblem of heaven, the like of which, England, with all its glories, cannot furnish. And then, eight English missionaries had never before sat together at the Lord's table in Orissa. Feeble as I was, I could say with the virgin Mary, 'My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour.' Deenabundoo, one of our native preachers from Berhampore, said, as he left the chapel, that such a day as that he never expected again to see on this side of heaven; but I hoped that he was mistaken, and that he would live to see many more such days; aye, and many much brighter. Another thing I must tell you. Some of the members from Choga were with us, and a few from Khunditta. It reminded me of old times. Our grandfathers

and grandmothers were wont to go ten, fifteen, and twenty miles, on Lord's-supper days. The word of the Lord, and the ordinances of his house, were precious in those days. But on this occasion some had come a distance of forty miles. In ludicrous and painful contrast with the scene exhibited in the mission chapel, was that presented on our retiring. A company of idolaters were leading a goat to be sacrificed in honour of one of their gods; and the god was carried in procession, and carefully *fanned*, lest the flies should annoy him. A humiliating sight!

'Be heaven and earth amaz'd! 'Tis hard to say,
Which are more stupid, or their gods or they.'

The evening service was in English. Brother Stubbins delivered, a useful discourse, from, 'The love of Christ constraineth us.' Thus ended one of the days of the Son of man. All the hymns, prayers, addresses, and sermons, were full of Christ; and what was better, the theme was as fresh and joyful as if we had never heard it before.

There are many things I should like to tell you about the conference; but I have not time, or strength, or paper enough. The business was most important, and very serious and patient attention was paid to it. You will probably see the minutes. Three of the native brethren, Sebo Patra, Sebo Sahu, and Damudar, were solemnly ordained while we were together. This was to have been attended to last year; but brother Lacey's being out in the journey preaching till the commencement of the hot season, and brother Sutton's subsequent illness, prevented it. It was a most important day, and the influence of what was then done, on the future destinies of Orissa, cannot be told. Rama Chundra opened the service by reading the scriptures, and prayer. Brother Stubbins delivered the introductory discourse, from the glorious commission of our Lord, 'Go ye into all the world,' &c. The questions devolved upon me. The answers were simple, artless, and highly satisfactory. I wish I could tell you what was said in reply to the first, respecting their conversion. No one, who loved the Lord, could hear their statements without deep feeling. The ordination prayer was offered by brother Lacey; he was joined in the imposition of hands by the other missionaries, and by Gunga, Rama, Bamadeb, Doitree, and Deenabundoo. In the evening brother Sutton delivered the charge, from Acts xxvi. 17, 18, 'I send thee to open their eyes,' &c.

Brother Sutton was in much better health than I expected to find him. As for brother Lacey, he has an iron constitution. I was brother and sister Lacey's guest, and found sister L. a very kind and attentive nurse. Brother and sister Stubbins, and brother Bailey, reached Berhampore a few days

since. I need not say how thankfully glad all were to welcome our dear brother and sister S. to their old station again, and to see the new brother. Brother S. is looking remarkably well, nor has he forgotten his Oriya: he speaks it with great fluency and force. The other friends are well. I received, by the hands of my friends, a kind letter from brother Staples, assuring me of the affectionate remembrance of my dear friends at Measham. You will please convey our kindest regards to him, and to dear christian friends there, and love to relatives; and say, that I regret not being able, *at present*, to write. When I am stronger, I shall hope to do so; but, in present circumstances, much writing, or exertion of any kind, would be extreme rashness.

Dec. 4th. For several days I have felt stronger, and, in other respects, better; and I hope that I shall get through the cold season without another attack. Last evening we had a baptism. It was a time of holy enjoyment. The two dear brethren baptized, occupy responsible and important positions in the service of government. One of them, J. Mac Vicar, Esq., is an agent for the suppression of the horrid sacrifices among the Khonds. The other was our much esteemed friend, Mr. Frye, now assistant collector; in other words, the magistrate of the district. We have long rejoiced over him as a *believer* in Christ; we now rejoice that he is a *baptized believer*. We had a delightful prayer-meeting after the baptism.

Your very affectionate brother,
JOHN BUCKLEY.

From another letter, dated Dec. 18th, 1845, we extract the following more pleasing intelligence:—

'I HAVE had no return of fever since I wrote, and have felt surprisingly better. Brother Stubbins says, that the change in my appearance and general health during the last three weeks, is more remarkable than any he has known. If the fever should not return, I shall soon be as strong and well as before. Next week, if the Lord permit, I shall go with brother Stubbins, and our native force, into the country. Sarah will accompany me, and we expect to remain out four or five weeks. She has never before, since the day she reached Berhampore, left her school for more than a *day*, and this not once in the year.'

AFRICA.

CLARENCE, *Fernando Po.*—*State of the Baptist Mission Church.*—Mr. Sturgeon writes:—'We have upwards of 300 scholars in our Sabbath-school, and 100 in our day-

school. In the former we have 32 teachers, most of whom are members of the church; four of them are engaged in native teaching every Sabbath; two of them walk four miles, and the others one. Many kings and chiefs have given me the most pleasing testimonies to the value of their labours; while, on the other hand, I have had no complaint, nor the least trouble with them in urging to these delightful, though rather arduous duties, as it not unfrequently happens that the rain falls heavily upon them the whole of the way. In the church there are many who give most unquestionable evidence of their desire for knowledge and spiritual improvement, and holy determination to make a fresh consecration of themselves to God. At a recent church meeting, I gave the friends a general view of the state of Clarence, particularly of the Portuguese, Congos, and Krooman; and requested their co-operation in an attempt I am now making to bring the whole of them under the sound of the gospel. I have long meditated a determined attack on the strongholds of the powers of darkness; and having now begun it, the Lord being our helper, I trust we shall not cease to teach, exhort, and invite, until many under the drawings of the Spirit, shall say, "Lord, save, or I perish!" The church approve the scheme, and have promised to aid it by individual and united effort.

SOUTHERN INDIA.

[The following communication from the Rev. T. Cryer, Wesleyan missionary, to the committee, shews that the same scenes and conflicts are experienced by them as by our brethren in Orissa.]

Manargoody, Sep. 4, 1845.

'From the time that an additional missionary was appointed to labour with me on this station; I intended, as soon as he should be able to relieve me from the week-day evening services in the town of Manargoody, to visit the surrounding places, for the purpose of preaching in them the gospel. In pursuance of this plan, soon after I wrote last, in company with the assistant missionary, Pooniah, I commenced by taking a line of villages to the south west of Manargoody, and after that in other directions. Our reception, as far as we have proceeded, has been highly pleasing; and the conviction has been gradually strengthening, that we only want a sufficient number of labourers to chase away the darkness of heathenism, and to introduce a happier day of gospel light. Another point of some importance has received additional confirmation; namely, that the only effectual weapon for the combating of heathen error is revealed truth. The people among whom

we have been labouring, in common with Hindoos in general, have been possessed of an apparently inexhaustible fund of argument; but, in a large majority of cases, the opening of the Bible on the subject under dispute, and producing a 'Thus said the Lord,' was 'the end of strife.'

The plan we have pursued has been, to ride to a selected village early in the morning, walk through the streets, and announce our intention of conversing during the day, and publicly preaching in the evening. In this way our days have been spent in conversing with company after company, with little intermission. The common people have heard us gladly; but the brahmins, a few only excepted, have quibbled and opposed us. I will select, for the information of the committee, a few instances of the manner in which the latter have received us, as the best way I know of bringing the opposition we have to meet with from brahminical bigotry before them.

Shaynamcoolam is a large village consisting of two streets, containing from two to three hundred houses, not more than a mile from the mission-house. But one street being entirely under the influence of a rich idolatrous farmer, and the other inhabited entirely by brahmins—a river running between us and the village—we have been prevented from visiting it often. On this occasion, however, it was the first of a line of villages; and the above hinderances were disregarded, though on our way our horses were up to the saddle in water. The time of the day when we reached the village was one in which we concluded the farmers would be in their fields; consequently, we commenced with the brahmins. We took our stand in the street; and while I was preparing to read a chapter, the whole street appeared to be in motion. Brahmins were seen flitting about in every direction; children gathering in groups; and women peering over each other's shoulders. Presently a man came out of a house nearly opposite to us, raging like a fury; and, driving the men before him, he moved on toward the end of the street. As the crowd passed us, they loudly threatened what they would do if we did not leave the street; and one man came apparently prepared to push us away. On this I lifted up my voice, and said, that we were not to be bullied out of the street; but that, if they spoke respectfully to us, and requested it, we would withdraw. From their answers we gathered that they were willing to listen to us, but that it must be in the grove outside the street; consequently, we slowly followed the moving crowd. Arrived at the grove, the brahminical party arranged themselves in an irregular line, and we took our stand in front of them, on a rising ground. To their inquiries I an-

swered, that we were the servants of the living God, and that we had come to proclaim to them his will. I then commenced reading the fifth chapter of Matthew, and proceeded as far as the eighteenth verse, on which I made some comments. Here a scene took place which I am unable to describe. The brahmins threatened, raged, vociferated, charged us with being paid government agents, &c. Paul on Mars' Hill could not have had a more striking scene before him; distorted countenances, and eyes inflamed with rage, marked the awful struggle going on within. Ponniah laboured hard with them, and made his position firm by a reference both to their own writers, and to the scriptures of truth. In the mean time, a company of cart drivers and labourers gathered around us, to whom, more fully we preached the gospel: these appeared disposed to be angry with the brahmins, as the brahmins were with us.

Two days after the above, our place was Semboo-Mahadavee, where we encamped in a grove of trees. Very soon two brahmins came to ask for what purpose we were come. We told them, and added, that they might tell the brahmins in their street that we should not object to converse with them. Soon after, a brahmin in full dress came from the street, and standing on a rising ground at some distance, he proclaimed that it was the eleventh day of the moon, that they were all clean, (holy,) and consequently, could not converse with us till after they had taken food. Nevertheless, a few came, and with two of them, we had the following conversation:—

Missionary. 'What do you understand the soul of man to be?'

First Brahmin. 'It is God.'

M. 'Do you mean to say, that the souls of all mankind, including women, soodras, and pariahs, are all divine?'

F. B. 'Yes, I do.'

M. 'Then in what does the difference between brahmins and others consist; is it in the soul or in the body?'

F. B. 'In the body.'

S. B. 'No, it is in the soul.'

M. 'Supposing it to be in the body, what is it? I have five fingers on each hand, and five toes on each foot; when I am hungry, I eat food, and am satisfied; when I am weary, I sleep, and am refreshed; when a vein is pierced, the blood from the same is red; and when a knife or a thorn enters my flesh, it gives me pain: do you differ from any of these?'

F. B. 'No, in none of them.'

All this time the second brahmin was like Elihu, the son of Barachel, the Buzite of the kindred of Ram; and he said, 'Hearken to me; I also will show mine opinion.' Ponniah and he had the argument between

them, and I have only preserved the last part of it, as vociferated by the brahmin. 'As much difference,' said he, 'as there is between a man and an ox, so much there is between a brahmin and a soodra.'

Later on in the day, I had an opportunity of testing the superiority of this man of the kindred of Ram; and I did it much to his mortification. At the time alluded to, we had a large company about us, and among them the brahmin just mentioned. After having requested silence, I related the above particulars, and added, referring to Ponniah, 'Here is a man who is not a brahmin, and I wish to ask a few questions from the two.'

Addressing Ponniah, I said, 'Do you know the English language?'

Answer. 'Yes, I do.'

Addressing the brahmin, 'Do you?'

Ans. 'No.'

To Ponniah. 'Do you know the science of geography?'

Ans. 'Yes, I know so and so.'

To the Brahmin. 'Do you?'

Ans. 'No.'

To Ponniah. 'What do you know of astronomy?'

Ans. 'I know so and so.'

To the Brahmin. 'Is he correct?'

Ans. 'I do not know.'

By this time my imposed silence was nearly gone, and the brahmin was growing very restless; consequently, I said, 'Only one question more.'

To Ponniah. 'This book,' (holding up the Bible,) 'professes to be from God; and in it, it is said, that those who believe it receive pardon, peace, and holiness. I know that you believe it; but have you obtained these blessings?'

Ans. 'Yes, I have.' Ponniah here gave a thrilling account of his conversion, &c., which had a very visible effect on even a congregation of brahmins; and when I turned to the son of Ram, he was utterly confounded. I told him then a few salutary truths, and very soon we took our leave.

At Vaddavoor, last week, we met with two brahmins, the very opposite to each other: one, I think, is not far from the kingdom of God. This one kept near to us all the day, raised many objections, and proposed many questions; and wistful, he acknowledged that their system was utterly useless. The other to whom I have alluded was a raging bigot. He maintained that the god Brumah had four heads, and that each head had proclaimed a Vatham. To our question, 'Would one of the heads of Brumah contradict another?' he attempted to reply; but in doing so, his tongue became parched, his teeth chattered, his eyes became inflamed, and his own people laughed at him. I opened to 1 Cor. vi. 9, 10, and read the same, on

which he put his fingers in his ears, and turning to the men around him, he said, 'Will you suffer your ears to be torn by such blasphemy?' As we went on reading and commenting, he rose and went away in a passion, exclaiming, that 'that book ought to be torn in shreds, and thrown into the water!'

To finish this brahminical sheet, on Tuesday evening last we sat down as usual, on our way to the chapel, close by the large chapel at Manargoody. Presently we had a numerous congregation, nearly all Brahmins, who listened attentively while I showed the folly and sin of idolatry. As I proceeded, I could see them touching each other, and oftener than once they said, 'He is right.' We remained with them till it was quite dark; and when we took leave of them, they said, 'Come again.' We have gone to the same place now for a great number of weeks; but only in one single instance have we been interrupted; and in that case it was only one man, and the others spoke against him. 'This is the Lord's doing, and it is marvelous in our eyes!'

MADAGASCAR.

In the following letter, addressed by the suffering members of Christ at Tanavarivo to their fellow christians in the island of Mauritius, and forwarded thence in October last, we find a delightful confirmation of the intelligence which was recently conveyed to our readers. God has spread a table in the wilderness for these faithful few, and though deprived of the ordinary means of *grace*, their souls are abundantly nourished with the bread of life, and even their persecutors appear to be touched with pity towards them. This, it may be hoped, is a harbinger to their long affliction of the 'joy that cometh in the morning.' We are happy in being able to state that measures are in progress to meet their earnest solicitations for a large supply of the Scriptures.

'To beloved friends, kindest salutations from all your companions. This is what we have to tell you. Afflicted exceedingly are we on account of the fewness of the Bibles here with us, and we extremely desire to have more. We are thirsting for them, for the Bible is our companion and friend to instruct and search us thoroughly, when in secrecy and silence, and to comfort us in our grief and tribulation. Blessed be God! who hath looked down upon us even in our affliction: the people who are going forward, through the grace of the Lord, are becoming many, so that the majority of them cannot have Bibles (the Malagasy Bibles) sent to them; but send us *many*, for even

then they will not be enough, and let them be small in print, so as to be easily concealed.

And we desire also books of instruction—hymns, spelling-books, catechisms, and John Bunyan; and if there are any tracts, such as are suitable for us, they can be divided among us, and so also of anything that is new, so that we may see it; as Jesus said to Peter, 'Feed my sheep.'

And as to the condition of our country, it is still dark, and there is still persecution by the sovereign. Nevertheless, the people are going forward. Blessed be God! who thus prospers them. And with regard to ourselves, on the Sabbath day, we always go to some hill or valley, far away from the multitude. We leave home on the Saturday, and on the Sunday we meet together, and perform worship to the Lord. It is the men only, however, who are strong, that can go to a distance in this way, so as to get beyond the reach of the people; and this too, makes us feel very much on account of the sorrow of those who cannot go. However, though our sorrow be thus great, still we do not faint, but continue to ask of God that He may help us not to become faint amidst affliction, for Jesus says, Mat. x. 38—'Whosoever will not take up his cross and follow me, is not worthy of me;' and He also says, John xvii. 33—'These things have I spoken unto you that ye may have life in me. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.'

All our friends, who were reduced to slavery, have been redeemed. Blessed be God! He is the Ruler of the world, and he has given the disposition to let the captives go free. We are going on safely, for God has hidden us beneath the shadow of his wings, so that we have not been observed by the people. And yet many do see us, and they know, and hear about us, but they do not now come forward to impeach us, saying, 'These pray,' for even the people around us have become compassionate towards us. And we all send our salutations to all friends.

Miss. Mag.

THE FIRST OF AUGUST AT MONTROSE.

THE following characteristic speech was delivered by a senior deacon of the Independent church there, on the celebration of negro emancipation, August 1st, 1845.

'I have very few words to tell—you see this?' (holding up a cat-of-nine-tails.) 'You young people don't know this, but plenty of my old brothers and sisters they know it well; they know that time when you hear nothing but the whip going, bam, bam, bam—slash, slash, slash, from morning to night. Plenty before me now, not born in that time. Plenty to day buy new hat, new handker-

chief—myself buy one new sartout; but let me ask you, if this day no been come, would you able to buy them and wear them? No! In old time, if you have a Bible and manager see it, you know what you will catch to-morrow—you will catch this'—(pointing to the cat.) 'If we want to go to the chapel at "Souvenir," what did we have to do? Many times me put all my clean clothes in a small bundle, and walk to chapel in my dirty clothes: in case manager should see me, he see my dirty clothes, he think I am going to work. Then when we get near chapel, we just go in the bush, change our clothes, and go to Mr. Smith's chapel. When chapel done, we go back and put on all our dirty clothes again, for fear of Massa. Then we go pretend catch fish—catch crab; but, oh, if manager see we go to chapel, to-morrow you will catch this flogging.'

'One young man tell me, that time they flog us so, it was because we *were foolish*. Poor fellow! he can talk so now there is no flogging; but stop till he get the whip, and the driver put it on well, he will no call we foolish again. Before time every little thing was stocks, stocks—driver, driver; but now we are free; and who is the somebody that can take that from you. No, we shall never see that day when the freedom lost again.'

Alluding to the chapel-debt, he said, 'Now our minister is come, let us see what we can do—put your heart in the work and your name in the book. I am old, and cannot do much, but what I can do I will do with all my heart. Look at this idol,' (pointing to one upon the table,) 'this thing poor people kneel to worship in Africa. Bless God for the great things he has done for you. I am hungry to see this heavy debt paid off; and then let us support our own minister and schoolmaster—we are well able to do so, and I am not afraid of you. Now, begin, begin; remember, before freedom come to pass you save up money, and when it come you go buy your own house and land, and you pay for them, and now they are your own. Well, we build church for God, but we cannot call it our own till we pay all the debt: then, if they ask who the church belongs, we can say it is our own; we built it, and pay for it.' *Miss. Mag.*

EAST AFRICA.

Dr. Krapf, of the Church Missionary Society, makes the following remarks upon the Gallas:—

'The more I think of this nation, the more I become impressed with the mysterious destination and dispensation which hangs over the Galla land. They are the finest people in features and language; they possess the finest tract in Africa, of great extent; they

have chastised Pagans, Christians, and Mahomedans, and shed blood like water; they hate and are hated, and are sold at the highest rate. Their conversion will be a bright jewel of the church of Christ in these latter days, when the Lord shall lift up his hand over them, and the Father give them to the Son for his inheritance. The Son's petition will open an entrance for us; but we must join our petition with his, and the Father will give us what we shall ask in his Son's name.'

He also gives the following instance of Mahomedan superstition.—

'*March 26, 1845.* After sunrise I saw a band of Wonicas coming over a hillock, near Abdallah's cottage; dancing, crying, and beating a drum. They took their course toward the creek which leads to Mombas. On my asking what the procession meant, I was told that the woman who went before the noisy party, and held a white hen in her hands, was possessed by an evil spirit, which she wished to throw into the sea. The fowl was killed on shore, and the woman bathed in the sea-water, while her companions raised the most horrible noise, in order to expel the spirit. After this ceremony had been performed, the party returned along the road by which they came; but the woman, accompanied by a female friend, went back by another road. Each party went its way in silence, as the devil was believed to have remained behind in the creek. My people called for the woman, as I wished to speak with her on account of her folly and superstition; but she would not stop, nor give an answer. She had come some twelve or fifteen miles from the interior.'—*Church Miss. Record.*

MISSIONARY ANNIVERSARIES.

BIRMINGHAM.—On Lord's-day, March 15, the Rev. R. Stanion, of Derby, preached two excellent sermons at this place on behalf of our Foreign Missions. On the following Tuesday evening, the public meeting was held. Mr. Ewen presided. Addresses were delivered by the respected chairman, Revs. G. Cheatle, J. Hooper, R. Hamilton, and J. G. Pike. Collections and subscriptions for the year, £50.

TICKNALL.—On Lord's-day, Feb. 15th, a sermon was preached in our chapel, by Rev. J. Young, A.M., of Melbourne, on behalf of the Mission, and on Monday evening, a very interesting meeting was held in the same place. Mr. Wood, of Melbourne, presided. The meeting was addressed by Rev. J. G. Pike, R. Stanion, of Derby, T. Yates, of Ashby, (our former pastors,) and G. Staples, of Measham. Collections, £3. 10s. 3d. Be-

sides the collections two little boys of our friend Mr. Thorpe, of Repton, brought their bags. One contained 18s. 6d., and the other, 11s. 6d., which sums they had severally collected for the mission during the past year. Their ages are about five and seven.

On the Tuesday evening following, a meeting was held in our new chapel at Hartshorn, which was well attended. Mr J. Brooks presided. The meeting was addressed by Revs. J. Peggs, T. Yates, and Mr. J. H. Wood, of Melbourne. Collection £1. 11s. 2d. There were also brought to the meeting £1. 12s. 6d., by Miss Wayte, Midway, and 3s. 6d. by Mr. Biddle, Hartshorn. The whole amount of these meetings, was £8. 7s. 5d, independent of the annual and weekly subscriptions.

LEICESTER.—The annual sermons for the Mission were delivered at three of our places in this town, on Lord's-day, Feb. 22nd, by brethren Pike, Wallis, and E. Stevenson. On Monday evening the public meeting was held in the Harvey-lane chapel. Mr. Wallis presided, and interesting addresses were delivered by the Secretary, Messrs. E. Stevenson, J. Green, T. Stevenson, A. Smith, J. Goadby, and S. Wigg. The collections, &c., for the year, amounted to about £105.

MARKET HARBOROUGH.—The same day the annual sermons were preached at Harborough for the Mission, by Mr. Goadby, of Leicester. The collections amounted to about £9.

DERBY, St. Mary's gate.—The anniversary services of this important auxiliary association were held on Lord's-day, March 22, and on the following evening. Mr. Goadby, of Leicester, preached in the morning and evening, and Mr. Corbin, (Indep.,) addressed the Juvenile Association in the afternoon. The venerable Mr. Gawthorne, (Indep.,) presided at the public meeting on Monday evening. Mr. Poile implored the Divine blessing, and Mr. Amos Smith gave out the hymns. Mr. Pike read some very pleasing intelligence; and addresses were delivered by brethren Hunter, of Nottingham, Underwood, of London, and Goadby, of Leicester. The collections at these services amounted to about £29, and the proceeds for the past year, to £123. As some of our missionaries have suggested the propriety of our churches adopting a native preacher as their own—supporting him, and having correspondence with him—this subject was mentioned, and, we are happy to add, a subscription was commenced for this purpose. About £12. per annum will sustain a native minister.

IRISH CHRONICLE.

FOR APRIL, 1846.

ANNIVERSARY SERVICES.

THE Committee have much pleasure in announcing that THE ANNUAL SERMON will be preached by the REV. SAMUEL NICHOLSON, of Plymouth, at the Rev. J. H. Evans's Chapel, John-Street, on Friday evening, the 24th. Service to commence at half-past Six o'clock.

They also request particular attention to the following resolution, passed unanimously at their last meeting:—

“That the Subscribers to the Society, and all Baptist ministers friendly to its principles, be invited to meet the committee on the morning of Monday, April 27th, at Ten o'clock, at the Mission House, to hear details respecting the proceedings of the past year, and offer any suggestions that may occur to them, for the promotion of the Society's interests.”

THE ANNUAL MEETING will be held at Finsbury Chapel, on Tuesday evening, the 28th. The chair to be taken at half-past Six precisely, by J. L. PHILLIPS, Esq., of Melksham.

* * Several applications having been received from readers in the employ of the Society for extra aid, on account of the distress arising from the failure of the potato crop, and it being probable that similar applications will arrive shortly, it is earnestly hoped that special contributions for this object may be made. The suffering is great. The general funds of the Society are not available for this purpose, even if they were abundant. Surely such an appeal will not be made in vain. We entreat our friends to be *liberal and prompt!*

Mr. WATSON has forwarded the following account of the quarterly meeting recently held at Limerick. These meetings have been productive of much good. The time between the services is spent in devising means of increased usefulness, and prayer to God for his blessing on them.

I embrace the earliest opportunity of letting you know how the meetings of our Southern Association went off, during the past week. From various circumstances we had not many of our brethren present. Brother Hardcastle was called to mourn over the loss of his eldest son; and his remains were being committed

to the tomb on the day of our first meeting. Brother Gould, who was to have preached, was prevented coming in consequence of his anticipated removal to England; another brother was detained by illness; yet our meetings were good. On Tuesday, the 3rd, I was called to occupy brother Gould's place in preaching the association sermon, and though the evening was excessively wet, the chapel was as full as it could be. On Wednesday evening we had a public meeting, when stirring addresses were delivered by brethren John Hamilton, Williams (Independent), McCarthy, Wilson (of the Scot's church,) and C. Sharman. The attendance very good. We had a tea-meeting on Thursday evening, when the chapel was

crammed; and after tea, there were addresses by Messrs. McCarthy, Wilson, Williams (Independent), and McDonald (Wesleyan). Upon each morning we had a prayer-meeting at eight o'clock, and an address was delivered; and at these meetings the attendance was very encouraging. I saw a vast improvement as regards attendance, when compared with the last association in Limerick; and it was pleasing to see brethren of other Christian communities coming forward to lend a hand—to bid us God speed. We really felt that it was good and pleasant for brethren to dwell together in unity. I trust that a lasting interest has been produced in the minds of many in behalf of our Society, through the interesting communications of brother McCarthy with respect to its early operations, in connexion with schools and preaching. Whilst we rejoice in the success of agency employed by other sections of the church of Christ—(would that they were increased a thousand fold!) yet we think we can press our claims for the continued and greatly enlarged support of all those who love our Lord Jesus Christ in sincerity and truth.

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I am likewise informed by those who know the fact, that he sacrificed much as regards worldly interests in leaving the church of Rome; and I know Romanists who still esteem him, notwithstanding his heresy! His son, an interesting lad of seventeen years of age, stands as a candidate for baptism and fellowship; but at present he is unable to leave his room, owing to severe indisposition.

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The Blackrock station is flourishing greatly. I go there every Thursday; and, if we go on as we have lately, the place will be again too strait for us, notwithstanding the recent enlargement.

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The school is getting on well. The priest is, by intervals, opposing us, as usual. He told the people who sent their children, that they would be lost for doing so. He spoke severely at confession last week, and said he would not raise a hand over them. The children were all at school next morning. But we must persevere patiently and humbly. I trust the seed sown here will bring forth much fruit.

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In the beginning of the week I went to visit a poor Romanist woman, who was very ill. She had often heard me read the Irish testament. When I came, she lifted up her head and said, "Thank God you are there! you will read for me." I did so, and then talked to her about the way to heaven, and the great need that poor sinners had of looking to Jesus. She paid the greatest attention. I asked her, did she understand what was said. She told me she did, and that she was happy in her mind since I had begun to speak to her about the work of Jesus, and his willingness to save poor sinners. As I was leaving, she earnestly said, "May God bless you and yours!" I promised to call again next day; and, to my surprise, when going, heard she was dead. I trust the word she had so often heard was blessed to her soul.

Bread cast on the waters is found after many days. The same letter supplies a striking example of this scripture, and shows that efforts are crowned with success, though the result is not always known.

About *twelve months* ago, I was on my return from one of the schools. I met a decent countryman, with whom I got into conversation, and soon turned it to the best end. He was very attentive while I pointed out the value of the word of God, and the duty of every man to read it. Before we parted, he expressed a wish to have a bible, and I told him if he would call on me in Boyle he should have one.

I did not see him after until about *three weeks since*. He was coming to my house, and immediately reminded me of my promise. I wanted to know why he did not call before. He said he had borrowed one, and had been carefully reading it, but had not had an opportunity of seeing me. We had a pleasant conversation, and I got him a copy, and gave him some tracts. No man could appear more thankful, and he left promising to read them to his neighbours.

Mr. M'ADAM's letter for February supplies much information, from which we select the following:—

I lately inspected the Crossmalina school, which is indeed in a flourishing condition. I was delighted with some answers of the Romanist children. I then went out of the town, and had some good opportunities of speaking about the wonderful love of God to perishing sinners.

When I went into Mr. K.'s shop, a man at once began a conversation by asking me whether there was such a place as purgatory. "Yes," said I, "there is; the fountain set open for sin and all uncleanness, the blood of Jesus." I afterwards went to a wake of a respectable Romanist. The people heard me with deep attention, and one exclaimed after I had spoken: "*It is not by our good works we can be saved, but only by the grace of God.*" The next day I went to the funeral, and a multitude of people paid great attention. There were four priests in the parlour, who must have heard all that passed.

The same night, another Romanist, a shrewd man, who is inquiring anxiously into the doctrines of his church, came to me, and spoke about purgatory, a subject very often brought up now. He said he did not believe there was any such a place, and he thought the priests did not believe in it either; "for," said he, "I lived with a priest seven years, and one night, finding him in a good humour, I quietly asked him whether there was such a place as purgatory." "You are very inquisitive," said he. "I want true information," said I; "Well then," he said, "there are only heaven and hell, and the poor have a purgatory enough to pass through in this world."

The desire of the Scriptures and tracts seems to be extending rapidly; all the

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In the beginning of the week I went to visit a poor Romanist woman, who was very ill. She had often heard me read the Irish testament. When I came, she lifted up her head and said, "Thank God you are there! you will read for me." I did so, and then talked to her about the way to heaven, and the great need that poor sinners had of looking to Jesus. She paid the greatest attention. I asked her, did she understand what was said. She told me she did, and that she was happy in her mind since I had begun to speak to her about the work of Jesus, and his willingness to save poor sinners. As I was leaving, she earnestly said, "May God bless you and yours!" I promised to call again next day; and, to my surprise, when going, heard she was dead. I trust the word she had so often heard was blessed to her soul.

Bread cast on the waters is found after many days. The same letter supplies a striking example of this scripture, and shows that efforts are crowned with success, though the result is not always known.

About *twelve months* ago, I was on my return from one of the schools. I met a decent countryman, with whom I got into conversation, and soon turned it to the best end. He was very attentive while I pointed out the value of the word of God, and the duty of every man to read it. Before we parted, he expressed a wish to have a bible, and I told him if he would call on me in Boyle he should have one.

I did not see him after until about *three weeks since*. He was coming to my house, and immediately reminded me of my promise. I wanted to know why he did not call before. He said he had borrowed one, and had been carefully reading it, but had not had an opportunity of seeing me. We had a pleasant conversation, and I got him a copy, and gave him some tracts. No man could appear more thankful, and he left promising to read them to his neighbours.

Mr. M'ADAM's letter for February supplies much information, from which we select the following:—

I lately inspected the Crossmalina school, which is indeed in a flourishing condition. I was delighted with some answers of the Romanist children. I then went out of the town, and had some good opportunities of speaking about the wonderful love of God to perishing sinners.

When I went into Mr. K.'s shop, a man at once began a conversation by asking me whether there was such a place as purgatory. "Yes," said I, "there is; the fountain set open for sin and all uncleanness, the blood of Jesus." I afterwards went to a wake of a respectable Romanist. The people heard me with deep attention, and one exclaimed after I had spoken: "*It is not by our good works we can be saved, but only by the grace of God.*" The next day I went to the funeral, and a multitude of people paid great attention. There were four priests in the parlour, who must have heard all that passed.

The same night, another Romanist, a shrewd man, who is inquiring anxiously into the doctrines of his church, came to me, and spoke about purgatory, a subject very often brought up now. He said he did not believe there was any such a place, and he thought the priests did not believe in it either; "for," said he, "I lived with a priest seven years, and one night, finding him in a good humour, I quietly asked him whether there was such a place as purgatory." "You are very inquisitive," said he. "I want true information," said I; "Well then," he said, "there are only heaven and hell, and the poor have a purgatory enough to pass through in this world."

The desire of the Scriptures and tracts seems to be extending rapidly; all the

readers mention it, and deplore the want of a sufficient number to meet the demand. JOHN MONAGHAN, amongst others, states in his last communication,—

During the early part of last month, I spent four days in the neighbourhood of R—, where I visited and stated the gospel to *forty families, thirty of whom were Romanists, among whom I distributed about seventy tracts.* I held four prayer meetings, and had a good attendance, nearly as many Romanists as protestants were present.

At B— I visited thirty-one families. Many of the Romanists here are growing very intelligent in scriptural knowledge, and say they will not be prevented by any one from reading the bible. I gave away two copies and thirty-five tracts, and double the number would not satisfy the demand. Held two prayer meet-

ings, and at each there were several Romanists, who waited after the meeting, *making such inquiries as evidently showed they were in search of the truth.*

In the barony of T— spent three days. Held two prayer meetings, and on these occasions, while travelling along the road, was invited by Romanists to read and pray with them and their families. Here a great desire was manifested for tracts, particularly "The Sinner stripped of his own Righteousness," and "Imputation," lately written by Mr. Bates. They are in great request, and very much read at present, which shows the Romanists are becoming more intelligent, and will soon be able to judge for themselves. I have distributed this month four copies of the scriptures, and about one hundred and thirty tracts, given to persons who are anxious, I hope, to profit by them.

POSTSCRIPT.

We earnestly beg those friends who have any contributions to forward, which they wish to appear in the Report, to send them without delay. This month closes the financial year; and as the accounts must be made up and audited before the meeting of subscribers and ministers takes place on the 27th inst., it will be seen how desirable it is to forward such monies at once.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Ross, Miss Rowles	1	0	0	London—			
March, Collection.....	2	15	7	W. Blakemore, Esq.....	2	2	0
Wisbeach.....do.....	4	7	10	Mrs. Meacher.....	1	1	0
Boston.....do. and Subs.....	5	7	6	R. B.....	0	4	6
Long Sutton do.....	3	0	10	Barnett, Mr. J.....	1	1	0
Fleet.....do.....	1	11	8	Overbury, Mr. B.....	1	1	0
Bacup, by Mr. Howarth.....	5	0	0	Young, Mrs. for Easky School.....	0	15	0
North Shields, by Mr. Carrick.....	2	10	0	Whiteborne, J. Esq.....	2	2	0
New Brentford, Mr. C. Watkin.....	1	0	0	Walters, W. Esq.....	1	1	0
Newcastle, Mr. Angus, Whitefield.....	0	10	0	Friend.....	10	0	0
Ripon, Mr. Earle.....	1	0	0	A Layman's Sermon at Devonshire Sgr.....	1	1	0
Beaulieu Railk, Rev. J. Burt.....	1	1	0	Do. Waterloo Road.....	1	0	0
Haverfordwest, W. Rees, Est.....	10	0	0	Do. Denmark Place.....	0	10	6
Berwick Friends, by Mr. C. Robson.....	0	10	0	Wotton-under-Edgs, Collection and Subs.....	2	5	0
Bristol Friends, by Mr. Harvey, for Easky School.....	1	0	0	Tewkesbury, Collection and Subs.....	2	19	0
Beverley, W. G. and W. G. jun.....	2	0	0	Cheltenham.....do.....	14	14	0
Eyemouth Friends, by Mr. Robson, Berwick Clipstone, Weekly Subs. by Rev. T. Gough.....	2	10	0	Canterbury, by Mrs. Flint.....	6	2	0
Dungannon, the church, by Rev. J. Bates.....	2	10	0	Pershore—			
Stroud, Collection and Subscriptions.....	6	15	0	Collected by Mrs. Riedon.....	6	6	0
Avening, Collection.....	1	9	2	Do. by Mrs. Hope.....	2	19	6
Chalford.....do.....	0	10	0	Do. after Lecture.....	1	6	10
Uley.....do.....	1	4	6				10 12 4
Nuppnd.....do.....	0	11	0	Bromgrove, Collection, &c.....			1 12 0
Shortwood.....do.....and Subscriptions.....	11	3	0	Kidderminster, Collection, &c.....			2 13 0
Woodchester, do.....do.....	2	11	6				
Kingstanley, do.....do.....	8	14	6	TOWARDS DEBT.			
				London, Mrs. Jacobson.....	1	0	0
				Tewkesbury, Mr. Knight.....	0	10	0

Thanks to our Lymington friends for the parcel for the Cork School, through Mrs. T. Nicholson, which Mr. Watson has received. Also to Canterbury friends for articles of clothing and books, by Miss Flint; and to Eagle Street friends for a similar parcel for Balina; by L. S. Brunter; and to Mrs. Bowie for clothes and tracts, &c. for Coleraine.

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

IRISH CHRONICLE.

MARCH, 1846.

A RETIRING AGENT'S PARTING WORDS.

By the end of this month Mr. Davis's connexion with the Society will close. He wishes the insertion of a valedictory letter to our friends; and, after an experience of so many years, it is pleasing to know that he can, with sincerity and earnestness, commend the mission to the continued support of all who desire the advance of the Saviour's cause throughout the world. His letter is as follows:

DEAR FRIENDS,—In retiring from the service of the Baptist Irish Society, which I am to do on the 25th of the present month, a few words to those who have often responded to my appeals, and rendered me valuable assistance, while travelling on its behalf, will not, I hope, be deemed inappropriate.

In the course of just thirty years, during which I have been permitted to journey, with more or less regularity, in almost all parts of the united kingdom, I have received innumerable expressions of kindness, which will never be obliterated from my heart. Many with whom I became acquainted during my earlier visits, are now numbered with the dead; but many still survive, and to them, and to all, by whom I have been received and aided, for my work's sake, I beg to render my very grateful acknowledgements. I cannot recompense them; but they will be recompensed by Him who hath said, that "a cup of cold water given in the name of a disciple, shall not lose its reward." As in the majority of instances, I shall not again have an opportunity of personally urging the Society's claims, I would, at parting, the more earnestly recommend it to your liberality and prayers. May it prove increasingly a blessing to Ireland; and may all who bless it, be themselves abundantly blessed.

I am your affectionate brother and servant in the gospel,

16, Park Street, Islington, London.

STEPHEN DAVIS.

* * Several parcels have come to hand; but as the donors have not apprized the Secretary from whom they have come, they cannot be acknowledged in the usual manner. In future, our friends who send parcels for Ireland will oblige us much if they will drop a line conveying such information; and if they have any particular wishes as to their disposal, they shall be attended to.

Our readers have been made aware, by the intelligence in recent Chronicles, of the existence and growth of an earnest desire for the scriptures. This is so important, that fresh evidence of it will not be deemed superfluous.

Mr. HAMILTON says, Jan. 27th:—

In the course of the last month I have visited six of the out-stations. In all these places the people manifest a great desire to hear the gospel, so that I feel great pleasure in bearing the good message to them.

When I was last at T——, the word was brought with power to the heart of an old man. When I stated the infinite value of Christ's sacrifice, and that the greatest sinner, when he believed on the Lord Jesus, would receive pardon and peace; he was enabled to believe the testimony, and to rejoice in Christ Jesus. Some time after he fell, and broke his thigh, which caused his death. Brother C. visited him during his illness, to whom he

communicated these facts. He rejoiced in the truth till his death.

There seems to be a considerable movement among the Romanists at E——. I sent *two dozen bibles* there a short time since; and now *two dozen more are earnestly requested*. One young man has left the church of Rome, and is now attending our meetings.

Mr. BERRY, in a recent letter, refers to the same spirit as prevailing in his district likewise, which is more than a hundred miles from Mr. Hamilton's station.

I have never known so great a desire evinced by the Romanists to obtain copies of the scriptures, as at the present time. In many cases I know they are read with profit; and in all we may reasonably expect pleasing results. In one locality there is an entire family daily searching the word, and already

they have, by themselves, detected the errors of Romanism. *There is scarcely a week in which I am not requested to lend a bible.*

The attendance in the country stations is cheering, and the prospects are brightening all around. I was often cast down at the smallness of our numbers here. Some time ago we only had six members in the town; now we have twelve; and I expect that very soon we shall have an increase.

Mr. THOMAS, who has removed from Limerick to Moate, states some facts which will gratify all our friends.

I am glad to inform you that things have been going on well since I came. We have had *union meetings* every morning for a week; and since then a union prayer-meeting every Monday evening alternately in the different places of worship. Baptists, presbyterians, and methodists, have all cordially united in them. Last Lord's day we had a *union school* formed, and it was a good beginning.

I have also got a comfortable and convenient place of worship fitted up, with which the people are well pleased. There are three or four villages, distant a few miles from this, which I hope to cultivate. I have been to Athlone several times on Lord's day evenings; but it is the decided opinion of all, that Moate ought not to be left, and that a missionary should be placed at that place, where he would have quite enough to do, in visiting Ballinasloe, Baglin, and other places.

RICHARD MOORE writes, Jan. 17th—

At present there is a great and general outcry among the Romanists in C— for bibles. One young man has embraced the truth, and is now on the Lord's side. He is *himself labouring among his neighbours, going from house to house to read to them privately during the night.* I have distributed fifty tracts and six bibles this month.

JOHN TALBOT, in whose district this spirit of inquiry has long existed, and by whom it has been carefully and diligently watched and nourished, observes, Jan. 31st—

When I first began to go among the people they seemed frightened, and thought I wanted to lead them aside into some new and dangerous way of worshipping God, that was never heard of before. Now they seem quite satisfied that *what I say is scriptural, and they are beginning to respect it as such.*

It affords me great pleasure to state, that, at present, they seem *quite anxious for the scriptures*; and while they continue, to be so we have no cause to fear. A Romanist, in what they call orders, came to me the other

day for a testament, and stayed with me a long time, comparing the Rhemish with the English version. The people are beginning to consider that God's commands ought to be obeyed rather than man's.

The protestants, too, are becoming an altered people. And it is remarkable, that a single leaf of intelligence about the Baptist Missionary Society, established in 1792, is of great use. The people are surprised to know that the baptists are doing so much through the world. That leaf has removed a deal of prejudice out of the minds of many. If our English friends could convenience us with a few tracts, showing what they are doing in different parts of the globe, nothing could be productive of more good.

JOHN MONAGHAN, whose letters so often contain interesting intelligence, observes at the close of his monthly letter for January—

I ought to have already remarked, that I never knew the scriptures to have been in such great request amongst Romanists. I think, if I had them to give, that *not less than twenty* would supply the earnest applications made to me during the past month. The scriptures are read, and the people are generally showing a willingness to hear. Very many are profiting by the instruction they receive.

Extracts from the monthly letter of PAT. MURRAY furnish a similar testimony. How encouraging, that the testimony is so full and copious!

Some time ago I gave a testament to C. W., in whose family I had often held meetings for reading and prayer. I met him a few days since, and found his wife had very lately died of a typhus fever. The truths so often presented to them at these meetings had taken root in her mind. During her illness she was crying for mercy to the Lord Jesus, and his name was constantly on her lips while she was able to speak.

With regard to himself he appears much subdued. He seems to persevere in reading the testament which I gave him. He quoted fluently and correctly many passages appropriate to his state as a sinner, and to his condition in his trials and afflictions.

JOHN NASH also mentions some facts which show the tendency of this growing spirit of inquiry.

I took a journey a few days ago into the south-west part of this district, and having entered a house where there were many people, was saluted kindly, and asked to sit down. I began to set forth to them the power and love of Jesus, and his willingness to save

all who believe on him. An old man said, "Your words are very good; but the priests do not like us to be hearing you or your book." I replied, "If the priests are the servants of Jesus Christ, why should they dislike the reading of His word?" "I am astonished," said another, "why they should prevent the people from hearing that blessed book." The old man who had first spoken said, "The priest says, if we confess our sins to him, and repent, that he has power to forgive us." I answered, "This book, which is Christ's book, declares that his blood taketh away all sin; and that there is no other name under heaven whereby we can be saved." On this, one of them said, "May the Lord God direct as in the right way!"

As I went on my way, seeing many people in a house, I went in, and found that the woman to whom it belonged had died only a few hours before. I set forth the word to them, that the wages of sin is death, but the gift of God was eternal life, through our Lord Jesus Christ. Great attention was paid to what I said.

In another place, some distance off, I found several persons together, and joined them. I read the seventh chapter of Luke to them. They listened attentively, and seemed pleased to hear. One of them said, "It is a blessing to be hearing that book." Another, and an old man, exclaimed, "We are all taken up with worldly cares," and looking upwards he devoutly said, "O Saviour, turn our thoughts to thyself!"

PATRICK GUNNING, who is labouring in another district, mentions numerous instances of a like kind. We have only room for an extract or two, desirous of drawing the proofs from the *whole field* occupied by the different agents.

I am happy to inform you that the Lord is opening new and wide fields of labour in this district. I have recently read the scriptures in places where the people formerly would have turned away from the name of a bible. But now they are desirous of hearing it read at all opportunities, and particularly in the Irish language, which prevails here.

At a house in R—— I read various portions of the Irish testament to sixteen Romanists, who were most attentive, and stopped until midnight to listen. Two of them, who seemed more intelligent than the rest, began to ask many questions about the salvation of their souls; and being satisfied with the answers which I gave them from the word itself, one of them after a short silence said, "the Baptist Irish Society must be a charitable body, and much concerned for the souls of our Irish-speaking peasantry, to be sending such good books, and persons capable of reading and explaining them in our own language."

At C—— there were seventeen persons

who listened while I tried, as simply as possible, to speak of the invitations of Jesus to the weary and heavy laden. While doing so, a man came in who is considered by many to be well-informed, and a great pillar in the Romish church. He began to argue with me, but did not go far without calling me a devil, and an apostate from the true church! I read and explained the first chapter of Matthew, and 1 Tim. iv., and then reasoned with him in a friendly manner before them all. By and bye he confessed his fault, begged to be excused, sat down, and conversed with me for nearly two hours; and then departed, calm and apparently thankful. *This circumstance seemed to have a great effect on those who were present, who desired me to visit them as often as possible.*

WILLIAM McADAM's journal is full of statements similar to the preceding. We select the following as an instance that excommunication even, is beginning to lose some of its terrors.

I went to B——, where I was greatly cheered by two Romanists, old men, coming to me for information. One was from the mountains. He told me, that since I visited him the priest had called him out in the chapel as a heretic, and an outcast, quenched the candle upon him, and rang the bell, intimating thereby that no holy catholic should look upon him but with abhorrence!

A little while after he met the priest, and boldly asked him by what authority he cursed and excommunicated him. And then he said, *I renounce you, and now tell you plainly, I will never bow my knee to a priest any more!*

Oh yes, the people in general have their ears open now, and are willing to hear the great mystery of godliness, God manifest in the flesh. They are greatly affected by the signs of the times, and confess their ingratitude to God, whose judgments are filling their hearts with fear. May HE make bare his wonder-working arm!

WILLIAM HAYDON, who labours in an interesting district, the Kilcooly Hills, where a church of twelve members has recently sprung up, writes to his superintendent:—

Although the Romish clergy are trying, by every means, to prevent the people from hearing or reading the scriptures, they are not as successful as they would wish. Many of their once deluded followers are beginning to see and judge for themselves.

One of them recently asked me a few questions on Matt. xvi., as to the foundation of the church. I referred him to Isaiah xxviii. 16, and 1 Cor. iii. 11. I was glad to hear her say she agreed with me in the view thus given of this subject.

There is not a day passing without my having opportunities of reading and conversing with Romanists on religious subjects. Five or six families are thus visited every day, with whom I read and pray, and who receive tracts thankfully. During the last three months 397 families have been visited; there have been present at these times 694 protestants and 306 Romanists; 250 tracts have been distributed, and 30 prayer-meetings held, which have been well attended. In addition to all this, very many Romanists seek private interviews at my own house.

Another reader mentions a pleasing instance of usefulness which we cannot withhold.

I visited a poor man in the county of Sligo, who was very ill. I read and prayed with

him, and endeavoured to impress on his mind the necessity of putting his whole trust in the Saviour. He seemed to be praying while I was speaking to him.

Went again the day after. Tears came into his eyes when he saw me, and he told how glad he was I had come, and that he had been thinking all night about the Lord Jesus. I was much delighted with many words that dropped from him while there, and which gave me some reason to hope that the good word had been impressed on his mind.

A few days after I saw his son, who told me his father was dead, and that a few minutes before his death he was speaking of the love of Christ to poor sinners. He further said, "My dear father was delighted with what he heard from you, and he told us to come to you whenever we would want any advice." I gave him some tracts, and promised to call whenever I passed that way.

POSTSCRIPT.

We again urge upon our friends to send their subscriptions and collections on or before the 31st of the present month, that the accounts may be closed.

The accounts from Ireland respecting the potato blight are very serious. Our agents will require assistance. The funds of the Society are scarcely available for this purpose, even if they were more than adequate to meet the current expenditure, which they are not, though improving. The demand is urgent and pressing. Need we say more? Surely our friends who *have enough and to spare* will not be wanting in this great emergency. Whatever is done, should be done QUICKLY. It will give the Committee the power of alleviating many sufferings, and cheering many sad hearts.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Bridgewater, collection and subs.	4	11	8	London—			
Wellington.....do.....do	6	7	4	Miss Huntley.....	1	0	0
Stowey.....do.....do	1	13	8	Friend.....	1	0	0
Taunton.....do.....do	7	13	6	Gal. iii. 17.....	5	0	0
Watchett.....do.....do	0	17	6	Friend.....Easky School	1	0	0
Tiverton.....do.....do	5	7	0	Faith.....	0	10	0
Bampton.....do.....do	1	13	2	Price, Mrs.....	0	5	0
Crewkerne.....do.....do	1	13	8	Trowbridge—			
Montacute, Mrs. Geard.....	0	10	0	Cards, by Mr. Stevens.....	1	1	6
Yeovil, collection.....	1	11	0	Subs. by Mr. Woodrow.....	16	18	0
North Devon Auxiliary, by Rev. R. May.....	10	0	0	Collection.....	4	7	6
Ripon, F. Earle, Esq. M.D.....	1	1	0				22 7 0
Colne, collection and subs.....	2	4	4	Devizes—			
Paulton.....do.....do	2	4	0	Cards.....	4	11	0
Corsham.....do.....do	3	15	2	Collection and subs.....	11	5	0
Bradford, Wilts, do.....do	2	19	3				15 16 0
Oxford, subs.....	7	2	6	Westbury Leigh and Penknapp.....	5	17	6
Echt, Scotland, collection.....	1	12	6	Bratton, collection and subs.....	6	4	11
Wigan, Mr. W. Park.....	6	0	0	Frome.....do.....do	16	7	1
Plymouth, Miss Square.....Easky School	1	0	0	Beckington.....do.....do	3	3	0
Cambridge, Friend.....do.....do	0	1	0	Exeter.....do.....do	3	8	6
Aberbege, D. M.....do.....do	1	0	0	Letterkenny, do.....do.....do	5	14	0
Huntingdon, M. Foster, Esq.....	0	10	8				
Coleford, by Mr. Herbert.....	7	7	0	DEBT CONTRIBUTIONS.			
Melkham, collection and subs.....	9	3	6	A Friend.....	0	7	6
				Mr. Cartwright.....	5	0	0

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. 89]

MAY, 1846.

[NEW SERIES.

CONFLICT BETWEEN TRUTH AND ERROR.

TRUTH and error are as opposite in their nature and influence as light and darkness. Each of them, by turns, may sway its sceptre over the same individual, but both cannot predominate at one and the same time. Where truth reigns, its antagonist is dethroned; and where error prevails, its opposite is banished, or in subjection. Neither truth nor error possesses at present the sovereignty of the world; and with less than this can neither be satisfied; and hence the mighty conflicts that are carried on, and upon the issue of which depends the weal or woe of countless millions throughout the interminable ages of a coming eternity. The progress of truth towards its desired consummation, may be slow; it may require a large amount of patient and enduring labour to break down all the defences, and subdue all the strong-holds of sin; it may be arrested in its onward career; the hour of victory may be deferred by systems of error deeply rooted in the prejudices, and closely allied to the interests of men: but come at last it must and will. To tremble at any or all the forms that error may assume,

to be dispirited in the day of conflict, and to retire through fear from the post of duty, is to proclaim to the world that we have no confidence in ourselves, in our associates, in the truth, or in the wisdom, power, and faithfulness of Him from whom it emanated. There may be something in the state of vital religion in this country to excite the fears of some; but there is nothing to confound with astonishment those that have carefully observed the signs of the times.

Our established hierarchy, in spite of the prepossessions in its favour on the ground of antiquity, the patronage of the titled sons of fortune, the sure legal provision made for its priests, and the multiplication of its churches and schools, is making a retrograde movement; but, as no diseased body can remain stationary, this might have been foreseen and predicted on the very day when it refused to advance in the salutary work of reformation.

Whilst the church has been resolving itself into its original elements, there has been a visible approximation in some other bodies to what it once was.

The rapid progress which it is said we have made in knowledge and refinement, has not been without its effect upon our pulpits and churches ; in fact, it has been brought to bear directly upon both ; and, if it has not placed many new religious truths in our possession, it has at least made us wonderful connoisseurs in the arts of decoration. Our fathers seem to have loved the truth in her native simplicity and beauty ; but our plaudits are chiefly bestowed upon the shining habiliments in which, in obedience to the *refined* taste of the age, she is clothed. To them the garb was indifferent ; to us it is essential. To make a plain statement of facts, to inculcate certain duties without the flowers of rhetoric, or the graces of elocution, would be regarded by some as low, vulgar, personal. We have been taught, at least indirectly, to cherish a passion not so much for the truth as for something elegant or towering. Let us, by all means, become learned and refined ; let both nature and art be laid under contribution ; but let nothing be suffered to divert our minds from the fact that the masses of the people are still sunk in ignorance and vice. It is matter of notoriety that there are many even in our own families, congregations, and churches, who know almost nothing of the principles of dissent, and who are little able to defend the distinctive doctrines of the body to which they professedly belong. Such a state of things could not have existed, if the means at command had been used, or if they had been suited to the end.

In our pulpits and periodicals, the distinction between the church and the world is still kept up ; but, in practical life, in forming alliances, in choosing professions, conforming to fashions, and acting upon worldly maxims, for the sake of gain, the distinction is nearly obliterated. It would seem as if the church, of late, had been seeking to subdue the world more by carnal than by spiritual

weapons, and to overcome it not so much by wielding the truth by the vigorous hand of faith, as by the adoption of its practices. The result is painfully instructive. Whilst there are many who are strangers to the real nature and claims of religion, and who therefore fall an easy prey to the sceptic, or false apostle, there are others who are unable to form a correct opinion of the conflicting statements put forth by different bodies, or who regard the points in dispute as matters of indifference. In either case, their transition from one body to another is easily effected, as it involves no sacrifice of principle, but is merely a matter of taste, inclination, or interest. The transition of some from the church to the world, would not be found much more difficult, or be followed by much more discredit. If the preceding observations be correct, men of talent and energy, commanding ample funds, may undertake to propagate, in this nation, any form of religion, however unscriptural, or any form of irreligion, however diabolical, with an absolute certainty of success. This has been done, it is being done, and will be done, unless the dissenting churches are humbled and reformed. Our own body is certainly small ; but if it be ' established in the faith,' if its ground be made good in proportion to the extent of its apparent conquests, it may not only retain them, and operate as a check to error, but make effective movements upon the kingdom of darkness. Whether this be our position at present, or not, it is clearly one which we should seek to occupy, and to which we must look for the stability of our churches, and the extension of our connexion. To admit persons to our communion, and suffer them to remain in our fellowship, while they are ignorant of the doctrines of our body, is neither good in principle nor policy. This evil—for such we regard it—may pass unobserved in the day of prosperity ; but, in the time of

trial, it will appear in all its enormity. Let us expose error without, but let us be honest. Let us not attempt to conceal from ourselves, or others, the fact that our greatest discouragement, that which meets us the most frequently, and which is the longest and most painfully felt, arises not from Romanism, or infidelity, but from the worldly-mindedness, the divisions, and the instability of some of the component parts of our churches. Had more care been taken to inform the mind, to cherish principle, and to live in peace, more would have been brought under the power of religion by our efforts, while the cases of defection would have been fewer in number. If the doctrines which distinguish us as a body be scriptural, let us hold them fast; let us defend them with firmness, propagate them with zeal, and pray in faith that the blessing of God may rest upon our efforts. To be ever oscillating between opinions, to affirm that all are equally near the truth, or to act as if we thought so, is a sure sign of mental imbecility. I rejoice in the growing power of our churches, and feel persuaded that, if they stand fast in the truth as it is in Jesus, and strive together for its promotion, their prosperity will result in the subjugation

of the world to the mild sway of the Prince of Peace.

We possess the power of extension, and nothing can prevent our onward progress, except a departure from the truth, or a decay in piety and zeal. The Lord will be with us so long as we are with him. More must be done to fix the truths of religion in the understandings of the people, and to show the necessity of obedience. More *can* be done; and I have no doubt but that the revival and propagation of exploded errors, will lead many fathers and mothers in Israel, and also many young disciples, to exclaim, 'We *will* do more.'

It would not be difficult to show how this might be effected; but, as enlargement might lead to the suppression of the whole, I desist. I know not how far the remarks made accord with your own views, or those entertained by others; but, as you invite a free interchange of thought and feeling, you will, I suppose, allow me to show my opinion. I am not anxious to subscribe my name to this paper; but, as some one must be considered as responsible for it, you are at liberty to inform your readers, if you think proper, that that responsibility rests upon R. HARDY.

Queenshead, Yorkshire.

CHRISTIAN MISSIONS, A PROOF OF THE DIVINITY OF CHRISTIANITY.

THE missionary enterprize, though at first evil spoken of and contemned as the imaginings of enthusiastic minds, has now furnished such evidence of its importance as to arrest the attention of all classes of men, and to excite the admiration of those by whom it was lightly esteemed.

Its silent but steady progress has disarmed prejudice of its power, and drawn public attention to its operations; while the blessings which have

attended its steps have enlisted on its behalf the fullest confidence of those who doubted its success. Like the bright stream which falls from the rock, and is overlooked by reason of its insignificance, but which rolls on and expands in its flow, till, by the depth of its waters and the rapidity of its current, it obtains the unwilling regard of those who pass it by; so have been the proceedings of the work of christian missions.

Every enterprize which embodies great principles is, at its commencement, comparatively small, and must by its own intrinsic excellency win over for itself public regard and sympathy. To this discipline missions have been subjected, and they have risen to greater conspicuity and achieved more brilliant results than all their competitors for public favour, so that the missionary enterprize has grown into a mighty fact, which no observant mind can overlook.

In the constitution of the world it has been wisely and benevolently ordained that the influence of every good principle shall not be limited to the sphere in which that principle is more especially employed, but shall diffuse its blessings over all the social relations and pursuits of man. Hence missions have poured light on the darkest problems of science, and furnished legislation with much valuable aid, while they have expanded the sails of commerce, and borne its richest freights to countries which were formerly inaccessible to its endeavours. But to missions the church of God owes immense and incalculable obligations, for they have contributed largely to its prosperity by increasing the knowledge of its members, and kindling their christian love and sympathies into a steady and continuous glow. This enterprize is marching in the van of modern civilization, and every one who watches the development of individual mind, and of society at large, must hail it as the largest and most valuable contributor to the cause of humanity.

But while from this source many facts are gathered which elucidate and improve the various popular sciences of the present period, it has occurred to us that the work of evangelizing the heathen teaches christians many important truths with reference to their own religion, and to the consideration of one of them we shall devote the remainder of this paper, which is, That christian mis-

sions furnish incontrovertible evidence of the truth of christianity.

Ere we receive any principles as truth, it behoves us to inquire upon what foundation they rest, and this inquiry alone can justify our reception of them, and form the basis of an enlightened and intelligent consent. Nor should we restrict our inquiries to a few evidences, for we may with great propriety extend the range of our research, since every additional proof will corroborate those already obtained, and conduce to render our faith impregnable.

Every set of principles admits of two kinds of proof—abstract and demonstrative; the first, when the nature of the principles themselves is the subject of inquiry, and the second, when their effects pass under review. By these criteria the truth of the gospel may be proved, and to one proposition which seems to embrace in itself something of the nature of both we request your attention, which is, That the gospel being of universal application is and must be divine.

Every religious system which has originated with man has been found deficient of this characteristic—applicability to all. Human forms of faith have always kept in view the national peculiarities and habits of thought of those for whom they were designed. Thus the sentiments which Mahomet broached were intended to operate upon the peculiar modes of thought and trains of feeling which characterize a very considerable portion of the inhabitants of Asia. The theological creed of the Hindoos is grounded upon those superstitious tendencies which are peculiar to that nation; and the philosophy of Confucius, and the absurdities of Budhism seem to coincide with the cast of the Chinese mind. All these systems were formed to sympathize with the weak and susceptible parts of the character of the nations who have embraced them, and thus give proof that their authors possessed a deep

acquaintance with human nature. But translate Confucianism to Europe, or Mahometanism to China; plant the absurdities of Budha on the shores of the western continent, or the impious tenets of Vishnu and Bramha within the precincts of Europe, and it will soon appear that these systems are altogether incapable of subduing the prejudices and winning the affections of those whom they would be thus intended to benefit. For nations where science and revelation have blended their light, or where true philosophy alone has diffused its genial influence, will at once discover the unsoundness and absurdity of the religious principles embodied in the above-mentioned systems of faith, and abhor them: and the inhabitants of heathen countries will refuse to embrace the sentiments of their pagan neighbours, except by the employment of physical force, and cling tenaciously to their own. These facts teach us that human systems are deficient of that feature which is the peculiar adornment of the gospel—applicability to all.

Nor should we here forget the requirements upon their votaries which are advanced by human systems, and which teach us the superiority of the christian faith. All nations could not frequent the tomb of the false prophet, nor reverentially visit the place of his birth. It would be absolutely impossible for the inhabitants of every land to bathe in the sacred waters of the Ganges, whose virtues are said to wash away the stains of sin from the human soul; while it would be equally impracticable to do honor to Juggernaut, by being present at the festivals which have been instituted to increase his celebrity and to perpetuate his glory. These and other absurd exactions are regarded as works of merit, and some are viewed as indispensable to salvation; but the impracticability of universal compliance is an indispu-

table evidence that human systems want universal application.

At the same time it is to be kept in view, that these systems of faith recognize and insist upon the necessity of the regeneration of the human spirit, by whatever name they may designate the process. They regard mankind as aliens from truth and goodness, and deny the possibility of a happy immortality unless the soul be subjected to some transforming and renewing power. Even then, supposing that the votaries of these sentiments had a sufficient zeal to induce them to brave danger and suffer death in the promulgation of their faith, we have seen that their designs would be defeated by an imperfection in their creed.

Prior to experience we should conclude that a divine revelation, if made, would keep distinctly in view the natural principles and facilities of those for whose advantage it was given; that those principles would not be taxed beyond their strength, nor less in proportion than their magnitude; but that a perfect coincidence would exist between the two, and this coincidence may be pronounced the touchstone to which every system may be brought to prove its adaptation to the state of man. The cause of the failure of human systems was the limitation of the knowledge of the founders of them as to the mental and moral nature of man—their ignorance of some of his susceptibilities rendered them unfit to legislate for the whole. But it is not so with the gospel, if it be a divine revelation. It was not designed to seize upon any national peculiarities, and through them to accomplish its designs; but it strikes deeper than this, and takes hold of man's moral susceptibilities and operates upon them by means and motives which are calculated to save and sanctify the human spirit, and thus adapting itself to man as an individual it adapted itself to the

human race of which the individual is a correct and striking miniature. And it is from this fact that we date the value of the missionary work in proving the truth of the christian religion.

When the gospel was first preached in the land of Judea, the proof we are now discussing did not exist; and the advocate of christianity might have been met by the subtle Jew with the assertion, that the new religion might only be fitted for the peculiarities of the Hebrew nation. Had the believer in Jesus possessed no other evidence by which to prove the divinity of his system than that we are now adducing, the sceptical Jew must have triumphed; but the christian could then point to the amazing mass of proof which prophecy, miracles, and experience afforded.

Now it is plain that had the gospel been restricted to the land of Palestine, or the apostles circumscribed in their labours by the geographical limits of Judea, the religion of Jesus would not have corresponded with its profession as a sovereign remedy for the evils of the human race. Christianity professes adaptation to the wants of the world. We ask, then, have its operations proved the truth of its claims? Missions answer in the affirmative; a reply which they alone can give. From the time of its first announcement the gospel has proved itself the 'power of God unto salvation, to every one that believes.' It curbed the passions and subdued the inveterate prejudices of the Jew. It broke down his altars, abolished his sacrifices, dismantled his temple, and taught him to trust in the atonement of the cross. Having proved itself divine by the trophies it won among the lineal descendants of faithful Abraham, it spread forth its pinions to visit and bless darker and more distant climes. Its voice was soon heard in the seats of ancient literature, teaching a philosophy more

pure, and a morality more elevated than had been taught before. The sages of Greece learned wisdom from its sacred fount, and the military prowess of Rome yielded to a gentler but more effectual power. The pride of the Stoic was humbled in its presence, and the impure sentiments of the Epicurean were exposed and rebuked; while, at the same time, it eased the galling fetters of the bondman, and sweetened the liberty of the free. In all these cases the gospel proved its applicability to the wants of the human race. And here we may observe that christianity never acts upon national peculiarities, or old habits of thought, but designs and produces new. In the cases of Greece and Rome, as well as others, it exposed the folly and absurdity of polytheism, which had prevailed for ages, and which was upheld and strengthened by a firm and close alliance with civil power and national pride. It taught the spirituality of God, a doctrine unknown except to the ancient Jews. It laid in the dust those multitudes of deities which the ancients had enthroned amid the regions of space. It propounded a theism which embodied a Triunity in unity, and stamped the character of the Great Supreme with spotless holiness. But the doctrine which was most repulsive, was, the atonement of Jesus for the sins of the human race. By this the pride of man's heart was effectually humbled; so that the cross of Christ was 'to the Jews a stumblingblock, and to the Greeks foolishness.' The blessed work of missions, however, still went on, and the messengers of the cross spread themselves on every side. Having surmounted greater barriers, from minor difficulties, christianity had nothing to fear. The power which forced the philosopher to yield, proved itself sufficient to conquer ruder foes. The gospel was proclaimed amid the wildest solitudes, and there gathered many trophies to bedeck the Saviour's crown. Tribes

dwelling in the deepest seclusion, and practised in all the customs which degrade humanity, felt the power of divine truth, and embraced the gospel. Nations, proverbially barbarous, received from it the blessings of civilization. The Scythian who, in the impregnable fortress with which nature had surrounded him, had spurned all control, bowed his neck to the yoke of Jesus; and the lawless Arab amid the wilds of his desert, heard from afar the voice of mercy, and reined up his steed to obey. Thus the prophecy was fulfilled, 'The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.'

If we descend to later times, christian missions will substantiate our proposition, and afford proofs of its truth beyond computation. Modern missionary societies have sent the gospel to countries never before visited by the heralds of salvation, and also to those who had rejoiced in the light, but had suffered its brilliancy to fade. Christianity has thus encountered depravity in other forms, and barbarism under new aspects. The Hindoo has been taught the folly of his ablutions and pilgrimages, and the Chinese has been won over from his superstitions to the service of the eternal God. On the frozen shores of Labrador, the dominion of Jesus has been established, and his sceptre acknowledged as one of righteousness and truth. If we follow a Williams to the isles which are cradled on the bosom of the wide Pacific, we shall be gladdened with beholding multitudes, who were once the worst specimens of humanity, now numbered among the followers of Jesus, and members of the family of heaven. Or if we follow the footsteps of the indomitable Moffat to the dreariest wilds of Africa, we shall gaze with thrilling interest and ineffable delight on the change which is passing over that long-oppressed land. But, wherever we turn our eye, we shall be forcibly impressed with the fact, that

the gospel has fulfilled its pretensions as a system adapted to the wants of all. No instance has been found in which it has shown itself unable to save; no natural peculiarities, or habits of thought, have successfully impeded its progress; no preconceived opinions checked its career; no soil has been found where the Rose of Sharon could not germinate and unfold its beauties; no clime uncongenial with its nature and perfection. The gospel has been presented to men of the widest extremes of character, and received by both. It has relaxed the strongest prejudices, and checked the lowest morality; it has yielded instruction to the mightiest intellects which the world can boast, and taught the most illiterate the way to heaven; it has rescued myriads from the power and punishment of sin, and conferred upon them a glorious immortality: and it has accomplished these happy results through its adaptation to the wants of all, because its great Author constructed it so as to meet the moral necessities of man. But we have seen that human systems of religion did not possess this feature, and consequently failed in their attempts at universal diffusion; while the gospel, which professes to be a cordial for the woes of the human race, has furnished, by its happy and transforming effects, abundant evidence as to the truth of its pretensions, and has been able to furnish this evidence solely through the medium of christian missions. We presume, then, brethren, that it will be admitted that, since christianity is marked as superior to human systems, because of its applicability to the wants of *all* the race of man, that it is and must be from heaven.

In conclusion, our first observation is, that the success of christian missions should strengthen our belief in the truth and divinity of christianity. That the Bible is not a cunningly-devised fable, nor the religion it reveals of human origin, we have attempted to prove in the former part of this address; for,

in its nature as a divine remedial for the wants of all mankind, and in the brilliant effects it has produced in every age and in every country, winning to itself those who were once its inveterate foes, and changing and renewing hearts where the worst passions of human nature reigned with ungovernable violence; extending its dominions over the moral wastes of the earth, and living on uninjured by the roll of centuries, and the attempts which have been made to destroy it; rising superior to every opposing influence, and seeming to gather strength from every conflict; breaking down every prejudice which endeavoured to impede its triumphant progress, and meeting with no heart which it could not sanctify and save, — we are compelled to confess it divine. We may, therefore, defy every human system to compare itself with it, and challenge the proudest philosophy to rival it: these will retire far back into the shade, and own, with all the reluctance of humbled pride, that the merits of christianity are superior to their own: yes, we have a more sure word of prophecy, to which we do well to take heed; and we may therefore exclaim,

‘Should all the forms which men devise,
Assault my faith with treacherous art,
I’d call them vanity and lies,
And bind the gospel to my heart.’

Again, it will appear, from what has been before stated, that christian missions are in perfect unison with the nature of the gospel. That they formed part of the means which God designed to call into existence for the spread of the gospel, cannot be denied; since one distinguishing feature of the gospel is its adaptedness for all. Let it not, therefore, be supposed that these societies are extraneous to the spirit and design of christianity; but they ought to be viewed as sympathizing with it, as part of the original means which its divine Author designed to employ, and as indispensable to the furtherance and comple-

tion of his glorious purpose to bless and save the world.

Lastly, this subject furnishes a sufficiency of motive to christians to persevere in their exertions for the salvation of the heathen. The fact, that christianity is adapted to all, ought to dislodge from our minds every fear as to its success; while the splendid results it has already achieved should inspire us with unwavering confidence as to its ultimate triumphs. We seek not to disseminate a system with the resources of which we have but an imperfect acquaintance, or which has furnished no proof of an ability to prevail; but one which, on the contrary, points us to conquests which have graced its progress during the flight of eighteen centuries, and bids us read in them that it is the power of God unto salvation. With these facts, then, before us, let us labour with a zeal which no difficulty is able to daunt, for the evangelization of the heathen world. Let us contribute of our wealth, of our competence, and of our property, to spread those glorious doctrines by whose gracious influence we have been adopted into the family of heaven, and can now rejoice in the hope of eternal bliss; but, above all, let us be unceasing in our prayers for the bestowment of the Holy Spirit upon those exertions which are now employed for diffusing the gospel throughout the world. Let us cling to and plead the promises of sacred writ, that the truth as it is in Jesus shall finally and universally prevail; and thus shall we contribute to the introduction of that glorious and sublime period when Jesus shall have dominion from sea to sea, and from the river unto the ends of the earth; and when the visions of the apocalypse shall be realized, and great voices in heaven respond to the blast of the angel’s trumpet by crying, ‘The kingdoms of this world are become the kingdoms of our God, and of his Christ.’

J. L.

Coventry.

A TOUR TO PARIS.

Continued from page 119.

ANYTHING like a close and accurate description of the various objects which attracted our notice at Paris, cannot be expected. They were far too rapidly surveyed for that distinctness of impression which such a task would require. All I shall attempt to do, is, to give a mere outline of the principal objects of attraction, and that is all which the limits of this paper will allow.

We began our survey of the principal edifices of the city with the Louvre. But, instead of a few hours, days, weeks, and months, might be devoted to the examination of this temple of the arts, and, after all, the eye of the connoisseur would still discover new beauties for admiration. The gallery is nearly a quarter of a mile in length, and is hung on either side with the finest works of all the most celebrated masters that have ever flourished. It is divided into nine compartments: the first three comprise the works of the French school; the second, the German, Flemish, and Dutch; and the last, the different schools of Italy. Many of the pictures are of immense size, and all of them are in a good state of preservation. Here are always to be seen many students, male and female, copying from any of the pictures they may fancy, with their easels, chairs, and tables, all scattered about the immense gallery. Some of the best artists have here attained perfection without the aid of a master.

The Luxembourg is the most perfect and beautiful of all the palaces in Paris. The royal apartments are most superb, far exceeding anything, in splendour, we had previously seen. Within this palace are the chapel, and Chamber of Peers, abounding with gilding and gilt ornaments. The throne on which Napoleon sat, is still standing. The paintings in the gallery are extremely fine and expressive. There is one picture which has haunted me ever since I saw it, and the impression of which I shall not easily lose. It represents, in full size, a captive chained on a rock, with his body exposed, and an eagle commencing upon him the work of destruction. There is a something about this picture which transfixes the spectator in astonishment and horror before it.

VOL. 8.—N. S.

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Every expression of anguish is thrown into the sufferer's countenance, and there is agony in every muscle of his agitated frame. The gardens of the palace are spacious, and laid out with the accustomed formality of broad, straight avenues, and square parterres. In a retired part of these gardens it was that the ill-fated Marshal Ney met an untimely death.

The Palais Royal holds a respectable station among the palaces of Paris, for the beauty of its architecture, and the vastness of its dimensions. It is an immense parallelogram, of uniform and massive building, with shops and piazzas on the ground floor, devoted to business and pleasure. Within the extensive area are gravel walks and grass-plots, the favourite resort of the Parisians. In the centre, a noble fountain throws up its sparkling waters, and gives to the variegated groups round it an air of refreshing coolness amidst the dust and heat of a summer day. The shops are chiefly for the sale of jewellery and toys. They are most brilliantly fitted up, and exhibit articles extremely rich, curious, and of every imaginable device, to amuse the visitor, and tempt him to leave some tangible proofs of his visit in the hands of the tradesman.

The Hotel des Invalides is also a fine building, and contains 700 aged and decrepit soldiers and seamen. Under the gilded dome of the church is the marble tomb of Napoleon.

But, splendid and magnificent as are the palaces of Paris, they are quite outdone by the palace of Versailles. This is truly a wonderful structure; it is stupendous and magnificent in the extreme. It is more than 800 feet long, of the finest stone, and in the noblest style of Grecian architecture. We passed through the principal rooms; but to attempt a description of them would be absurd. Hall after hall, saloon after saloon, gallery succeeding gallery, in an almost infinite variety of magnificence, literally bewildered our minds with their immensity and splendour. Some idea of the grandeur of the place may be formed, when it is stated, that Buonaparte, in the height of his ambition, deemed it too vast and

sumptuous for his residence. The gardens are on a scale of magnificence corresponding with the palace. Numberless fountains, woods, lawns, temples, and grottos, all combine to make them equal to a palace, surpassing every other for splendour and magnificence.

The statues, monuments, and pillars, of Paris, are great in number, and some of them are stupendous in magnitude. The famous triumphal pillar, which Napoleon caused to be erected to commemorate the success of his arms in Germany, stands in the centre of Place Vendome. It is an imitation of the pillar of Trajan at Rome, is composed of cannon taken from the vanquished, and is 135 feet in height. It is said, there are two thousand figures on the columns. On the summit is a gallery, which commands a fine view of Paris and its environs, and is approached by a staircase within. We ascended it, and a violent thunder-storm coming on, rendered ours by no means an enviable situation.

Notre Dame is the metropolitan church. It is a fine Gothic pile, of vast extent. Within the inner chapel of this cathedral are shown the costly coronation robes of Napoleon, and also those provided for the pope for the same ceremony.

The principal cemetery is Père La Chaise. Its present extent is nearly 100 acres, entirely walled in. The beautiful situation of this spot, on the side of a hill, surrounded by valleys and slopes, and commanding an extensive view over a picturesque and glowing landscape, makes it a favourite resort of strangers as well as of Parisians. Following the road winding round the foot of the hill, we witnessed a succession of the most beautiful tombs, adorned with shrubs, and flowers, and wreaths. The inscriptions on the tombs were, for the most part, short, simple, and apposite, of which the following is a specimen:—

‘ Elle fut bonne fille,
Et amie dévouée.

Filia mutatur non tollitur.’

Many, and not unprofitable, were the reflections which forced themselves upon our minds as we surveyed this Golgotha, or place of skulls. Here, we thought, the gay and volatile spirit of the French seems to have sunk into something like seriousness, and thoughts and words

that refer to the Supreme Being, and an eternal world, are recorded.

We spent a Sunday in Paris, and never shall we forget what we saw and heard on that holy day. Paviers, builders, and painters—men of every calling were pursuing their accustomed employment: indeed, it is not enough to say that the Sabbath is with the Parisians like every other day; it is more gay, more dissipated, more devoted to pleasure and to vice. On that day, above all others, the stage throws out its fascination; and twenty theatres, with their unfolding doors, receive the giddy multitudes. 'Tis then that the public walks are most thronged, that the boulevards are the gayest, that the cafes are the fullest, that the haunts of pleasure and of vice are most crowded with votaries. Wishing to have a fair specimen of Catholic worship, we went to hear high mass performed at St. Madelin, and, on our return, we were not surprised at the gaiety and frivolity of the people. There was every thing to captivate and dazzle the eye, but nothing to impress and improve the heart. All the fascinations art could lend to bewilder the senses by the splendour of its decorations, to overwhelm the mind by the burst of its music, or to ravish the soul by the thrilling notes of the human voice, were to be found; but there was absolutely nothing on which the heart could find satisfaction, consolation, and comfort. Wanting a sacred retreat from the revolting scenes by which we were surrounded, in the evening we repaired to the Wesleyan chapel; and who should unexpectedly ascend the pulpit but our dear friend and brother, Mr. —, of London. During this happy hour we could not help feeling that popish worship robs true worship of one of its best charms by divesting it of its simplicity, and loading it with ceremony.

At the earnest solicitation of our new ally, Mr. —, of London, we agreed to prolong our stay until Wednesday, that we might return in company. Nor did we regret doing so. The annual fetes being held during this interim, gave us a full view of the superstition and sensuality of the Parisians. On the Wednesday, at noon, we left Paris by the diligence, and reached Boulogne the next morning by ten o'clock. In the evening, at six, our packet sailed for Folkstone. We had a rough passage,

and the engine breaking occasioned some delay, besides throwing the passengers into a dreadful state of consternation and alarm. Through mercy, we landed safely, and by rail were soon at home.

We review our journey with gratitude and pleasure. It thoroughly recruited our health, expanded our knowledge, and tended in no degree to weaken our attachment to our own country. If abroad we saw scenery more picturesque, manners more polished, and palaces more splendid, most certainly we saw no people so happy, no towns so prosperous, and no institutions so noble,

as those of England. It is in her religious advantages, mainly, that Britain has the pre-eminence. Long may she retain those advantages. Increasingly may she improve and enjoy them. Foremost may she ever be in the hallowed work of diffusing the gospel among benighted nations; and, having planted the cross on every shore, may she witness all the kindreds of the human family enter the blessed service of Him who hath said, 'And I, if I be lifted up from the earth, will draw all men unto me.'

Measham.

G. S.

AN EXAMINATION OF MR. JONES'S EXPOSITION OF ROM. VII.

Discussion, conducted on christian principles, cannot fail of being productive of good. The whole life of Christ was one of controversy; and to discussion, under God, we owe all the blessings of the Reformation.

If, in investigating the meaning of the above chapter, we shall succeed in leading any to see the necessity of a more thorough examination of Divine truth, one great object will be gained. It is a painful fact, that not a few are satisfied with the most meagre acquaintance with the sacred records, while many others take up notions without even once inquiring whether they are tenable: the remark may therefore be made, by the way, that, if biblical criticism formed a more prominent part of our periodical literature, important and salutary results might accrue.

In the present discussion, I am glad to have to do with one who is so able and candid, and hope to meet his positions dispassionately and fairly. Adverting to a statement of mine, that I believed I had advanced arguments which amounted to *nearly* a demonstration that Paul refers to the unregenerate. Mr. Jones says, 'He has not *quite* demonstrated his opinion; still, I cannot profess to have done nearly so much for the contrary opinion; and I still think that much may be said on both sides.' Now, what does this mean? Is our friend yet in a state of mental hesitation as to the true import of the chapter? Is he scarcely able to decide on the matter, since there are so many

distinguished commentators in favour of both interpretations? Does he feel his arguments feeble, so as scarcely to amount to anything *like demonstration*? I cannot for a moment entertain these suppositions. The whole article shows that he has strong convictions on the subject: he as firmly adheres to his exegesis as I do to mine. This he could not possibly do, unless he believed he had at least *nearly* demonstrated its correctness. What, then, is Mr. Jones's meaning? I am unwilling to think there is anything invidious in the passage, and would feel sorry to expound it in such a way as to place him in a disadvantageous light. Mr. Jones must be well aware, that to believe without something approaching to demonstration, in one's own opinion, would argue mental imbecility; while yet, the assertion of a *perfect demonstration*, especially in a case like this, respecting which there are so many conflicting sentiments, would be a manifestation of insufferable vanity.

As I have adduced the authority of Professor Stuart, and advanced some of his arguments in favour of the view I have taken of the apostle's reasoning, Mr. Jones quotes Dr. Pye Smith as a counter authority, extracting a passage from his preface to the English edition of Stuart's commentary. There are few men I honour more than Dr. Smith, and I feel satisfied that, in some departments of theological science, he is a giant. He has, however, never made biblical criticism his study, like Stuart.

While Dr. Smith has been chiefly occupied with some of the fundamental doctrines of christianity, Dr. Stuart's attention has been almost wholly directed to the exegesis of various books of the New Testament; and for this department of labour there are not many men in Christendom better qualified, in consequence of his profound acquaintance with the Greek language, especially the peculiar dialect in which the New Testament is written.

Stuart has replied to Dr. Smith. In the last edition of the commentary, I find the following remarks; and, though the introduction of them here will rather anticipate some observations I shall have to make when I come to consider Mr. Jones's exposition, I scarcely feel at liberty to suppress them. 'The passage [in Dr. Smith's preface] is a vivid and powerful one, and does honour to his head and heart; but I have not been able to find in it matter of conviction that my exegesis is erroneous. The whole controversy turns ultimately on the simple point, which method of interpretation best harmonizes with the *main scope* and design of the writer in chapters vii. viii. To settle this by particular phraseology, is certainly a desperate undertaking. If the literal sense is to be urged, then both sides can undoubtedly be established, viz., that Paul is speaking of a man who is a christian, and of one who is not. Scarcely any language in the Bible is stronger on either side. We must give up all hope, then, of coming to any satisfactory issue in this way, as I think I have abundantly shown. What, then, is the main scope and object of the apostle's discourse here? I can find no other than this, viz., to show the utter inefficiency of the law to deliver men from a state of sin, and the necessity of betaking themselves to the grace proffered by the gospel. What can be more obvious than that a *law state* is what is described on the one hand, (vii. 7—25,) and a *gospel state*, or state of grace, on the other, (viii. 1—17.) If there be not an antithesis, a marked, and pointed, and powerful one, here, between the two states as described in these two portions of scripture, I confess myself unable to discern what antithesis is; and if there be antithesis, how can a state of grace be described in chapter vii. 7—25? I can see no answer to this question, except it be, that the state of

distressing apprehension, and contest, and opposition, described in chapter vii., is succeeded by one full of peace and hope, as described in chapter viii. But how does such a representation accomplish the apostle's object? The man is *safe*, as described in chapter vii., although in trouble; whereas, the deliverance, in chapter viii., is from the law of sin and death. The last could not be said to be effected by the transition in question; it was already effected, if Dr. Smith be in the right, when the man was in conflict, described in chapter vii. Does the man go over, then, as represented in chapter viii., into a state of entire perfection, so that he is freed from all the struggle with sin? Dr. Smith would be one of the last to acknowledge this. It remains, then, that the man described in chapter vii. is in a *law state*. No other method of interpretation will make good the obvious antithesis; no other will fully answer the main scope and design of the apostle.'

But, whilst Mr. Jones sets Dr. Smith's authority in opposition to that of Dr. Stuart, another eminent English critic, perhaps not inferior to Dr. Smith in many points, fully coincides with Stuart. Dr. Henderson, of Highbury college, thus expresses his sentiments in a letter to Professor Stuart: 'Your view of chapter vii. meets with my approbation. *I deem it most important*. The other view seems greatly calculated to keep up and foster a low state of christianity.'

After all, however, Dr. Pye Smith's views do not by any means seem to harmonize with those advanced by Mr. Jones. From the whole tenor of Mr. Jones's articles, it is evident, that he thinks the apostle relates his own experience at the time he was writing; and, from the reference made to Baxter and others, it would appear, that we are to regard it as an exact portraiture of christian experience. Dr. Smith's opinion, on the contrary, is, that the passages are a copy of Paul's experience after he was stricken down on the plains of Damascus, and *before* he obtained a hope by faith in Christ. In his view, 'inceptive, but genuine love of holiness, and hatred of all sin, were now implanted in the apostle's heart by the Divine hand.' Mr. Jones's theory cannot, then, derive much support from Dr. Smith.

For the sake of a large class of readers, who may not be much acquainted with the writings of Drs. Smith and Stuart, it may not be amiss here to quote a passage from a commentator well known, and in general esteem. Dr. Doddridge, in a note on a part of the seventh chapter, says, 'To suppose he (the apostle) speaks all these things of himself, as the *confirmed christian*, that he really was when he wrote this epistle, is not only foreign, but contrary to the whole scope of his discourse, as well as to what is expressly asserted chapter viii. 2.' Doddridge's view is; that Paul is personating another; namely, a person first ignorant of the law, then under it, fully awakened to a sense of his need; desiring to please God, but finding, to his sorrow, the weakness of the motives suggested by the law, and the sad discouragement under which it leaves him, discovers, ultimately, with transport, the gospel of Christ, and gains pardon, strength, peace, and joy, as described in the eighth chapter. This view of the subject, though not in some particulars harmonizing with the exegesis for which I contend, entirely sets aside the opinions maintained by my friend Mr. Jones.

Not to refer, for the present, to other authorities, I shall now endeavour to enter into an investigation of our brother's exposition. It amounts simply to this, that Paul is relating his own individual experience. I have examined the article in vain for anything like proof of this assertion. All I can find, are the following sentences: 'This, I think, is the most easy and natural interpretation;' 'And that it is not inapplicable to christian experience, I appeal to every one that is acquainted with the plague of his own heart. If the apostle had intended to represent what had been his state at any former period, does he use proper language? Why should he write all along in the present tense, and not in the past?' Will these statements prove Mr. Jones's theory? Could he find nothing more to substantiate it? I will, however, take the proof as it is, and endeavour to ascertain whether it is at all admissible. First, Mr. Jones thinks his interpretation 'the most easy and natural.' This is matter of opinion. But let us see. I have an impression, that this

exegesis does violence to the context, and to the whole process of the apostle's reasoning. What is it which Paul proves? He evidently has a great and important subject in hand. The subject, undoubtedly, is, the utter inefficacy of the law to sanctification. Perhaps a brief analysis of the former part of the epistle may assist the reader in forming his opinion on this point. In chapters i. ii. the apostle demonstrates that both Jews and Gentiles could not escape the wrath of God but, through divine mercy, in Christ. The Jew is represented, chapter iii., as objecting to such a statement as inapplicable to him, in consequence of its opposition to his view of the promise made to Abraham and his seed. The apostle obviates this objection by proving the guilt of the Jews as well as others, and showing that Abraham himself sought justification in the very same way as the gospel propounds, namely, by faith, (chapter iv.) In chapter v. we have described the joyful condition into which this method of justification brings believers—the afflictions of life become sanctified, peace with God, and hope which maketh not ashamed, are realized. 'It is then proved, that it is perfectly proper and becoming, on the part of God, to extend those blessings to all, both Jews and Gentiles, as all have been made to share in the evils which flowed from the apostacy of our original progenitors.' The Jew, unwilling to yield, intimates that gratuitous justification, and especially the superabounding of divine grace, as represented, chapter v., has a direct tendency to encourage sin, chapter vi. 'Shall we continue in sin, then, that grace may abound?' Now, if the reader will carefully examine, he will find that chapters vi. vii. viii. are devoted to the subjects involved in this question. The apostle minutely enters into an investigation of the whole objection. The train of thought seems to be the following.* The profession and genius of christianity are directly opposed to sin. Justification by faith, through grace, furnishes powerful motives to holiness; yea, far more powerful ones than those which a dispensation of law furnishes. 'Sin will not have dominion over christians; for they are not under law, but under grace.'

* See Tholuck, Olshausen, and Stuart.

that is, if they were still under the law, (in the sense here meant,) sin would have dominion over them. By *being under the law*, he means, being subjected and devoted to it in the sense in which legalists were, namely, confidently expecting sanctification from it. *Being under grace*, means, being under its influence, and subject to its requisitions. 'The subject thus introduced,' says Stuart, 'is one of vast magnitude and importance. If it be true that a system of grace is the only one which now offers adequate means of sanctification as well as pardon, then is the importance of the gospel rendered doubly conspicuous. This is what the apostle intimates in chapter vi. 14, and what he goes on, through the remainder of chapter vi., and also through chapters vii. viii., to confirm and illustrate.' The first illustration of the power of gospel grace to subdue sin, is drawn from the relation in which the christian stands to the gospel. He has become the *servant of grace*. This much is advanced in order to show that a system of grace is not behind a system of law. This prepares the way to accomplish the subsequent part of the apostle's design, which is to show that the law, in the sense to which Jewish legalists adhered to it, is virtually and substantially renounced; that is, as expecting sanctification from it, by yielding the heart to the Mediator of the new covenant, (chapter vii. 1—4.) 'Wherefore, my brethren, ye are become dead to the law, by the body of Christ, that ye should be married to another, even to him who is dead, that we should bring forth fruit unto God.' Paul does not stop here; he proceeds to assert, that the law, instead of being an effectual means of sanctifying men, and making them truly holy, is, in reality, the occasion (innocent) of their plunging into deeper guilt; while grace produces the contrary effect. This is the last point at which Paul aims, in order to wean legalists from their unwarrantable attachment to the law. In order more fully to accomplish his object, the apostle illustrates two propositions; first, the law, instead of delivering us from sin, becomes the innocent occasion of our being plunged deeper into it, (vii. 7—12.) 'Sin taking occasion by the commandment, wrought in me all manner of concupiscence; for without the law sin was dead,' &c. Secondly,

he removes the objections which one might naturally raise against the law on such a ground, (verses 13, 14, &c.) 'Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual,' &c. Such, evidently, as appears to me, is the train of thought which is discussed. Let the reader glance at the following outline of it, and he will discover at once how important, appropriate, and beautiful, it is. 'The very profession and nature of christianity imply a renunciation of sin, (vi. 1—11.) The gospel lays more effectual constraint upon us to abstain from sin, than the law can do, (vi. 14.) Because, by becoming servants of it, we must yield our obedience to it, (vi. 16—20.) It sets before us the highest possible rewards, and renders them attainable, (vi. 21—23.) We renounce our legality, that is, our dependence on the law as the effectual means of sanctification, when we become affianced to Christ. We sustain a new relation in consequence of this, and are laid under new obligations, which are of a more forcible nature, (vii. 4.) The law, instead of restraining and subduing our sins, is even the occasion of their being aggravated, of plunging us into deeper condemnation, (vii. 5—11.) Yet this is not chargeable upon the nature of the law, which, in itself, is holy, just, and good; but on our evil passions, which abuse it, while our consciences testify to the excellence and purity of the law itself, (vii. 12—25.) Consequently, sanctification, as well as justification, can be expected not from the law, but from a dispensation of grace.' Guilty in the sight of the divine law, doomed by it to everlasting punishment, the awakened sinner cries, 'O wretched man that I am,' &c.; but, opening his eyes on the wonders of redeeming grace, he exclaims, with transport, 'I thank God, through Jesus Christ our Lord.' Then, in the eighth chapter, the apostle describes the change effected by the gospel, from the moment the sinner is justified to his glorification. 'He is now in Christ, delivered from condemnation, walking not according to the flesh, freed from the law of sin and death. He is a child of God, an heir, a joint

heir, with Jesus Christ.' This beautiful antithesis strongly confirms our exegesis.

But I have not yet done with Mr. Jones's first remark, that his exposition is 'easy and natural.' I am much mistaken, if the above observations do not entirely invalidate it. However, I object to it on other grounds. First, then, I observe, that the law does not produce, in relation to the believer, the effects detailed in verses 8—11. 'Sin, taking occasion by the commandment, wrought in me all manner of concupiscence,' &c. The law does not kindle his passions, and aggravate his offences; it reproves, restrains, moderates, subdues his evil affections and desires. Surely, none but an unsanctified heart makes such a use of the divine law as that stated above. Secondly, it gives a meaning to verses 9, 10, utterly inadmissible, and contrary to the *usus loquendi* of the scriptures. This, of which Mr. Jones has taken no notice, I endeavoured to prove in my last article. Thirdly, it destroys the evident contrast which subsists between the seventh and eighth chapters. In vii., the person described is a captive to sin: in viii. 2, he is represented as delivered from the law of sin and death. In vii., a constant and fearful opposition is represented as existing between the law of God and the person there described: in viii. 4, he is represented as possessing at least some ability to keep the precepts of the law. In vii. 18, the person mentioned is represented as having no good thing in his flesh, and as finding no power to effect what is good: in viii. 3, 4, this disability is represented as removed; the man walks not after the flesh, but after the spirit. In vii. 5, 14, 18, the person described is represented as being in the flesh, fleshly: in viii. 9, he is declared *not* to be in the flesh. Whilst in chapter vii. the person described represents himself as captive to sin, in chapter viii. the Spirit of God is said to dwell in him, and he is led by the Spirit, influenced and governed by him. Now, does not Mr. Jones's theory charge the apostle with advancing logical and theological absurdities?

But let us proceed to Mr. Jones's second argument: and here a few remarks will suffice. Mr. Jones says, that the apostle's description is not inapplicable to the state of the regenerate. This argument is considered of

no little importance. I have distinctly stated, that it is my firm belief that the christian is not perfect on earth, and that, consequently, he has daily to struggle with the corruptions of his heart. Nothing, I conceive, can be more clear than this. But yet it is, in my opinion, equally evident, that in far the greater number of instances the child of God must be victorious. Divine grace must be the predominating principle in his heart. Christ must occupy the *throne* there. The person, however, represented in this chapter, yields, succumbs, throughout the conflict. Besides, if the seventh chapter is to be regarded as descriptive of christian experience, how can we account for, on what principle of interpretation can we explain, the peculiar transition at the commencement of chapter viii.?—'Now there is no condemnation,' &c. Does not this evidently show, that the struggle to which Paul refers [with the law] has terminated? I may also say with Olshausen and Stuart, that the question is not whether what is here said *might* be applied to christians, but whether, from the tenor of the context, it appears to be the intention of the writer that it *should* be so applied. In a word, is it just reasoning to say that, because verses 14—25 *may* be applied to the christian warfare, therefore it was intended by the writer so to do? Strange deductions might thus be drawn from several portions of the inspired volume.

Lastly, Mr. Jones places no small reliance on the tense used by the apostle. I am well aware, that, in a part of the chapter, the aorist is used, and then there is a change to the present tense.

Nothing is more common than for Paul to use the first person singular whilst discussing general principles. See 1 Cor. vi. 12, Gal. ii. 18. Indeed, common conversation furnishes daily examples of this. Let any two persons enter into an animated discussion on any subject, and we shall find a perpetual recurrence to this method of reasoning. 'In writing, too, as well as in speaking, the first person singular, present tense, is frequently used when any general truth is examined.' Setting aside, however, these facts, has Mr. Jones forgotten, that the present tense is used in lively narrations for the aorist? See Longinus cap. 35, Matth. II. [1135, Comp. Zumpt, Latin grammar, p. 431.

In Mat. ii. 13, we have the present for the past. 'Ἰδὸν ἀγγελοῦ Κυρίου φαίνεται κατ' ὄψιν.' Buttmaun says, that 'in innumerable instances it is matter of indifference, whether the present, or the aorist, is employed.* The reader, therefore, will at once discover how futile is the objection raised from the present tense as used by the apostle. I would just refer to Rev. viii. 11, xii. 2. Compare, also, John i. 29—44, v. 46, ix. 13; Acts x. 11. These two tenses are often interchanged in the *same paragraphs*; and this usage exists not only in the New Testament, but frequently in the classics.

The remaining part of Mr. Jones's article is devoted to an examination of the meaning of particular phrases used by the apostle. An attempt is made to make them harmonize with the exegesis which our friend has proposed. I have all along contended that the phrases must be modified, and on this account Mr. Jones has endeavoured to make me confute myself. The question, however, is, on what principle are these phrases to be modified? Undoubtedly the following:—They must be so explained as to correspond with the train of reasoning pursued in the context. If, then, I have shown that Mr. Jones's arguments are inadmissible, his modifications cannot, of course, be maintained. Besides, some regard should be had to the *usus loquendi* of the scriptures—the general sense in which such phrases are used by the inspired penmen. I will here be bold to say, that the meaning attached to them by my brother Jones is no where to be found.

* See Winer's Greek idioms, p. 210, 211; Porson ad Eurip. Orest, p. 36. Also Stuart's Greek grammar, p. 62, 63.

Indeed, the meaning is frittered away, and, in *point of truth*, there is *no meaning*—all is the language of exaggeration. Referring to a statement of mine, that the person described by the apostle is represented as '*the bond-slave of sin*,' and entirely under the power of sin, Mr. Jones says, 'I respectfully submit that it is neither the one nor the other.' Controverting one of my positions, to the effect, that the other interpretation has been productive of mischief, my friend thinks my remark premature, and inquires, how the fact that christians have internal struggles can do harm? I *do not* believe that this fact is by any means injurious. My opinion is this, that the struggle mentioned in Rom. vii. was not going on in Paul's bosom at the time he was writing; it had passed. He was not in the flesh, but in the spirit. 'He was not *carinally*, but *spiritually-minded*.' 'He had been freed from the law of sin and death.' I believe, then, that to represent him in this state at this period, occupying the lofty eminence he did, is fraught with evil, and calculated to encourage apathetic, worldly, and heartless professors. Between Baxter's experience as adduced by Mr. Jones, and that detailed in the above chapter, there is, if it be carefully examined, a wide difference.

Many other considerations present themselves, but I have already occupied too much room. I will, therefore, only say, that I have written with the most sincere esteem for Mr. Jones. It is, perhaps, not wonderful we should differ in our views on Rom. vii. I am happy, however, to perceive that our differences are not based on any distinctions in our theological creed, but have rather their origin in the principles of exegesis.

Castle Donington. J. J. OWEN.

AMERICAN BAPTIST CHURCHES.—No. X.

I MENTIONED three kinds of councils, or that ecclesiastical councils were assembled for three different purposes;—to organize churches, to ordain ministers, and to settle difficulties: of the first and second you have already had representations. I will now present the third, which is usually a painful affair. Councils of this kind present two aspects, '*mutual*,' and '*exparte*.' The

difficulties, for the settlement of which such councils may be called together, may be of various kinds, and between various parties: as, between a minister and church, between a church and one or more of its members, or persons who were formerly members, and who suppose their exclusion was unjust—or between neighbouring churches. A mutual council is called by both parties—

they agree in what churches or persons shall constitute the said council. An *exparte* council, is called by one party, and as a matter of course, the aggrieved party. When the council is mutual its proceedings are, after the election of a moderator and clerk, very similar to a legal trial; the complainants are first heard, then the complained against; testimony is usually heard on both sides, and sometimes counsel for one or both of the parties. The parties then retire, and the council is left alone to make up a '*result*,' or a committee is appointed by the council from its own members to do this, and submit it to the whole, which being accepted is adopted, as a whole, or amended or modified until it can be declared, '*the result of the council*.' The parties then meet with the council to hear the '*result*,' having previously agreed to abide by it. This, you perceive, is mere arbitration. Sometimes, however, one of the parties will not submit to the result of the council, notwithstanding his pledge to do so. This refusal may lay the foundation for other councils, or it may place a church or minister out of the fellowship of the churches and ministers with which they were associated. When a minister is one of the parties and the result is against him, if the circumstances require it, he is disfellowshipped as a minister, but left in the hands of the church with which he may be connected to be retained in fellowship as a private member, or to be expelled, as the case may be. If such minister has succeeded in making a party in the church, and such party adhere to him, and go off with him, or be strong enough to maintain their ground and send off the others who abide by the result of the council, this party, the one abiding the result, whether a majority or a minority, will be regarded as the church, and retain its standing in the association, while the other will not be recognized as a church. In some instances a council may recommend a division, then both will or may be in fellowship. If the council be *exparte*, it may lead to a mutual council afterwards, or it may become mutual while in session. In some instances ministers have been restored to good standing, and excluded persons have been admitted into other churches by an *exparte* council. I have known only one

instance in which a council differed from the above, and in that, two churches agreed to settle difficulties existing between themselves by a mutual council, but these difficulties had reference to a minister who was a member of one of them, but not its pastor, and he refused to have any thing to do in the matter; so that though the council was mutual as far as the churches were concerned, it was *exparte* in relation to the real delinquent. The council, however, proceeded, and, after a long examination, drew up its result, sanctioning the course one of the churches had pursued, slightly censuring the other, and utterly disfellowshipping as a minister, him, the real delinquent, who had been the cause of all the trouble. Whether mutual, or otherwise, my impression is, that councils of this kind seldom do much good, and not unfrequently do harm, by extending a quarrel or misunderstanding they were intended to suppress or correct. Unless great unanimity prevails in such a council it cannot do good, and I think in all cases a council should refuse to present a result unless it be unanimous, or the minority be very small, and there being no reason to believe that such a minority may be under some influence that will account for their dissent from the majority. There is something rather pompous in the name of an ecclesiastical council, besides the ideas with which such an assembly seems to be naturally attended in our minds; to such bodies we are accustomed to attribute church legislation and spiritual despotism, and renouncing, as Baptists uniformly profess to do, all right to legislate in religious matters, the name seems an anomaly not easily accounted for, though I believe throughout this country these councils are understood to be only advisory. Notwithstanding all this, councils not unfrequently assume a dictatorial tone which appears highly unbecoming. There is yet one kind of association of which I have said nothing, and with which I will conclude this letter. '*Ministerial conferences*,' embracing the ministers of an association, are common. These conferences are intended for mutual improvement, and, when properly conducted, are very useful. The manner of conducting them differs, to some extent; but, generally, members are appointed to write

on various subjects. They may be classified thus:—essays on some important subjects, exegesis on difficult passages of scripture, sermons, and sketches of sermons. These conferences meet quarterly, or oftener, as they may appoint. The first drawback on ministerial conferences, is, only a few of those appointed to write, do so; another is, they are thinly attended, six or seven out of twenty or thirty members. Then when they do meet, there is little or no opportunity for criticism,—for all productions are subject to it, or are intended to be, even to the sermon preached on the occasion in public. The reason why there is so little opportunity for criticism, is, the meetings are public, and however deserving of severe criticisms some productions may be, they cannot or do not get what they deserve, and

are not likely in a mixed assembly. You will understand this very well; but not so well *why* these meetings are public. The extreme jealousy of churches is the cause: the people suppose if ministers meet in private they must be concocting mischief. A people who endure in their churches Free Masonry, and have encouraged it for years, take the alarm if a dozen ministers meet and they cannot come in. These conferences have usually a short existence, but are re-organised after a while.

I shall not obtrude on your attention many more of these letters, having almost accomplished what I at first designed. How far I have succeeded in the conveyance of information, you are the best judge. If not instructed, you have probably been amused and interested.

ZENAS.

REVIEW.

PRIESTS, WOMEN, AND FAMILIES. *By J. MICHELET, Professor of History in the College of France. Translation. Sold by Charles Edwards, Strand.*

A GENUINE protestant, on observing the titles prefixed to the several divisions of this work, would scarcely be able to conjecture the real character of its contents. There are three parts, of which the first treats on direction in the seventeenth century; the second, on direction in general, and particularly in the nineteenth century; and the third, on family intercourse. If the reader suppose that by the term 'direction,' is meant no more than advice, counsel, instruction, given in periods of perplexity, and which may either be regarded or not, according to the exercise of private judgment, he has no conception of that feature of popery which the word designates. The director is a superior sort of confessor. The two offices may be held by the same individual; and the holder of them may, if the details of Michelet are to be credited, gain a complete ascendancy over the whole mind, and exact obedience to his prescriptions, in defiance of every obligation arising from relations to God and man. The system of confession, were the confessor, at the commencement of his career, a man of the most exalted purity, would necessarily debase and corrupt his spirit. Only think of one mind being made the channel through which all the pollutions of a parish perpetually flow, and you must believe it to be impossible for that mind to escape contamination; and more especially when you reflect, that it is the duty of the confessor to put

every sort of pointed question, to extort an acknowledgment 'of the hidden works of darkness.' We do not wonder, when we read the admission of a parish priest, that 'confession is the plague of his office, the torment of his life, and drives him to despair.' It is easy to see the immense grasp of power which confession and direction give to the priests. 'For let us suppose,' says Michelet, 'an assembly of priests, some of them confessors, others directors of the same persons; as directors, they may compare notes, lay bare the secrets of two thousand consciences, calculate the different moves as if they had a chess-board before them, regulate the conduct and interests of each individual beforehand, and play each the part allotted to him in such a way as to bring their own plans to a successful issue.' The tendency of this system to invest a small portion of the community with the means of wounding, oppressing, and injuring the mass, must be apparent; but what is more, the regimen thus acquired is sustained and used by ambitious ladies at court, by princes, and by the nobility, for political purposes. No personal liberty, either civil or religious, can flourish under a shade so deadly. The reader may now form an idea of what is meant by direction.

One of the outcries of Michelet against popery, is, that, while it represents man as the subject of evil propensities, and responsible for the criminal indulgence of them, it prescribes a course of mental prostration by which he is totally deprived of the power of governing them. His darts are hurled indiscriminately against the Quietists and the Jesuits; for, though he admits that the

former taught doctrines more inimical to activity than the latter, yet his greatest indignation is directed against the latter, because, though they insist on the active energy of the human will, the only action they enjoin as a condition of salvation, is obedience to the pope. Another of his complaints is, that these confessors and directors are as wily, as crafty, and cunning, as they are ambitious; and that, knowing the impossibility of bringing men by direct efforts to submit to their authority, they act as did the serpent in the garden of Eden, who subdued Adam by first deceiving Eve, and then using her as an instrument. A very great part of the work consists of descriptions of female weakness, folly, and sin. His delineations of the character of the sex, if applicable to French ladies, could not, without the grossest injustice, and the most monstrous perversion of truth, be applied to the women of Britain. We suspect that the description given of the consummate folly, mawkish sensibility, and easy virtue of the former, is too deeply coloured; but we are quite confident that the great body of the latter would repel, with indignant scorn and sovereign contempt, those deceitful wiles which are said to have a uniform efficacy on the other side the Channel.

We do *not* recommend the perusal of Michelet's work to our readers. Though we have lost almost all the respect we once had for Daniel O'Connell's opinions, in consequence of his open and flagrant desertion of the principles of religious liberty for the sake of a little gain to his own party, yet we think there is some truth in his representation of this book as a sort of romance. Authorities are seldom mentioned; quotations are not given with fairness and accuracy; public opinion is described as revolutionized by a single publication; and the tide of events as turned by the influence of one individual, or one circumstance. Such a mode of reasoning may produce effects on those who witness the deceitful practices to which allusion is made; but on us, who are comparatively strangers to them, the effect is confounding to the last degree. We feel unable to arrive at conclusions so comprehensive by means of premises so slender.

The want of sound reasoning is not the only objection we have to the matter of this book. The disclosures which it makes as to the state of morals in France, may be true, and may supply just reasons for antipathy to the system of direction or confession; but the manner of making them is exceedingly objectionable. The tales are smutty, and the allusions very indelicate. They are as much calculated to defile as are those narratives by which Gibbon betrays his own sensuality, and his hatred to pure religion. His own social intercourse, however, may not be liable to censure.

We have a still more serious objection. The character of M. Michelet is far from vital christianity. He allows that there may be natural affection, such as maternal or filial love; but he writes as if religion could not possibly be invested with attributes of emotion, and as if even love to God, or love to the brethren on account of their relation to him, was always identical with the polluted sensations of the whining, fantastical females, to whom he directs our attention. The insinuation is both detestable and impious. Is there no such a thing as friendship? Does not even Cicero teach that it owes its origin to a perception, by the virtuous mind, of the beauty and lustre of virtue in another mind? May there not be ardent love to God arising from a discernment of his infinite excellence, and an experience of his goodness? Certainly: but the reader of Michelet is in danger of being prejudiced against all exalted sentiments in religion. Evangelical truth, also, is too often placed in association with mental imbecility, and its principles opposed, as contrary to those of eternal justice.

The publication has produced a sort of electric impression in France; nor is this to be wondered at. Its sly thrusts, the artful allusions by which it aims to awaken the jealousy and fire the pride of husbands; and its vivid descriptions both of passions and scenes, are calculated to produce a deep effect: and it may be added, that in that country, where the customs and evils of confession prevail, and where the public and private history of the distinguished characters of mankind are more generally known than in England, the contents may carry abundantly more of the evidence of authenticity. It must be distinctly understood, that we do not affirm the charges to be untrue; but only, that they are not rightly proved.

It is hoped that no one will imagine, that, because we wish justice to be done even to adversaries, we are not deeply averse to popery as an institution. In our view, it is a huge system of delusion, superstition, and despotism, friendly in its operation to every vice, and inimical to every virtue. The bare possibility of its having originated that deluge of corruption and pollution to which Michelet alludes, causes us to hate it with more intense aversion. Its repudiation of the scriptures, its sanction of idolatry, its adoption of the rites and customs of heathenism, its opposition to freedom of thought, and its doctrine of transubstantiation, which, by denying the evidence of the senses, subverts the foundations of all belief, must, one would imagine, render it hateful to every one who reverences the Deity, or loves his species.

MEMOIR OF THE REV. RICHARD INGHAM,
*Pastor of the General Baptist Church,
Belper, Derbyshire. To which is appended*

a brief memorial of Miss Ingham. D. T. Ingham. Sheffield. 18mo., pp. 305.

WE are glad to see this brief memorial of an excellent and pious christian brother. Mr. R. Ingham was well known in the General Baptist connexion. During a ministry of more than thirty years amongst us, at Duffield, Heptonstall Slack, Nottingham, and Belper, he was in the constant habit of attending our associations and conferences; and, besides frequently engaging in the public services, ever displaying an interest and taking a part in the discussions of these meetings. There are few of the leading members of our churches to whom he was unknown, and, from the wisdom and prudence of his counsels, by whom he was not esteemed. We trust, therefore, that the publishers of this memoir will meet with all that encouragement in their undertaking which they could possibly desire.

We could have wished that a more full and extended account of the life and labours of this eminent christian minister had been given to the world; but, unhappily, Mr Ingham left behind him few materials which were available for this purpose. Nearly half the volume is devoted to a rapid memoir, including views of his character by three of our ministers, &c. About a hundred and thirty pages are filled with sketches of his sermons, and the remainder contain the memorial of his amiable and pious daughter.

As a whole, the volume possesses considerable interest. The sketches are characteristic of Mr. Ingham's method of thinking, and of his ordinary ministrations; the views of his character by brethren W. Pickering, W. Butler, and R. Stannion, are candid and discriminating.

Should a second edition be called for, as we hope it may, we would respectfully suggest that the memoir itself be very considerably extended, in order that, from year to year, his labours, successes, discouragements, and hopes, may be more perfectly brought before the mind of the reader.

THE ATTRACTIONS OF THE CROSS: *designed to illustrate the Leading Truths, Obligations, and Hopes of Christianity.* By GARDINER SPRING, D. D., of New York, America. Tract Society. 12mo. pp. 344.

IF the title of this very interesting volume had been, 'The Cross,' we should conceive it would have been more appropriate. For the cross of Christ is exhibited, not merely as to its attractions, but in almost every aspect that the great subject admits. This will be seen by a list of the chief subjects of its twenty-two chapters. We have 'the narrative of the cross; the truth of the cross; the cross an effective, and the only propitiation; faith in the cross; the inquiring sinner directed to the cross; the greatness of sin

no obstacle to salvation by the cross; the holiness of the cross; the cross a test of character, the preservation from apostasy; full assurance of hope at the cross; the world crucified by the cross; all things tributary to the cross; the cross the admiration of the universe; the triumphs of the cross; the cross rejected the great sin,' &c.

The subject of the atoning sacrifice of the Son of God is one which will ever be dear to the christian's heart, and in this volume there is provided a rich treat for the tranquil hours of the meditative and devout believer. He may occasionally find in it sentiments he will not approve; but mainly the perusal of this work will contribute to his comfort and edification.

THE MOTHERS OF THE WISE AND GOOD: *with Select Essays on Maternal Duties and Influence.* By JABEZ BURNS, Minister of *Enon chapel, St. Mary-le-bone, Author of the 'Pulpit Cyclopaedia,' &c., &c. Houlston & Stoneman. 12mo. pp. 304.*

THIS is a most interesting and delightful volume. Every one who has enjoyed a pious and intelligent mother's fostering care, who has participated in the unbounded and undeviating affection of a mother's tender heart, and who is at all sensible how much he owes to the best and truest of all earthly friends, will read these pages with a warm and thankful heart. How do they call up within us, the tenderest, the holiest, and the most grateful recollections of a mother's love! And surely no mother herself will peruse these touching memorials of maternal piety without being encouraged in her most important and useful duties and solitudes. It is to the mother, providence seems most especially to have committed both the bodies, the minds, the religion and the patriotism of the rising race; and few men who have attained to distinguished eminence but have had to attribute much of what gave them excellence or celebrity to the kind and intelligent care of a devoted and pious mother. This is illustrated by the narratives contained in Mr. Burns's volume. In the former part some forty or fifty of these are specially noticed, ranging from Monica, the mother of St. Augustine, to the mother of Theophilus Lessey. This is followed by five and thirty articles, containing striking incidents, and brief accounts. The concluding part of the volume contains a series of well written essays on maternal duties, qualifications, &c.

As a whole, we think this publication one of Mr. Burns's best efforts, and deserving an extensive circulation.

LECTURES ON THE PILGRIMS' PROGRESS. *By the REV. C. B. CHEEVER, D.D., of New York, America. Tract Society. 18mo. pp. 280.*

NINE excellently written lectures on the

first part of Bunyan's immortal pilgrim, with a tenth, comparing the first and second parts. How spiritually wise was the glorions tinker! How well deserving to be read! The best feature in these excellent lectures is the fact, that the writer enters fully into the beauty, spirit, and purpose of Bunyan.

DOCTRINAL PURITANS. *Select Works of Joseph Hall, D. D. Bishop of Norwich. Tract Society. 18mo., pp. 320.*

THIS is one of a series of publications intended to comprise some of the best works of the doctrinal puritans and divines of the seventeenth century. They will contain about 360 pages, and will be published, in cloth, at one and four pence each. The present valuable reprint highly deserves a place in such a series.

PASTORAL ADDRESSES. *By J. A. JAMES. Tract Society. 8vo., pp. 192.*

THE subjects of these addresses are, 'the increased holiness of the church,' 'spirituality of mind,' 'heavenly mindedness,' 'assurance of hope,' 'practical religion,' 'how to spend a profitable Sabbath,' 'christian obliga-

tions,' 'the life of faith,' 'the influence of older christians,' 'the spirit of prayer,' 'private prayer,' 'self-examination.' The piety and unction of their distinguished and well-known author will secure them, as they deserve, an extensive circulation.

JAMAICA: *enslaved and free. Tract Society. 18mo., pp. 192.*

THIS is a number of the sixpenny monthly series. It keeps up the value of the class, and contains an immense amount of authentic information. We have been disappointed in not finding even the name of William Knibb in the book. No individual did more for the liberation of the negroes than he.

CLOSET HYMNS AND POEMS. *By JAMES EDMESTON. Tract Society. 16mo., square.*

PIOUS—spiritual—experimental.

'AT ANY RATE, INFANT BAPTISM IS NOT FORBIDDEN.' *London: Depot, 1, Warwick square.*

THIS feeble quibble is well met in the tract before us.

OBITUARY.

MARIA SAUNDERS. Theories which deduce all human actions from some single principle have been combated by many philosophers; but that, from the single principle of faith in the Son of God, the purest and noblest actions may be derived, the lives and deaths of christians fully demonstrate. That principle was the guiding star of the subject of the following sketch,—through a life, alas! short indeed, but full of peril, and darkened by many clouds; that principle worked in her a change—extraordinary, manifest, perfect—in heart, life, person, manners. Whilst yet in her girlhood, surrounded by circumstances seemingly most adverse to improvement, (perhaps only to seeming,) it made her admirable, lovely; it made her the chief stay of her parents, the pattern and counsellor of her sisters, the delight and admiration of all her family, and of a large circle of friends. It made her, what her respected pastor at Portsea, Mr. Burton, of Clarence street, so eloquently described, in her funeral sermon on the 7th of June last, when he said, 'Her death could not be compared, as some, to the setting sun, but rather to the morning star, which shows its beautiful rays but for a short period, and then goes to enlighten other spheres. * * * In her the school has lost a most efficient teacher; the church, a

most valuable member; society, a most useful person.' It made her, on the authority of both the secretary and superintendent of the Clarence-street school, a Sabbath teacher, such as 'may have been equalled, but never was excelled.' It made her, a *filial martyr*—for her decline was developed, if not entirely caused, by her heroic self-sacrifices for the benefit of her parents, and those dependant on them. It made her happy in death: to the last

—'pure and bright,
And in her natural spirits gay,
With tears for nought but others' ills,
And then they flow'd like mountain rills,
Unless she could assuage the woe
Which she abhorr'd to view below.'

My dear lamented sister was born at Leeds, in Yorkshire, April 4th, 1825, and completed her twentieth year on her death-bed. Her father, a publisher, and periodical bookseller, has suffered many vicissitudes in his trade, always necessarily one of speculation, consequently of hazard. During the first five years of her life he occupied a most respectable position in Leeds, and his business was very extensive. Maria's mother was a daughter of Mr. W. Taylor, bookseller, of Birmingham, author of several geometrical and arithmetical works. She was a third wife; Maria was the eldest of her four daughters. In Leeds, Maria's

father, a decided unitarian, was long connected with the unitarian chapel of Mill Hill. The minister, Dr. Hutton, a man of extensive learning and pure moral character, had great influence in her father's family. He named, or baptized, all the four infants at her father's house. He instructed the elder children. Maria was usually taken to chapel in her fourth and fifth years. Her mother was never fully reconciled to unitarianism, and she had Maria baptized a second time, according to the established rite, at the old church, Leeds. After her father's removal to London, about 1830-1, Dr. Hutton also left Mill Hill for Carter-lane chapel, London, to take the charge of a part of Mr. Fox's congregation, of Finsbury, when they seceded from him on account of his ultra opinions. But unitarian influence was not long paramount amongst us in London. Maria, it now appears, was the first of the family to break away from it, at a very early age. One of her papers, narrating with great simplicity the means of her conversion, commences when her father was living at 25, Newgate-street, in the city of London, where he was for some years a well-known publisher. 'As far as I can recollect, I was about ten years of age when my father was going to take me to chapel, to hear Mr. Fox [the well-known lecturer] very much against my wishes, as I had heard him once before, and had taken a great dislike to him, as he never read a chapter, nor selected a text, but his sermon was all on politics, and would have suited very well for a public speech, but not for a sermon on the Sabbath. However, father wished me to go, and as we were going, it began to rain very fast, and instead of going there, it being so far, we went to St. Botolph's church, Aldersgate-street, where I heard an excellent discourse by the Rev. Mr. Caustin; the text was, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as snow; though they be red like crimson, they shall become as wool." The sermon was very impressive, and took a great effect on me. I felt myself indeed to be a great sinner, [at ten years old.] These early convictions were never afterwards wholly stifled. Persuaded by a little companion, she went to St. Botolph's school, 'and was received and attended there, though against my father's wishes, upwards of three years.' Her elder sisters well remember how, on Sabbath mornings, during this period she would exhibit unwonted energy—rousing up her little sisters, lighting the fire, making their breakfast, washing and dressing them, and marching them off, passive in her hands, to St. Botolph's, where they would be singing and saying their catechism, long before the rest of the house were stirring. At every step of

her progress she associated herself with them, taking a maternal part that was at once amusing and delightful. They learned to obey her implicitly, and feared and revered as much as they loved her. Maria received great benefit, religiously, intellectually, and morally, from her attendance at St. Botolph's, where a good providence directed her to a teacher, who, besides being a sincere christian, was an accomplished scholar, able to solve many of Maria's reasoning scruples, and argue in an amiable spirit with her father. Miss Lloyd's friendly visits smoothed away some of Maria's difficulties at home. To Maria's deep regret, this beloved teacher went to the Cape of Good Hope as a missionary. She then left St. Botolph's, and for twelve months attended St. Ann's, at Blackfriars, the church once honoured with the ministry of the Rev. W. Romaine, and at this time graced by true spirituality. Some of the most devoted christians of the age, are, or have been members of St. Ann's. The cause of her changing was this: an elder half-sister had publicly renounced unitarianism, and been baptized by Mr. Harding, at St. Ann's. Maria was one of those who witnessed the affecting ceremony. Faith now united two sisters who had been long at war; and from that time they felt it their privilege, as it was their duty, to 'love one another.' So, says Maria, 'having lost my teacher, I wished to go with my dear sister Elizabeth to St. Ann's.' She had borne an excellent character in St. Botolph's school as a scholar. At St. Ann's she was made an assistant teacher, and was especially noticed for her affectionate manners with the children—buying little books, or other presents, to lure them to learn, or to obey her.

But Maria was now to have sterner teachers, and a less agreeable employment. Misfortune and sickness, privation and difficulty, were her bitter portion from her fifteenth to her seventeenth year.

(To be continued.)

MR. FREDERICK DEACON, formerly of Leicester, died at Quorndon, March 31, 1846, aged 60. His amiable temper, enlarged intelligence, and unostentatious piety, secured to him the warm affections of an extensive circle of friends. His disinterested and devoted attention to Sabbath-school tuition, were a principal means, some forty years since, of rendering their operations more efficient in the midland counties; and his affectionate and judicious deportment towards his private pupils, (having conducted an educational establishment for some years previous to his death,) was rewarded by the gratitude of his pupils, and the respectful confidence of their friends. He was interred in the family vault at

Friar-lane, Leicester. Three ministers were engaged in the solemn service, viz., Messrs. Staddon, Smith, and Goadby. The bereavement was improved both at Quorndon, and Dover-street, Leicester.

Mr. EDWARD YOUNG died January 24th, 1846. He was forty-three years an honourable member of the church at Beulah chapel, Commercial-road, London; nearly twenty years of which he faithfully filled the office of deacon. He, with his numerous family, filled up their places with regularity (except when prevented by indisposition) though living two miles from the chapel. He had the happiness of seeing several of his children give themselves to the Lord, and then to his people, according to his word, after setting them an example of piety, uprightness, and honesty.

Mrs. MERRYMAN departed this life on June 25, 1845. She had been a member of the Baptist church, Measham, for nearly thirty years. During the early part of this period she was an active member—evinced an ardent affection for the Saviour's followers—and nothing gave her greater pleasure than to hear of converts entering the church. For several years, towards the close of her life, she was unable to attend the chapel by reason of weakness and infirmity. During this time she often thought of a remark made to her by an aged christian, 'Heaven is a prepared place for a prepared people;' and it is hoped it was the means of quickening her in the discharge of her private duties as an heir of heaven. She gradually sunk under the pressure of advanced age, and expired in her seventy-ninth year. She was buried in the grave-yard adjoining the Baptist chapel. A funeral sermon was preached from Prov. xvi. 31, 'The hoary head is a crown of glory, if it be found in the way of righteousness.'

G. S.

Mrs. ELIZABETH BRADBY, of Quorndon, Leicestershire, died Jan. 17, 1846, in her 38th year. She was educated in the Sunday School, and received her first religious impressions there. About seventeen years ago she was baptized and received into fellowship with the General Baptist Church. By divine grace she preserved her christian character untarnished until the Great Head of the church, in his wise and inscrutable providence, removed her to the church above. She possessed abilities for usefulness, and studied to improve them; for some years she was an active and efficient teacher in the Sunday-school, and felt deeply interested in its welfare and prosperity. She was also very useful as a singer, and occupied a very prominent place in the choir for a long time. She had a long and exceedingly painful affliction, but during the whole of her sufferings her mind was kept in perfect peace,

being stayed upon the living God. She possessed an unshaken confidence in the atonement of Christ; and remarked upon the fearful condition of those who postponed the great work of religion for the bed of death. She was much respected by her neighbours, and by the members of the church. On Wednesday evening, the 21st, her body was taken to the chapel, and notwithstanding the lateness of the hour, and the wetness of the night, hundreds assembled to witness her funeral. The minister of the church delivered an address to the deeply solemn assembly from 'Her warfare is accomplished;' after which her sacred dust was committed to the grave in the chapel burying-ground, awaiting the resurrection of the just. She has left an infant daughter and a bereaved husband to lament their loss.

DEATH OF WILLIAM JONES, M. A.—We deeply regret to hear of the death, on January 21st, 1846, of Mr. William Jones, pastor of the Baptist church, in Windmill-street, London, and author of the *History of the Waldenses*, *Lectures on the Apocalypse*, *Primitive Christianity*, &c., &c. He was in his usual health and strength on the morning of Jan. 4th, (Sunday,) and intended to be at his chapel in Windmill-street, to preach in the afternoon. On going out of the house, however, he slipped at the step of the door, and fell, breaking the neck of one of his thigh bones. Up to the day of his death, he was doing very well, Sir B. Brodie and two other surgeons, giving it as their opinion, that he would recover his general health, though he might not be able to walk again. On the day he was well till two o'clock in the day, having conversed with a christian friend that called upon him at that hour. About a quarter of an hour afterwards, however, his kind hostess on going into his room found him looking pallid and weak, and immediately sent for a medical man, who was on the spot in ten minutes or less, but before he came, the author of the *Waldenses* was no more. His last audible expression was, that God would take compassion upon him, a guilty sinner. His funeral took place on Wednesday, January 28, at Bunhill Fields. Dr. Campbell, of the Tabernacle, officiated on the occasion. His writings will be his best memorial.

DEATH.—'What then is this death, but the taking down of these sticks, whereof this earthly tent is composed! the separation of two great and old friends, till they meet again! the gaol delivery of a long prisoner! our journey into that other world, for which we and this thoroughfare were made! our payment of our first debt to nature! the sleep of the body, and the awaking of the soul!'—*Bishop Hall.*

INTELLIGENCE.

SHEFFIELD.

Nottingham, March 19th, 1846.

DEAR SIR.—Perhaps the following brief statement of what has been done by the churches in this district, in support of the Home Mission station, at Sheffield, during the past year may be interesting and encouraging to some of your readers, and to the writer it would be very gratifying if it induced other churches who do nothing to follow their example.

A more detailed report will be printed and circulated amongst the subscribers.

Cash Statement, December 31st, 1845.

RECEIPTS.

	£.	s.	d.
Nottingham, Stoney-street	-	26	9 4
— Broad-street	-	20	18 0
Quorndon, Woodhouse, and Barrow	10	5	6
Loughborough	-	7	6 7
Leake and Wimeswold	-	4	12 11
Gamston and Retford	-	2	7 10
Due to Treasurer	-	-	21 17 10
	£93	18	0

PAYMENTS.

Jan. 1, 1845.			
Balance due to Treasurer	-	38	0 0
Supplies and travelling expences	-	34	13 0
To Mr. W. Horsefield	-	20	0 0
Interest	-	-	1 5 0
	£93	18	0

Jan. 1st, 1846.

Due to Treasurer - - - 21 17 10

The church at Sheffield have also, during the year, paid £48 10s. interest, upon their chapel debt, besides other incidental expences. This is exclusive of the sums subscribed to reduce the chapel debt, and it is pleasing to add that the cause still wears an encouraging aspect.

Yours very sincerely,
THOS. HILL.

THE MIDLAND CONFERENCE assembled at Quorndon, on Tuesday, April 14th, 1846. The attendance was unusually large, and the services more than ordinarily interesting. In the morning, after reading and prayer by Mr. Taylor, of Kegworth, Mr. Pike preached a most excellent sermon on the doctrine of the Atonement, from I Cor. xv. 3.

In the afternoon Mr. Stocks opened the meeting with prayer. The pastor of the church then called for the reports from the churches in the district, which, with two or three exceptions, were not very encouraging. Sixty-seven were reported to have been bap-

tized, and ninety-six to remain as candidates.

1. Mr. Goadby's revised plan of the conferences being submitted, it was resolved,—That the next conference be held at Barton, and that the plan presented by brother Goadby be printed with the minutes, and lie over for consideration at the next conference.

1846.—Easter Quorndon.

Whitsuntide . . . Barton.

September Beeston.

December Ashby.

1847.—Easter Leicester.

Whitsuntide Kegworth.

September Melbourne.

December Loughborough.

1848.—Easter Derby.

Whitsuntide Hugglescote.

September Leake, &c.

December Nottingham.

1849.—Easter Hinckley.

Whitsuntide Burton.

September Castle Donington.

December Measham.

1850.—Easter Quorndon, &c.*

2. The thanks of the conference were unanimously voted to brother Pike, for his scriptural and excellent sermon, delivered in the morning. It was also moved, That our esteemed brother be solicited to prepare an article or two for the Repository, on the scriptural argument for the Atonement, embracing the substance of the third and fourth sections of the discourse.

3. Resolved, That the churches in the district connected with the Home Mission station at Sheffield be respectfully requested to collect for the chapel debt as soon as possible.

4. In reply to a query presented to the conference, it was resolved, That we consider the teaching of arithmetic on the Lord's-day is unscriptural, and has a tendency to produce mischievous consequences.

5. That Mr. Owen be appointed to preach

* One of the main objections to the above plan, was, the 'disfranchisement' of Broughton, or the leaving it out of the list,—a course which I was, on the whole, reluctant to propose, because the conference meetings in villages are often most interesting, and, perhaps, useful. I beg leave to suggest the propriety of adding three others to the list, so that the conference may rotate once in five years. The addition would stand thus:—

1850.—Easter Sutton Bonington.

Whitsuntide . . . Broughton

September . . . Earl Shilton

December Sibley or Rothley.

1851.—Easter Quorndon, &c.

It may also be suggested, that when the conference is held at a village, and a considerable attendance is expected, that it would be as well for the friends to order a plain dinner at some inn, which might be provided for one shilling.

JOS. GOADBY.

at the next conference, on 'The future prospects of the church as regards the present world.'

In the evening, Mr. Goadby read the scriptures and prayed, and Mr. Hunter preached a sermon eminently fitted for usefulness, from Hosea xiv. 2.

E. BOTT, *Secretary*.

THE CHESHIRE AND LANCASHIRE CONFERENCE was held at Wheelock Heath, April 10th, 1846. Mr. John Sutcliffe opened the morning service by reading the scriptures and prayer. Mr. Minshall, of Stoke upon-Trent, preached a very useful discourse from Matt. v. 14.

In the afternoon, in consequence of Mr. R. Pedley, minister of the place, being confined to his bed through an accident, his brother Thomas was called to preside. The statements of the churches were as follows:—

Audlem was represented by letter, stating that they remain as they were last Conference, with the exception of a decrease of one by death. Macclesfield friends have invited Mr. Maddeys, late of Gedney Hill, Lincolnshire, to serve them for a time; and it appears his labours have already been blessed both to the good of the church and congregation. The friends assembling in Oak street, Manchester, are still complaining of difficulties. At Staley Bridge we are still progressing; ten have been baptized; we are, however, just about to have our chapel taken from us by the Huddersfield Railway Company. At Stoke-upon-Trent, they appear to be stationary; the congregations, however, are good. The Tarporley friends have baptized two.

At Wheelock Heath, not so encouraging. It was resolved, that the Stoke friends should be supplied as usual, and that the Macclesfield friends have a grant of five pounds from the Home Mission fund.

We are thankful to report that our Home Mission funds are in a better state than they were last Conference; there is, however, still a balance due to the treasurer, and nothing in hand to meet the current expenditure. We therefore recommend each church to greater exertion, and not to allow the treasurer to bear so much of the burden.

After much discussion, it was resolved, that this Conference recommend Jersey-street to the General Baptist Association, inasmuch as the Oak-street friends did not state any reason why they should not be admitted.

The next Conference to be held at Oak-street, Manchester, on the first Tuesday in October. Brother Sutcliffe to preach.

WILLIAM SUTCLIFFE, *Secretary*.

ANNIVERSARIES.

WALBALL.—The anniversary of the G. B. church in this town, was held last month, and, in harmony with one of the most pleas-

ing movements of the present day, we had the able assistance of F. Baptists, Independents, and Wesleyan Methodists; all these cheered and encouraged us by the most cordial expressions of desire for our prosperity. The collections amounted to £9.

R. H

CASTLE DONINGTON.—The annual sermons on behalf of the mission were preached at Castle Donington and Sawley, on the 29th of March, by the Rev. J. Staddon, of Quorndon. On the following Tuesday, Wednesday, and Thursday evenings, public meetings were held at Donington, Sawley, and Weston. Excellent addresses were delivered by Revs. J. G. Pike, J. Goadby, W. Butler, H. Hunter, W. Underwood, T. Odell (Independent,) J. J. Owen, and J. and R. Pike. We have not ascertained the amount collected.

BAPTISMS.

BILLESDON.—It is pleasing to have good tidings to report respecting our church. We have had two baptisms recently, which were seasons of holy enjoyment. On the first Lord's-day in March, a young person, who had previously been both a scholar and teacher in our Sunday-school, publicly acknowledged her Saviour, by following him through the sacred flood; and on the last Sabbath of the month three other candidates were immersed, one of whom was also a scholar, and is now a teacher, in the School. On both these interesting occasions our respected friend, Mr. Finn, preached scriptural and convincing baptismal sermons, administered the divine ordinance, and received the newly-baptized into the church below, where we trust they will shine as stars until called to deck the throne above. We thank our Heavenly Father for these encouraging manifestations of his love towards us. May copious showers of the Spirit's influences be poured down upon our Zion, until the 'little one become a thousand, and the small one a strong nation,' and to God will we give all the glory.

A LOVER OF ZION.

MALTRY-LE-MARSH, *Lincolnshire*.—On Lord's-day morning, April 5th, 1846, the solemn ordinance of believers' baptism was administered to two females, in the General Baptist chapel in this place. Mr. Kiddall preached an appropriate sermon from John iii. 23, 'And John also was baptizing' &c., and then administered the sacred rite. In the afternoon, Mr. K. preached from 1 John v. 18, 'Whosoever is born of God sinneth not,' and afterwards delivered an affectionate address to those who had been baptized; he then gave to each of them the right hand of fellowship, and administered the ordinance of the Lord's-supper to the church.

BOSTON, *Lincolnshire*.—We have this

month (April) added seven by baptism, two of them were formerly members of the Methodists. We have now had a baptism during the months of February, March, and April, and we have others whom we hope shortly to have among us. Mr. Mathews, our pastor, preached a sermon on baptism on the occasion, and the congregation was very good. F. M.

THURLASTON.—On Lord's-day, March 29th, eleven persons were publicly baptized and added to the General Baptist church in this place, several of whom had been scholars, and are now teachers in the Sabbath school. The attendance was large; a sermon on the subject of believers' baptism was delivered. In the afternoon the candidates were addressed on the importance of their future conduct, and received into fellowship at the table of the Lord. An animated discourse was preached in the evening, to a full congregation, on the joy of angels over repenting sinners. 'Truly that day was a high day.'

WALSALL.—In the beginning of this month (April) we baptized nine: there were three husbands and their wives among them, and one *whole* house. They were all received into the church on Lord's day, April 5th, and sat down with us at the table of the Lord. R. H.

WOLVERHAMPTON.—Six more persons put on Christ by baptism, on Lord's-day, March 28th, 1846, when our chapel was again crowded to excess. Brother Shore preached and baptized.

STALEY BRIDGE.—On Sunday morning, March 29th, after an excellent sermon by our minister, Mr. Sutcliffe, from Acts xvi. 13—15, six persons were baptized in the presence of a crowded congregation. On the following Sabbath, they, with one baptized on the 8th of February, were received into the church by the right-hand of fellowship, and sat down with us to commemorate the dying love of our Redeemer, and truly it was a season of refreshing from the presence of the Lord. One of the candidates had been a member with the Independents twelve years. Another had been a member with the New Connexion Methodists: and a third had been a strenuous Episcopalian all his life, until recently. The first Sabbath in this year he attended our chapel, the word came with power, and when his mind became illuminated by the spirit, and his heart affected by divine grace, he exclaimed, 'I could not have believed there was such a difference between the church and dissenters.' This makes sixty-three that have been added to the church by baptism since Mr. Sutcliffe came among us, in Jan. 1844. May they all be living branches in him who is the living vine. We have several hopeful inquirers. J. B.

BEESTON.—On Lord's-day morning March 22nd, we had another season of rejoicing—our joy was according to the joy in harvest. One male and four females were baptized and added to the church. The Rev. J. G. Pike, of Derby, preached from John xiv. 15, after which Mr. G. Frettingham baptized the candidates. In the afternoon the above minister presided at the Lord's table, when the newly-baptized were admitted into the church, by receiving the right hand of fellowship.

One young friend that was to have been baptized on that day, died on the Thursday preceding the baptism. Her end was peace. W. G.

SHEFFIELD.—After a season of thick darkness, we have evidence that a brighter day is dawning upon this promising infant cause, the labours of our devoted young minister being blessed by the Head of the church. Two were baptized, April 8th, and we have also three candidates. L.

NOTTINGHAM, *Stoney-street*.—On the first Lord's day in March we baptized ten persons, and on the first Sabbath in April we baptized fifteen.

MISCELLANEOUS.

WAR WITH AMERICA.—While in itself nothing could be so unwise and injurious to this country and the United States as to go to war about the Oregon territory, its perpetration would be the most flagrant act of sin against God. We are happy to observe that several churches and communities in this country have addressed their brethren on the other side of the Atlantic, with a view to stir them up to promote peaceful sentiments. We shall be glad for this new kind of agitation to succeed. It will be in vain that the most warlike governments move on to war, if their people are determined on peace. Public opinion will be stronger than their steel.

ST. EDMUND'S CHAPEL, near *Gedney Hill*.—In order to avoid the inconvenience of acknowledging the receipt of each item separately, I beg leave to say, that the following sums have been received on behalf of St. Edmund's chapel case, near Gedney Hill:—

J. Garrett, Esq., Chesham, £1.; Mr. T. Whillock, Rainow, £1.; A Friend, 10s.; from Wisbech, £1. 9s. 6d.; proceeds of tea meeting at St. Edmund's, £1. 14s. 6d.; collection at the evening meeting, £1. 6s. 6d.; from Wirksworth, £2. 1s. 6d.; Sheffield, 10s.; March, £1. 0s.; Chatteris, 15s.; Ashby, £1. 7s.; Stoke-upon-Trent, £1. 1s. 3d.; Staley Bridge, £1.; Epworth, 16s.; Yarmouth, 7s. 8d.; Rochester, £1. 5s.; Mr. Brooke, Henley, £2.; C. H. Ewen, Fleet, £1.; W. K. Grasley, ditto, £1.; J. Proctor, ditto, £1.; W. Beadome, London, 10s.; J. Pocklington, Holbeach, 5s.; J. Read, Ipswich, 5s.; W. Bellamy, Uppingham, £2. 15s.; K. Sheet, Rushmere, 10s.; R. Lacey, Esq., Ipswich, 10s.; Mrs. Tebbutt, Bluntnisham, 10s.

As circumstances have prevented the final closing of the business on the 8th of April, as

it was hoped would have been the case, it will be esteemed a favour if those churches and friends who have not responded to our application would do so without delay.

(Signed,) R. KENNEY.

BIRCHCLIFFE.—On Good Friday, April 10th, 1846, a tea meeting was held in the General Baptist school room at Birchcliffe. Nearly 200 sat down to tea. Afterwards the minister of the place gave out a hymn, and engaged in prayer; he then informed the people that the debt on the chapel was now paid off, and £10. 5s. 1d. was in hand. This unexpected news caused the hearts of many to

rejoice. The meeting was then addressed by Messrs J. Crabtree, J. Dobson, J. Lister, W. Thomas, W. Robertshaw, J. Smith, J. Crook, J. Dearden, W. Stimson and H. Bready. After singing and prayer the people separated highly pleased.

We thank our wealthy neighbours for their liberal subscriptions at different times through years past.

HENRY HOLLINRAKE.

REMOVAL.

MR. THOMAS LEE, late of Isleham, Cambridgeshire, removed to Whittlesea, to become the minister of the General Baptist church. His labours commenced April 12th.

POETRY.

LINES BY THE LATE J. REYNOLDS, OF NORWICH.

To the Editor of the General Baptist Repository.

It seems surprising that the ardent piety, self-cultivated taste, and poetical talent of John Reynolds, the author of the following lines, should have remained so long unnoticed in the biographical pages of our connexion. He was a member of the General Baptist church, Norwich, where he died, nearly a year since, ere he had reached the prime of life, testifying to all, that death had lost its sting through the application of the blood of Christ. Should the insertion of these verses in your periodical stimulate any of his intimate friends, (which I am sure they might,) to send you any interesting detail respecting him, I shall be glad; if not, they may be regarded as no mean specimen of his spirit and genius.

R. R.

'Thy will be done.'

My God and Father while I stay,
Far from my home in life's rough way,
Oh! teach me from my heart to say,
Thy will be done.

Though dark my path, and sad my lot,
Let me be still and murmur not,
But breathe the prayer divinely taught,
Thy will be done.

If thou should'st call me to resign
What most I prize—it ne'er was mine:
I only yield thee what is thine,
Thy will be done.

Should pining sickness waste away
My life in premature decay,
My Saviour! still I'll strive to say,
Thy will be done.

Let but my fainting heart be blest,
With thy sweet Spirit for its guest,
Saviour! to thee I leave the rest,
Thy will be done.

Then when on earth I breathe no more,
The prayer oft mix'd with tears before,
I'll sing upon a happier shore,
Thy will be done.

MISSIONARY OBSERVER.

GENERAL BAPTIST MISSION- ARY SOCIETY.

At a committee meeting held at Loughboro', March 30th, 1846, the following interesting facts were stated:—

1. That the printing office at Cuttack pays its own way, so that it will not be in future, it is expected, any expense to the funds of the society.

2. That our missionaries at the Orissa conference have agreed to maintain a regular fraternal correspondence with their brethren of the Chinese mission.

3. That the thanks of the conference at Cuttack were voted to their friends in England, for the reinforcement which went with brother Stubbins.

4. It was determined to sanction the

relinquishment of Ganjam, as a missionary station, on account of the insalubrity of the climate.

5. The expenses of altering the mission premises at Cuttack for the use of the Orissa College amounting to 800 or 900 rupees, being paid by brother Sutton, from the surplus derived from his labours as translator of the Oreeh scriptures—the committee voted their very cordial thanks to him for his generous and devoted conduct; and also directed the secretary to supply Mr. Sutton with such books as might be suitable for that important institution.

Mr. H. Wilkinson.—We are rejoiced to announce that Mr. Wilkinson arrived in London, after a favourable voyage in the 'Wellesley,' on Friday April 10th; and that his health is very considerably improved by his voyage. May his visit to this country be a means of great good!

EXTRACTS OF A LETTER FROM
REV. W. JARROM.

Victoria, Hong Kong, Dec. 29th, 1845.

MY DEAR FRIEND,—On our arrival here, as, ere this, you have been informed, we were long unsettled; but being now settled comfortably, I have commenced, in good earnest, a systematic study of this very peculiar and hard language. I have taken up the 'Three Character Classic,' and have got half through it. My business is not to translate the work so much as to commit it to memory; but, as I can do the latter, I find by experience, much more easily after I have accomplished the former, I first endeavour to make as good a sense as I can in English of the author's meaning, which is often a difficult, a very difficult matter. At the same time, too, I analyze the characters, that I may become acquainted with their constituent parts. After this, I proceed to learn them by heart, in the best manner I am able, which is truly laborious indeed; for the object is not to learn the name of the character apart from the way in which it is formed, but to learn the name and the mode of writing at the same time; so that I may not be able to repeat the names of the characters only, but to write them too. Now, I have thus got up half this little Chinese classic, so that I can translate, repeat the names of, and write 600 characters; and I can do this beginning at any character any one might mention. But these are not 600 different characters; many of them come over again, more or less frequently. It is few, I apprehend, that

study the language in this way; but I shall reap the advantages of it in future life, should I be spared. These are numerous; but I will not now enter upon this subject.

Perhaps you may ask, What makes the language so difficult? It appears to me, that the origin of it was hieroglyphic, and that, generally, these resemblances to things in nature were called by names. There is not much resemblance now; it is lost. The way of writing the characters has become very much altered in the course of generations, and now, whatever there might have been originally, little or no resemblance is traceable between the characters and the objects, nor often is there between the characters, as now written, and as they were written generations back. They are pictures, and many of them pretty pictures too; but there is no connexion whatever between these pictures and the ideas intended by them. This is what renders the language so difficult, in part. In alphabetic languages, there are so many letters; they have such and such powers; in different combinations, they form such and such words: not so in the Chinese language; you cannot spell and read the characters; they are pictures; they have a name; but there is no possible connexion between the character, or picture, and the name, or between that and the thing signified. A person, if he knows the letters and their powers, may read an alphabetic language, though he may not be able to understand it; not so in the Chinese; a Chinaman can only read so far as he has been taught. If he comes from his teacher at the age of twelve, and grows up to manhood without being any more under one, he can read no more than when he left school; nor will he ever read more until he become a boy again, so to speak; place himself again under a teacher, and again commit to memory. But observe one considerable advantage here, that the Chinaman has a knowledge of the meaning of the characters at the same time that he learns to read them, or learns their names. These are not two distinct labours; they are one. It may be so with the foreign Chinese student, and, I think, should. Then the idiom is so peculiar; the particles are so numerous; the same characters, in many instances, are used at different times, as verbs, pronouns, substantives, adjectives, conjunctions, &c. The mode of expression is laconic, and at other times is the opposite. I have now a different notion of the language from what I entertained before my arrival in this country. Strictly speaking, there is but one language; the written language is the spoken language; but the characters are called by different names in different districts and neighbourhoods. Hence the diversity of dialect.

There is a chapel here, built for the London Missionary Society, for the twofold purpose of preaching the gospel to the English and to the Chinese. It is called 'Union Chapel,' denoting, I suppose, its admitting all evangelical christians into fellowship, [as yet, no church has been formed] and admitting all evangelical ministers into the pulpit. There are two services in English, and one in Chinese. Mr. Brewin, of America, head master of the Morrison Education Society, and myself, preach alternately in the morning. The congregation is small, but select, consisting a good deal of military officers, merchants, &c. There is no other place of worship in the island where the gospel is preached in the English language, except the English Episcopalian place of worship, where it is preached faithfully by Mr. Stanton, the civil chaplain. There were other places where the gospel was preached both in the English and Chinese language, by the American missionaries; but they have all left, and gone to Canton; and these places of worship are closed. There ought to be one English minister here, if not two, expressly for the foreign population. It is in contemplation, that a gentleman, who is not a missionary, shall be the minister of 'Union Chapel.' There much needs a faithful ministry for the English residents. Hong Kong is a very wicked place; Englishmen generally [there are a few bright exceptions, both among the military and civilians] act in a manner very unworthy their names as Englishmen and christians. The Sabbath is desecrated; the only god that is worshipped is Mammon; the only object pursued is accumulation of wealth; every thing is done, almost, that can be done, to counteract the efforts of missionaries to convert the natives; and success is small. On this account, considerably, I think Hong Kong an unsuitable station for missionary operations. But it ought not to be so: the greater the number of Englishmen, the greater ought to be the influence on the side of truth and religion; but how far is this from being the case! It is an awful thing, that a consistent christian is ashamed of his countrymen here, and that the missionary prefers any locality to that in which many of them are. But Hong Kong ought not to be abandoned; nor will it be. It is our purpose, however, to commence our operations in Ningpo. I should prefer a place where the gospel has not been preached, and where no missionary is; but this, I believe, is impracticable. There are but five ports open to us, and I believe they all are occupied, unless Foochoofoo is open. Of this I am not certain; but, as we cannot be in more than one place at the same time, Ningpo is much to be preferred for a commencement, on many grounds. These I

have mentioned in a former communication. Many mercies have we received in the kindness of friends, all of them strangers to us, and some of them of other nations; in our general health being so good, in our having such a flow of spirits, such support and peace amid difficulties and privations, &c. When I think of these things, and the way in which Providence has ordered, first to last, the affair of my coming hither, I am compelled to exclaim, 'This is the Lord's doing;' and in some respects the following is appropriate,—'and it is marvellous in my eyes.' This is encouragement to me, to think I have ground for believing, that I am adopted by God, under his peculiar care, guided by his counsel, defended by his power, &c.; and that, in the particular matter of this mission, I am under his immediate direction. What encouragement to myself in the great work in which I am engaged! What encouragement to my friends at home! May we receive this encouragement, be cheerful and industrious in the performance of our duties, and be 'careful for nothing, but in every thing, by prayer and supplications, with thanksgiving, let our requests be made known unto God.'

There is one thing I wish to say, that I might have mentioned before; and that is, that I have no expectation of *very soon* being able to preach to the people in their own tongue the wonderful works of God. This is for reasons which I have before stated. I trust our friends will moderate in their expectations. I will endeavour to take care that nothing be deficient in respect to my attention and diligence.

I suppose, long before this, you have heard, and it is likely read, the edict of the emperor of China, tolerating the preaching of the gospel by missionaries, and all lawful efforts to spread christianity. It has been disputed here, whether this edict refers to all christians in general, or only to the Roman Catholics. You will remember that it was procured mainly by the French, and it is not unlikely that they intended or desired the toleration to be for them exclusively; but Keying, the imperial commissioner, and governor of Canton, told Sir John Davis, to whom he has lately been on a visit here, that 'the edict has reference to *all christians who worship images*, and to all who do not.' I need make no comment on this language. While it shows the extent of the toleration edict, it very plainly shows, at the same time, in what light the Chinese regard Roman Catholics. Popery does not flourish in China, nor since the days of Premare has it done. But more of this another time.

And now, my dear brother, farewell. 'May grace, mercy, and peace, be multiplied to you exceedingly.' Very kind regards to Mrs. G., and your family. Please remem-

ber me affectionately to all my dear friends in Leicester, as if named. Yours sincerely,
W. JARROM.

LETTER FROM REV. C. LACEY.

Bhudruck, Dec. 30th, 1845.

(In camp, sixty miles north of Cuttack.)

MY DEAR BROTHER GOADBY.—Yesterday we were fairly and thoroughly hooted out of this town. We had a most uproarious conclusion of a very excellent opportunity of preaching the gospel. As we waxed warmer and more forcible in our addresses, and the people generally appeared more fixed in their attention, the brahmins exhibited increasing disquietude. They could stop our proceedings by no other means, therefore they raised the cry of Harree hol! Harree bol! at the close of every sentence. In a little time they drew together some forty or fifty young fellows and boys of the baser sort, and made the welkin ring with their vociferations. We had done our work, and so were not hindered by their efforts, though it was impossible not to feel somewhat unpleasant at being hooted out of the place like vagabonds, by what is equal to, Ha! dogs, shake them! Off you vagabonds! Ha! ha! ha! Off! off! off! and other epithets, applied only to dogs. Perhaps you will be ready to say, 'Well, such a people ought to be left. I would not go among them: labours among them are hopeless.' Were you here, however, you would feel this opinion qualified. We preached for near two hours without molestation; many heard with seriousness; many more were instructed. Arguments were conducted in which the filthy and destructive worship of Krishnu and Choitur, were mashed up without redemption, and divine truth stated and defended, so that the judgment must approve it. For effects like these, we are willing to meet the brunt of noisy persecution; and as to being hooted away, why our Master was so honoured before us, and why should we complain? Besides, it is worth being shouted away, to know, as in this case, that it is done to prevent conviction, and discourage inquirers. Neither the devil nor the brahmins like to have their influence and privileges invaded, without offer of some indemnity; and they will vent their rage. Well, let them; we lay a leaven which will destroy their power; and it is spreading and deepening every day..

Since I left home on the fifth, we have been slowly progressing to this place, through a very thick population. My plan has been to pitch our tent in some central place, and from it to peregrinate through the villages on all sides. I commonly start about ten

o'clock in the forenoon, or, if the villages are nearer, I stay till noon, and then start. We seek out the larger villages, and in the first we come to, we make a stand. It often happens, that at our commencement not a soul is present; all are either away in their corn fields, or too much afraid to come near us. Sebo and Bamadabe unite in singing a poem, to which the women listen from behind their doors, or garden hedges. Soon one and then another of the males venture to come near: others take encouragement by these and approach. In this way, in less than ten minutes, a congregation of from 60 to 150 will surround us. We now commence preaching; first the native preachers, then myself. At the close of our addresses, we argue and distribute books. Frequently a good deal of excitement prevails at the close of our speeches—Idolatrous doctrines, and lying refuges have been assailed and demolished, and a new system explained and enforced; and the people's feelings are warmed. Those who are interested in the continuance of idolatry, here come forward, and attempt its defence by argument. If they cannot argue, and have a little courage, they try to defend it by exciting opposition to the gospel which has been proclaimed. This is our plan at every place. We perhaps visit three or four places during the day, and return to my tent by five in the afternoon. You will see that my speaking powers are pretty well held in requisition by this plan. Our useful and devoted native preacher, Bamadabe is almost done up, his lungs are so sore that I am obliged to restrain him. Sebo Saho is an everlasting speaker, and his voice is uncommonly powerful. When he commences in earnest, the people of the village wonder what has occurred. Sebo is one of our best field preachers; he warms as he proceeds, till he becomes very animated and convincing. For quibblers to strike up while Sebo is speaking is altogether out of the question; they are overwhelmed like a squeaking mouse, by a magnificent avalanche: on Saturday he mauled a fat advocate so completely, that his pottared reverence started out of the midst of the assembly at a run, covered with the laughter of the people. By means like these, in various parts of the province, much light on the subject of christianity is spreading abroad. This diffusion of information is general. It may not appear in its ultimate results in many individual cases at present, but it is preparing the people for a general reception of the gospel. O that these means could be increased a hundredfold! that in every part, throughout the length and breadth of the land, the agitation of the stagnant thoughts and feelings of the people might every

where be effected. I know you say, Amen.

We feel greatly obliged by your sending out so strong a re-inforcement to our help. The time for some of us to put off our armour must be fast approaching, and it is pleasant to see others training to be ready to step into our places. More than our present number I do not expect to see, nor perhaps is it the duty of our churches to send more to Orissa, while other fields, thickly filled and widely spread, are entirely destitute. God does not design to fill Orissa with European ministers; the climate renders it impossible; and to meet all demands, he is graciously giving us a numerous and valuable indigenous ministry. By these the gospel will be carried where we could never go; and ere churches in any number are collected beyond our present ability to manage, native pastors will be fitted for the work of their superintendance. We have men already who would be found fully competent to take the oversight of a native church; especially with a little of that sort of superintendance from us, which the first native churches had from the apostles.

Now, dear brother, I must close; and that too without saying much that will repay perusal; nevertheless, I hope you will be induced to write to me soon. Your epistles are refreshing to us; they are as draughts of cooling water in a thirsty land.

Believe me dear brother yours in the gospel,
C. LACEY.

EXTRACTS OF A LETTER FROM REV. J. BUCKLEY.

Mission tent, Seera Gurda, Dec. 31, 1845.

MY DEAR BROTHER GOADBY.—The expressions of brotherly affection from beloved friends separated from us by the vast ocean, are always acceptable, but never so much prized as when wasting sickness has reduced our strength, or when by divine goodness we are recovering. The latter was my state on receiving the last expression of your affectionate regard: the dark and wearisome days of suffering had, for a season at least, passed away, and I was beginning to taste the joys of returning health.

But I must not forget that you request me to furnish you with as much missionary information as I can, and I do not know what better to forward than a somewhat detailed account of the ordination of three of our native brethren, Seboo Patra, Seboo Sahu, and Damoodar, which took place at Cuttack, during the time of conference. Our valued native brother, Rama Chundra, read Acts xiii. 1-3, 1 Tim iii., and offered prayer. Brother Stubbins then delivered the introductory discourse, which was founded on the great commission as recorded by Mark,

'Go ye into all the world,' &c. He showed that mankind had in all ages departed from God, but that in infinite love he had devised a scheme of redemption, and in due time, —dwelling a little on its being *the best time* —had sent his only begotten Son into the world to make an atonement for sin. He proceeded to show that after Christ had made atonement and risen from the dead, and was about to ascend to heaven, he gave his servants this command, 'to preach the gospel to every creature,' but that they were to begin at Jerusalem; and accordingly at Jerusalem the foundations of the church of Christ were laid. A brief history of the christian church was here given, and our dear brother proceeded to mention the early introduction of the gospel into England, and to say, that notwithstanding all the reverses which the cause of Christ had there sustained it still lived and still flourished. The missionary era, and Dr. Carey's coming to India, were then adverted to. And he went on to refer to that period—twenty four years ago—when Bampton and Peggs came to Orissa, and were followed by others; and what, he asked, was the fruit of the labours thus commenced? The christian congregation before him—the native preachers present who had been ordained—those who were about to be ordained, with those who were on probation, furnished an answer to the question. But this was by no means all that *had been done*, and still less was it all that *would be done*, for we were looking forward to brighter scenes. An appeal to the native preachers to preach *the gospel—always* to preach it, and to preach it to every creature, closed this appropriate address.

The questions were then asked by myself. They were four:—the first related to their conversion; the second, to their call to the ministry; the third, to the doctrines they intended to preach; and the fourth, was, whether they did unreservedly, and in prospect of the great day of judgment, devote themselves to the work of the ministry. The answers to these questions, especially to the first, were heard by all of us with deep emotions; their statements showed very clearly that they had been truly instructed in the school of Christ—that they had enjoyed the teachings of the Holy Spirit. Who teacheth like Him? I can only give you a sketch of these interesting statements. Seboo Patra mentioned having received a copy of the gospel of Matthew, and being especially struck with that weighty saying of our Lord, 'What is a man profited if he shall gain the whole world and lose his own soul;' but he understood little of its meaning. Afterwards, however, more light broke in upon his mind, and deeper impressions were produced: the missionaries instructed him in the way of God more perfectly, and

at length, by the grace of God, he broke the idolatrous fetters by which he had long been enslaved, and bound himself to the Lord in the bonds of a perpetual covenant. How pleasingly does this case illustrate the efficacy of the Lord's words! They are living and powerful, and sharper than any two-edged sword. Seboe Sabu spoke next. He is a plain, unsophisticated man, and his narrative of the Lord's dealings with him was given with artless simplicity. First, he received one of the gospels, and read, but did not understand it. Idolatry and sin had blinded his eyes. He afterwards obtained another gospel or tract, but was still perplexed as to the meaning. After this he went to the Rut Jattrra at Pooree, and there saw the missionaries; he was very desirous of obtaining tracts, but the first time of their being distributed, he was disappointed, and felt the disappointment keenly. The next day, however, he was successful, and, happily, the tract he received was, 'The Jewel Mine of Salvation,'—the best tract in our collection. He now began to talk with his neighbours and relatives, on the subject of christianity in a manner which clearly enough showed his leanings towards it: they were alarmed at his thinking of renouncing the religion of his forefathers, and began to persecute. The rajah under whom he rented his land was exceedingly violent in his opposition. One night his persecutors determined to kill him, but were happily prevented, and, by the grace of God, this persecution, instead of damping, roused his zeal. He had only been almost persuaded to be a christian, but now he became fully decided; and he reasoned with himself in this way, 'These people are determined to kill me; if I die in my present state, lingering between idolatry and christianity, I shall be sure to go to hell. But if I become a believer in Christ, and they should kill me, then my soul will go to heaven.' Having thus decided for the Lord, he was anxious to receive the sign of discipleship—to be baptized in the name of Christ. I need not detail the deeply interesting scene at the baptism, as it is given at length, I believe, in the report four or five years since, and must be well remembered by many, for who that is interested in our operations can have forgotten the beginning at Khunditta? Damoodar spoke next. He, also, is a Khunditta christian—is probably about twenty-one years of age, and is likely, I think, to prove one of our most useful native preachers. His manner of speaking is very pleasing and affectionate; the matter often weighty, and the arrangement lucid. He told us of his conversion and baptism, and also, with fidelity, related how, after being baptized, he denied his Lord, overcome by ardent affection for

his mother. He returned, however, to the missionaries, but for a long time his mind was in a most unhappy state; he could take no comfort, apprehending that Heb. vi. 4—6, expressed his state. But at length he was encouraged to trust in that blood which cleanseth from all sin—the backslider's sin as well as the penitent's, on his first application to Christ. Like Peter, he had sinned, and with Peter he repented. I should add, that he has been on probation as a preacher for not less than three years. But I must pass on to say, that the third question was briefly answered by each, but they all explicitly and forcibly, though in varied phraseology, stated that the death of Christ for the sins of men, should be the great theme of their ministrations. With this I was much pleased. The ordination prayer was offered by brother Lacey, with great pathos and comprehensiveness; and in the evening the charge was delivered by brother Sutton, from, 'I send thee to open their eyes,' &c. A brother so experienced and competent could not on such an occasion deliver other than a solemn and important discourse. Such was the day on which our three friends were fully set apart to do the work of evangelists. A holy influence attended the services; joy and gratitude filled our hearts—for myself, I seemed to live my ordination—a blessed day!—over again.

We have greatly rejoiced in all that we have heard of the increase of missionary feeling in the churches, and trust that it may be permanent. * * *

I am now on a mission tour with brother Stubbins and Bailey. My dear wife is also with me. She desires me to say that she is much obliged for your kind remembrance; the tears stood in her eyes as I read your affectionate remarks respecting herself. You ask whether she is as blooming as formerly. Indeed not, my dear brother. Roses do not bloom so long as four years in India. I sometimes fear that she is not so strong as she has been, but hope that this tour will be of great service to her. It is the first time since her arrival at Berhampore, that she has left her children for more than a day, and that only once in the year. It was high time she had a little change. She joins with me in christian love to yourself, Mrs. Goadby, and family.

How many solemn reflections gather round the closing year! In a few hours a new period of time will commence.

'Come let us anew our journey pursue,
Round with year,
And never stand still 'till the master appear.'

Yours, very affectionately,

J. BUCKLEY.

Brother Bailey sends his love.

IRISH CHRONICLE.

MAY, 1846.

AN URGENT APPEAL.

ALL doubts about the existence of severe suffering and want in Ireland must now be removed from the minds of all those who have read the recent accounts from that country. The statement that there was a tolerable supply of food, up to a recent period, was, in some degree, correct; but the reason of it was not inquired after. Through fear of the disease affecting the potatoes which seemed to be sound, those who had any, brought them to market, and forced a sale. Yet, while there seemed to be a fair supply, the price rapidly rose, until, last month, it was double what is usual in ordinary seasons. Besides, to those who knew any thing of the state of things there, it was plain that the pressure would not really come until some where about the present time.

And how is it now? Why, riots have already taken place. Food is obliged to be guarded by an armed police. To remove it from place to place, as an article of commerce, requires a military escort. Sad, indeed, is the prospect for the next three months. In many districts there will be nothing short of famine.

The subordinate agents of our Society belong to that class who are involved in the calamity. They naturally look to Christian friends to help them. Mr. Hamilton, of Ballina, writes, "The people remember what was done for them years ago, in similar circumstances, with deep gratitude; and they say, 'Surely, kind friends who helped us then, will not be forgetting us now!'" Mr. Berry tells us, "that a feeling of deep gloom overshadows the poor people, owing to the almost universal distress." Mr. Bentley informs the treasurer, in regard to one of our evening readers, whose time is only partially given to the work, and who has a salary of £10 per annum, "that his potatoes are all rotted;" and with respect to the other reader located in the district, his case is no better; "he begs a loan of £1 till the end of the quarter, hoping thereby to struggle through." Mr. Watson sums up his application by beseeching the secretary "to make another appeal in behalf of the poor but faithful agents of the Society, or else they must really starve."

We feel persuaded that our friends will not suffer this calamity to reach the poor readers, without endeavouring to help them. Already some few have done so. It needs only that the facts be stated, in order to secure the required aid. This persuasion has encouraged us to make the present appeal. It is quite clear, that the case is very pressing and urgent. And it is equally clear, that the ordinary income of the Society cannot sustain this new demand. Whatever help is needed must be special, and in addition to the usual contributions.

Had we space, we could record many interesting facts, showing, that not only the remembrance of former aid, so generously vouchsafed, still remains in the grateful recollections of the peasantry who tasted the bounty; but the *moral*

influence of it continues, and this is most important, after all. The present is not, perhaps, so dreadful a calamity as that was; but it is sufficiently extensive to awaken the tenderest sympathy, and requires immediate and liberal assistance. Christian friends, let not our earnest appeal on behalf of your suffering fellow-disciples in Ireland be made in vain. We entreat you, do what you intend to do at once!

Since the preceding remarks were written, the Secretary has received a letter from a friend in Liverpool, throwing out a valuable suggestion for meeting the wants of our distressed brethren in Ireland. We cannot forbear extracting a part of this communication; and we hope the hints thrown out will be followed up at once.

"We had a sermon last night enjoining the Christian duty of remembering those that are in adversity, as being ourselves also in the body. We have been informed of the troubles of our brethren in Fernando Po, but not of the troubles of our brethren in Ireland. Would it not be well to suggest the desirableness of a collection at the Lord's table immediately? Many in this way would cheerfully contribute a little who do not see newspapers or magazines, and who could not send any thing by post."

Pastors and deacons, we pray you ponder this proposal. One church in Cambridgeshire, without any request from us, but of their own accord, has done so. We entreat you to do your best to induce the churches with which you are connected to do the same. Surely at no time can you do it better than when you are permitted to commemorate the love of the Saviour. Remember his words: "*Inasmuch as ye have done it to one of the least of these, ye have done it unto me.*"

THOMAS DUFFY'S monthly report contains many interesting facts. A few only can be introduced here. But they will show how increasingly useful the readers are, and how peculiarly adapted such agency is to the present condition of the people.

IMPORTANCE OF THE READERS KNOWING THE IRISH LANGUAGE.

The native Irish love their own language; and the man whom they know can speak it, they will force to read for them. Despite of all threats, they will pay marked attention to such a person, and will not only invite him to their own houses, but they come to his, to hear the word of God.

Passing by a deal-yard last week, one of the men said, "Oh, here is the man who can read and write Irish! let us call him in." I complied; and, having gone in, he said, "Have you got the book about you which speaks of the man who came to Jesus by night, and to whom he said, 'Ye must be born again?'" I opened the passage, and read and explained it to them. I was about to go away, when they said, "You shall not go yet; read for us that which you said ought properly to be called the Lord's prayer." I then read the seventeenth chapter of John, and all listened with deep attention.

STRIKING APPLICATION OF A SOLEMN TRUTH.

A family to whom I had given a bible, seemed to be reading it regularly. On one occasion the wife paid particular attention

whilst her husband was reading to her. On his coming to those words, "What shall it profit a man, if he gain the whole world, and lose his own soul?" she said, "Now, Jemmy; do you think that's true?" "To be sure it is; for if the soul is lost, the body, God help us, is lost too." "Well, Jemmy, how often have you, on the slightest occasion, called on God to damn my poor soul to all eternity! And yet, you see, that Jesus Christ declares it to be worth the world, and all that it contains." Thus we see, that those Romanists who have the scriptures are beginning to think about what they read, and to apply it.

THE BEST TEMPERANCE SOCIETY.

I asked an intelligent man who reads the scriptures, the other day, why the Temperance Society did not walk this Easter Monday. He replied: "It is thought that it was because there had been so many pledge-breakers lately. And I hope Sir Robert Peel will not take off the duties on rum and brandy, or else it will be worse. Besides, we want cheap food, and plenty of work, ten thousand times more than cheap liquor. Oh!"—holding up his testament,—"Give me such a temperance society as I see recommended here, and that's the one for me!"

My visits are steadily about thirty-six weekly. I have given out many copies of the scriptures, of which I have always had a liberal supply from my late beloved superintendent, Mr. Gould, whose departure I much lament.

JOHN TALBOT continues to labour diligently, and, as it would appear from his reports, confirmed by his superintendent, Mr. Berry, with increasing acceptableness to the people. It will be seen from what follows, that our readers avail themselves of passing events to assist them in diffusing the truth as it is in Jesus.

TEACHING THE TRUTH BY CALAMITY.

I have endeavoured lately to direct the people to consider such important scriptures as Luke xi. and Matt. vii.; and, speaking to them in the spirit of love, they listen with attention. As the poor of this country are now so distressed for want of provision, I sometimes say to them: "Suppose if your children were crying with hunger, and you had no food to give them; and in the morning you awoke and found plenty of bread around you, would you wait for any person to say to you, 'Come and give them to eat?'" Immediately they reply, "No; we would not." I then tell them of their state, and of the gracious promises of God's word, and the free offers of the bread of life.

A REMARKABLE CHANGE.

A few years ago the sight of a testament was disgusting to the Romanists of this neighbourhood; but, as you saw the last time you were here, I can hardly keep a testament for myself. They are taken as soon as I get them. The people are becoming quite different from what they were. Sometimes they say, if I were in a strange place I might pass for a priest. *Unless I were speaking to you, I could not tell you how the people are preaching Christ one to another.*

THOMAS COOKE, one of the Connaught readers, has forwarded the most heart-cheering intelligence as to the progress of the truth in his district. The following specimens will illustrate the nature of the tidings.

SOULS INQUIRING.

The young man mentioned in both my former letters as likely to come out from Romanism, made an application last Lord's day for baptism and fellowship. There are *eight other Romanists* who have been inquiring for the last half-year. They are now convinced, from God's word, of the scripturalness of our principles.

BIBLE READING.

I gave a copy of the scriptures and some tracts to a young man lately, who came a

long distance for them, and he was thankful that he was not disappointed. Two years ago the parents of this young man were so prejudiced, that they would not stop in a house where the scriptures would be read. This day another young man, a relation of the former, came to get a bible. I gave him one, and some tracts on "False Teachers," on "Prayer," and one entitled "Why should I fear?" I have distributed this month, *fourteen bibles, one testament, and about fifty tracts.*

PAT. BRENNAN, whose letters have always been filled with remarkable proofs of the gradual spread of truth, wherever our agencies are planted, communicates facts, in his March report, not less delightful than those of past times.

THE SPIRIT OF INQUIRY NOT TO BE RE-PRESSED.

A few days ago I gave a tract to a young man who lives near. The priest found out that this person was reading them. He came and asked him, why he read such things. The young man replied, he did not see any harm in doing so; and there were a good many things which the people were allowed to read that were injurious both to soul and body. The priest left him in a rage, threatening him with being called in the chapel, if he persisted.

The young man came to my house the same evening, and told me of this. I read several portions of the word of God for him, to show him it was his duty to study the scriptures. Before he left he asked for a bible, which I gave him. He comes regularly every day; and every one in my family is trying to show him the difference between popery and Christianity. He is about to emigrate to America; but before he goes, I pray that the Lord will open his eyes to see the truth as it is in Jesus.

JOHN MONAGHAN supplies facts which contribute to confirm the statement that light is spreading, even in the darkest districts.

THE WORD OF GOD QUICK AND POWERFUL.

I lately visited a Romanist, who is a man of some considerable intelligence and reading, but much prejudiced against the scriptures. Controversy is his delight. After we had argued some matters, he asked me with some earnestness, "How do you expect salvation?" I read those scriptures which show our depraved state, that our own righteousness cannot justify, and that we can only be accepted before God by the righteousness of Christ. I also read, as a further illustration of these

truths, Mr. Bates's tract, "The Sinner stripped of his own Righteousness." My opponent and all present listened with deep attention. Some whose eyes had before glowed with anger and fury, were now calm. The man again spoke; but not to debate and quarrel, but to cry out to God for pardon.

When I was coming away, two of those who were present all this time, requested me to leave the tract; and four others, who had come in subsequently, and heard it when read a second time, made a similar request. I was glad that I had it in my power to supply them all.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Tewkesbury, by Miss Jones	2	5	0	Liverpool—			
Newport, I. W., Wavell, R., Esq., don.	1	0	0	Subscriptions, by Mr. Davis	60	9	8
Wotton-under-Edge, by Miss Perrin	2	0	0	Collection at Pembroke Chapel	20	10	6
Upton-on-Severn, collection	1	10	0	Tea party at Soho Chapel	2	0	0
Birmingham, collection and subscriptions	56	5	9	Plymouth, by Mr. Nicholson	10	0	7
Tring, subscriptions	2	2	0	Shiffnal, A. P.	0	10	0
Olney, do.	5	0	0	Sheepwash, Mrs. Guest	2	10	0
Hitchin, do.	4	10	0	Cowling Hill, Rev. N. Walton	0	10	0
Dublin	27	6	8	Manchester, Union Chapel	15	0	0
Cork	20	18	6	Lowth, by Misses Traves and Beeton	8	13	0
Ballina	4	1	0	Kettering Auxiliary	4	0	0
Carrickfergus	2	0	0	Watford, Miss King	1	0	0
Belfast	22	18	6	Bourton, subscriptions	2	0	0
Parson's Town	6	5	0	Berkhamstead, Mr. Baldwin	1	0	0
Mullingar, S. G.	2	0	0	Cottenham, 1st ch., collection at Lord's table for poor readers	1	10	0
Rahue and Ferbane	4	7	6	Trowbridge, S. Salter, Esq., for do.	5	0	0
Moate and Athlone	5	0	0	Margate, Mr. Giles	1	1	0
Oxford, J. G.	5	0	0	Kislingbury, collection	2	7	6
Haddenham, the church	1	0	0	Moulton	3	0	0
Coventry, collections and subscriptions	12	14	6	Hackleton, subscriptions	3	0	0
Northampton—				Woolwich, by Mr. Wates	3	13	8
Subscriptions	2	0	0	Falmouth, by Miss Osler	2	13	10
Legacy, Mr. Farrin, by Mr. Bompass	10	0	0	London—			
Market St., collection, and Mrs. Cooke's missionary box	3	0	9	Mr. and Mrs. Peto	20	0	0
Chiswick, Mrs. George	1	0	0	Misses Anstin	0	10	0
Buckingham, Mrs. Priestley	2	2	0	New Park Street	32	12	1
Bedford, by Mr. King	10	0	0	Hackney, Mare Street	4	10	0
Nenagh	5	12	3	Camberwell, by a member	1	17	6
Windsor, by Mr. Lillycrop	1	0	0	Brixton Hill	7	17	6
Dorchester, Mr. Biggs	3	0	0	Eagle Street	17	7	6
Burwash, Mr. Noakes	3	0	0	Blackheath, friends	1	4	0
Bristol, by Miss Pbillips and Mrs. Gould	4	1	2	Keppel Street	14	8	11
Ingham, subscriptions, by Mr. Silcock	6	7	0	Walworth, by Miss Watson	3	18	0
Bonhill, few poor friends to the cause of truth, by Neil Barr	1	11	0	Hammersmith, by Miss Otridge	2	2	0
London—				Do. one-third	12	1	10
Providence Chapel	3	0	0	Blandford Street	14	0	0
Annual subscriptions	26	4	0	Spencer Place	6	11	10
				Mr. Watson, (for debt)	5	0	0
				G. K. T., by Rev. S. J. Davis	0	10	0

Thanks to our Pershore friends for their annual parcel by Mrs. Risden. Two other parcels have come to hand, but where from the Secretary does not know. It would prevent mistake, if those kind friends who send such gifts, would apprise him, and also of their destination, if the donors wish them to be sent to any particular district.

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq., 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAL, 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. 90]

JUNE, 1846.

[NEW SERIES.

JESUS WEeping AT THE GRAVE OF LAZARUS.

'JESUS WEPT.'

IN sketching the character of the best of men the delineator has to draw some dark shades, and blemishes are here and there apparent. The only biographers that have been spared the difficulties arising from this source, are the four evangelists. They found no feature in the character of Christ, from his cradle to his grave, but what was calculated to afford unmingled satisfaction and delight. He had enemies; but the most inveterate had not wherewith to accuse him. No feature of his character, however, shone with greater lustre than his compassion. It was because he commiserated the wretched condition of the human family, that he left heaven, and took upon him our nature; it was from a tender regard for the temporal, as well as the spiritual welfare of man, that he expelled malicious and powerful demons—restored sight to the blind—hearing to the deaf—palsied members to the proper exercise of their functions—dismissed the most deplorable maladies—cured persons infected with leprosy—and restored

the dead to their mourning relatives.

We must not, however, suppose that, in the working of miracles, the Saviour was influenced *solely* by a concern to remove temporal calamities; his *principal* object was, to convince the Jews of his Messiahship.

A remarkable instance of his tender compassion is recorded by the evangelist John. From him we learn that a heavy affliction had befallen a family to which Jesus had shown a strong attachment. His affection for this family was a matter of public notoriety. Sickness had seized one of its members, who was brought to the gate of death. The sisters, fearing they were about to lose their beloved brother, hastily dispatched messengers to the Lord Jesus, to make him acquainted with their fears, and to request his immediate assistance; but, to their sorrow and disappointment, he delayed his visit until Lazarus had been dead four days. At the expiration of this time, his mind filled with the intention of performing a most stupendous miracle. Jesus approached the town of

Bethany, where he was met by a sister of his departed friend. In words conveying a tender reproof, she remarked, 'Lord, if thou hadst been here, my brother had not died.' After a conversation, in which Jesus attempted to pour the balm of consolation into her wounded spirit, she returned to call Mary, her sister, who hastened to meet her Lord, when, with weeping and lamentation, she repeated the language of Martha: 'Lord, if thou hadst been here, my brother had not died.' Jesus, seeing Mary weeping, and the Jews also weeping who came with her, groaned in spirit, and was troubled, and said, 'Where have ye laid him?' They said unto him, 'Lord, come and see.' Jesus wept. Then said the Jews, 'Behold how he loved him.'

Now, although it was to the principle of love that the Jews ascribed the tears of Jesus, we conceive that other feelings pervaded his breast; that there was something more struggling in his soul, and something that was more calculated to excite to tears than the death of his friend, or the sorrow of Mary, and her sister Martha. The scene before him, indeed, if he had viewed it only with mortal eyes, was one calculated to occasion his compassionate bosom to heave with sighs, and to cause the tear of sympathy to flow down his cheeks; but we should remember, that, previous to this, he had been inured to scenes of calamity—had witnessed the ravages of death, the sorrows of the afflicted, and the infirmities of his friends; and yet never before was it recorded that Jesus wept; and we cannot but think that it was the obstinacy of his enemies, the consideration that the miracle he was about to perform, would, through their unbelief, augment their condemnation, which occasioned him to weep at the grave of Lazarus.

That this was the cause of his grief and tears, we think, will appear, if we take into consideration a few

circumstances connected with the narrative.

First. From the very commencement of the narrative, it is evident, that the Lord Jesus was very solicitous that the death of Lazarus should be an event productive of much good; and that his resurrection should be such a demonstration of Almighty power, that the Jews must by it be thoroughly convinced, unless consummately obstinate, of his Divinity. Hence, when he had heard that Lazarus was sick, he abode two days still in the same place where he was, viz., at Bethany, beyond Jordan, where John at first immersed.

Secondly. What was there at the grave of Lazarus more calculated to excite to tears, than there was at the touching scene connected with the widow of Nain? 'And it came to pass the day after, (i. e., the day after he had healed the centurion's servant,) that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother.'

Now, cannot we perceive, in this beautiful narrative, as much to call for weeping, on the part of Jesus, as there was at the grave of Lazarus? Humanly speaking, there was equally as much. Here was a poor widow who had lost her only son.

————— 'He was her all,
The only tie she had in the wide world—
And he was dead.

Weeping, and almost broken-hearted, with a train of mourners, she was

following him to his grave. They had scarcely reached the suburbs of the city, when the procession was stopped by a stranger. In tender accents he addressed the widow in these words, 'Weep not.' But the request was such as to add new fuel to the flame already burning in her breast: and it is probable that, while her eyes were suffused by the fresh flood of tears occasioned by these words, the miracle of restoring the dead was performed by the Saviour; and, on the widow recovering from her transient excess of grief, the first object that would attract her notice would be the Lord Jesus leading this beloved son to his affectionate mother. The transport of joy excited in her breast at the sight must be described, if describable, by a mother's pen; but, doubtless, the debt of gratitude for such a restoration was paid by sobs and tears.

Now, what was there, we ask, in the case of Lazarus, more calculated to melt to tears than in the scene we have noticed?

Thirdly. Another reason for coming to the above conclusion, is derived from the conduct of the Jews at, and immediately after, the resurrection of Lazarus. Then, when Mary was come where Jesus was, and saw him, she fell down at his feet, saying, 'Lord, if thou hadst been here, my brother had not died.' When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled, and said, 'Where have ye laid him?' They said unto him, 'Lord, come and see.' Jesus wept. Then said the Jews, 'Behold how he loved him.'

If the sacred narrative had concluded here, we might have thought that the sorrow of Jesus was occasioned solely through the death of his friend, and the grief manifested by his sisters and the Jews; but the succeeding part is full of important information, and seems to disclose

the real cause which troubled the soul of the Redeemer. The conduct which the Jews manifested was sufficient to pierce the heart of the Saviour with the most exquisite sorrow; hence, we find this unkind inquiry: 'Could not this man, who opened the eyes of the blind, have caused that even this man should not have died. Jesus, *therefore*, again groaning in himself, cometh to the grave.' After the miracle had been performed, instead of being convinced that Jesus was the Christ, they immediately went their way to the Pharisees, and told them what things Jesus had done, in all probability, in the way of accusing him. Are we surprised that Jesus wept, when we consider that he was aware that this would be the conduct pursued, and knew, at the same time, that his abode in this world was drawing to its close? He was grieved for the hardness of their hearts, and was troubled in spirit.

From these facts, therefore, we conclude that Jesus wept on account of the obstinate infidelity of the Jews, rather than on account of his friend Lazarus, and the sorrow of his sisters. Lazarus was dead; and the death of a friend is a sorrowful event; but the consideration that he would be restored to life in so short a time, would be a cause for rejoicing rather than sorrow.

Additional reasons for coming to the same conclusion are derived from a consideration of the crisis at which the Jews had arrived, and the momentous consequences dependant on their conduct.

Hitherto, as a nation, the Jews had been specially favoured by the Most High. They had been chosen from among all the families of the earth, and were denominated a peculiar people unto God, above all the nations that are upon the earth. Numberless were the favours conferred, and numberless the deliverances wrought out for them by the hand of Jehovah, in Egypt—at the

Red Sea—in the wilderness—and at the time they took possession of the promised land. To enumerate all the privileges of the Jews, and the numerous instances when the Lord God interposed on their behalf, is unnecessary. Suffice it to say, that ‘to them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose were the fathers, and of whom, as concerning the flesh, Christ was to come, who is over all, God blessed for ever.’

The incarnation of the Messiah was an important era in the Jewish history; and it was an event which had been anticipated from the time of the fall, by patriarchs and prophets, with ecstatic eagerness. Thousands had meditated in solemn silence on the wonderful promise, given to our great progenitor amid the wreck of paradise, and which so materially softened the glare of the flaming sword suspended over the east gate of the garden of pleasure, and longed to see its fulfilment. The genius of prophets had ransacked the natural world to find language to express the blessings resulting from the Messiah’s reign; the harps of poets had uttered some of the loftiest and richest strains, and the countenances of the devout had brightened with delight as they saw, in the distance, the future prospects of the Gentile world; and the incense, as it ascended from the sacrifices, from day to day, bore on it the fervent prayers of the priest for the bringing in of the day when God’s eternal Son would take upon him our nature, and be born in the likeness of flesh. This time at length arrived. The sun had sunk beneath the horizon; the pale moon had begun to cast her silvery beams upon Judea, as it was wrapt in solemn silence, broken only by the murmuring conversation of those who had the charge of the cattle, and the distant growl of the beasts of the

desert; when, suddenly, the glimmering light, reflected by the orbs of night, increased by the approach of a being whose form was human, but who, from the glory which beamed forth from every part of his majestic figure, gave the most convincing evidence that he was a messenger from the world of spirits. As soon as he was seen by the shepherds, they became exceedingly terrified and affrighted. His message, however, was not calculated to excite terror; for it was good tidings of great joy to all people; and, as if to confirm his own testimony, immediately there appeared a multitude of the heavenly host, praising God, and saying, ‘Glory to God in the highest, on earth peace, and good will to men.’

This unparalleled announcement was one proof of the divinity of Christ.

In addition to this, however, another remarkable circumstance occurred. As a company of eastern philosophers were engaged in their nocturnal employments, they discovered a star which they had never before seen, and by some divine means they were taught that its appearance was indicative of the birth of a mighty prince. They therefore hastened toward Bethlehem, in order to pay that homage which is customary in eastern nations. Arriving at Jerusalem, the news they brought, and the inquiries they made, struck Herod with consternation; and all Jerusalem was troubled at news so strange. But, although the birth of Jesus was accompanied by so unusual phenomena, they were not sufficient to convince the Jews that he who had thus been introduced into the world was the long-expected Messiah. They expected he would visit this world in all the pomp of royalty, and were thoroughly disappointed when they understood that Jesus was born of poor parents, and laid in a manger at Bethlehem; and, although such strong proof had been given that the infant

horn at that period was the Christ, they could not bring their minds to yield to the amount of evidence opposed to their preconceived notions. Thus we see the same principle at work in these Jews which was so strikingly manifest in all former ages of their history; and the words of the psalmist were still applicable: 'They believed not his wondrous works.'

The time had arrived, however, in which they must either yield to the evidence which was to be given from time to time of the Messiahship of Jesus, or, by continuing in unbelief, suffer the results which would inevitably ensue.

For thirty years we hear but little of the Saviour; but, at the expiration of that period, he entered upon his public ministry; and, during the remainder of his life, the stream of light issuing from him in proof of his divinity daily increased to such an extent, that, if we may so express it, the land of Judea was eventually flooded with it. There was scarcely a district in Palestine, of any extent, but witnessed the performance of a miracle, and a miracle of such a nature as to extort the confession, 'It was never so seen in Israel.' The miracles of Christ justly excited wonder; but, however wonderful others were, perhaps there is not one more astonishing than the resurrection of Lazarus. He had been dead four days, and his body was in such a state, that Martha thought restoration to life was impossible: but all things are possible with God; and, in pursuance of his purpose, Jesus ordered the stone to be rolled away from the sepulchre. This being done, he lifted up his eyes to heaven, and said, 'Father, I thank thee that thou hast heard me; and I knew that thou hearest me always; but because of the people who stand by I said it, that they may believe that thou hast sent me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.' And imme-

diately he that was dead came forth, with all the solemn appendages of death adhering to him, and was restored to the society of his beloved sisters and friends.

This is, manifestly, a greater miracle than any hitherto performed. And many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But although so strong a proof had been given of Christ's messiahship; and although the report, that Lazarus had been raised from the dead, had spread far and wide; yet we soon find those at the head of public affairs devising plans to destroy both Lazarus and the Saviour on this very account. What must have been the state of the Jewish mind at that time, is scarcely conceivable. It is matter of astonishment that they did not now, if they could not before, universally acknowledge the pretensions of Jesus; acknowledge him to be the Christ, to the glory of God the Father. It is not as though they considered these miracles could be accounted for in a natural manner, for, according to Josephus, the Jewish historian, they were now more than ever inclined to expect such events; hence, also, we find them continually seeking for some new sign. The signs, however, were now brought nearly to a close: very few instances of miraculous power being exerted are recorded by the evangelists after this period. All things were nearly accomplished; and the hour was fast approaching when the Saviour would return to his Father. This was a peculiar season to the Redeemer; and the emotions which agitated his soul were proportioned to the extent of the evils about to fall upon the Jews. Jesus loved the Jews—his bowels yearned over them. His was the language of Jeremiah,—'I have even sent unto you all my servants the prophets, daily rising up early and sending them.' Those servants and prophets they had cruelly slain. Jesus was now

visiting them in person, and they were devising plans to take away his life. Jesus was aware of this. He knew that the measure of their iniquities was nearly filled; that the season of their blessedness was about to terminate; that they would soon be disinherited by the offended God of their fathers—divested of all their glorious privileges—ejected from the land of promise—and become miserable wanderers among the nations of the earth.

This, then, was a critical period; and in a mind constituted as was the Saviour's, these facts would excite the most thrilling anguish, which now appears to have become permanent. Approaching Jerusalem soon afterwards, his mind filled with the same gloomy subject, it is said, 'When he beheld the city, he wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes.' This was the secret of the Saviour's grief, both here and at the grave of Lazarus. The things that belonged to their peace were about to be hid from their eyes. Jesus, therefore, uttered this pathetic lamentation, which declared its guilt, and was prophetic of its dawn.

A crisis, then, had arrived in the history of the Jews, and on the conduct of the Jews at this period depended the most momentous consequences. If they receive the Messiah, eternal happiness is theirs; but, if they reject him, the destruction of their far-famed city, the downfall of the state, the dispersion of the nation into all countries, would be inevitable; and these would be attended with the most aggravating and terrible circumstances. They rejected the Saviour, and all these things came upon them. The Saviour, who knew all things from the beginning, saw their ruin; and seeing it he wept.

To give an adequate idea of the miseries of this wretched people, after

the death of Jesus, at the destruction of Jerusalem, and since that period, is beyond the power of language. At a time to which the Saviour must have referred as the beginning of sorrows, we read of 50,000 Jews being slain at Seleucia; a few years after, 20,000 more, in a tumult at one of their feasts. The spirit of rebellion and disorder rapidly spread, and, finally, the chief men, and rulers of the nation, were infected by it, who, gaining adherents among the populace, proceeded to acts of violence, and their feuds and animosities frequently terminated in bloodshed and death.

About the year 66, a circumstance occurred which seemed to be a prelude to their destruction as a nation, and as such it seems to have been regarded by their own historian. On the very day that the Jews had treacherously massacred the Roman garrison at Jerusalem, 20,000 Jews were slain at Cæsarea. After this the whole country of Syria was thrown into disorder, and presented a scene of confusion and blood. Every city was divided against itself, and, in several cities, the Jews were involved in one general massacre. At Scythopolis, 13,000 were slain while unguarded, or asleep; 50,000 more were slain at Alexandria; 10,000 at Damascus; 18,000 at Ascalon; 40,000 at Jotapata; and immense numbers at other places. Thus was the indignation of God poured out upon them from time to time. But the period was approaching when the most signal display of the anger of God was to be seen and felt; when the evils and calamities they would have to endure, like the conflux of numerous streams meeting in one common current, swelling it with impetuous fury, would meet at Jerusalem, and overwhelm them in misery and ruin. The infatuated Jews had been warned of its approach by signs and wonders, which plainly foretold their future desolation; but, like men infatuated,

without either eyes to see or minds to consider, they disregarded the heralds of vengeance. Thus, a star, resembling a sword, was seen standing over the city; and a comet, that continued a whole year. At the ninth hour of the night, a great light was seen shining round the altar, and the holy house. The ponderous gate of the inner temple, which twenty men could scarcely shut, was seen to open of its own accord, at the sixth hour of the night. At the feast of pentecost, as the priests were going into the inner temple, to perform their sacred ministrations, they heard a great noise, and after that the sound of a great multitude, saying, 'Let us remove hence.' And for seven years and five months a man went round the city, crying, 'Woe, woe to the city, and to the people, and to the holy house.' All these signs, however, were disregarded, or misinterpreted; and their infatuation was chastised by pestilence, famine, and sword, and death. It could not prove interesting to notice all the afflictions and miseries which the Jews endured. Suffice it to say, that the whole amount of those who perished by famine, pestilence, treachery, and the sword, and other ways, could not be less than thirteen or fourteen hundred

thousand persons. Their city was literally levelled to the ground; thus fulfilling the prophecy of the Saviour, when he said, 'There shall not be left here one stone upon another that shall not be thrown down.'

Since that time the Jews have had no permanent possession in the land which God gave to their fathers. All ages and countries have united in perpetuating their wretchedness; and everywhere have they been held up to obloquy and contempt. All these calamities, however, do not constitute the half of their misery. Crucifying the Lord of life and glory, and rejecting the salvation which he procured, we have every reason to conclude that these temporal calamities were only the prelude of that tremendous wrath which would await them in a future state. For our God is a consuming fire.

Taking these facts into consideration, we are not surprised that Jesus wept at the grave of Lazarus: for, as Elisha, while conversing with Hazael, foresaw and wept over the approaching calamities of his countrymen; so Jesus wept as he stood by the grave of Lazarus, and foresaw the terrible consequences of the infidelity of the Jews around him. L. C.

NECESSITY OF A SUPERNATURAL REVELATION.

No. VI. *Necessity of a supernatural revelation apparent in the moral ignorance and gross wickedness of heathens.*

To the formation of a perfectly virtuous character, correct views of God are not only necessary, but also of all our *duties*, and the way of their performance. The inhabitants of those nations not possessing the christian scriptures, have been extremely ignorant of their duties; consequently, immoral in the highest degree. The truth of this remark will appear from the moral instructions and practices

of heathens, which may be learned 'from the precepts of their religion, the prescriptions of their civil laws, or customs having the force of laws, the doctrines and the instructions of their philosophers and moralists.'

The religious instructions and rites of heathens had little in them to induce good moral feeling and conduct, but very much to foster the most abominable passions, and encourage the most horrid practices. The office of their priests was not to teach them virtue, but what gods they were to worship, what sacrifices they were to

offer to their several deities, and to direct them in what manner they were to observe the appointed rites. Many of the beings which were and still are worshipped by unevangelized nations, were monsters of cruelty, impurity, and other flagrant vices. Among some, as the Egyptians, Persians, inhabitants of Madagascar and of Ceylon, even demons, or evil spirits, have been worshipped. Many of the rites used in heathen worship were 'cruel, inhuman, lascivious, and impure.' For ages the practice of human sacrifice was very general among pagans. Their priests were wont to cut themselves, and to submit to the most horrid, unnatural barbarities. (See 1 Kings xviii. 28.) At Sparta, on the altar of Diana Orthia, boys were whipped so severely as, in many cases, to cause their death; while the *priestess* of Diana stood by to see that this inhuman rite was vigorously executed. In the festivals of Bacchus, celebrated throughout all Greece, but with peculiar observance at Athens, persons of both sexes ran about, by night as well as by day, in ridiculous postures, assuming the appearance of fury and madness, and being guilty of the most disgusting licentiousness. Revelling and drunkenness were part of the worship of Bacchus. The Supercalia, a very ancient Roman festival in honour of Pan, were celebrated by the priests running about the streets almost naked, and striking all they met, especially women, with thongs of goats' hide. The Ludi Florales, part of the Roman religion, celebrated by the direction of the Sibylline oracles, in honour of the goddess Flora, and appointed by the state, were managed chiefly by a company of prostitutes, whose proceedings were too obscene to be named. The rites of the goddess, Cybele were no less infamous for lewdness than cruelty. The Cotyttia, a nocturnal festival, in honour of Cotytto, the goddess of wantonness, was observed by the Athenians, Co-

rinthians, Chians, and Thracians, with rites of lewdness and debauchery, the priests practising all kinds of obscene arts. At a temple of Venus, at Corinth, more than a thousand harlots were maintained. Herodotus says, that the Babylonians had a law requiring all their women, once in their lives, to go to the temple of Venus, to prostitute themselves; that there were many women sitting in the temple for that purpose; and that the money they received was dedicated to sacred uses. The same practices were observed in the worship of Anaitis, a goddess of the Armenians; and among the Lydian women; and in the temple of Venus, at Byblus, in Syria; and in that of Sicca, in Africa. There were also other rites, unnatural and nameless, performed by the Egyptians and other heathens, in their worship. The above facts are taken from the statements of pagan writers themselves, and therefore their correctness cannot be suspected. Who does not perceive, in this part of the dark and filthy picture of heathenism, the necessity of some supernatural means to change it into the fair, pure likeness of God?

Another medium through which we may judge of the moral state of heathens, are their civil laws, or customs having the force of laws. Among the ancient Egyptians, brothers and sisters were allowed to marry each other, and whoredom was considered honourable. Theft was encouraged by law, inasmuch as the thief, upon restoring what he had stolen, not only escaped with impunity, but was rewarded with a fourth part of the prize. Of the horrid barbarity of some of their laws, their incestuous and unnatural customs, with those of other nations near them, we have an ample account in the books of Moses. (See Exod. i. 15—22, Levit. xviii. xx. xxiii.) Learned and polite as the Greeks were considered, many of their laws promoted adultery, and tended to stifle the feelings of benevo-

lence and compassion. We may consider, for example, the laws of Lycurgus, which were extolled by some eminent philosophers as a model. They seem to have been designed and adapted to establish a military commonwealth, by making men *valiant* rather than *just*, and to have recognized every thing as right which tended to this end. The Spartan custom of whipping boys to death, has already been noticed. On certain days their young men and boys were wont to meet and fight with the utmost rage and fierceness. Their treatment of the helots, their slaves, was most barbarous. These poor wretches could have no justice done them under any injury. They were regarded as the slaves not only of particular masters but also of the public, so that every one might injure them with impunity. On several occasions it was part of the Spartan policy to massacre them without provocation in cold blood. To prevent the helots from growing too powerful they would sometimes lie in ambush, issue out upon them from thickets, and kill all they met; sometimes they would murder the stoutest of them while at work in the fields in open day. Aristotle says that this inhuman custom was instituted by Lycurgus. Another of his laws required a father to bring his infant child to be inspected by a committee, who, if they found it deformed, or of a bad constitution, caused it to be cast into a deep cavern, near the mountain *Tagetus*, thinking it neither good for the child nor the state that it should be brought up. The Spartan boys, by the same constitution, were trained to dexterous thieving. There were other indecent, licentious institutions of this famous lawgiver, by which he sacrificed modesty and the sanctity of the marriage bed to what he thought the benefit of the state. Hence, Aristotle observed, the Spartan women were the most immodest and licentious of any in

Greece. Indeed, it is evident that unnatural passions and practices were quite common among the Grecians.

Nor were the inhuman customs and laws we have named peculiar to Lacedemon, or Greece, but some of them, and others worse, were observed among other heathen nations. Dionysius, of Halicarnassus, a Roman historian, who flourished about thirty years before Christ, states that Romulus obliged the citizens to bring up all their male children and the eldest females; they were therefore allowed to destroy all their female children except the eldest. If their male children were deformed, he allowed their being exposed, after having been shown to five of the nearest neighbours. It was not unusual for masters to put their old, sick, and infirm slaves on an island in the *Tyber*, where they left them to perish. Some of them would drown their slaves in fish-ponds, that they might be devoured by the fish to make their flesh more delicate. They murdered men in their sports of pleasure. The gladiatorial combats, in which men fought with each other and with beasts, caused more slaughter than war. They were celebrated at the funerals of great and rich men, and on numerous other occasions. Julius Cæsar presented 300 pairs of gladiators for the entertainment of the people; Trajan, 10,000; and great numbers were commonly presented by consuls, prætors, ediles, senators, knights, priests, and nearly all who bore great offices in the state, and all who wished to become popular. The people in general were fond of these extravagant amusements; and when the practice had attained its height, it deprived Europe of *twenty thousand lives in one month*. Among the Romans, as in Greece, unnatural crimes seem to have been common. Seneca, a Roman philosopher, who flourished in the time of the apostles, declared that in his time these crimes were practised at Rome openly and without

shame.—See his ninety-fifth epistle.

Various statements have been published on the state of morals among the Chinese. The chief of what is commendable in them seems confined to mere manners. Courtesy and good behaviour are conceded to the Chinese by those best acquainted with them. But they are cruel, and the blood of infanticide stains their national character. Many years ago it was calculated by some Europeans in China, that about ten thousand female children were murdered annually within the precincts of the city Las Ki. What must we think of the moral state of a people whose pride and selfishness render inoperative the very instinctive compassion which a woman has on the fruit of her womb, and lead them to murder their children in cold blood? Talk of their politeness, their virtuousness! why, the appalling fact we have named disgusts and horrifies all the generous emotions of our common humanity. Their gross sensuality, too, is notorious. They do not regard drunkenness a crime. They may have as many concubines as they can maintain; may pawn, lend, or divorce them, at their pleasure. They may, and often do, sell their children. Their vindictiveness is most inveterate.

The last medium through which we proposed to look at the character of heathens, are the writings of their philosophers and moralists. Under this head we have much more matter than we have space to do justice to in this article. It has been said that all the moral precepts of the Bible may be found in the authors above referred to. This is false. No precepts are found in their writings synonymous with the first two of the decalogue, and the many others in scripture, which require the worship of one God only. Then, their system, however admired by the superficial, is a superstructure without a foundation, or rather a body without a soul. Yes, the soul, the essence of every part of

real morality, is supreme love to God. But, whilst they had no proper fundamental principle of morals, their subordinate ones were erroneous. Theodorus, Archelaus, and Pyrrho, who lived from three to four hundred years before Christ, taught that nothing was just or unjust by nature, but only by law and custom. Plato said, that this was the fashionable opinion of his times. Epicurus taught, that sensual pleasure is the supreme end a man is to propose to himself, thus resolving virtue into a man's own private convenience and advantage. Many of his followers, in the time of Cicero, were living at Rome. They were so effeminate, atheistic, and such a pest of youth, as to render necessary their expulsion from many cities. We may, however, consider the ethics of the best and ablest philosophers, as of Socrates, Plato, Aristotle, the Peripatetics and Stoics, the last of whom professed to carry the doctrine of morals to the highest perfection. Some taught that the law is what reason can discover to be right from the constitution of nature; others, that the instructions of the wise men are the law of right reason. Plato ascribed the first and most excellent laws to Apollo, at Delphi: hence, he and others recommend consulting the oracle there. As to social duties, although some who lived after the introduction of christianity advocated the forgiveness of injuries, others pleaded for revenge. They were deficient in teaching and practising the government of the sensual passions, and encouraged indecency and impurity. Plato advocated the appearance of men and women naked at public exercises. In the fifth book of his Republic, he appoints a community of women in his commonwealth, that the wives and children of the guardians of the city should be common to them all. He farther proposes that brave young men should have larger liberty with females; the women above forty, and

men above fifty-five, should have unbounded licentiousness, except in the worst forms of incest; and that, should they have offspring, they should be exposed without nourishment. The Cynics, a sect founded by Antisthenes about 380 years before Christ, made morals their entire study. Diogenes, one of the most celebrated of them, held that women ought to be common, and that marriage is nothing. His example was according to this doctrine. None, indeed, of the philosophers condemned fornication with professed prostitutes.

The sect of the Stoics was founded by Zeno, about 300 years before Christ, and professed to be most perfect in morals. No doubt, their principles and character underwent a great change after the introduction of christianity; but this was nothing to the glory of Stoicism. Some of the modern Stoics, as Epictetus and Antoninus, carried the doctrine of morality to a near affinity to some of the rules of the gospel. Yet even these upheld the people in their polytheism. Their principles, relative to duty to gods, tended to foster arrogance, self-righteousness, and presumption. They taught that it was not in the power of the gods to hurt a wise man, or to prevent his happiness. These enlightened Stoics exhibited the intelligence, or intelligences, governing the universe, as all compassion, as not calling men to account, or rewarding and punishing them hereafter for their good or bad deeds, but regarded all acts as now attended with their desert. They taught that the human soul is part of the divine essence: independent as God; that the gods have not reserved to themselves a power of hindering or restraining their creatures; and that a good man differs from God only in point of time. Even Seneca presumed to say that

man, in a sense, is superior to God, as the latter is wise by nature, the former by his own choice. Thus, the Stoics were vainglorious and self-righteous in the highest degree. Their pattern of a wise man was one devoid of passions, of fear and grief, sorrow and joy, of human sympathy and compassion. The pretensions of the Stoics to the virtues of self-government, were very high: nevertheless, they gave greater allowance to fleshly lusts than was consistent with modesty. Even Zeno was regarded as guilty of unnatural crimes. He sanctioned a community of women: he also taught that, in some cases, it was the duty of a wise man to dispatch himself. Hence, his end was according to this doctrine; for, having fallen by accident, and broken his finger, he hanged himself. Chryseippus sanctioned incest, and, with Cato of Utica, was a drunkard, as was Zeno himself. The Stoics committed suicide more frequently than any other sect. They were loose in regard to their doctrine of truth and lying, teaching that the latter might, in some cases, be right, and the former wrong. How little, then, of moral beauty, the fairest form of heathenism presents! Moral beauty, did we say? Alas! it is but the loathsome form of leprosy, which, the more closely it is inspected, the more abominable it appears. From the crown of the head unto the foot, there was no soundness in them; and it would be a shame to speak of the things done of them in secret. Oh, who can look over this region of darkness, this vast domain of abomination and death, and not feel the necessity of some supernatural means to make it as the garden of the Lord.

(The next article will conclude the series.)

HEBREW HISTORY.—No. XIV.

FROM THE BEGINNING OF HEZEKIAH'S REIGN, B. C. 727, UNTIL THE
DESTRUCTION OF JERUSALEM, B. C. 688.

We shall now have to sing of mercy and judgment. Many bright days passed over Judah during the reigns of Hezekiah and Josiah; but our present paper will bring us to see the lowering cloud which often threatened the chosen but offending people, bursting upon them with fearful vengeance. We at present enjoy the guidance of the inspired volume, and as the books of Amos, Hosea, Micah, and part of Isaiah refer to periods which are past; so the writings of Isaiah, Jeremiah, Daniel, Nahum, and Ezekiel may be consulted with advantage, in relation to the changing scenes which will now pass before us. Indeed the history of this people with a correct idea of the period when the prophets flourished constitutes an invaluable key to the meaning and application of the prophetic writings.

The wretched, vicious, and ruinous reign of Ahaz was terminated by his death, (727) and because of the evils he had committed and brought on the people of Judah, his body was not honoured with interment in the splendid sepulchres of the kings. He was succeeded by Hezekiah, his son, of whom the inspired historian remarks, 'He trusted in the Lord God of Israel; so that after him there was none like unto him, among the kings of Judah, nor any that were before him.' Being in the vigour of life, and a person of deep and decided piety, and also fully aware that the Lord was king in Zion, he no sooner found himself seated on the throne, than he commenced in good earnest the important work of reformation. In the first month of his reign, he opened the temple of God, which his father had impiously shut up. He collected the priests and Levites, and exhorted them to the discharge of their duties; and they purified the temple, and prepared it for worship, in the course of sixteen days. The king then assembled the chief persons of his court and kingdom, and the solemn and appointed sacrifices were offered up, before the praises of God were celebrated and prayer was offered to his awful name.

The time for keeping the passover

had passed only a few days, and therefore the good king determined that this solemn memorial should be observed in the second month, according to a special provision in the law of Moses.* He then sent forth heralds through all Judah and Israel, to invite the people to come to it. Though many of the infuriated and idolatrous Israelites, as hinted in the last paper, derided the message and mocked the messengers, it is recorded that a great multitude from various parts of Israel 'humbled themselves, and came to Jerusalem.' This was an extraordinary and joyful solemnity. Since the days of Solomon there had not been so thronged a celebration, and it was continued for fourteen days.

The whole multitude were animated by the spirit of zeal for Jehovah, so that when the solemnities were ended, they went forth and destroyed the images, and cut down the groves, and attempted to exterminate every vestige of idolatry in Jerusalem, Judah, and all Israel. The brazen serpent of Moses, kept as a precious memorial of God's mercy, had become an object of worship, and it was destroyed by order of the king, who called it 'Nehushtan, or a piece of brass.' After this service had been performed, Hezekiah attended to the regulation of the ordinary worship of the sanctuary, restoring and arranging the courses of the priests and Levites, directing that offerings and sacrifices should be presented, the solemn seasons observed, and the praises of God celebrated according to the law of Moses. He also sought to repair the ruins of his kingdom; for while Shalmanezar, the king of Assyria, was engaged in his three years siege of Samaria, Hezekiah smote and subdued the Philistines, and recovered what had been lost in the reign of his father, and added a large portion of Philistia to his kingdom. Depending on God, he refused to pay tribute to the king of Assyria, who, though determined to subdue him immediately after the sacking and ruin of Samaria, was too much occupied with other wars to at-

* See Numbers chap. ix. verses 10, 11.

tempt any thing against Jerusalem. It is recorded in profane history, that the five following years he was engaged in a fruitless war with the Tyrians, whose skill at sea, and insular position, gave them in this conflict distinguished advantages against him.

At the death of Shalmanezzer, Sennacherib his son ascended the Assyrian throne; and having in vain renewed his demand for tribute, determined to march against Hezekiah. In the same year, (714) the king of Judah fell sick, and being told by the prophet Isaiah to prepare for death, he earnestly entreated the Lord to spare him. One reason for the king's sorrow, Josephus tells us, was that he had no child through whom his line could be perpetuated. His prayer was heard, and he was told that in three days he should be so recovered as to enter into the house of the Lord, that fifteen years should be added to his life, and that he should be delivered from the king of Assyria. In order to assure him of these things, a miraculous sign was given: the sun's light went backward ten degrees.

Towards the end of the year, the king of Assyria came against Judah, and having taken some of the fenced cities, threatened Jerusalem itself. But Hezekiah, by the advice of his princes, had diligently repaired his fortifications, marshalled his forces, and resorted to every means possible for the security of his capital. To induce the king of Assyria to leave Judea, he sent ambassadors to propitiate him by gifts. The proud and perfidious king, knowing the natural strength of Jerusalem, and the preparations that had been made for its defence, demanded 300 talents of silver, and thirty talents of gold; about £350,000. of our money. As it was bad policy for Hezekiah, who was promised the protection of God to offer and pay this fine, so its payment was useless, for Sennacherib soon after broke his promise. One of his generals, Tartan, was sent to Ashdod, a stronghold of the Philistines, then in the power of Egypt, and took it, and then followed Sennacherib to Egypt, which country, governed by a weak and foolish king, was overrun for three years by the Assyrian army. The ancient city of Thebes, celebrated for its hundred gates, whose ruins still fill the mind with lofty ideas of its original grandeur, was sacked and

destroyed at this time. It is called No-Amon in Scripture. The prophecies of Nahum iii. 10, and of Isaiah xx., were thus fulfilled. In his return, Sennacherib laid siege to Pelusium, sometimes called the key of Egypt, but when his works were considerably advanced, hearing that Tirhakah, king of Ethiopia, was coming after him to avenge the wrongs of Egypt, he retired to Palestine. Contrary to his treaty with Hezekiah, he laid siege to Lachish, a city within forty miles of Jerusalem. From this place he sent three officers with an army to lay siege to Jerusalem, and then it was that Rabshakeh delivered that blasphemous speech recorded 2 Kings xviii. 19, &c., and Isaiah xxxvi. 4, 5, &c.

This greatly affected Hezekiah, when it was reported to him. He went in sackcloth before the Lord, and prayed: and he sent also to Isaiah to seek and to pray to God, in this 'day of rebuke and blasphemy.' The prophet's reply was cheering, 'Thus shall ye say to the king your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold I will send a blast upon him, and he shall hear a rumour, and return to his own land, and I will cause him to fall by the sword in his own land.' Then immediately afterwards came a message for Rabshakeh to return to his master, because the king of Ethiopia was following him over the desert as a fugitive, and the king of Assyria had determined to give him battle. But while he recalled his forces from Jerusalem, Sennacherib sent a letter to king Hezekiah threatening him, and defying his God, and boasting that the gods of the other nations had not been able to save them from his power, nor should Jehovah preserve Jerusalem. The pious king laid this letter open before the Lord, and poured out his heart pleading with God, 'that all the kingdoms of the earth might know that he alone was the Lord God.' (The forty-fourth Psalm is ascribed to this period.) The answer the king received to his prayer, was of complete deliverance. The prophecy is beautiful, and is contained in 2 Kings xix. 20—34, and Isaiah xxxvii. 21—35.

All was fearfully accomplished. Flushed with his victory over the king of Ethiopia, (also a subject of prophecy,

Isaiah xviii. to xx.) he returned to carry into effect his threats against Judah. But when on his route, in one night, the angel of the Lord by a pestilent wind destroyed 185,000 men! The seventy-third and seventy-sixth Psalms are supposed to commemorate this event. Sennacherib returned to Nineveh in despair, and destroyed many Israelites out of revenge against their God, (Tobit i. 18,) and was at length slain by two of his sons in the temple of his god, when his son Esar-haddon took his weakened sceptre.

The events thus set before us, present a series of wonderful and miraculous deliverances: but it is recorded of Hezekiah, that he 'rendered not again according to the benefit done unto him.' An illustration of his want of gratitude and humility is given. Merodach-Baladan, the fourth king of Babylon, now free from vassalage to Nineveh, sent ambassadors to congratulate Hezekiah on his recovery and deliverance, and to enquire about the miracle of the sun's retrogression. Instead of embracing the opportunity to give praise to God, his only defence and deliverer, and showing his ineffable name and character, the foolish man spent his time in gratifying his own vanity, by exhibiting to the ambassadors his wealth and treasures, his armoury, and probably the spoils gathered from the fallen Assyrian host. This was displeasing to God, who informed him by the prophet, that all these riches with his posterity would be carried to Babylon. This announcement filled the king with sorrow, but he bumbled himself before God for his folly, and was gratified with the assurance that there should be peace in his days.

The remainder of his reign was happy and prosperous. The Lord guarded him on every side. Many nations brought him presents, and 'he was magnified in the sight of all the nations.' He beautified and strengthened Jerusalem; and both he and his people became wealthy and powerful. He also maintained skilful writers to transcribe the holy scriptures; who also collected together the proverbs of Solomon. The larger part of the beautiful and instructive discourses contained in Isaiah's prophecy, in which the judgment of the nations, as well as the coming, work, and glory of the Messiah are set forth,

were delivered and added to the sacred canon during his reign, (x. to lxvi.) When he died he was buried in 'the chiefest of the sepulchres of the kings.' Those splendid excavations out of the solid rock, are all that now remain of the ancient Jerusalem, and are supposed to have been the work of that most magnificent of monarchs, Solomon.

Hezekiah was succeeded by his son Manasseh, a youth twelve years old. Guided and encouraged by some vicious nobles, and prompted by his own evil disposition, he soon became the vilest, the most idolatrous, and cruel of all the kings that ever reigned in Jerusalem. He was most daring in his impiety, for he not only restored the idolatry of his grandfather Ahaz, but he set up an obscene idol in the temple itself; filled Jerusalem with abominations, practised witchcraft, enchantments, and had commerce with demons. He made his children to pass through the fire, and raised a terrible persecution against all his subjects who were not willing to conform to his abominations: as these were numerous, he filled Jerusalem with blood, from one end to the other.' The prophets of God who foretold his judgments were martyred, and at his instance it is supposed that most illustrious of prophets, Isaiah, who had just foretold the ruin of Shebna, (Isa. xx. 15—19,) was sawn asunder. To this very probable Jewish tradition there seems to be reference Heb. xi. 37. The horrid impieties of Manasseh led to the awful declaration from God, 'I will stretch on Jerusalem the line of Samaria, and I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down.'

At length, in his twenty-second year, (677) Esar-haddon, king of Assyria, who had greatly recovered his strength and re-united Babylon to his empire, came into Syria, and completed the dispersion of the ten tribes, and planted others, chiefly Cuthites, in their room: thus exactly fulfilling the prophecy of Isaiah, delivered in the first year of Ahaz, 'within threescore and five years, Ephraim shall be broken, that it shall not be a people,' Isa. vii. 8. This being done he came against Judah, and having vanquished Manasseh, took him in a thicket where he was concealed, and brought him in fetters to Babylon. His fetters, captivity, and prison, like

the adversity of the prodigal, brought him to himself, and he became greatly humbled before God, and sought for his mercy. Such is the abounding compassion of God, that the penitent was forgiven, and through God's mercy, restored to his kingdom, which he apparently held, with Samaria as a vassal of Assyria. The object of Esar-haddon in reinstating Manasseh on the throne was, to render Palestine a bulwark against the reviving power of Egypt. Manasseh reigned fifty-five years. The last three years of his life appear to have proved the sincerity of his repentance. He removed the idol out of the house of the Lord, and put down the abominations he had formerly established in the land: but when he died he was not buried in the sepulchres of the kings, having been the occasion of so much evil in Jerusalem.

He was succeeded by Amon, (643) who soon displayed a determination to imitate the former rather than the latter part of his father's life. After a reign of about two years he was slain by his own domestics. They were punished, and Josiah, his infant son, then eight years old, was proclaimed king. From an infant king what could be expected to revive the drooping fortunes and religion of an expiring kingdom? Yet it is recorded, to his immortal honour, that having assumed the sovereign direction of the kingdom, in his eighth year, or when he was sixteen years old, he earnestly and humbly 'sought the God of David his father.' In his twelfth year he set about the work of reformation most zealously, destroying the altars, breaking in pieces the idols, and defiling and desecrating with dead men's bones the places before dedicated to idolatry. After this was accomplished in Judah and Jerusalem, he made a progress through the rest of the land for the same righteous purpose.

It was in the thirteenth year of Josiah, that Jeremiah was called to be a prophet of the Lord. The good king, in his eighteenth year, was actively engaged in repairing the house of God; and while Hilkiah, the priest, who received the contributions for this important work, and superintended it, was directing the workmen, he found an old copy of the law, probably that which Moses had written, hidden in the temple; and with great joy sent it to the

the king. Josiah commanded Shallum, the scribe, who brought it, to read out of it to him. He did so, and opened it, probably by accident, or Divine direction, on those parts which denounce the most fearful evils against Israel, if they sunk into disobedience and idolatry. Josiah, knowing the guilt of the people, rent his clothes, and sent immediately to inquire of the Lord. By a prophetess, (Huldah,) God replied, that all these evils would come on Jerusalem; but, because the king's heart was tender, and he feared God, it was promised to him that he should be brought to his grave in peace. The king then assembled the people, and caused the law to be read in their hearing; and they with him covenanted before God, that they should serve him only, and obey his law. Josiah then made a second progress through the land, with a view to exterminate every relic of idolatry. He polluted the altars of idols with the bones of their priests, taken from the sepulchres; and then demolished the altars themselves. In this manner, it is recorded, he destroyed and polluted the altar of Jeroboam, according to a prophecy which had been delivered 350 years previously.* The passover was observed that year, with unusual solemnity; it exceeded all that had been seen since Samuel. According to the number of lambs sacrificed, it has been computed that not less than 600,000 persons were present at this feast. But Jerusalem was a devoted city. The sad propensity to idolatry, which seemed to be inherent in the people, had sealed its doom.

It was in the twenty-ninth year of Josiah, (612,) that Nineveh, the splendid capital of Assyria, was taken by the united forces of Babylon and Media, and the fearful predictions of Jonah,† Nahum,‡ Zephaniah,§ and Isaiah,|| were accomplished. This city, sixteen miles square, well fortified, and intended by its ambitious princes to be the centre of universal empire, and the treasure-house of the world, has been ever since, and is still, a mere ruinous heap.

The ambition and success of Babylon excited the hostility of Egypt; so that Pharaoh-necho, in the thirty-first year of Josiah, (610,) went with a large army

* 1 Kings xiii. † Jonah iii. 3. ‡ Nahum ii. 23. § Zeph. ii. 13. || Isa. xxvii. 31.

to make war against Nabopolassar. As Josiah was tributary to Babylon, he thought it his duty, if possible, to prevent the Egyptian forces from passing through his land. Some have blamed him for his conduct; but, as a political movement, it appears to have been his duty. We are not, however, told that he inquired of God as to this action. He gave battle to the king of Egypt, near Megiddo, and, having entered the ranks in disguise, and courageously placed himself in the heat of the fight, he was mortally wounded. His dead body was removed to Jerusalem, and he was buried amid the sincere lamentations of his people.

Jehoahaz, his son, was made king. He just reigned long enough to show his evil inclinations. The king of Egypt, on his return from a successful war with the Babylonians, at Charchemish, on the Tigris, put him in chains, for taking the throne without his leave; and carried him to Egypt a prisoner, where he died. He reigned only three months. Jehoiakim was then crowned; and the first duty he had to perform, was to pay 100 talents of silver, and one talent of gold, to Necho. The smallness of this sum, about £52,000, is a proof of the weakened and exhausted state of the kingdom.

A FINAL EXPLANATION OF ROMANS VII.

I AM sorry to feel a kind of necessity again to request the attention of the readers of the Repository to the seventh chapter to the Romans. My intention was, not to offer any further remarks on the subject, but the last paper of my friend, Mr. Owen, seems to require this final explanation. It shall be given in as few words as are consistent with justice to my view of the apostle's argument.

I allow the correctness of Mr. Owen's analysis of the apostle's reasoning, and that there is a marked and beautiful antithesis, or contrast, between the state contemplated in chapter the seventh and chapter the eighth. This concession disposes of a great part of my friend's last communication. The only question between us is, indeed, the great question, Does the apostle mean his readers to understand that in chap. vii. 14—25, he refers to himself, as a confirmed christian, or to himself or some other man, while unconverted? He must refer to a person either as in a state of grace, or as unconverted; either as a saint, or as a sinner under condemnation. I know not any intermediate condition. It is important to keep this in mind. I have supposed, and I cannot but still think, that the inspired writer refers to himself as a christian, and that he thus, speaking of himself, lays down general principles applicable to all christians, as Mr. Owen says he often does—and whoever doubted this? In proof of this reference is made to 1 Cor. vi 12, Gal. ii 18. For the sake of brevity, I request the reader

to turn to those passages, and say whether, in thus laying down general principles, the apostle does not *include himself*? That he does so in Rom. vii. is all that I contend for.

'For anything like proof of this assertion, (Mr. Owen says,) I have examined the article in vain.' I hope other readers have thought themselves more successful in searching for the proof. And to assist any who have not, I beg to remind them that it is contained chiefly in my first paper on this subject, in the Repository for February, in reply to the query which originated this discussion. This, Mr. Owen seems to have overlooked, as he refers only to what is stated in the last article, which was in reply to his objections, and to establish the doctrine of my first communication.

I think Mr. Owen has a mistaken view, not only of the apostle's meaning, but also of the meaning of Dr Pye Smith. This respectable biblical critic plainly says, he considers the evidence in favour of the supposition that the apostle *refers to himself as a sincere and practical christian*, more weighty than all which Mr. Stuart has advanced against it. He does indeed say, 'I am much inclined to suppose, that the apostle bad in his memory, and that he here vividly portrays, the feelings of his own mind when he was struck down near the gates of Damascus.' That is, as it appears to me, the Doctor considers that it was then that he received that

vid impression of the spirituality and purity of the divine law contrasted with which he now says, 'I am carnal, sold under sin,' &c. The lapse of thirty years had not obliterated, but confirmed, the view of the law which he then received.

A few words in reference to Dr. Doddridge's view. On Rom. vii. 7, he says, 'The apostle here by a very dexterous turn, changes the person, and speaks as of himself. This he elsewhere does,—Rom. iii. 6, (in my copy, no doubt, it should be 7,) 1 Cor. x. 30; iv. 6.' Can the Expositor mean that the apostle did not really include himself in these passages, and not only speak *as of himself*? Surely he cannot. If the apostle did not mean himself in Rom. vii, and in the other places, he takes a very dexterous method to mislead his readers. For a further statement of Dr. Doddridge's, that is instructive on this subject, I beg, for brevity's sake, to refer the reader to his note *h*, on verse 14. Dr. Henderson, it seems, considers the view here advocated as 'greatly calculated to keep up and foster a low state of christianity.' In reference to this, I would respectfully say, that the person who so thinks does not understand our view. If we supposed that the penitent's passionate complaints were literally true, it might be so. But, as Dr. Smith remarks, it is absurd to understand them in a literal and unmodified absoluteness. These utterances of abasement and distress, and other expressions of the apostle, as he says, 'flow not from an unsanctified heart.'

But then if they are to be thus modified, Mr. Owen says, 'the meaning is frittered away, and, *in point of truth*, there is *no meaning*—all is the language of exaggeration.' Indeed! I wonder Mr. Owen could forget what he has repeatedly said, after Stuart; that it is hopeless to attempt to settle the meaning by the phraseology which the apostle uses, for that, by this means, either side may be established. If, then, our interpretation fritters away the meaning of the doleful complaints, Mr. Owen's no less fritters away the meaning of expressions on the other side. I can reconcile to my mind such expressions as, 'I am carnal; sold under sin,' coming from the lips of the apostle, as a sincere christian, much more easily than I can reconcile the declaration, 'I

delight in the law of God after the inward man,' as the genuine experience of any unconverted person, as the literal bond-slave of sin.

Having thus noticed, what I may call, the miscellaneous remarks of my friend, I come now to consider what he says of the few observations that he did find in my last, bearing the semblance of being intended as proofs, that the apostle speaks of himself, as a christian. But first it may be desirable distinctly to state that, in the passage under review, I consider the apostle as stating his own experience, as a christian, in language dictated by deep humility in the intense view of the divine law as spiritual and holy. This, so far from fostering low views of religion, is, I think, an evidence that the person that could so write had attained to a high standard of piety. Was it when Isaiah was under low impressions of religion, or the contrary, that he said, '*Woe is me, for I am a man of unclean lips*?' Isa. vi. 5. Was it during the low and murmuring experience of Job that he said, '*Behold, I am vile*?' Job. xi. 4. Who, that has a proper view of the spirituality and extent of the divine law, as a transcript of the moral perfections of its glorious Author, does not say this? The heavens are not pure in his sight, and he chargeth his angels with folly. The object of the apostle, then, I consider, is to show that by the law no man can be justified; that it has indeed a most terrible power, under the influence of the Holy Spirit, to discover and aggravate sin, but none to remove it, or to comfort under its workings. Contrasting himself then with this piercing manifestation of God's holiness, he exclaims, 'O wretched man that I am: who shall deliver me from the body of this death?' Whither shall I flee from the terrors of divine justice, which appear so holy and so penetrating in the divine law? Is there no hope for a guilty sinner, as I am? O yes, I thank God that I can look to the display of his love made in the death, and resurrection, and ascension, and everliving intercession of our Lord Jesus Christ, and see through him that, as sin abounded, grace has much more abounded. There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Does not

this sufficiently exhibit the apostle's glowing and delightful antithesis?

That this is the proper interpretation, I remarked in my last, may be supposed from its being *the most easy and natural*. This, my friend replies is matter of opinion. Very true: but it is such an opinion as, probably, almost every one would form on reading the chapter, if he did not imagine himself compelled to look for some other interpretation to reconcile the complaints with the christian character.

Let him get over this difficulty, and then see if our interpretation is not only easy and natural, but the direct and evident import of the apostle's language. That it is, might be urged from a consideration of the shifts, *dexterous* and *sinister*, that have been made to avoid it.

That it is not *impossible* for this to be its meaning, I then remarked, because it is *not inapplicable to the state of the regenerate*. Christians will judge of this for themselves from their own experience. I am quite satisfied, that Mr. Owen here concedes all that my argument requires.

Lastly, he says, Mr. Jones places no small reliance on the tense used by the apostle. Indeed I do. I suppose the apostle means what he says; and all that my friend suggests on this subject, I must confess, carries no conviction to my mind, that the apostle did not know what he was writing, and the import of the tense that he was using. We need not the authority of Buttmaun, or any other person, to assure us that, in innumerable instances, it is matter of indifference whether the present or an indefinite tense be employed. It is so in English, as well as in Greek. For example,—I may say, The exhortations which Moses *gave* to the Israelites are founded on the great principles of morality, which are binding in all ages, and on all people; or, I may say, The exhortations which Moses *gives* to the Israelites,' &c. On this principle, it is matter of indifference whether the present or the indefinite past be used in Mat. ii. 19. Let the reader turn to the passage, a part of the original of which Mr. Owen has given, and he will at once see that it would agree equally with our mode of speaking to say, 'They having departed, behold, the angel of the Lord *appeareth* to Joseph in a dream;

or, They having departed, behold, the angel of the Lord *appeared*,' &c. This is just the same in Greek. But from this principle will any Englishman say, there is no difference between our present and past tenses, and that they may at any time be interchanged? Surely not. The reader may assure himself that our English version is a faithful and good translation of Rom. vii. substantially, and almost literally, the same as that of Professor Stuart himself. Now let him observe that in ver. 7, in the chapter under review, when the apostle begins to apply the argument to himself, to v. 13 inclusive, the writer uses the aorist, or indefinite tense, just as our translators have done; then, as they correctly represent, at the 14th verse, he changes the tense to the present. And, though it is in many instances indifferent which of the tenses is used, will Mr. Owen, or any other person, say, it is so *here*? Will any one affirm that, instead of saying what he does, the apostle meant to say, '*I was* carnal, sold under sin. For that which I *did* I *allowed* not: for what I would, that I *did* not,' &c.? Is it correct, then, as Mr. Owen says, that 'the reader will at once discover how futile is the objection raised from the present tense, as used by the apostle.' I think the reader will be easily imposed upon, if he come to this conclusion. Let him rejoice that he has a translation which, not only in this chapter, but in general, is most excellent; that, by it he may judge of the meaning of the inspired writers, as well as the learned critic.

Finally, as to the approach to demonstration in our discussion, I am quite content that our readers should themselves judge, which is the nearer to this point. But, when a writer professes to have advanced arguments which amount to *nearly* a demonstration, I suppose that he does not mean to say merely, that he is satisfied in his own mind, as to the correctness of his opinion; but, that his arguments are nearly such as ought to satisfy every other person; which, as I said before, is pretty well for a writer to assert of his own production. I am a great friend to freedom of thought, and of expression too, and I would have every man, if he can, be fully persuaded in his own mind; but, if he write for the public, let him leave them to form their own opinions as to

the strength or weakness of his arguments, and not forestal that opinion by any implication of their blindness, if they do not see the force of arguments, which, to his own mind, are almost demonstrative. If my friend had added to the term demonstration, the words, *to my own mind*, it might have passed as merely indicative of his own firmness of

opinion; for, I am much inclined to say, '*The nearer me the nearer right.*'

With perfect good will to my esteemed opponent, I now finish my part of this discussion, and commend it to the candid consideration of our readers, and, so far as it is correct, to the blessing of God.

March.

J. JONES.

CORRESPONDENCE.

THE SUPPORT OF THE ACADEMY.

To the Editor of the General Baptist Repository.

DEAR SIR,—I had prepared, for your insertion, a long detail respecting the unequal and inadequate support which the Academy receives from our churches; and had particularly adverted to the fact, that more than *half of the churches recorded in the Minutes absolutely do nothing whatever towards its support*; and also to another fact, that *TWELVE churches contribute more to its funds than the whole of the remaining churches put together*. These statements I should have sent you in detail; but I am informed that several (if not a good number) of the churches who have hitherto neglected their duty in this matter, have, since the last Association, made collections for the Academy, and purpose doing so yearly. I therefore withhold, for the present,

what I had written, hoping that, before the next Association, we shall see many more of our churches in the list of its supporters. The time is drawing very near, and surely every church that sends its representative to it, will enable him to assist in the transaction of the Academy business without hesitation or shame. With ardent wishes for the prosperity of all our institutions, I am,

Yours very sincerely,

H.

QUERY ON HERESIES.

I should be obliged, Mr. Editor, if some of your experienced correspondents would favour me, and your numerous readers, with their thoughts upon 1 Cor. xi. 19, a passage which I have often thought of with painful interest.

ORDO.

OBITUARY.

MARIA SAUNDERS.

(Continued from page 166.)

HER father's circumstances changed for the worse. She endured much. 'But God did not permit me to repine at my lot,' continues the diary, with affecting simplicity. On the contrary, Maria's cheerfulness, her fortitude, her patience, her energy, became her parent's and sister's chief reliance. Much of her time was spent in attendance on her aged grandmother, then living in Aldersgate Street, in the city. Maria, with Mrs. Taylor, and her pious visitors, would read the Bible, or other religious books, sing hymns, or join in conversation calculated to improve her manners, strengthen her reasoning powers, and confirm her piety. Mrs. Taylor had nearly reached her eighty-fifth year when she had a stroke of paralysis, of which she died. Maria could never forget how her dear friend had been prepared for this solemn event by evangelical faith; and if, previously, one doubt had remained in her

mind, it was buried for ever in that grave in St. Botolph's, where, with many tears, she saw her grandmother laid. Her memory she cherished with profound regret. Writing to her youngest sister in London, in 1842, from Hampshire, Maria inquires earnestly, 'Have you been to see dear grandmother's grave? If not, do go and see it; and see if the turf is kept up.' And the care of that grave she has left as a sacred charge to her family.

When Maria could do no more toward rescuing her father's business, she, for the first time, went to live amongst and to serve strangers, with the view still of relieving and assisting her parents, which was the one grand aim of all her worldly exertions and hopes, from first to last. 'I went to service, where I met with many trials; and not being used to hard work, I returned home very ill through it, and, a few months afterwards, I was put as an apprentice to the dress-making business, where I remained three months, and then left, as my health got worse, and my parents and physician

were afraid I was in a decline.' So she sums up the painful experience of her sixteenth year, to which I must add a few words. I obtained the situations my sister attempted. The first was in Blackfriar's Road. The lady was aware of the peculiar circumstances, and endeavoured, in her own way, to be kind. She gives the best testimony to Maria's merits—states, she was then 'a pious girl, fit for a better sphere, and had a sweet temper;' and sheds tears to hear her named. But the change proved too severe for my poor sister—from ease, tenderness, freedom, to drudgery and humiliation. I next spoke with a milliner of high respectability on Ludgate Hill, by St. Paul's church-yard, a lady of kind heart and amiable manners, who received my sister into her establishment, to be employed in any light matters. Could Maria have stayed here, I do not doubt but she would have been happy and prosperous. The ladies appreciated her worth, and rewarded it both by general kindness and by gifts; but the fever had blown prematurely, and was to fade as soon. Maria's breath failed her, her strength declined, and her prospects here were blighted in consequence. She tried another experiment—the business she mentions. When it failed, every earthly avenue seemed closed against her, and she came back to her despairing parents, wrecked in hope and health. Still, she did not 'recline at her lot,' or sit down in torpid dependency. They were then lodging a good distance from the city. The landlord of the house, when I went to visit them, spoke to me with unqualified admiration of her conduct, and with much sympathy for her declining health. He now states, 'If anything could be done, she was the one to do it. She was ever active. When her poor father sunk, she would go and rouse him, and point out something practicable. I and my wife used often to say, she was quite the stay of the family, and her loss must be great indeed.' I could fill pages with similar honest testimony.

She was now in her seventeenth year. Her manners were at times unpleasing to the polite, as being rough, forward, masculine; and yet, on comparing evidence, she seems also to have been capable of a very different deportment *where she thought herself beloved or esteemed*; else, wounded feeling often led her to exaggerate her defects, even whilst she was determining to get rid of them. I am speaking of her *before she left London*.

'About this time,' she writes, 'I had a dreadful dream, or, more properly speaking, a vision. I saw the judgment-seat, and Christ in the clouds of the air, and angels, and the graves opening, and the saints rising to meet their Lord; and I alone was

trying to escape, and hide myself from the presence of the Judge, and crying to the rocks and hills to hide me; and, wherever I went, the eye of the judge followed me, and a voice, saying, "The rocks and hills shall not hide thee from my presence." In the morning I awoke bathed in tears, and could scarcely move for the fright; and ever after I was more than ever fearful of sin, and led by divine grace to take myself to task as to the state of my heart. I was continually in the slough of despond, and I am sorry to say, too often took the advice of "Worldly Wiseman," not looking sufficiently to the word of God for direction.' Her father's circumstances now brightened. Publishers who, in his prosperous days, had profited largely by him, had long seen his sufferings, and gone, one after the other, 'over on the other side;' but at last there came a good Samaritan, who took him by the hand, and bound up his wounds, pouring in oil and wine. The consequence was, in 1842, Maria and her father were travelling, hand in hand, and heart in heart, over Hampshire. During her eighteenth and nineteenth years, Maria was almost constantly travelling; during her nineteenth, and part of her twentieth, *alone*, either delivering periodical works at the scattered residences of customers, or more rarely soliciting orders from strangers. It was chiefly her energy and industry which, in a remarkably short time, led to the comfortable settlement of her parents in Southampton, and the raising of a considerable business; since, however, unfortunately reduced by a train of misfortunes connected with her premature decline.

It will at once be evident to any having experience of the world, that such an occupation, for a young girl of growing attractions, must have exposed her to great danger and much misrepresentation: in truth, her preservation was wonderful. To her elder sister, Elizabeth, she said in 1844, 'If God had not condescended to be the guide of my youth, O, what dangers, what evils, might I not have gone into; but he *has!* and here am I, the living monument of his mercy.' She was animated by the purest and noblest motives—filial duty and sisterly affection. As to her admirable conduct, the proofs and testimonies, I am happy to say, are too numerous to be contradicted. I have made anxious and searching inquiries, and been not satisfied merely, but delighted, filled with admiration. She took the temperance pledge, and lodged at temperance houses; and everywhere, on the line of her journeys, she had pious and respectable friends, who were always glad to welcome her when she came round with 'the books,' especially in the Isle of Wight. She was greatly beloved and admired. It was a

frequent remark, that she was 'all love and goodness,' and perhaps no one ever had a happier talent for calling forth 'love and goodness' in others. She manifested the utmost seriousness of purpose and intensity of feeling, and an innocent enjoyment, combined with a childlike piety, that made her like a beam of sunshine in one's home.

The ways of God are not as our ways. Her perilous vocation proved the principal means of her final conversion. After leaving London, she says, 'I wandered from church to church, seeking rest, and finding none; but it was the will of God, who orders all things aright, that I should fall sick, and as the air of Southampton did not agree with me, I was ordered by a medical man to the Isle of Wight, till my health was re-established. Here I began rapidly to recover, and there it was where I first experienced that peace which the world can neither give nor take away, under the pastoral care of the Rev. Mr. Vernon, Baptist minister, of Castlehold chapel, Newport. After I had heard him a few times, I made up my mind to join the church, and enjoy the communion of the people of God, publicly professing my attachment to the Saviour of sinners, who hath done so much for me.' Although she was ordered to the island for her health, yet it was only in the course of her business that she was enabled to go. A blessed journey it proved—restored health, the enjoyment, for the first time, of the finest air and the loveliest scenery in England, combined with a first unreserved communion with the disciples of Christ, and the first rapturous sense of full reconciliation to God. This was truly a foretaste of heaven, where she was soon to be. As her health was restored, *apparently*, she had to return to Southampton. Mr. Vernon therefore wrote a letter for her to Dr. Draper, of East-street chapel, in that town, and parted from her with much kindness and good counsel. She herself wrote to Dr. Draper, and had an impressive interview with him. She says in her diary, 'Wednesday, March 1st, 1843. The letter I wrote to the Rev. B. H. Draper, read, and my experience given in, by Mr. Eldeston and Mr. Morris, who, as well as Dr. Draper, spoke very kindly of me, and all were willing to receive me. Dr. Draper, and most of the church, came and shook hands with me; and Dr. Draper prayed very beautifully that I might be fervent and steadfast, and might be blessed, and made a blessing. We sung, "Praise God from whom," &c.'

'Sunday, June 25, 1843. I was, with four other friends, publicly baptized by the Rev. Dr. Yornell, of Romsey, at East street chapel, Southampton; and I pray to God that the pious resolves and prayers which I offered at the mercy-seat of Christ, may

never lose their power to keep my slippery footsteps right.'

'July 2, 1843. (Sunday.) Publicly received into the church at East-street, and received the sacrament; and, by the divine assistance, I renounce for ever the vanities of this world, and dedicate myself anew unto God, and will for ever pray to him to be my God and my Father; for he alone can keep my wandering soul among the thousands of his sheep. *Through the blood of Christ, my sacrifice, do I alone hope for mercy; for I can say, with the apostle, 'In me, (that is, in my flesh) dwelleth no good thing: for all my righteousness is as filthy rags. But I will fly to my Saviour; he can adorn me with a robe of righteousness, that fadeth not away.'* As for her past afflictions, she says, 'Ever shall I bless God that I was afflicted; for all through my afflictions I can trace the ever-ruling and wonderful hand of my heavenly Father.' She was just eighteen at her entrance into Dr. Draper's church.

MRS. ELIZABETH DEELEY.

'Augustly I beheld her rear her head,
In that black hour, which general horror sheds
On the low level of th' inglorious throng.
Sweet peace, and humble joy, and heavenly hope,
Divinely beam'd on her exalted soul!
Destruction guilt, and crown'd her for the skies,
With incommunicable lustre bright.'

WHEN the apostle of the Gentiles took his final leave of the elders of the church at Ephesus, they all wept sore, and fell on his neck and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. Emotions somewhat similar we feel when dearly beloved, pious, and useful friends, are called away by death. It is, however, highly consolatory, and no small mitigation of our grief, that their departure is to themselves an infinite blessing, being a removal from this vale of tears to a state of perfect and inconceivable enjoyment: and such, no doubt, is the case with our late friend, Mrs. Elizabeth Deeley, who died at Birmingham, March 12th, 1846, aged sixty-two years.

About seventeen years ago, she united with the people of God; but, before she took this step, she carefully examined herself as to the foundation of her hope, and the reality of her conversion. She did not enter upon her christian profession thoughtlessly, but with fear and trembling; *not* under the influence of mere excitement, or the persuasion of others, but from a sense of duty, and the dictates of an enlightened judgment: consequently, her standing was not precarious; her religion was not transient, but enduring. Some, alas! profess, and join a church, who continue but a little while: their goodness is like the morning

cloud, and as the early dew; it goeth away: nor is it likely to be otherwise with those who are inconsiderate, act from the impulse of the moment, and whose religion has not its foundation in knowledge.

In a short time after her baptism, she entered into the marriage state with Mr. Sampson Deeley, the senior deacon of the church. As a wife, she was faithful in all things, looked well to her house, and closely studied the interest and comfort of her now bereaved husband.

In her christian character were several traits deserving of notice, and worthy of imitation. She was very humble, and thought but little of herself. Humility is a grace of the first eminence in christianity, and exalts the christian character above any thing else; it shone illustriously in the conduct of the blessed Jesus, and is mentioned through the Bible with special marks of distinction and honour: and *this* was the adorning of our friend.

She was sincerely attached to the cause of God, and dwelt in Zion as her home. In the present day, and particularly in some localities, many, who bear the christian name, are tossed to and fro, like ships without helm or pilot, by various winds of doctrine, and are influenced by a spirit of curiosity and adventure which an apostle well describes by the metaphor of having 'itching ears'—a desire of hearing every novel and singular teacher; but her attachment to her own people was too strong, and her piety too deep, to allow her to wander abroad.

In her, the love of holiness was predominant. Living under the impression that holiness was essential to happiness, and the enjoyment of spiritual intercourse with God, she abhorred sin, was exemplary in her deportment, and admired consistency in the conduct of others.

Sympathy with the afflicted and the poor was a prominent feature in her character. She felt for them, and was ever ready to afford relief. She put on bowels of mercies, and, while her own circumstances were easy, could not regard the privations and sufferings of others with indifference. She visited their habitations, and administered to their comfort. In her the poor of the Saviour's flock have lost a kind friend.

Her health had been for some time evidently declining; but, though she felt that her end was drawing nigh, the approach of death gave her no uneasiness. She knew whom she had believed, and, persuaded of his ability to keep what she had committed to his hands, her mind was perfectly tranquil. She bore her affliction without the slightest disposition to murmur. It is no inconsiderable trial of patience to be laid aside from domestic duties, and languish on

a bed of sickness, without any hope of recovery; but such was her confidence in the care and promises of her heavenly Father, that she lay entirely passive in his hand.

With regard to the future, her hope of heaven rested on the atoning sacrifice of the great Redeemer; and, so far from feeling any reluctance to leave this world, she desired to depart, willing to be absent from the body, and to be present with the Lord.

To a young female friend, who had experienced her maternal regards, and who stood weeping by her bed, she said, 'Do not weep for me; I am going to glory.' When she was evidently dying, upon being asked if her mind was comfortable, and whether she felt happy in the prospect of eternity, she whispered, (for, such was her weakness, she could only whisper,) 'Yes.' Shortly after this, she peacefully expired; and to her the loss of life was the attainment of immortality. The solemn event was improved by Mr. Cheate, from Rev. xiv. 13, 'Blessed are the dead which die in the Lord.'

May all her christian friends be as steadfast in their profession, as exemplary in their lives, and as peaceful in death, as she was. Then may we expect to stand with her, and with all the redeemed, before the throne, and before the Lamb, clothed with white robes, and palms in our hands, crying with a loud voice, and saying, 'Salvation to our God, which sitteth upon the throne, and unto the Lamb.' G. C. B.

WILLIAM GREENWOOD, of Great Horton, near Bradford, departed this life, Sep. 16th, 1845, aged fifty-nine. He and his wife were baptized, at Birchcliffe with four more, Sep. 19, 1819. His wife died, June 15th, 1843, of an inflammation of the bowels, after five days sickness, aged fifty-seven years. Her end was calm: she was never heard to drop a murmuring word against God. She longed to depart and 'be with Christ, which is far better.' She was buried at Birchcliff, June 18th. After this stroke her husband never seemed to recover his former cheerfulness. While he and his family remained in the neighbourhood of Birchcliff, he took an active part in the Sunday-school at that place, and for many years he was one of the superintendents, and was much respected both by the teachers and scholars. In the year 1837 he removed to Great Horton. This was a loss to our school. He now went to hear Mr. Ingham on a Lord's-day, and for some time a few of the friends belonging to Bradford held experience-meetings at his house. Though he highly respected Mr. Ingham as a christian and a minister, he never would suffer his name to be removed from the church to which he belonged. On the 26th of last August, his old minister returned from the conference at Allerton,

and stayed with him all night; this seemed to be a happy night to him and his family. The following morning his minister set off towards home, and William accompanied him about two miles; and when he parted, after he had overcome his feelings, with many tears he said, 'I mean to come over next Good Friday, and cast in my mite to wipe off the debt on your chapel.'—On the 5th of September, however, he was taken poorly, which ended in a pleurisy, and on the 16th died in peace. He said, before he breathed his last, the Lord had blessed him, and he wished his daughters to give ten pounds next Good Friday, towards the reduction of the debt on the chapel at Birchcliff, which has been received. On Sep. 19th, his remains were laid in the grave, with his wife, to sleep until the morning of the resurrection. On the 12th of October his minister preached his funeral sermon, from Heb. xii. 6, to a large and affected congregation. Mr. Ingham improved this affecting providence in a funeral sermon, and his visits to him in his sickness were made a blessing. May the daughters imitate their parents so far as they imitated Christ, and

no doubt but they will meet in heaven at the last. May the Lord grant it! Amen.
H. HOLLINRAKE.

MR. JOHN SIMPKIN, of Barrow, Leicestershire, died on Saturday March 28th, 1846. Mr. Simpkin had been, for more than twenty years, a pious, honourable, and active member of the church at Quorndon, &c. The Barrow branch has sustained a great loss in the death of our friend, where he rendered himself very useful, and gained a high reputation for piety, even amongst those who are 'ignorant, and out of the way.' His affliction was very short, but severe, and his end was peace. Some of his last expressions were.

'None but Jesus, none but Jesus,
Can do helpless sinners good!'

He was interred in the burying ground attached to the chapel, and his death was improved by Mr. Staddon, the pastor of the church, on the following Tuesday evening, to an overflowing and deeply affected congregation.
J. S.

INTELLIGENCE.

THE YORKSHIRE CONFERENCE assembled at Halifax, April 14th, 1846. Mr. H. Hollinrake opened the public worship by reading the scriptures and prayer, and Mr. R. Ingham, of Bradford, preached, from 1 Tim. iv. 8.

The church and congregation at Halifax are desirous of having a more eligible chapel to worship in; and they requested the advice of the Conference, whether they should improve the building which they now occupy, or select a new site for one in the town. It was recommended to them to enlarge and improve the present chapel.

The propriety of organizing our christian friends who meet in Ovenden was postponed till the next conference.

The church at Burnley applied for financial assistance, to pay the debt incurred by the purchase of land and building—the conference expressed its approval, in the highest terms, of what the church at Burnley has done in improving the chapel, and in the erection of an excellent school; and their application for relief was recommended to the liberal attention of the Yorkshire churches, and likewise to all the churches in their connexion.

The conference approved and confirmed the resolution of the financial committee, to contribute our proportion of money for the support of the Home Mission station in Leeds; but it was considered best for the churches to collect one half of the amount, and not re-

quire the services of Mr. Tunnicliffe for that purpose; the other half is to be taken from the funds of the Home Mission.

Our friends at Denholme were advised to attend the Lord's supper with the churches of which they are members, or with other churches in convenient localities.

The friends at Todmorden were requested to bring their case to the next conference.

It was recommended to our churches to contribute money instead of bazaar articles, to our friends at Heptonstall Slack, at the ensuing association for the benefit of the Foreign Mission.

The statistics of the churches are as follow: at Bradford, there is no improvement; and at Allerton they are perplexed, but not in despair. At Clayton, the congregations are encouraging, and they have baptized two. At Queenshead and Halifax they are peaceable; at the latter place they have a few inquirers. The congregations are large at Birchcliffe, the church is in peace, and they have a few candidates. At Heptonstall Slack the Lord's-day schools are prosperous, the church is in peace, and they have baptized four. They have baptized one at Shore; the congregations are large, but the church is lukewarm. The energies of our friends at Burnley have been tried, but the congregations are good. They are well attended at Todmorden, and have three inquirers.

The next conference will be at Bradford, on Whit-Tuesday. Mr. W. Butler to preach, on the means by which godliness may be attained and promoted.

JAS. HODGSON, *Secretary.*

THE WARWICKSHIRE CONFERENCE met at Union Place, Longford, on Tuesday, May 12th, 1846. In the morning the friends assembled for divine worship, when brother Shore read the scriptures and prayed, and Mr. Knight preached a useful sermon, from Heb. ix. 19—22. At half-past two o'clock in the afternoon, the conference was convened to transact business when brother Hamilton offered prayer, and Mr. Shaw (the minister of the place) presided. It was reported that thirty-six had been baptized since the preceding Conference, and that twenty-six remained as candidates.

Resolved,—1. To remedy any inconvenience that may arise from a change as to the place where a conference has been appointed to be held, we recommend, that if a change of place be necessary, a month's notice be given to the Secretary.

2. Seeing at present no objection to the reception of the church assembling in Chapel House Street, Birmingham, we should still be glad to ascertain the view of the Lombard Street church respecting this application: whether they have objections or not, and what those objections are; and to state them to the next Conference.

3. That we strongly press upon the churches composing this Conference to make collections for the Home Mission in this district every year as heretofore agreed upon.

4. That this Conference has learned with extreme regret and dissatisfaction the nature of the bill now before Parliament for the better administration of charitable trusts; and feeling assured that the proposed enactment is not only vexatious and insulting to Protestant Dissenters, but equally injurious to all voluntary societies, which it is designed to affect and controul—enters its solemn protest against a measure at once invidious, oppressive, and unconstitutional. And this Conference urgently calls upon the separate churches represented by it to present petitions to Parliament against the passing of the above named measure into a law.

5. The next Conference to be held at Walsall, on the second Tuesday in September. Brother Chapman of Longford to preach.

In the evening a revival meeting was held, when very spirited and interesting addresses were delivered, by brethren Shaw, Chapman, Hamilton, Lewitt, and Shore.

M. SHORE, *Sec.*

ANNIVERSARIES.

HALIFAX.—On Tuesday, April 14th, the members and friends of the General Baptist

church, Halifax, took tea together, after the business of the Conference was over, which was held at Halifax on that day. The pecuniary object of the meeting was to complete the paying off a debt of £15. 4s. remaining on the chapel, &c., for which a subscription had been made. This object was fully accomplished, and a surplus remained towards commencing a fund for the enlargement of the chapel. Our singers interested the meeting by singing some appropriate pieces; and appropriate addresses were delivered by Messrs. Pike, (who presided,) Hardy, of Queenshead, Gill, of Burnley, and J. Taylor, of Clayton. A number of blank cards were distributed among the friends present, for the purpose of entering upon them any sum they might think proper to contribute, towards forming a fund for the enlargement of our place of worship—the sums promised to be paid by next Shrove Tuesday. The subscriptions were very liberal, considering the circumstances of the people. A number of collecting cards also have been taken out by our friends, and by some of the children in our Lord's-day school.

MACCLESFIELD.—On Lord's-day, April 24, 1846, two excellent sermons were delivered in the General Baptist chapel, Macclesfield; in the afternoon, by the Rev. Samuel Bowen, (Independent minister,) from 2 Samuel xxiv. 24; and in the evening, by the Rev. G. Maddeys, minister of the place, from 1 Chron. xxix. 6—17, when collections were made towards the liquidation of the debt on that place of worship. The collections amounted to £8. 15s. 4½d. O.

BURTON-ON-TRENT.—Our annual social tea-meeting, on April 10th, or good Friday, was numerously attended, considering the overflowing of the river, which prevented some of our friends meeting with us. Mr. Peggs took the chair, and addressed the meeting with special reference to the importance of a new chapel. He was followed by Messrs. Smith, W. Norton, Swan, and Buck. The trays were given, and the proceeds were between seven and eight pounds. This is our seventh annual meeting. We hope the cause of Christ is reviving. A FRIEND.

LONGFORD.—On the first Sabbath in May, our school sermons were preached by the Rev. J. Tunnicliffe, of Leeds. Hundreds were unable to gain admittance into the chapel. The collections amounted to a little more than £21. The day was one of peculiar interest. W. C.

CRADLEY HEATH.—On Lord's-day, April 12th, 1846, we had our school sermons; Rev. G. Cosens preached on the occasion. Collections £15. 19s. 6d. being the largest sum we ever obtained in such an occasion.

BAPTISMS.

NORTHAMPTON.—On Lord's-day, May 3rd, 1846, our esteemed minister, Mr. Rose, after preaching a suitable discourse from Romans iv. first clause of the 3rd verse, baptized six persons, three males and three females, and received them into the church. Our congregations during the day were very good; and several manifested deep feeling. We hope the tears then shed may be the prelude to sound conversions. Our prayer-meetings are seasons of holy joy and spiritual improvement. It is several years since so many joined us at once.

FLEET.—On March 29th, 1846, after a sermon by Mr. Chamberlain, four persons were baptized in the name of Christ, by Mr. Kenney. On April 26th, three others were baptized by the former, after a sermon by the latter. On both occasions the congregation was large, serious, and attentive.

PETERBOROUGH.—The readers of the Repository will be glad to learn that a pleasing change has taken place at Peterborough. Since Mr. Pentney commenced his labours there fifteen have been added to the church. April 14th, five were baptized; May 3rd, one more; the rest have been dismissed to us from sister churches. The congregations are good, and the prospects very encouraging. To God be all the glory. P. W. P.

CASTLEACRE.—On Lord's-day, March 1st, 1846, the ordinance of believers' baptism was administered to six persons, three males and three females, after a sermon by Mr. Dennis, the minister, from Rom. vi. 4. One of the candidates was a Wesleyan, who wished to remain with that body. The congregation was large; and it is hoped good impressions were made upon the minds of the people.

BARNEY.—On Lord's-day, Feb. 8th, 1846, one female was added to the church in this village by baptism; and on Lord's-day, April 5th, two others (females) were baptized, and added to the church. We trust the Lord is reviving his work amongst us, as the congregations are very encouraging.

BIRCHCLIFFE.—May 15th, seven persons were publicly baptized, and added to the General Baptist church in this place, one male and six females. H. H.

BARROWDEN.—Three persons were baptized in this place, on Wednesday evening, May 6th, and were received into christian fellowship on the following Sabbath-day.

EPWORTH.—We have had a remarkable revival. Two baptisms in the river Torn, near the town; the first, on the 22nd of March, of four males and four females. One of the former (a Mr. Buck) was formerly a
VOL. 8.—N. S. Z

preacher among the P. Methodists, but has not joined our Connexion; the other seven were united with us in fellowship the same day. The other baptism took place on Sabbath morning, May 10th, when eight others were immersed; of these, four females and one male, were received into fellowship in the afternoon; the other three were P. Methodists. We have several others waiting for another opportunity. D. D. B.

LONGFORD.—On the second Sabbath in April, four persons were immersed, and received into church fellowship.

WIRKSWORTH.—On Lord's day morning, May 17th, 1846, brother Nightingale, after preaching from the great commission of our Lord, baptized seven candidates, three males and four females (among whom was Mrs. N., whose baptism had been unavoidably deferred;) in the afternoon he admitted them to fellowship at the Lord's-table; and in the evening addressed them from Num. x. 29, 'Come thou with us,' &c. May this be the beginning of good days. R. N.

CRADELY HEATH.—On Lord's-day, May 17th, 1846, after a sermon preached by our brother J. Billingham, brother J. Fellows baptized two individuals. We have many enquirers.

REMOVAL.

MR. DENNIS. The church at Castleacre having lost the services of Mr. Dennis, (who has removed to Wisbech, as a Sailors' Missionary,) is destitute,—and should this information meet the eye of one who is desirous to engage in an extensive field of usefulness, in the important agricultural county of Norfolk, an intimation to that effect, addressed to J. Wherry, Swanton Novers, near Dereham, Norfolk, will meet with attention.

MISCELLANEOUS.

THE ANNUAL ASSOCIATION.—The next annual association will be held at Heptonstall Slack, near Hebden Bridge, Yorkshire, and will commence June 30th, 1846, at ten o'clock A. M. The public services will be held on Wednesday, July 1st. Mr. Wallis, of Leicester, will preach in the morning; the annual Missionary meeting will be held in the afternoon; and Mr. Burns, of London, will preach in the evening. Beds will be provided for the friends.

In order to facilitate arrangements, and prevent confusion, it is requested that the ministers and friends, who expect to attend the Association, will make known their intention by letter, as early as possible, when accommodation will be provided for them accordingly. Please address to James Hodgson, Esq., Stubbing House, Hebden Bridge.

STALYBRIDGE.—The second Sabbath in

May was a day long to be remembered by those connected with the General Baptist cause at Stalybridge. Our neat and substantial chapel has been taken by the Huddersfield and Manchester Railway Company. It will be taken down shortly; and, as this was the last Sabbath of occupation, it was a day of solemn interest to us; many hearts felt deeply on the occasion, and many tears were shed in consequence of being forced to leave the place of our solemnities. We could not help contrasting our own feelings at this time with those we experienced when the first song of praise was offered to God in this house of prayer, nearly eighteen years ago. In the morning our minister preached a very pointed discourse, from Matt. vii. 29, 'For he taught them as one having authority.' After the sermon, he had the pleasure of baptizing twelve individuals. The congregation was crowded to excess. In the afternoon he preached from Exod. xxxiii. 14—a text selected for the occasion. The ideas advanced were very suitable for the time, and delivered with much earnestness and feeling. The chapel was again well filled. In the evening a public prayer-meeting was held, when there was again a good attendance. Several persons connected with other denominations manifested their sympathy by uniting with us at the throne of grace, to implore the Divine blessing and direction in our present peculiar circumstances. We have engaged the Foresters' hall—a spacious and well-furnished room, in which we expect to carry on the worship of God until a new chapel is erected. The hall was opened for worship on the following Sabbath, May 17th. The congregations, at all the services, were good. Our minister gave us two excellent sermons; in the morning from 1 Kings viii. 27; and in the afternoon from Luke xv. 3—7. The Divine presence was with us; but we could not divest our minds from the mournful recollection of having been driven from our own place. We have purchased 3,000 yards of land for a new chapel. The situation is an eligible one. Our friends are preparing the new grave yard, in which to deposit the bodies now lying in the old one. The removal of these will be a painful work. May the Divine presence be with us through all our vicissitudes, and cause all these things to work together for our good, and for his own glory.

BOSTON, *Lincolnshire*.—The friends connected with the General Baptist cause here have for some time been making and collecting articles for a bazaar, the proceeds of which were to be applied towards paying the debt upon their new meeting house, by August next; and on Monday, the 4th of May, and all the week, the bazaar was opened in the new Assembly Rooms, (kindly lent by

the mayor, J. Brown, Esq., M. D.) The articles at this bazaar comprised a very superior selection of oil paintings, superior engravings, choice plants and exotics, with a great profusion of fancy needlework, knitting, &c.; and the friends here are much encouraged by the countenance and support they received from christians of all denominations. The first two days of the bazaar, most of the best and most valuable articles were purchased; and, up to the time of closing the bazaar, (ten o'clock on Saturday night,) the rooms were well attended. The sum of money taken is upwards of £110, and there are several useful articles yet unsold, which will be disposed of by private means. This sum will materially aid the funds towards the extirpation of their debt, (£670.) Two friends have kindly promised to give £100 each; other friends, £30, and £10 each, provided the whole debt can be paid; and yet, with all this, they still need the help of their sister churches; and it is hoped it will be cheerfully given. F.

THE LONDON CONFERENCE assembled at the Tabernacle, Præd street, at two o'clock on Tuesday afternoon, April 14th, 1846.

1. Brother Underwood, as minister of the place, was called to preside over the meeting.

2. From the reports presented to the Conference, it appeared, that 100 persons had been baptized since our last meeting, and that thirty, as candidates, are now waiting for baptism.

3. The church assembling in Charles-street, under the ministerial care of brother Batey, was received into the Conference.

4. The secretary was requested to communicate with the trustees of the property at *Rushall*, in reference to the desire expressed by our brother who labours there.

5. The members of the Conference expressed their hope that the unsettled matter of which the friends at *Seven Oaks* complain, will be brought to a speedy and satisfactory issue.

6. It was agreed to hold the next Conference at Birkhampstead, on the last Tuesday in September; the meeting to commence at half-past ten o'clock in the forenoon.

JOHN STEVENSON, *Secretary*.

PACKINGTON.—The General Baptist chapel here has been improved by the erection of a baptistry and vestry, &c. It was re-opened on Lord's-day, May 24th, 1846, when two sermons were delivered by Mr. Goadby, of Leicester.

WHETSTONE.—On Lord's-day, May 24th, two sermons, for the Sabbath school, were delivered in the General Baptist chapel belonging to the Dover-street church, Leicester, by Mr. Owen, of Castle Donington. Collections, £6.

MISSIONARY OBSERVER.

LETTERS FROM MR. HUDSON.

[We have several letters from this estimable brother, from the dates Nov. 18th, to Jan. 13th. It may be most gratifying to all parties, and perhaps best to give a selection from each.]

Ningpo, Nov. 18, 1845.

'We arrived here on Saturday, Nov. 15, much fatigued. After a few hearty salutations, and having obtained some refreshments, we retired to rest rather early. On Lord's-day we all attended the Presbyterian preaching place, where we heard a sermon from these words, 'This God is our God for ever and ever, he will be our guide even unto death,' Psa. xlviii. 14. We were much encouraged. We also attended two Chinese services, and heard two of Dr. Macgowan's native preachers address their own countrymen. They sang, prayed, and preached. Dr. Macgowan made a few remarks in the Chinese language. The people were very attentive. When the services were over, books were distributed, which the people received with great eagerness. I had a quantity to give away, and being tall, could hold them up in my hand above the reach of the people, so that I could distribute them more deliberately. No language can express the joy which I felt when surrounded by a number of Chinese, each holding out his hand to receive the word of life. When you recollect that the missionaries have only been here a short time, you will rejoice to hear that they have Chinese congregations who are disposed to listen to a christian minister. I did not expect to witness such interesting scenes on the first Lord's-day in Ningpo. O that the day may soon arrive when we shall be able to preach unto the people in their own language "the unsearchable riches of Christ."

'There are three presbyterian missionaries, one medical missionary, and a printer, all from America, and Dr. Macgowan, a medical Baptist missionary from the same country, all at Ningpo. Dr. Macgowan was the first who came to reside here, excepting the Rev. Mr. Milne, an Independent, who was here for a short time previous to his leaving for England. None of them have been here long. There is an English service on Lord's-days, and I have to preach next Lord's-day. There is a boys' school commenced, and also one for girls. The printing establishment is doing well, and several Chinese services are conducted by native assistants belonging to the mission, brought up with them from Hong Kong. Excepting Dr. Macgowan and Dr. Maccauter, who can give short addresses, none of the mis-

sionaries can preach in the Chinese. They are diligently pursuing their studies, and we hope will soon become efficient ministers of the word of life in this pagan land.'

Dec. 9th, 1845.

'We have taken a house, and are now living in it; but it is not yet fitted up, and we are not by any means what may be called comfortable. I believe the climate is favourable, and it is now cold. We need a good covering of English clothes, and I am now wearing just what I should at home. Indeed we find it colder than we anticipated.

I have engaged a Chinese teacher, and pursue my studies with him regularly, not forgetting to do what I can to instruct him, and pray for his conversion. Joseph also is learning Chinese, and you would have been amused at hearing him sing over his lesson to-day to his teacher. They read some of their works in a singing tone. We go out occasionally among the people to circulate books, which they always receive with great avidity. You may have intercourse with the people almost at any time, and at almost any time you may collect considerable congregations.'

Jan. 1st, 1846.

'Their [the Chinese] eagerness to obtain these tracts is truly astonishing: 'Give me a book,' is the cry of every one who fears he may be forgotten. They will scarcely leave you while you have one left upon your person. Whatever may be their motive, whether curiosity or a national fondness for literature, the fact is encouraging, especially when you know that many of them can read what you have given them. The tracts will make them acquainted with christian terms and phrases, and thus prepare them to hear the gospel preached; besides, we have reason to hope that the seed sown will be watered by the dews of heaven, and produce some lasting fruit. Our first Oriya convert was brought to Christ by the reading of a book given him by a missionary. Pray for us, and pray especially that the word of the Lord may have free course and be glorified. We need especially the blessing of the Lord to sustain our piety, to warm our hearts with love to souls, and crown our labours with success. The field is the world—the world lieth in wickedness; and here you have a populous empire led captive by Satan at his will. One third of the world's population is in China; and one half of pagan nations has been in the gall of bitterness and bouds of iniquity in this great country. The province in which we now live is said to contain

twenty-six millions of people; and perhaps the city of Ningpo has not much less than six hundred thousand. At present I am the only Baptist missionary from England who is preparing here among the thousands to preach the gospel of our blessed Lord. A few from other denominations, from America, are here; but what are we among so many? In England ministers are almost in one another's way, but here you have room, and plenty of work for the most devoted of the Lord's servants. The city is surrounded by a high wall, five miles and upwards in circumference, and entered at four principal gates, namely, east, west, north, and south; besides two gates of a secondary kind. In the midst of the city stands a lofty Pagoda, nine stories high, which was erected to protect the people against noxious influences and angry demons. Go through the streets and you may see numerous temples containing images and tablets, with every thing requisite to perform their idolatrous worship. I have seen many shops where images are made, and where incense-sticks, gilt paper, and other things, are prepared, to be sold to the deluded worshippers of their ancestors, and their graven images.

January, 13th, 1846.

'I have on two occasions seen the wretched devotee perform his prostrations, offer his incense, and burn his paper before the altar on which was placed a senseless block of wood. It is impossible for me to describe the horror which I felt. I shuddered at the scene, and my bowels yearned over dying men. O that we may be made instruments in snatching many as brands from the burning, and leading them to Christ and heaven!

'I enclose a sheet-tract which I have had prepared here at a cheap rate for general circulation, intending to give away larger tracts and portions of scripture with greater caution. This sheet contains the whole of a tract printed by the Tract Society, in London. It was written by Mr. Dyer, or Dr. Medhurst, and is considered a good one. It is a discourse on the gospel, giving a brief account of the sufferings of Christ, and the plan of salvation. We are having 5,000 copies to begin with; and, as the block is ours, we can print many thousands more, as we may require them. I have had a few impressions taken on English paper, as you will see by the one I have sent you. The missionaries who have seen it here are pleased with it. It will do exceedingly well to paste up in houses, and at the corners of streets, where it will be read by many. May the blessing of the Lord make it useful.

'We are well. I heard from brother Jarrom the other day. They are well. You know they have not left Hong Kong. I

have heard from brother Stubbins, and am glad to hear they had so good a voyage. I have written a long letter to brother Lacey, and shall write to Stubbins soon.'

LETTER FROM MR. BAILEY.

Tent, Nuapanda, 25 miles south-west of Berhampore, Feb. 26th, 1846.

'Before I left England, I was privileged to hear a few returned missionaries, from various parts of the heathen world; I was affected with the accounts given by them of the state of the people; but, with all their eloquence, I have found that they did not give a full description of the awful gloom. Such is the darkness, and such the degradation, that we cannot name, even in a private communication. Those only can realize the feelings of the apostle, when his spirit was stirred within him, as he beheld the Athenians wholly given to idolatry—who have witnessed for themselves the condition of men destitute of the gospel.

About a fortnight since, when on a missionary tour with brother Stubbins, about half a mile from the village where we intended staying during the heat of the day, we saw a number of earthen pots, fixed upon small pieces of wood, with wheels attached. Upon inquiry, we found that they were placed there by the natives, to attract the goddess of disease, (being filled with rice and sweetmeats,) to avert the awful calamities with which they feared she might visit them.

A man came into our tent on business. After he had been with us a short time, brother Stubbins showed him a lucifer match box. After examining it, he soon began to inquire what the bits of wood were for inside. Brother S. then drew one across the side of the box: when it ignited, he was perfectly amazed; he took the box again, and turned it about. When he could not ascertain the cause of the fire, he declared that we were gods. We tried to show him the fallacy of such an idea, by directing him to the true God; but he still persisted in saying there could be no greater gods than ourselves. On the following day a man came that had been blind for years, that we might restore his sight. Such facts will illustrate the ignorance of the Hindoos, and at the same time account for the spread of popery, in many parts of India.

About ten o'clock our dear friend and brother, captain Mac V., came to see us, in compliance with a request sent on the 9th. Immediately after breakfast, our servants and native brethren came in for worship. Brother S. read and expounded a portion of divine truth. This seemed like the beginning of a good day. The Lord was with

us. From eleven till one we had a very interesting and profitable conversation upon important subjects. One I will mention; the conduct of the Khunds in their courts of justice. When anything of an important nature is to be settled, the people come from many villages; each village has what is termed a spokesman (a person appointed to speak in court); the villagers all sit round in a circle, and the speakers in the middle. After the case is laid down, they then ascertain the nature of the case in question. When they have done this, they judge upon its merits. The decision of each party is then stated in court. They never take bribes, and will die in the cause of truth.

Our visiter informed us that the horrid practice of infanticide with the Khunds had nearly come to a close; at least, so far as the agents of government have explored the country. They have only found one case, and that was in consequence of an expectation, through the death of the mother, that the child would come to want; but that twenty-five had been sacrificed this year to their bloody goddess. At one o'clock we had a most delightful prayer-meeting. It was indeed a refreshing season to all our souls. In the afternoon we gathered around the table of the Lord. It was a solemn interview. Our affections, by the Holy Spirit, were led to Calvary, where we beheld the Saviour shedding his precious blood for the sins of a lost world. Brother Buckley conducted the English, and brother Stubbins the Oriya. About twenty individuals, from an adjacent village, came into our tent to witness the ordinance administered. I think I may say, since my arrival in this country, I have never seen a more attentive congregation. A very lucid description of the nature and design of the ordinance, was given by our dear brother to the Oriyas; and he also endeavoured to lead these poor creatures, diseased by sin, to the only refuge for sinners—the Redeemer of the world. As the sun was setting, and the shades of evening were fast approaching, we enjoyed a walk in the grove, conversing upon those things which were best calculated to edify our souls. We spent the evening in discussing the desirableness of missionary work in China, not forgetting our dear brethren Hudson and Jarrom. About ten we joined in prayer, in returning thanks to our heavenly Father for his mercies during the day. Afterwards, our dear friend left us, having eight miles to travel before he reached home.

Such were the proceedings of one of the happiest days I have spent since I knew the Lord. I thought, in retiring to rest, how many days would roll on before the voice of prayer and praise would be heard again in the grove of mango trees at Benipolle.

One of the natives that came into our tent, told us he had given up idolatry, and intended, as soon as circumstances would allow, to leave his village and come to Berhampore, that he might place himself under christian instruction. May the Lord enable him to carry out his purpose.

After we had completed our tour in Goomsaur, we journeyed south and south-west of Berhampore. On this part of our tour we met with many opposers to the truth, though, in some cases, where we expected to meet the greatest opposition, we meet with the least. I find missionary work just what I expected it to be, exceedingly laborious. Should any think to the contrary, I would wish such individuals might come and travel with us during the cold season. Ere we had finished, I conceive they would be convinced of the folly of such an idea, without the profound reasoning of Butler, or the logic of Whately. About this time next week, we shall have travelled, since the 23rd of December, 1845, at least 400 miles, and visited somewhere about 160 places. Thousands have heard the gospel, and several thousands of tracts have been distributed. May the seed that has been so profusely scattered be 'watered by the dews of heaven.' On many occasions we have to say, 'Who hath believed our report? and to whom has the arm of the Lord been revealed?' Yet we have great cause to be thankful: several are already in heaven who were led to Christ through the instrumentality of the Orissa missionaries; and hundreds more are on the way. You will forgive me, if I say to the collectors, double your diligence; and to the subscribers, double your subscriptions. Remember, the cause in which you are engaged will certainly triumph; for Jehovah has declared concerning his Son, that 'he shall be made higher than the kings of the earth, that his seed shall endure for ever, and his throne as the days of heaven.'

Let I should weary the patience of some of your readers, I will conclude, with my best wishes for the cause at home and abroad. I remain, yours affectionately,

W. BAILEY.

APPLICATION FOR MEDICINES.

Cuttack, March 4th, 1846.

MY DEAR BROTHER.—I am going to turn beggar. The hindoos generally make application to us for medicines, and we feel ourselves unable to refuse them assistance. Their own medical practice is very bad. Persons with cholera, fever, dysentery, and other complaints, hurry to us for help. Also our native christians, now numerous, are constantly applying to us for assistance; and we can much less refuse to assist them. I

have always a number of persons in the character of patients, whom I feel that I cannot but attend and assist as well as I am able. The medicines I have given, the simple methods I have prescribed, have been useful; but this increases the demand, and renders the applicants more importunate. In India medicines are not to be had but from the presidency, and then they are very expensive. I should, therefore, be greatly assisted and obliged if some friend, or friends, would send me out a good supply of the following articles. Many poor and sick persons will bless such a benefactor.

Laudanum, for Cholera and Dysentery; Powder Rhubarb; Magnesia; Powder Jalap; Epsom Salts; Blue Pills; Purgative Pills; Essence Peppermint; Quinine, for stubborn fevers; a Lotion for inflammation of eyes; Castor Oil.

RELIGIOUS LIBERTY IN CHINA.

KEYING, High Imperial Commissioner, &c., &c., sends the following reply to the honourable envoy's despatch concerning equal toleration of the religion professed by the English:—"When I previously concluded the commercial treaty with the United States, one of the articles gave permission to erect chapels at the five ports, and all nations were to have the same privilege, without the slightest distinction. Subsequently, the French envoy, Lagreni, requested that natives, if they were good men, should be entirely exempted from punishment on account of religion; I, the great minister then again represented the matter to the throne; upon which the imperial reply was received, that it should be done as was proposed, without drawing any distinction between the rites of the several religions. As, however, some of the local mandarins seized crucifixes, pictures, and images, and burnt them, it was subsequently settled that permission should be given to worship them; I, the great minister, do not understand drawing a line of demarcation between the religious ceremonies of the various nations; but virtuous Chinese shall by no means be punished on account of the religion they hold. No matter whether they worship images, or not; there are no prohibitions against them, if, when practising their creed, they act well. You, the then envoy, therefore, need not be solicitous about this matter; for all western nations shall, in this respect, certainly be treated upon the same footing, and receive the same protection. I have now addressed a letter to the recent governor of Keangsoo, to direct the inspector of Soochow, Sungkiang Tactsaug, to publish another proclamation; and likewise officially requested the Governor General of Fokeen and Chekeang to issue

a distinct declaration of the same tenor in the various ports.

'Whilst sending you an answer, I wish you much happiness at this season, and send this important paper.

'To His Excellency, Her Britannic Majesty's Plenipotentiary, Sir John Francis Davis, Bart., &c., &c.

'TAOUKWANG.

'25th year, 11th month, 22nd day,

'Dec. 20, 1845.'

'True translation,
'CHARLES GUTZLAFF.'

REV. W. JARROM.

Mr. Jarrom, in a letter to Mr. Peggs, dated Victoria, Feb 26th, wishes his friends to address him in future at *Ningpo*.

DEATH OF REV. F. BURCHELL.

We regret to hear that this estimable and useful missionary breathed his last on Saturday morning, May 16th. He was in London, and had returned to this country about six weeks previous, with the hope of recruiting his health. He went to Jamaica in 1823, and was stationed at Falmouth, where his usefulness has been most signal. His remains were interred in the Abney Park Cemetery, on Wednesday, May 20. 'They that turn many to righteousness, shall shine as the stars for ever and ever.'

MISSIONARY ANNIVERSARIES.

LONDON, *Ænon Chapel, New Church street*.—On Lord's-day, April 26th, three sermons were preached in behalf of the Foreign Mission. In the forenoon by our esteemed Pastor, J. Burns; in the afternoon by the Rev. J. G. Pike, of Derby; and in the evening by the Rev. Dr. Bunting, Wesleyan minister. The discourses were appropriate and encouraging. On the following Tuesday evening a missionary meeting was held, F. E. Thompson, Esq., presided; and suitable addresses were delivered by the Revs. J. G. Pike, W. Underwood, R. H. Herschell, J. Burns, G. W. Pegg; and by our estimable missionary, H. Wilkinson, from Orissa, who has so lately returned to his native land. The thrilling striking facts he narrated produced great emotion, and made those impressions, that we trust will not be easily effaced.

The whole of these services were highly calculated to produce the greatest sympathy, activity of mind, glowing zeal, and, in every sense of the word, a missionary spirit.

Our friends will rejoice to hear that another year the children of our Sabbath school have been working, and that successfully, in this

great and important cause; and by the Divine blessing attending their youthful efforts, have added £56 to the funds of the mission. And like little busy bees they are working again. May God in his mercy send them prosperity. And may the cause in which they labour be abundantly blessed; so that the benighted heathen may have reason to say, in reference to the message of the toiling missionary, 'How sweet are thy words unto my taste; yea sweeter than honey to my mouth.' J. G.

BOSTON.—On Lord's day, April 12th, Mr. Yates, of Ashby-de-la-Zouch, preached on behalf of the Mission, in this town. On Tuesday evening the annual missionary meeting was held; the chair was taken by Mr. Noble; and the meeting was addressed by brethren Mathews, Yates, Hall, and Peggs. Collections, about £8. The Sutterton meeting being deferred, Mr. Peggs delivered, on Wednesday evening, a lecture on China, the claims of which should be considered by our people.

PINCHBECK.—A very interesting missionary meeting was held in this village, on Wednesday evening, April 15th. Mr. Yates preached in the afternoon, from Matt. vi. 10, 'Thy will be done on earth as it is in heaven.' In the evening, this new and beautiful village chapel was well filled. Mr. Butters presided, and the audience was addressed by Messrs. Goldsworthy, (Independent.) Hoe, Yates, and Peggs. Collections, £7. 15s.

CHATTERIS.—On Lord's day, April 19th, Mr. Peggs, of Burton-on-Trent, visited us on behalf of the Foreign Mission. He preached three times on the Sabbath. The texts on the occasion were from Job viii. 7, John i. 42, and Psa. lxxiv. 20. The congregations were very good. On the following evening, we had a very crowded missionary meeting. Mr. Leigh, surgeon, of St. Ives, took the chair. The meeting was much interested with the arrival of our invalid missionary, Mr. Wilkinson, who delivered an address after the tea, and also at the public meeting. The speakers were brethren Leigh, Lyons, Wilkinson, Peggs, and Hartland. Collections and subscriptions, £30. 4s. 4d.

YARMOUTH.—An interesting missionary meeting was held in this populous town, on Monday evening, April 20th. The chair was taken by Mr. Goss, the minister; and the audience was addressed by Messrs Smith, (town missionary,) Scott, Russell, and Simons. Collections, £4. 11s.

NORWICH.—On Lord's day, April 19th, Mr. Simons, of Pinchbeck, visited this city, in connection with Mr. Peggs, as the deputation into Norfolk. He preached twice in the Tomland chapel, from Rev. i. 5, 6, and Rev. xxii. 17. Mr. Cozens kindly took his

engagement at the old chapel, in St. James, in the afternoon. On Tuesday evening, an interesting missionary meeting was held in Tomland chapel. The chair was taken by James Cozens, Esq.; and the audience was addressed by Messrs. Julius Cæsar Smith, (of Stowbridge,) Lord, Peggs, Simons, and Wheeler. Mr. Puntis engaged in prayer. Collections, £10. 0s. 3d.

BARNEY.—The friends at this place were favoured with the visit of Mr. Simons, of Pinchbeck, who, with Mr. Peggs, has attended as a deputation from the Parent Society to our Norfolk churches. In the afternoon of Wednesday, April 22nd, our Hebrew brother preached a deeply interesting sermon, to a very good congregation, after which there was a public tea, when about sixty persons sat down. The surplus, after paying expenses, was applied to the funds. In the evening the chapel was crowded to excess, and many were unable to gain admittance. The meeting was addressed by Revds. D. Thompson, (P. B.) of Fakenham, and by our brethren Simons, and Peggs, to the great delight and interest, and it is hoped profit of the people. Ever since the visit of our brother Stubbins, two years ago, our Mission has excited considerable interest, which is in some measure kept alive by reading extracts from the Missionary Observer at our monthly missionary prayer-meetings, as will appear by the collections, which, with previous subscriptions, amounted to more than £8.

The following evening, our brethren visited Castleacre, and held a meeting, when Mr. Simons preached, and Mr. Peggs addressed a large congregation upon the claims of India.

CONINGSBY.—On Lord's day, April 12th, and Monday 13th, the friends here again enjoyed a very delightful missionary anniversary. Excellent sermons were preached by brethren Peggs and Yates, to good congregations. On the Monday evening, the public meeting was held, when the chair was ably filled by one of our own congregation; and the cause of missions was successfully pleaded by the following brethren, J. H. Norton and J. Hirst, (Methodists,) J. Starbuck, and the deputation. The greatest interest was kept up for three hours, (one and a half of which brother Peggs occupied) in a densely crowded congregation; every part of the chapel and vestries being filled. Collections &c. above £21. G. J.

LONGFORD.—Our annual missionary meeting was held on the second Tuesday in March. Our congregations were large; and the addresses, delivered by Revds. J. Styles, D. D., J. G. Pike, J. Derry, F. Franklin, J. Lewitt, and J. Shaw, were interesting and impressive. The collections, subscriptions, donations, &c., for the year, amounted to about £29.

ANNIVERSARIES OF RELIGIOUS INSTITUTIONS.

THE month of May is one of the most interesting in the year to those who are actively engaged in efforts to extend the Redeemer's kingdom. During this month nearly all the missionary and other societies hold their annual meetings in London; and the reports then given, as well as the addresses founded on them, are of the most stimulating kind. We propose a passing glance at the chief of these meetings.

THE BAPTIST MISSIONARY SOCIETY held its fifty-fourth anniversary at Exeter Hall, on Thursday, April 30th, and also an adjourned meeting in the evening, at Finsbury chapel. The operations of this society are become very extensive. In India it has thirty-nine missionaries, and 137 native preachers and teachers. There are, too, 1,678 members, and 3,979 children. In Africa the society has thirty-three missionaries and teachers. In the West Indies, nine missionaries, sixteen native teachers, and 2,648 members. In Canada twelve missionaries, and 600 members. Jamaica has 34,000 members, and now sustains itself, and the Indian churches contribute liberally. Total receipts, £26,298. 18s. 9d. The deficiency is £5,000, which it is proposed to raise by shilling contributions.

THE BIBLE TRANSLATION SOCIETY held its anniversary in the New Park Street chapel, on Wednesday evening, April 29th. During the year 30,000 copies of the scriptures have been printed in Hindostan, and 54,000 copies distributed. The gospel of Matthew has been translated into the dialect of Western Africa. Receipts £2,437. 7s. 5d.

THE BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS, is a society formed for the conversion of English Jews. The fourth anniversary was held at Freemason's Hall, on Friday, April 24th. It has labourers in London, Bristol, Manchester, &c. The report was encouraging. Receipts, £1,854. 17s.

THE LONDON MISSIONARY SOCIETY held its fifty-second annual meeting at Exeter Hall, on Thursday morning, the 14th of May. An adjourned meeting was also held at Finsbury chapel in the evening. The report alluded to the proceedings of France and the papal missions in Polynesia. In Tahiti, it was stated, that, as far as obtaining willing converts was concerned, the papists had failed, as but few had been brought to external alliance with their invaders. The queen still prefers freedom in exile to French oppression. In other islands, stations had been revived and were prosperous. In China, both at Shanghai and Amoy,

there were marks of Divine favour. In India the number of converts had been beyond all former precedent. From the theological seminaries there, a large body of native evangelists were preparing to enter the field. Four hundred members had been added to the native churches in Africa. In Madagascar, amidst all their dangers, the number of believers had increased. Many of the West India stations had participated in the Divine presence and blessing. The society has 460 stations, 150 churches, 165 European missionaries, 700 European and native assistants. It has thirteen printing establishments. Receipts, £79,745. 1s. 1d.

THE RELIGIOUS TRACT SOCIETY assembled for the forty-seventh annual meeting at Exeter Hall, on Friday, May 8th. The report alluded to the operations of the Society in most parts of the world; and stated that the grants of tracts made to various institutions in England amounted to 2,062,741, of the value of £2,767. 19s. 454 libraries had been granted at reduced prices, to work-houses, schools, &c., of the value of £2,003. 245 new tracts and books have been published, and the issues from the London Depository alone have been 17,671,413. The total benevolent income for the year is as £6,785. 1s. 11d., and the gratuitous issues £8,020. 13s. 11d. The total receipts were £56,110. 13s. 8d.

THE BRITISH AND FOREIGN BIBLE SOCIETY assembled at Exeter Hall, on Wednesday, May 6th. The report stated that the receipts of the year were £101,305. 15s. The total issues 1,441,651. The free contributions from auxiliaries, £33,022. 9s. 3d.

THE WESLEYAN MISSIONARY SOCIETY.—The annual meeting was held on Monday, May 4th, at Exeter Hall. The report states that the society is out of debt. The income for the year ending Dec. 1845 is £112,823. 9s. 6d. Twenty-three missionaries have been sent out during the past year. The society has 284 central or principal stations, 2,522 chapels and preaching places. 397 missionaries, 847 assistants of various kinds, 103,150 full and accredited church members, and eight printing presses.

THE CHURCH MISSIONARY SOCIETY held its annual meeting on Tuesday, May 5th, at Exeter Hall. The report stated that the receipts for the past year were £102,458., being an excess of the expenditure of £1,093., though less than last year. It stated that its various missions in East and West Africa, Greece, Egypt, Jamaica, North West America, Ceylon, South India, New Zealand, and China, were in a prosperous condition.

IRISH CHRONICLE.

JUNE, 1846.

THE ANNUAL MEETING.

THE Thirty-second Annual Meeting of the subscribers and friends of this institution was held at Finsbury Chapel on Tuesday evening, April 28th. J. L. PHILLIPS, Esq., in the chair.

The proceedings were commenced by praise, after which the Rev. J. H. HINTON engaged in prayer.

The CHAIRMAN then rose and said: It is desirable to have these anniversary meetings, in order that we may reflect upon the principles upon which these societies are founded, whose claims we meet to advocate. We have met this night to consider the claims of the Baptist Irish Society and its principles. As we have received the gospel in its purity ourselves, so we are called upon to communicate it to others, and we therefore send it to the sister island of Ireland. When we speak of Ireland, it calls forth all the kindest and fondest affections of our hearts. We feel that she has been an oppressed nation; that while she has been nominally under the government of England, both in her spiritual and secular concerns, she has been awfully neglected; and it becomes us, in however humble a way, and however small a degree, to rectify those great evils with which she has been visited. With regard to her spiritual condition, it is well known that the Episcopalian Church of England in Ireland, for a course of centuries, did little or nothing. I believe, of late years, there has been a great revival of religion among them; but still, whilst that Episcopalian Church was doing nothing, or worse than nothing, the Roman Catholic priests were identifying themselves with the people of Ireland, were entering into their cottages and gaining an ascendancy over their minds, which it is extremely difficult to remove. I think we should do well to imitate the Roman Catholics in one point of view; I mean, in their zeal. If we were equally zealous to propagate what we believe to be the pure principles of the gospel, God would not withhold his blessing, and we should have great success. Let us endeavour to do this, and to begin it this night. I trust, that this night it will be seen that we are in earnest to do something for their temporal distress. It is well known that the government has given the landlords in Ireland a power equal to landlords in England; but they have forgotten to give the poor equal rights; and it will only be when they confer them, that we can expect them to be free and happy. I am one of those who think that, badly as the Poor-law has been administered, the law itself is a

great blessing; and I wish that there was a similar one for Ireland. I do not wonder that they are driven to desparation, when they see the houses of their forefathers pulled to the ground, and they are told to go where they please. It is a sad thing that we should have so to speak of this part of the British empire: but so it is, and I think it will be well if we show this night, by a separate subscription, which I understand from the Treasurer has already been opened, that something is to be done by the Christians of England for the poor Christians in Ireland. It is for the scripture readers, the missionaries, and those who form a part of our Christian body, that I now appeal. I trust that we shall give according to the ability with which God has furnished us, remembering that we shall have to give account to God at the last day of the trust reposed in our hands.

The Rev. F. TRESTRAIL, the Secretary, then read the Report, which stated that the Committee had arrived at a deliberate conviction that the prospects of the Society were more encouraging now than they were at the last annual meeting, and its usefulness was decided and apparent. The Report then presented brief but faithful statements which the several agents had forwarded of their respective labours, from which it appeared that many Roman Catholics were desirous of hearing the Word, and were very anxious to procure Bibles. The schools were in a very satisfactory state; and there had been several additions made to the Churches during the year. The Committee had made every effort to augment the Society's income, and to diminish its home expenditure. That had been in some measure accomplished. It was a fact worthy of notice, that in those districts where this Society and kindred institutions had carried on their operations, those dreadful outrages which prevailed in many parts of Ireland were scarcely known. The Society had not only done much to promote social order, but it had made a deeper impression than was generally admitted on that corruption of Christianity which had for so many ages cast its blighting influence on the Irish mind.

The TREASURER then presented his accounts, from which it appeared that the total receipts of the Society, during the year, amounted to £4,065 6s. 3d.; the expenditure—including a sum of £1,904 10s., balance against the Society last year—to £5,063 3s. 9d.; leaving, therefore, a balance against the Society now of £997 17s. 6d.

Rev. T. POTTENGER rose to move :—

"That the Report, an abstract of which has now been read, be received and adopted, and circulated under the direction of the Committee; and this meeting rejoices to see in it evidences of success, sufficient to justify the hope that the Churches throughout the land will liberally respond to an earnest appeal made to them for continued and increased support, and would also devoutly acknowledge the Divine goodness in rendering the agency of the Society the means of so much usefulness in Ireland."

This is the thirty-second anniversary of the Baptist Irish Society. If any friends have the earliest Reports, they will find that in the year 1815, in the month of June, in London, the first annual meeting was held, and all the speakers at that meeting, except two, are dead and gone to glory. Ryland, Steadman, Saferoy, Birt, Palmer, Fisher, Newman, Dyer, Ivimey, and Botterworth, who was the chairman, are all gone. Lister, of Liverpool, and Cox, of Hackney—honoured brethren—survive. This Society began, like the foreign missions, in faith. They stated, in their first Report, that they had no funds, no friends, no prospect of co-operation in Ireland; yet they began, and acted upon the motto of the immortal Carey, "Attempt great things for God; expect great things from him." The fathers, whose names I have just mentioned, left this Society to us as a bequest, with a solemn charge never to forget, never to disregard the wants and woes of Ireland. Their bright example, their prayers, their wishes, their dying commands, cannot be forgotten by us, and will operate upon every enlightened, benevolent, and Christian mind, as incentives to be steadfast, immovable, always abounding in this good work. In some measure their mantle has fallen upon brethren around me; and the good work they began in faith, in patience, in love, and with a single eye to the Divine glory, has been continued for thirty-two years, and shall be continued through the length and breadth of that much-loved but down-trodden country, till pure and undefiled religion shall prevail. When I have thought of the seven or eight millions across the channel—when I have read their history, thought of their superstition, of religious wants, of their national characteristics, and remembered that Protestantism has been present to them in her most repulsive forms, I have been as a man who has felt the question repeated, "Son of man, can these bones live?" What are the facts of the case? Three centuries have passed away since what is called Protestantism was forced upon that nation; and the subsequent progress of that cause may be traced in the groans, and tears, and wrongs of that injured people. Ireland will never be converted to pure and ancient Christianity by compulsion. Had Christianity been presented to the minds of the Irish people, from the first, as a religion of love, of charity, of benevolence, of truth, a religion from heaven;—had the weapons of their warfare not been carnal, they would have been "mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;" so that what is now morally a waste-howling

wilderness would have been as the garden of the Lord; and instead of being a people kept in bondage to priestly tutors and governors, there would have been these millions of enlightened, warm-hearted, energetic, devoted, zealous Christians to carry on the triumph of the Redeemer. This Society professes to convert our Irish fellow-subjects by the doctrines of the Cross. Doubtless much might be done to improve their condition by legislation, by wise and equal laws, by education founded on sound principles, by finding them employment, and endeavouring to improve their social condition; but the evil lies much deeper than this—the cause is beyond the reach of such measures as these. Nothing but the blood of Christ and the truth as it is in Jesus can effect a cure. And this is the remedy which the Baptist Irish Society proposes to meet the maladies of that deeply-interesting and deeply-injured people. Ireland needs the cross, not the crucifix; the mediation of our great High Priest, not the mediation of sinful and erring men; she must be taught to hear the Bible, not to hear the Church; she needs Christianity, not Protestantism nor Catholicism;—she needs churches—-independent, voluntary churches—the centres of light and life, and freedom, and truth, and happiness; not one vast hierarchy, whose centres are at Rome and Canterbury, but whose circumference is at the ends of the earth. And this we propose for Ireland. For thirty-two years the Committee and the missionaries have acted on this principle, and they will continue to act upon it so long as you sustain them by your contributions and prayers. Hence, the Spirit of God has crowned them with success. You have heard to-night, from the Report, that sinners have been converted, believers have been baptized, churches have been formed, schools have been established, Bibles and tracts have been circulated to a very great extent, the Word of God has had free course and been glorified; but to carry on the work, to continue it, to increase it to an extent commensurate with the wants of that beautiful country, we must have ampler funds, more missionaries, additional schools, chapels in the large towns and cities of Ireland; we must have the prayers, the sympathies, the contributions of the English churches; we must have showers of Divine grace from heaven, coming down to turn the wilderness into a fruitful field, and the fruitful field into a forest. "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar 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." Then the little stone cut out of the mountain without hands shall roll onward, impelled by no physical agency, till coming into collision with the image set up, it shall dash it to pieces, making it as the chaff of the summer threshing-floor; and over the downfall of this vast system of priestcraft and domination, there shall be songs in heaven, and a response on earth, "Babylon the Great is fallen, is fallen!"

The Rev. I. WEBB. I have, at the request of the Secretary, taken the place of Dr. Price,

whose illness prevents him being present and addressing you on this occasion. I have read, and listened with great interest to the Report which has just been read in your hearing, and to which, I doubt not, you have all listened with high satisfaction. That Report is marked by its successes and reverses; events over which we have abundant cause to rejoice, and some events that are calculated to awaken feelings of regret. But, amid all the vicissitudes that mark our honest exertions, it is our happiness that we can rely on the God of eternal truth, conscious that he will carry on and consummate his high design of love and mercy. Allusion has been made to the condition of the sister island, and I would suggest to them the propriety of turning their eyes upon the moral and spiritual condition of Ireland. There are three great forms through which professedly religious instruction is given. The first is that of Popery; but I cannot forget that the period is on record in history when Protestantism predominated in that island, or doctrines somewhat kindred to those that we now designate by that term; and I hope it is the earnest pledge that a sacred hostility will again be originated in that country against the Man of Sin. It was our unhappiness to rivet the yoke of Popery on that isle; be it our honour, our aim, and our dignity, to endeavour to set it free therefrom. We are quite sure, from a religion that has scarcely anything in it but sacramental efficacy, ceremonies, and superstitions,—a religion that begins with baptismal regeneration, and ends with extreme unction, and all the filling up like the beginning and the end,—we are quite conscious that from that we can have but very little to expect. Then, when I think of the religious establishment termed Protestantism in that country, it is that word “Established” which makes me contemplate its existence with grief. Were it simple Episcopacy, unconnected with the state, then should I expect and believe that it would accomplish great good; but, situated as it is, its moral energies hindered and prevented by the alliance into which most unhappily it has entered, I cannot anticipate from it a high amount of moral and spiritual benefit. I cannot forget, nor can Ireland forget, that when she contemplates that church she is reminded of the expression of the Lord, “I hate robbery for burnt-offering.” Protestantism has been presented to that land with the glitter of the sword, and the genius of Christianity says to all such systems, “Put up thy sword into thy scabbard,” for “whatsoever,” as well as “whosoever, taketh the sword shall perish by the sword.” I have no hope for Ireland from the established church of that country; while, at the same time, be it understood, I honour the holy zeal of that portion of clergymen who endeavour to diffuse the unsearchable riches of our Lord and Saviour Christ. Then the third great form of religious instruction in that isle is Presbyterianism, weakened to paralysis by Governmental endowment. For I cannot but feel that, whatever name a church may give itself, yet, that when it enters into an alliance with the state, there is embodied in its constitution the essential principle of decay;—and I blush, I mourn, when I think that there are among us men that seem to delight in

the scarlet stripes of the Man of Sin, and would put the livery of degradation and servility on our shoulders. I hope the day is not far distant when we shall, to a man, renounce that contemptible badge of servility, the sum of 1,500*l.*, which, according to whispers of rumour, is not always divided among the unfortunate and the unhappy. And what is the consequence? In Ireland, unhappily, Christianity has not made a triumphant progress. With regard to the former of the two systems of Protestantism, the vital doctrines of the cross have settled down into the rigidity of a lifeless orthodoxy, embodied and perpetuated in creeds and canons; while, in the other, the parties have buried their dead out of their sight, and committed to the cold sepulchre of a Socinianized incredulity, the very form of godliness. We cannot expect Ireland's regeneration from sources of this kind; and it is for this Society and societies of a kindred species, that are voluntary in their foundations, to endeavour to diffuse the everlasting gospel of the Son of God. I feel that the agency that is employed by this Society is admirably suited to meet the existing wants of the various parties in Ireland. It begins with the youthful mind, and endeavours to pour over it the sacred treasures of eternal truth; and with what satisfaction did I learn from this Report, that, in the schools, no less than 2,007 chapters of God's word were committed to memory! What a precious, what a glorious, treasure has been laid up in those immortal minds! This Society passes from the children to the population, and sends among them the readers of scripture, for the most part, Irishmen, having the warm hearts and generous sympathies of the sister island; and some of them have been emancipated from the yoke of Roman Catholicism themselves. Those who have escaped the snare of the fowler, are best fitted to disentangle the hearts of others from his net. Much good that has never come to light, and never will till that great day for which all other days were made, has been done by such societies as this. Then the Society contemplates large towns, endeavouring to sustain men, situated in such spheres, to make known to the population the tidings of eternal mercy. It calls us to conquer by planting churches in the sister island. In that way, I believe, we are accomplishing great good; and, I believe, if the Society will persevere to a great extent in this most useful and desirable part of their labour, they will be successors of the apostles; for this was the line of conduct the apostles themselves almost invariably pursued. But there is a third consideration to which I would direct your attention. I feel that isle is the battle-field where the great struggle, with reference to the question of questions—an ecclesiastical establishment—will be fought. I cannot but think the adversaries of voluntary religion have not forgotten, that the men, who should be our most vigorous allies, have most unfortunately consented to wear the golden fetters of the state; and in recent struggles, those of them that did fight, fought as men in chains. From their co-operation I feel we have not much to hope. This audience do not flatter themselves that the Maynooth grant is the termination of that policy that has begun it. I feel that it is

but the beginning of sorrows, or of attempted sorrows; and as to the question, whether, if the Government should fairly, out and out, endeavour to endow the priesthood of Ireland, they will accept the endowment, it is very possible they may say "No," but, at the same time, I feel quite assured that "No," like the same monosyllable in matters more tender, will be capable of a very different interpretation. Nor will I allow myself to ask whether—if such endowment should ever be proposed and carried—they might not inflict the greatest possible mischief upon Popery itself? They possibly might. I am not quite sure of that. I rather doubt it; but if I could be made sensible that if this endowment were granted, thereby the greatest injury would accrue to Popery, yet I could not be a party to these grants. Unless we may do evil that good may come from it, we can never contemplate such movements but with the indignation of Englishmen and Christians. Now I would urge upon this audience the propriety of exerting themselves immediately, and strenuously on behalf of the sister isle; because that will be the ground on which this great struggle will take place, and every covert to genuine Protestantism and to Christianity, to lofty Christian principles, is a trophy gained, is a soldier of divine truth, and will throw a difficulty, however slight it may be considered, in the way of the accomplishment of the purpose in view. I will only occupy your attention further by saying, that the encouragements the Report put before us are of such an order that they bid us thank God and take courage; they bid us go on as we have done, conquering and to conquer, again and again. I do reflect with great delight upon the diffusion of the Temperance principle in Ireland. Though I do not pledge myself to the validity of all the arguments that are brought forward in that cause, yet I contemplate with delight the advance of that principle in our sister isle. I do hope that multitudes, the demon of inebriation being cast out, will be found clothed, and sitting in their right mind. I do contemplate with satisfaction, the spread of intelligence in that isle. I see, during the latter period of their history a great struggle, on the political merits of which I say nothing. In conducting that struggle, you have had recourse to moral power. The power of the gospel is moral; and in that respect, the instrumentalities we employ are similar; and, methinks, they will be prepared to examine the claims of religion, on behalf of which we say, all the power of its compulsion is moral power—the power of motion, the power of the Spirit of God; and when I see that the inhabitants listen with attention, that the influence of the Society has been subservient to the production of social order, why, it has only done what the gospel has ever done. Where the gospel has been in operation it has thrown the hues of health over the countenances of society, because it has thrown balm upon the disease that rankled at the heart. And when I think that the devotees of superstition have been enlightened, that immortal spirits have been reclaimed, have been brought to our Lord Jesus Christ, have come to the blood of sprinkling, to the Mediator of the New Covenant—and when I look forward and hail the day, in imagination,

when that period adverted to shall be realized, and when there shall be no tithes, no unworthy struggles, but pure and genuine Christianity shall diffuse its influence throughout the isle—then, for the continent of Europe, and for the world, do I anticipate high and holy triumphs. When the sons of Erin shall be enlisted beneath the banner of salvation, and with their generous hearts shall seek to make known "the glorious gospel of the blessed God," then shall we say, "How beautiful upon the mountains are the feet of him that bringeth good tidings, and publisheth peace; that bringeth tidings of good, and publisheth salvation; that saith unto Zion, Thy God reigneth!" The Lord hasten it in his day! Pray for the Society; sustain it by your liberal benefactions; and show that you have a heart to commiserate that much-wronged country; and that you are, as Christians, grateful to God that you are disposed cordially to disseminate the truth.

The resolution was then put and carried.

The Rev. C. J. MIDDLEDITCH, of Frome, rose to move—

"That this meeting deeply sympathises with the suffering poor of Ireland; and having in remembrance the beneficial influence of the help afforded in former times, would earnestly recommend that a similar expression be now given to the solicitude felt for the welfare of the Irish people. And this meeting further regrets to learn that, owing to the want of pecuniary means, the Committee have been obliged to turn a deaf ear to loud calls for a larger supply of the bread of life, and to decline offers of service from persons qualified to be either missionaries, schoolmasters, or readers, and would therefore entreat, on behalf of the Society, more earnest, believing prayer to Almighty God, and more liberal contributions from the friends of the Redeemer."

I have very much pleasure in submitting this resolution to the meeting, because I think it is most perfectly in keeping with the spirit of the Society itself—the spirit of kindness and sympathy. I would rather have to submit this resolution to your adoption than have to move the first reading of the Irish Coercion Bill. Of one thing I am well assured, that the Irish people, as many as shall hear it, will be more glad to receive this resolution from the present meeting than that Bill from the honourable house. We are often reminded that Ireland has become an almost universal topic. As religious men we cannot be unobservant of the religious aspect presented in that land. You have heard this evening that Ireland is to be the field on which the battle of Establishments is to be fought. Those who are the advocates of English Establishments look with interest upon this question, because they feel that if the church of Ireland is not safe, their own is in danger; and that, as the first blow will be struck at the latter, so long as that church remains, no blow will be struck at Establishments in our own country. Some would look at this as being the direst of all woes, and others as the harbingers of the greatest good. The treatment which that country has received, has been frequently the subject of remark. You have heard Ireland spoken of as our sister; but an observer, watching the treatment she has received from the hands of England, might have supposed that she was a slave, a foe, an alien; but he never would have said that she was

treated so kindly, that she could be nothing less than a sister. We have often heard of the beauty and fertility of that land. The poet has sung of it; travellers have described it; would we could say the inhabitants have enjoyed it. But there we have found, that while every prospect and place is lovely, man alone is vile. We are not to forget the debt of gratitude we owe to that nation. Let us remember, that some of the most distinguished men of whom England is wont to boast, came forth from the glens or valleys of Ireland. We would not rejoice in the devastating influence of war; but it is no wonder that an Irishman should say, Who goes and fights your battles? Has not Irish blood been made to flow in your behalf; and has not Ireland, then, a claim upon your sympathies and kindness in return? We are very likely to be mistaken, on account of the present condition of that land, in the estimate we form of that people. There was a time when Ireland was the centre of civilization and learning in Europe, and the most illustrious families were wont to send their sons thither that they might receive instruction that could be obtained in no other country. One of the best, and the most distinguished sovereigns of England, one whose reign marked the commencement of better days for his country, received in Ireland the instruction that enabled him to diffuse the light that so much conduces to England's good. I have no sympathy with a spirit that would degrade the Irish character. In my mind the Irishman appears as one of the noblest of nature's family. True he is a man of passion, but that fits him for ardent friendship as well as for deeds of cruelty and blood. He is sanguine, but that is no reason why he should be sanguinary. Let us go into his cabin; there we shall find that the heart of the father can beat with paternal feeling, the heart of a brother can be made to glow with every fraternal affection, and in their homes, homely though they be, there are graces to be discerned which would irradiate the cabinet—would constitute the glory of a throne, or the honour of a palace. But in proportion to the estimate we entertain of the national worth of the Irish character, so must we all regret that they should be so much under the influence of papal error; in proportion to the estimate we form of their worth, so must we sorrow that they should have been brought under principles by which they became so fettered. But let us remember that there must be extraordinary buoyancy in the Irish mind, or they could not bear up under that form that has been imposed upon them. For what constitutes the chief exercise of the mind of the great mass of the people? It is religion; but let religion be withdrawn from the people of a country, and you will soon find that they become cramped, shrivelled—shrivelled down to dimensions you could not expect when thought was free. So would it have been with Ireland, if she had enjoyed true liberty. We want them to know that there is another religion besides that which goes with an armed police to enforce the payment of tithes; nor do we want that any one should go to the Roman Catholic population and say, "If you will be quiet, and let us Protestants have our tithes, we will provide for you out of the national

exchequer of the British empire." But we want to bring to bear on that people an influence which an Irish heart will feel, and can respond to—the constraining principle of the love of Christ. There are those elements in the Irish character which fit and qualify it to respond to an influence like that. The history of this Society bears plain and positive testimony that they are prepared to receive the truth which it goes to proclaim. The resolution I have to submit refers especially to the present disturbed state of the greater part of that people; and I have been requested to mention two or three facts with regard to this circumstance. You remember this distress is at the present time extreme and urgent. And be it borne in mind, some of your agents are amongst the men made to pass through the distress. You will bear in mind that these people are expecting you will assist them. They have not forgotten your deeds of kindness in former years. They remember how generously you did supply to many of your agents, in former distresses, that measure of worldly good which enabled them to relieve the necessities of those to whom they ministered. What is the language of this people now? They are saying that the people connected with this Society helped them then, and surely they will not forget us now. I rejoice in this, because it shows that they have a remembrance of the kindness shown to them by the agency you employ. There must have been some impression made on the people, who have remembered, for years after, the acts of kindness you have thus performed. Contributions for this purpose must be special; and our friends who have it in their power—remembering the impression made on the Irish mind in past times—will be prepared to exert that moral influence which may be attended with the happiest effects on that people. True, the Baptist Irish Society is not a benevolent institution, and Parliament is sitting; but any aid furnished by it will have no moral influence, whereas the aid you send will be productive of that result. There are many other features in the circumstances of that country which may encourage you to go forward in your work of faith and labour of love. The only one to which I will advert is the gradually weakening influence of Roman Catholicism on the general mind. We have one indication of this in the fact to which our attention has been directed—the permission on the part of the Roman Catholic hierarchy, for the people to read the word of God. Let us look at this in the right light, that we may not give to it that interpretation which it does not deserve. I do not rejoice in that permission because the Pope of Rome says they may read the bible. I rejoice in it on this account—it is plain that the voices of the Irish people have reached the Roman Catholic hierarchy, saying, "We will read it," and they have not the power to reply, "You shall not." We must look upon it not as indicative of the grace of God in that hierarchy, but of the reform of Ireland. In the permission thus granted we may well rejoice, and be assured that it is but one of the turns in which the people are showing that the influence of the church of Rome is being weakened; and we may look for other

ways in which the same truth shall be brought to our view. With regard to purgatory, a man said to one of your readers, "I do not believe there is any purgatory at all, nor do I think that the priests believe it." The reader inquired "Why?" To which the man answered, "I lived with a priest for seven years, and I do not think that he believed it." "What brings you to that conclusion?" "Why, one night, when he was in an uncommon good humour, I said, 'Do you think there is any purgatory?' 'Why, you are rather inquisitive.' 'Well, I want to know the truth.' The priest, in the confidence of that private interview, replied, 'There is only heaven and earth, and the poor have purgatory enough in this world.'" We are to regard this as only one instance in which that which is spoken in the ear in closets shall be proclaimed on house-tops. Your agents are satisfied that the power of the priesthood, though it is still maintained, yet is no longer associated with that fear of individual priests that was once displayed. The time will come when we shall have that prayer answered which was so appropriately offered to-night—that Ireland, which has hitherto been the trouble and the shame of England, might become her glory, her safety, and her defence.

REV. C. STOVEL.—I have pleasure in seconding the resolution which has been submitted to you. Much of the temporal and spiritual nature of the object you have in view has been set forth by the previous speakers, and many facts have been stated by the last speaker. He has reminded you of one important and painful feature in the character of Ireland. A nation in want of bread must exhibit the effects of a calamity prevailing over an individual, operating on his physical as well as his moral constitution, and indirectly extending its influence to the father, to the mother, to the servant, to the children, through all the ramifications of social and civil life. And facts brought before us present to my mind a vast train of squalid and withered objects—our flesh, our blood, our fellow subjects, our brethren in the church of Christ, our brethren in the labour and travails and patience of the saints; and I cannot help thinking that if our thoughts rest for a moment on this fact, it may serve to bring out in not an unproductive way, the more spiritual object in which we are concerned. Our blessed Lord had reference to the wants of men, when he said that he was the bread that came down from heaven, and that what he brought was the living bread. A nation in want of bread natural might serve to elucidate for a while the condition of a nation wanting spiritual bread. Take an individual: withheld from him the natural support and food of life; you by necessity wither down the natural energies and actions of life; his withered hand cannot perform its functions, or performs them with imbecility. The effects of hunger and exhaustion will soon dim the eye, and enfeeble even the action and energy of it. It will be found in the fitful and impatient pulsations of the heart; life becomes indicative in its functions of the want of support; and as there is a failure in the natural action of the body, when its natural aliment is withheld, so precisely is there in the action of the mind. As the volition which

bows before the precepts of the Eternal Father, and the trembling emotion which gives vigour to that volition, and all its zest, and all the serenity which determines the rule of action, languish for want of natural food; so, I may say, all the spiritual functions of the man fail, and inevitably die away, when the mind is bereft of this holy aliment, which was brought down from heaven by him who is our great teacher, Redeemer, and Lord. And though I look with pain upon Ireland in the want of bread, I look upon Ireland with greater pain as suffering a want of the bread of life. It is also obvious that whenever, by the failure of the natural aliment, the food which sustains the healthful action of our bodies fails, there always succeeds a nervous, unhealthy action—an action which has no will sufficiently firm to regulate it, and is the mark of incipient disease—convulsive, and productive presently of great suffering, weakening the patient's powers, and ultimately hastening on the termination of his days. And there is very much of this discernible in all those minds which are painfully bereft of the great and precious truths of our holy gospel. How painfully this fact is felt!

The poor half-starved man who has borne with patience his daily want, until he has felt the fearful result; and then the awful disturbance of a constitution still more impoverished is an organised emblem of that whole empire, through whose heart, and through whose every nerve of social organization, there are tokens of unhealthy action and passion which indicate a growing morbidity: a disease that affects the whole current of blood, and through it the action of every nerve, the movement of every muscle, and seems to spread the indications of impoverished and general disease even to the extremities of every hair. In a third stage of the progress of hunger, the constitution no longer possesses the energy necessary to throw off disease, or to maintain the functions of life. Hence, in those moral diseases which pervade the vast masses of Ireland, minds impoverished, and bereft of those elements that should feed their proper action, fall down first to feebleness, then to the first stage of diseased excitement, and then display their positive malady when they come in contact with want. Perhaps, if we could see in the dark, where men are arming for some dreadful deed of blood, we might perceive in the breasts of the men that do these deeds much to awaken our disgust; but I am persuaded, with respect to many of the facts, that there has been the hungry father looking upon his hungry children, communing with his hungry wife, mourning over their embittered home, contemplating their hopeless condition, and then, stirred to madness with all kinds of passion and feeling, injury to their neighbour or their race follows. And who could expect it otherwise? When I posted over 600 or 700 miles of their country it was in a time marked by particular distress; the indications of this evil were spread over all the country. There was evidently a disease in society, which seemed to forbid all hope of reformation—it was the awful habit of spirit drinking. I perfectly accord with the sentiments of a brother who previously addressed you, yet I do not here hazard an argument as

to the propriety or obligation of that rule which I find so very useful to myself, and by no means likely to injure others—I mean that of total abstinence from intoxicating drink; but I mean to affirm this, that if ever other means were absolutely needful in order to raise Ireland from her awful state of degradation, that was absolutely indispensable. Give her what wealth you might, what trade you might, what political advantages you pleased, when out of twelve houses, seven were spirit shops, and I counted them myself, I am persuaded that no legislation could do Ireland good; and I do deem it a merciful intervention of Providence in favour of Ireland, that one was raised up, though he be of another faith, yet one who has boldly and successfully faced the monster—drunkenness—and achieved a mighty victory. I do not say that this alone will save Ireland; but this I say, that every one who seeks the welfare of Ireland, or of any other country, or any other men, will find advantage in the fact, that man is at least accessible through his sobriety. In contemplating the features of the country, presented in such characters as these, one ought to bear in mind that the illustration we have had before us is equally adapted to point out our duty, as well as the painful character of those things under which as it seems to me, Ireland is, at the present, most fearfully suffering. The worst kind of crime that it would seem possible to commit against humanity and religion, in such a case, is, that of feeding a starved man, whose appetites are all enkindled and excited, and who, in destitution, is ready to snatch at anything in the shape of food, with bread, but bread intermixed with poison. You will at once perceive the point to which the illustration returns: it is not that Ireland has wanted the gospel, Ireland had the gospel earlier than we; and it ought not to be forgotten either that very much, indeed, through the instrumentality of Irish Christians, England was first brought under the benignant dominion of Christ. We ought to remember that for ages Christianity took its deep root in the soil of Ireland; and I am greatly mistaken if it did not there produce some of its most splendid results. It is a fact that, up to this period of time, the Irish people have been very much inclined to religion, as if they had a sort of instinctive tendency to it in many respects; but, having no eagerness to grasp it, and though they have many methods of religious worship, yet they are still in want of all the aliment which the truths of God could give to the spiritual life of man. Its thousands have been fed with the poisoned food, and corruption hath been administered. The *opus operatum* of their doctrine—I care not whether it be presented by a catholic or an English church—is utter poison to the soul; and, perhaps, it may be the case that God teacheth us in these latter days how awfully that soul-destroying error may combine itself with all kinds of theory when men possess the Bible in their hands, as well as when they want it. I shall never expect Ireland to arise to greatness till personal religion takes the place which is now occupied by the religion of ordinances. It matters not in what form they are administered—what be their character—whether they be masses for the living or masses for

the dead—whether they be sprinklings or dippings—whether they be administered in walls or in any other way—all these mere forms, substituted in the place of personal religion and the devotion of the heart to God, are as poisoned bread administered to hungry humanity. The next worse crime, as it seems to me, in dealing with a hungry nation, would be that of presenting healthful bread in an unhealthy combination of circumstances. I may be very hungry; if an individual should hold though, it were healthy bread, should hold a hard crust, cracked by the wind, at the point of a bayonet, I should be ready to say, “I must take care of my teeth.” Let me observe, that in this case, Ireland has great reason to complain. She was not the first to fall under the rising claims of Rome to universal authority. In the reign of Henry II. we imposed by violence on Ireland her subjection to Papal rule. The mother when she acknowledged the supremacy of his religious power, bad to look upon her enslaved, insulted, perhaps dying daughter; and it is hard to point to the miseries and wretchedness that wrung the heart of Ireland then. I am grieved to say, that it was not merely the transfer of the property of the catholic to the present established church of Ireland that was involved in this circumstance. Let it be remembered that every endowment of the land that does attach to the presbyterian church in Ireland was wrung from some family, chased from the soil into the bogs perhaps, or to the distant mountains, disinherited and impoverished. The endowments of dissenting churches were wrung from their former possessors by the same violence; and it is painful to think that the endowments attached to baptist churches—for some of those baptist churches were the earliest—were wrung from the disinherited by the same cruelties. Here are various individuals who come proffering food; one uses weapons of one kind, and another—another; but each man feeds the hungry recipient of his religious charity with bread dipped in blood, and combines the exercise of his charity with murder, and robbery, and spoliation, and all kinds of cruelty that attend the ravages of the most unrighteous life. The wrongs proceeded onward, became imprinted on the heart, and thus an inheritance of injury was handed from father to child down to distant generations, and the remembrance, it seems, can never be obliterated. Whilst that remembrance exists it will form a mighty combination of moral agency resisting your progress in promoting the spiritual welfare of Ireland; and in order to conquer it, let me suggest what seems to me amongst the most important of all the points that you can keep in view. Let your schools go on, teach as you can teach, let your Bibles be distributed wide as your capabilities shall allow, send your readers here and there, just as far as your possibility can, and let them, in the various cabins, read the simple Word of the eternal God; let them hear the very words, the very doctrines, and be familiar with the very deeds of Him that died for us. But that which you want in Ireland, if I am not greatly mistaken in all my calculations, is something that shall give visibility to the discipline of Christ, and the truthfulness of the doctrines you

have maintained. Whilst pressed by a priest, in Wexford, for a syllogistic proof of the Divine inspiration of the scriptures, without appealing to the authority of the church, I pointed him to a child standing by the way-side, and I said, "Can you teach that child by a syllogism, that bread and milk are suitable for food?" "What has that to do with it?" "Will you answer my question?" "How would you do it?" "Why, I would make him eat some, and then his growing health would speedily demonstrate that bread and milk are suitable for food." "But what has that to do with the mind?" "This: if you will take away all syllogism, my Bible tells me that the bread of God is as pure as milk, the sincere milk of the word; and it tells me that Jesus is the very bread of life; and the proof that I have, that it is what God has said it is, and that it came from him is just this, that I eat it every day, and every day live upon it." That is an experimental proof that comes to my mind with the clearest evidence of our holy Christianity, its high authority, heaven-born origin, and holy power. It is this that must constitute the great means of helping on your cause. You have a Catholic Church which says it is the true Church of Christ; the Church of England, the Presbyterians, the Independents, the Baptists, all say, "We are the true Church of Christ." How is the matter to be settled? By exhibiting, in the eyes of the mass of the people, the combined movement of a visible Church, whose distinct members, trained in the perfection of Christian discipline, shall stand forth, supplying a demonstration of the Divine origin of the doctrines, and the solidity of the blessings which they offer. I hold, that the living church, perfectly conforming to the Divine glory, is the visible organ which God determines to use in enforcing his Word upon mankind. Bread, which the natural life receives into healthy organs, will be, by the course of nature, properly used. Not so spiritual things. All the blessings of the gospel we can administer or communicate to our fellow-men, may be suitable to attain the object, and be administered in a suitable way; but each living man must have the living Spirit in sanction with all its movements, in order to secure success. Give Ireland, O! our Father,

churches such as thou hast ordained, and in these living churches let thy Spirit move! Then shall the health of their souls be restored, and her beauty shall be seen in all its towering splendour, and their country shall hereafter be enjoyed in the smiles and the benediction of their Father.

The resolution was then carried.

Rev. T. HORTON, Devonport, briefly moved—

"That this meeting rejoices to observe the debt due to the Treasurer has not been augmented during the past year, owing to the liberality of those who have rendered timely aid; but would be more satisfied still if the steady income were quite adequate to meet increasing claims; and while tendering thanks to Edward Smith, Esq., Treasurer, for his past services, begs him to continue those services; and also appoints the Rev. F. Trestrail as Secretary; and requests the following gentlemen to act as the Committee for the ensuing year, with power to fill up vacancies." (Names read.)

Rev. G. FISHBOURNE, in seconding the resolution, said: It is very evident, from the manner in which the sentiments have been received this night, that we wish not only to do justice, but, as far as possible, to extend a measure of mercy to Ireland. In order that you may do that, I trust you will look to a fact announced in the commencement of the resolution. It is a practical point to be borne in mind, namely, that during the past year the debt has been considerably reduced, and the expenses likewise. With reference to our Secretary, who is proposed for re-election, I may add my testimony, that he is a man fully sympathizing in the wrongs of Ireland and longing for its salvation. We cannot do otherwise than accord him our thanks for the manner in which he has discharged those duties, and urge upon him to continue his services. He has been engaged on behalf of this Society ten months out of twelve, during which he has been obliged to leave his family and his home for the promotion of this cause.

The resolution was then put and carried.

A vote of thanks having been passed to the Chairman, he briefly acknowledged the compliment, and the benediction having been pronounced, the meeting separated.

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.

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[NEW SERIES.

WHY DOES NOT RELIGION ADVANCE IN ENGLAND?

ALREADY we have seen that religion should advance in the nation. Of all things, this is the claim of the times. The varied considerations at which we have glanced, render this object intensely desirable: and than this nothing is more reasonable. Could a stranger from a distant world visit our land, and be told the religious advantages which she enjoys, he would expect the triumphs of the cross to be extended and illustrious; but, in some places, the number of the faithful is on the decline; elsewhere they are re-inforced but slowly, and scarcely anywhere with the rapidity which might have been anticipated. For one minister who can say, 'Thanks be unto God, who always causeth us to triumph in Christ,' there are at least ten who are crying, 'Who hath believed our report, and to whom is the arm of the Lord revealed?' And a still greater number whose success is so partial, as to perplex and sadden rather than cheer. At the same time the religious spirit of the country is improving. There is an indication of this improvement in the elevated tone of the daily and weekly press. It is no longer alien

to religion, but accessory to its interests. By it the cause of humanity in every form is warmly pleaded; slavery is contemned; war is denounced; peace is commended; and capital punishment is almost exploded, as alike inimical to the genius of christianity, to the interests of the criminal, and to the welfare of society. It is a striking and painful coincidence that the religious sects of the country are waning and declining, while the religious spirit of the country is rising and improving. Viewed in this light the question at the head of this article stands invested with the highest moment. Why does not religion advance in England, in the conversion of sinners and in the multiplication of the saved? The answer to this question, while most important, is difficult and delicate. We should impugn the character of the Gospel as the designed renovator of universal man were we to say that some form of evil, too great for it to correct, exists on British ground. As little can we impute the slow progress of the gospel to a judicial withdrawal of Divine influence. That could have happened only in conse-

quence of some peculiar atrocity of national guilt; and though heavily laden with sin, none, it is presumed, will take so extreme a view of our case. Neither can we impute it to any mysterious act of sovereignty on the part of God. That a land should be so blest with the means of saving instruction, and the public ear be urged with it from so many points, and that with all fidelity; and that he should nevertheless so restrain his life-giving Spirit as to leave his servants comparatively unblest,—has nothing like it in the history of the past, and is utterly irreconcilable with the free proclamation of his love to every creature, and the promise of his blessing to every faithful herald of that love. For a satisfactory answer to this question, we must turn to the professed friends of the gospel. Here alone the answer is to be sought; and here, alas! it is as readily found.

In the spirit of the utmost candour, is there not a manifest want of *personal effort*? Guided by primitive custom, and professedly acting on the principle of utility, christians are every where banded together in churches. In connection with these churches there is the sabbath and the daily school, the tract and the benevolent society, and other benign institutions for the furtherance of the gospel. Did each christian, on joining a church, consider his talent, find his place, and hold it till death, what centres of light, sources of illumination, and instruments of conversion, would churches be found in their respective localities; but, forgetting that a church is a collection of individuals, and that a church only performs its duty so long as each member does what he can, how many absolutely lose their individuality in the abstraction, the church. It is a great achievement to bring one-third of a church to feel and act aright while the remaining two-thirds either content themselves with luxuriating in the privileges of religious liberty,

and in the unmolested enjoyment of the means of grace, or else consume the golden time of the minister in constraining them to bestow a decent attendance on the ordinances of religion, and in rectifying their trifling but endless misunderstandings with each other. In the judgment of charity, are not these things so? Is there not an awful dearth of individual effort? For all useful purposes, are not many as nothing, and not a few as worse than nothing?

Nothing can be successfully pleaded in extenuation of this conduct. In vain is the *origin* of the nonconforming churches urged in vindication of the inactivity of so large a proportion of their members. True, they sprang up in the presence of bitter hatred and persecution; every where they were proscribed, and lived rather by connivance than by sanction of law; and it was natural for them, in such circumstances, to retire from observation, thankful if they might, unseeing and unseem, be faithful to their conscience, and in quiet worship their Saviour: but, in circumstances so changed, and having every opportunity for aggressive movement, they cannot be justified in retaining a spirit of inaction. While all around is moving and smiling, and inviting to holy activity, they cannot, they must not be slothful. The old spirit must be cast away. This is indispensable to consistency. Nor can any plead want of *talent*. The least can speak freely of the things they love, and with which they are acquainted. What mother but can talk about her children? What artisan but can discourse about his occupation? And where is the individual that has felt the power of religion, but can make it known to others? And as useless is the plea of *diffidence*. Want of confidence here is want of love to man. Who thinks of pleading it in other things? Were a neighbour threatened with some fatal calamity, would want of

confidence prevent any one from giving the alarm which would save his life? No: and those who plead want of confidence for their torpor in the Saviour's service, only offer an excuse where they ought to confess a crime. Having received the gospel, every one is bound to impart it to others. The duty is co-extensive with the privilege: it admits of no exception.

The lamentable neglect of this duty, so faithfully discharged in the first and best age of christianity, is one cause why religion languishes in our country. Carried away with the mania of confederacy, which has seized all classes of the community, individual effort is almost overlooked. I am not speaking against the theory of christian churches, but of the abuse which has crept over them. Every good has a corresponding evil; and the evil here is making union with a church an end of exertion, instead of a means to more extended effort. And now this evil is everywhere seen and felt. Looking to combined and imposing methods of usefulness found in the varied and manifold institutions of the church, the private christian, like Saul, is hidden among the stuff, is lost amidst the crowd, or is very disproportionately sharing his work with others. Losing sight of what personal effort has done, and what it is to do, he does not take his proper standing, does not feel his weighty responsibility. For what has not single-handed effort done? It planted the first churches, brought about the Reformation, awoke the slumbering churches in the last century, and will eventually lead the church into her millenium. This is our primary want—individual effort: each christian to be a priest, and every life a sermon: the parent in the family, the mechanic in the shop, the tradesman at his counter,—each, in his sphere, to be the christian, and to act for Christ: youth with its enthusiasm, and maturity with its saga-

city: the poor with his mite, the rich with his wealth, the learned with his talent, the noble with his distinctions, and the prince with his authority,—all ages, ranks, and offices, to be laid under tribute for Christ. So long as the majority of private christians seem pleased alternately to sleep and to creep, objects of contempt to the world, and of pity to their wakeful brethren, religion will continue to droop and droop, and by-and-by will present a scene of ruin and desolation, amid which nothing will be visible but the awful inscription, *Ichabod, the glory is departed*. Here lies a radical evil. Away with this evil, and at once a formidable obstacle is removed out of the way of the truth. Rising *en masse*, and taking the field in good earnest, animated as with one mind, and nerved as with one arm, the church would proceed in triumph, going from conquest to conquest. When every man who knows the Lord shall say to his neighbour, 'Know the Lord,' it shall quickly be followed by the fact, that 'all shall know him, from the least even to the greatest.'

But the progress of religion is impeded by no solitary cause. Beyond this, is there not an obvious paucity of *fervent affection*?

Religion is love. It is revealed as a doctrine made visible by example; and that unparalleled example is given us to copy. There is no true theory of love apart from its cultivation. An orthodox creed and a divided heart form a strange anomaly. 'Devils believe, and tremble.' The church is meant to be a region of love. Envy and strife may prevail without, but amity and love should abound within the sacred enclosure. It should resemble the church above, where love reigns with undivided and eternal sway. Whereas, from a hasty survey of its manifestations, this love rather resembles painted fire on the wall than that warm, bright, and glowing flame, which ought ever to burn on

the altar of the church. Toward God our love should be supreme, constraining us to yield all we have and are to his glory. But do not many speak of sacrifices made for his cause, and complacently talk of retiring from action, that others may do their share? Now, true love would reverse this sentiment; it would put all the sacrifice on the other side. The sacrifice would then be found, not in imparting, but in withholding; not in labour, but in laziness. What mother feels it to be a sacrifice to wait at the couch of her dying son? Suffer what she may there, she would suffer more if she were torn away from his side. As a natural consequence, this partial love leaves its subjects listless, feeble, and unhappy. Our love to the Saviour's followers should be paramount, and prevail against all separating influences. Freedom of opinion will always produce numerous sects; and the more the better; for, when persons holding different opinions come into friendly contact, the truth gets out, and is fully known. Agreement of head is not needful to agreement of heart. Diversity of opinion does not involve division of affection: and the more an individual can sympathize with all sects, and allow for their peculiar differences, the truer, the wiser, the greater, the more christian man is he. But how little of this greatness exists! Does not the spirit of party everywhere prevail? Is it not the bane of the religious world? It chills the hand of friendship, takes out the kindness of private life, makes each sect jealously condemnatory of the rest, places churches not only in a state of separation, but of opposition; raises altar against altar, and chapel against chapel, and even divides the dead in our cemeteries. Party spirit, in any degree, is unseemly; but, carried to such an extent, it is disreputable and disgraceful. It is the standing reproach of the world, and the chief

cause of its unbelief. Turning from the universal to an individual church, we find the same leaven at work. Far be it from me to feed bad passions by a degrading exhibition of christians in their associated capacity; but are there not to be found persons in the same church, sitting under the same ministry, and surrounding the same table of the Lord, scarcely living on terms of common friendship? Difference of opinion on some minor topics, or an engagement in the same line of business, are suffered not only to prevent the mutual exchange of a loving look and kindly word, but to induce a manner studiously reserved and distant, proceeding on the false assumption that shyness subdues shyness, bitterness conquers bitterness, devil casts out devil. Surely such persons can never have attentively read our Saviour's words: 'Therefore, if thou bring thy gift to the altar, and there remember that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift;' the gist of which is brotherly love forms an integral part and parcel of religion; and, while it is suspended, useless and vain are all your observances. In the light of affection, the Saviour's ranks are divided, the sacred column is broken.

No wonder the gospel moves on so slowly. Religion is love; but its disciples do not love. The people cannot learn what they are not taught, cannot tread a path which their leaders are slow to pursue, cannot copy an excellence which is not conspicuous in their exemplars. Besides, the Holy Spirit seeks a resting place in the region of love; there the Heavenly Dove finds the true ark of its resting. And, while the life-giving Spirit delights in the atmosphere of harmony, it is estranged by a want of charity. Want of fervent affection, therefore, impedes the progress of religion, by the presentation of a wrong spirit.

and an abstraction of Divine influence.

In addition to these glaring deficiencies, is there not an evident lack of the *spirit of prayer*?

The spirit of prayer is the spirit of deep humility and conscious dependence. It raises the creature above all earthly reliances, to recline upon the arm of Jehovah. It is essentially that spirit which holds the connection of Divine influence and human agency in the conversion of sinners, which sensibly perceives that, indispensable as is human agency, no good can be expected without the Divine blessing. Without this feeling, no one can be fitted for the Saviour's service. An utter renunciation of self, and an entire dependence upon God, is the primary qualification; and, void of this feeling, no effort can be successful. God honours all them who acknowledge him, but confounds them who neglect him. The service of religion is begun, sustained, and crowned, with prayer.

But how limited the prevalence of this ethereal spirit! Great and many are the signs of its diminutive existence. Are not ministers of talent and learning more sought after than those of eminent spirituality and apostolic fervour? Have not our anniversaries been made rather a means of seasonable money-getting than of spiritual advancement? In ordinary worship, is not the sermon more looked to than the prayer? Do not the social prayer-meetings complain of woful neglect? Are not many families without an altar of devotion? But here and there is the christian, who, like the intrepid Daniel, visits his closet three times a day; and still fewer is the number of those who blend the spirit of prayer with all the occurrences of life, saying with the psalmist, 'My help cometh from the Lord, who made heaven and earth,' 'With Thee is the fountain of life,' 'All my springs are in Thee.'

So evident a lack of the spirit of prayer, essential alike to action and

success in the service of Christ, in addition to a manifest want of personal effort, and of fervent affection among the professedly religious, at once explain the reason why religion does not advance in England. Till these deficiencies are supplied, she cannot rise to her native elevation, travel onward in majesty, and be triumphant before the face of her enemies.

Christian reader! is this a discouraging view of the subject? In one respect it is the contrary. Looking round on the manifold causes which retard the progress of religion, and presuming them to be, for the most part, beyond your reach, you may have sat down in despondency; but you are to mark that the summary of these causes is the *inconsistency* of its disciples. This is the one great evil. Its removal would bring all we could desire. Thus, the remedy partly lies with yourself. You have a part to act in the correction of the one great evil. Now, will you act your part? So long as each christian shall satisfy himself in looking on others, and lamenting their state, no improvement will come; but, when each one shall look at himself apart, and act, and love, and pray apart, a brighter and a better day will dawn. And will you delay to perform your duty? Remember, it is for your land we are pleading, the land of your fathers, the land of your birth, the land of your privileges, the land of great and noble deeds. Oh, shall your land cease to act in harmony with the purposes of heaven, and travel backward to darkness and to night? No! And forget not that, while we are pleading, souls are perishing; your countrymen, and perhaps your neighbours, your kindred, and friends, are being wrecked in life and hope, plunged, naked and desolate, into the ocean of eternity. Go forth, therefore, from the perusal of this paper, resolved, in dependence on the Saviour's mediation for as-

sistance to perform your part in the great conflict, to be a living epistle of Christ, to bear such a transcript of his image, to present such an epitome of his beauty and worth, that others may learn from you what he is, and be constrained to serve him: then, while you share in averting from England the heaviest of judgments which overhang her as the greatest and the guiltiest of nations, conscience

will commend you, the Sun of Righteousness will shine upon you, and, when you descend to the grave, a crown of life shall be yours, which, as the hand of your Lord places with a smile upon your brow, shall be accompanied with that blessed plaudit, 'Well done, good and faithful servant; enter thou into the joy of thy Lord.'

G. S.

Measham.

NECESSITY OF A SUPERNATURAL REVELATION.*

No. VII. *This doctrine evinced in the ignorance of heathens concerning a future state, &c.*

WHILST it must be admitted that a correct knowledge of God, and our duties, is of primary importance to the attainment of piety, there are other subjects of which we must have *credible* information, or we shall want many motives essential to a godly life. The following questions must be *unequivocally* answered:—Does man exist after death? and in what state? Does he in this state give any account of his present conduct? if so, according to what rule? and how may he be prepared for his account? Affirmative answers to these questions must be sustained by evidence sufficient to produce the fullest confidence. The practical influence of a persuasion and a disbelief of a future state of rewards and punishment, is incalculable. Those powerful springs of temper and action, *hope* and *fear*, of the highest order of which the human mind is susceptible, are, by the one, brought into the most active play; but the other, by circumscribing the limits of human existence to the present state, circumscribes the motives of human conduct

to the narrow limits of the same perishable condition. What a difference of character there must be in the two cases.

We proceed, then, to ascertain what answers the above questions have received where the scriptures have not been possessed. In remote ages the doctrine of the soul's immortality was very generally known and believed. For example, among the ancient Scythians, Indians, Gauls, Germans, Britons, Greeks, Romans, &c. †Timæus, a Pythagorean philosopher, who lived about B. C. 350, commended Homer for the account he gave, from ancient tradition, of future punishments. Socrates endeavoured to prove the soul's immortality by a process of argumentation. Plato agreed with him. Cicero pleads for it by the consent of all nations. '*Permanere animos arbitramur consensu nationum omnium.*' are his words, as quoted by Leland. The same may be said of many other philosophers.

But let us ascertain whether the doctrine of the immortality of the soul, and of future rewards and punishments, were *so* taught among the heathen as to commend them to the judgment and full credence of mankind. An impartial examination of facts furnishes a negative reply to this question. The opinions which the common people, and most learned of the heathen, entertained of the

* In our last, page 188, line 24, for *vigorously* read *rigorously*; line 35, for *Supercalia* read *Lyperculia*; and in page 190, line 5, for *Las Ki* read *Loo Ki*.

state of man after death, were contradictory, absurd, and most ridiculous. Hence, in the age of the christian era, by the bulk of them, man's immortality was altogether denied. Cicero, who lived about seventy years before Christ, in his treatise proving the immortality of the soul, says that the contrary was the prevailing opinion even among the most learned. The Egyptians believed in a transmigration of souls. Herodotus states, that the ancient Egyptians maintained that the soul of man is immortal, and that, the body being corrupted, it goes into the body of one animal after another, and, after it has gone round, or performed its circuit through all terrestrial and marine animals and birds, enters some human body; and that this circumvolution was completed in three thousand years. He adds, that this opinion was usurped by some Greeks, as if it were their own invention; referring, no doubt, to Pythagoras. Diodorus Siculus affirms that Pythagoras learned his doctrine of transmigration of souls from the Egyptians. It is now almost needless to state, that the last-named philosopher, and his numerous followers, held this doctrine; yea, he pretended to mention the several transmigrations which he himself had undergone, and to name the persons whom his soul had animated in a succession of ages. He seems, also, to have taught that, ultimately, the soul will be again fused with the *anima mundi*, to furnish materials for reproduction. Although Socrates entertained elevated ideas of the happiness which he supposed would be enjoyed after death by some souls—that is, of those who had applied themselves to the study of wisdom and philosophy, that he thought went immediately to the gods; yet, with regard to the masses of mankind, good or bad, he held the transmigration of souls, and that the vicious, after having hovered awhile disconsolate about their sepulchres, pass into the bodies of animals of like disposition with themselves—

wolves, kites, foxes, asses, &c.; but that the common sort of good men, that is, just and temperate, go into the bodies of animals more gentle, or return to human ones. Plato said some very rational things concerning a future state, yet his notions were mixed up with transmigrations, and other chimeras. Cicero entirely rejected the doctrine of future misery, and, in some of his private epistles, spoke in a doubtful manner concerning the soul's existence after death.

But there were whole sects of philosophers, one of whose professed tenets was, that the soul dies with the body. This was the case with Democratus, a Thracian, B. C. 400, and his followers. The Cynics, too, founded by Antisthenes, B. C. 400; the Cyrenaics, by Aristippus, of Cyrene, B. C. 400; and the numerous sects of the Epicureans. Aristotle so expressed himself upon this subject as to leave his greatest admirers in doubt as to his real sentiments. The following is one of his statements:—*Φοβερωτατος δὲ ὁ θάνατος, περας γὰρ καὶ οὐδὲν ἔτι τῷ τεθνεῶτι δοκεῖ, οὔτε ἀγαθὸν οὔτε κακὸν εἶναι*, 'Death is the most fearful thing, for it is the end; and to him having died there seems nothing to remain, neither good nor evil.' Dicaearchus, an eminent peripatetic philosopher, B. C. 340, wrote books to prove that souls are mortal. 'It is certain,' says Dr. Leland, 'that neither the doctrine of the soul's immortality, nor that of future rewards and punishments, was ever among the avowed principles of the Stoics. They spoke doubtfully about a future state, as to whether the rational souls subsisted as separate intelligences, or were absorbed in the divinity. It is known to have been part of the stoical doctrine, that at certain periods and conflagrations, a succession of which they believed would happen, all things were to be consumed, and resolved into the substance of God himself, whom they supposed to be of a fiery nature: that nothing would remain but the chief god, and that all the other gods.

much more the heroic souls, were corruptible, and would die.' Seneca, who lived about the time of Christ; Epictetus, A. D. 70; the emperor Marcus Antoninus, A. D. 200,—were the most eminent of this sect; but, notwithstanding this, and the advantages of the age in which they lived, they have left nothing to establish the belief of the immortality of the soul, and of future rewards and punishments. Seneca seems, in his different writings, to contradict himself. In one place he speaks of death as the birth-day of an eternal one; in another, he represents our state after death as being what it was before birth. Epictetus never takes notice of future retributions, but says that, at death, we return to the elements of which we were made. Marcus Antoninus says, 'I consist of an active and material principle; every part of me shall be disposed, upon its dissolution, into the correspondent part of the universe, and that again shall be changed into some other part, and thus to eternity.' Neither he nor Epictetus give a hint of man's being judged, or called to an account after death for his conduct in this life. The Chinese philosopher, Confucius, B. C. 550, and his followers, do not acknowledge the immortality of the soul, and a future state of retribution.

Among the heathens who wrote upon the *nature* of the soul, the greatest diversity and contradiction of opinion obtained. According to Cicero, some held that the soul was the heart; some, the blood; others, the brain; others, breath; some, fire; some said it was an empty name; others, harmony; others, that it was a threefold nature, of which the rational soul was the principal; others supposed it to be a fifth essence; some held it to be a part of the divine essence, and hence believed its pre-existence. These having been the notions of the most enlightened heathens, we may suppose that those of the masses were little better. The Greeks and Romans, in general, had

fallen, in a great measure, from the belief of a future state, before the time of our Saviour's appearing. Even in the time of Socrates and of Plato, as appears from their writings, the prevailing opinion among the Athenians was, that the soul is mortal. Polybius, B. C. 180, shows that the disbelief of a future state was, in his time, common and fashionable, both among persons of rank, and the lower kind of people.' Plutarch says, that most of mankind in his time had little belief of the rewards and punishments of a future state.

We judge it needless now to dwell upon other parts of knowledge necessary to the formation of religious character, which have been wanting among all not possessing the Bible. We have satisfied ourselves that man is designed to be a perfectly virtuous character, and that he is not so by the irresistible instincts of his own nature. We have carefully examined the only other way, except by supernatural means, which we can conceive, of his attaining this character; namely, by the sole inferences of his own mind, and promptings of his own heart, from the order of the external world, his relations in the scale of being, and his own constitution. In this examination we have endeavoured to discover the source of the religious truth which exists, and found it not matter of inference, but traceable partly to traditions handed down from the first families of men, but chiefly to that oldest, immortal book, the Bible. Having disposed of this great fact, we have inquired whether the inferential or direct revelation from Deity seemed most harmonious with the character of a wise and benevolent lawgiver, and found the latter to be so. We then looked at natural religion in relation to the capacities, circumstances, and dispositions, of the bulk of mankind, and found it a 'yoke which they could not bear.' We then endeavoured to ascertain what kind of a religious guide is found in creation, and, alas! dis-

covered most of this wisdom we need not to be found in the heavens, nor in the depths, nor in man. Then we indulged the supposition that we could be taught it from these, and showed that, unless enforced by a voice from heaven, it would remain mere matter of opinion, and not of practice. Lastly, the great question of facts has passed under review; and how fearful have been our discoveries! We have found that men without the Bible have been without a knowledge of God, of their duties, and of their own nature and destiny; that, so far from heathens advancing by the force of their own genius in these branches of knowledge, as time rolled on, they became more ignorant and superstitious, or more sceptical and atheistic; so that in no age were heathen superstitions so gross, or their scepticism so awful, as in that of our Lord's advent. We have found their wickedness too appalling to be described in many of its details. With such arguments and facts before us, how can we resist the conviction that, in order to make this spiritual desert, this region of every unclean and hateful creature, to become as the garden of the Lord, supernatural instruction and influence are necessary? For our own part, the evidence bears away our understanding, and leads us to regard natural religion, in the sense we have used the phrase, as an *ignis fatuus*, deluding, degrading, and destroying its followers. My son, my brother, my father, my friend, my fellow-man, if it entice thee, consent thou not. 'Wisdom hath indeed builded her house; she hath hewn out her seven pillars; she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens; she crieth upon the highest places of the city, Whoso is simple, let him turn in hither; as for him that wanteth understanding, she saith to him, Come eat of my bread, and drink of the wine which I have min-

gled.' But where is this mansion and this feast, and who are these celestial virgins? Surely not in any of men's inventions or discoveries, especially of a religious kind. This leads me to one inference only, which, I think, must be drawn from the facts we have considered.

A supernatural religion, or revelation, must be in existence. We cannot believe that the great and good Jehovah intended man to be a religious creature, and yet did not afford him the best means of becoming such. Every species of the vegetable and animal kingdom is furnished with an organization, with aliments, and all conditions necessary to enable it to fulfil the purpose of its creation. Shall man, then, the chief of God's works, be an exception to this course in the Divine procedure? We cannot think so. No; a supernatural system of truth has certainly not been withheld. Where is this system? If not in the Bible, nowhere. This, then, leads us to the claims of that book to the title of a supernatural revelation. Blessed be God, we hope we have both seen and felt these claims! We are not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. And such are its proofs of its divine authority, that it makes all its possessors responsible for that belief.

Should you, sir, continue to me your wonted candour, I perhaps may, God willing, offer a few articles for the Repository, exhibiting, in a popular view, the evidences of the divine origin of the Bible. In the meanwhile, accept my thanks for the opportunity you have afforded me of attempting to improve myself and others, and believe me, yours affectionately,

R. STANION.*

* We are sure that our readers will be both pleased and profited to peruse the proposed articles of our esteemed friend; for ourselves we can only say that any of Mr. Stanion's lucubrations will be thankfully received.—ED.

ADDRESS TO THE TEACHERS AND FRIENDS
OF SABBATH-SCHOOLS.*

RESPECTED FRIENDS,—The work in which you are engaged has now been half a century before the public mind. During this time every rolling year has added importance to its character and authority to its claims. From the commencement its course has been onward; and now that we have come to the verge of another year, we can add to its long list of devoted efforts another year's labours, and place to the account of its numerous achievements the glorious triumphs of another year. We congratulate you dear friends that you are identified with a work so truly interesting, important, and useful. Sabbath-schools have now lived down the prejudice and opposition which gathered round them in their early career, and they appear before us an agency for doing good, of universal interest, of universal claim, and of universal blessing. Sabbath schools are a subject of universal interest; they have arrested the gaze of a wondering world; for a long time they were unnoticed, except by the philanthropist and the christian; men generally, scarcely knew of their existence; now, however, they are almost universally known and appreciated. The mere worldling who lives among the temporalities of life, and whose loftiest aspirations are, 'What shall I eat, what shall I drink or wherewithal shall I be clothed?' cannot but do them honour. The mechanic and the labourer, the tradesman and the merchant, as they pass along, look upon them with a propitious smile. They even enter into the schemes of the politician and legislator, and form a part of that tide of varied influence that is now rolling in upon them. And, in addition to all, the church of the living God, as she advances under the auspices of her great Head, thinks it not beneath her to employ them as an instrument in accomplishing the conquest of the world. By all, from the poor and humble cottager, with his limited range of influence, to the exalted legislator in the land, Sabbath schools are felt to be an object of considerable interest. By all, from the least to the very greatest personage in

the kingdom of heaven, they are regarded as furnishing to the church one of her brightest and holiest spheres of active and successful enterprise. The fact, that the system of Sabbath-school tuition has become an object of interest to all classes speaks loudly in its favour. Within the rapid flight of fifty years they have successfully encountered all opposition, and secured for themselves a prominent place in the affections and esteem of all. This has not been the result of a sudden and uncalled for burst of the world's acclamation, but the fruit of the plodding diligence and unwearied perseverance of her self-denying and devoted labourers. Should any one doubt whether Sabbath-schools are to the public that object of interest we have described, we would refer him to their anniversary occasions, when multitudes assemble to contribute to their support. We would remind him of the frequent marks of respect which they receive from worldly and wicked men; and especially of the attention that is paid to them by the church of God, all of which prove that they are generally regarded as 'the honour of our native place, and bulwark of our land.' Should the objector still say, 'But I have never felt them to be so interesting.' We reply, no wonder, if you never become connected with them. It is not every one that can perceive their excellence at a distance; but come in contact with them, and let your mind taste the exquisite pleasure of doing good in a Sabbath-school; and, like every other benevolent character, you are sure to love them. In a word, let that repulsion be overcome which to some minds the system at first presents, and you will be introduced to unthought-of springs of interest, and untold sources of joy. In the school you will see the best specimens of human nature in its unadorned simplicity. You will mark the progressive influence of truth on the infant mind, and frequently with emotions of mingled wonder and gratitude you will exclaim, O God, 'Out of the mouths of babes and sucklings thou hast perfected praise.'

The Sabbath-school subject is one of universal claim. As their character becomes more developed with the lapse

* Delivered at Sheffield, Dec. 25th, 1845, by Mr. T. Horsfield.

of years, so their claims become more decided and distinct. They contemplate the removal of such an amount of ignorance and sin from our rising youth, that their claims must be obvious to all. They seek the bestowment of such an amount of good in the shape of knowledge and piety that no one can slight them and be innocent. In my heart I cannot justify the man who would affect to frown them out of existence. Such an one is a nameless monster, only fit for an habitation on some desert island, where the pleasures of society and religion never come. But for a christian or a philanthropist to stand aloof from them, is an anomaly that I cannot solve. Not that all can be teachers, and spend their Sabbaths in the active duties of the school; but every one can smile upon the work, and by his prayers or contributions, or sanction, can bless it.

Sabbath-schools have claims upon the church which have never yet been fully responded too. They have won for the church some of her most splendid laurels. They have added to her communion some of her most devoted ministers and her most useful and active members. They have now claims upon the church which she can never shake off. They ought henceforth to enjoy her cordial sympathy and sanction and direction. They ought to have the benefit of the prayers and co-operation of every member, and to form a part of that sphere of exertion in which each one is seeking to excel to the edification of the whole. If the Lord Jesus, the head of the church, could condescend to take the little ones up in his arms and bless them, shall we, his disciples, think it beneath our dignity to enter a Sabbath-school, and by teaching the children seek to bless them? If the Redeemer thought it worthy of him, after his resurrection to command his disciples to feed his lambs, shall it be thought too much for us, as christians, to assume the office and attitude of a shepherd, and try to feed and nourish those little ones concerning whom he has said, 'of such is the kingdom of heaven?' No! rather let every member of our churches hasten to the Sabbath-school, and spend some portion of every Sabbath, in seeking to instruct and bless the rising race.

Schools have strong claims upon parents. Many a parent has had to bless God for the influence of a Sabbath-

school. Many a child has here received truth which has caused the heart of his widowed mother to sing for joy. If all have not received these blessings, yet the fact that the school can give them, and that it does in every respect exert a good influence upon parent and child, forms a strong claim. Many parents are willing to respond; but from the thought, that they can do nothing, never attempt. Act not so base and unworthy a part. Send your children punctually, neat, and clean; ask them little questions respecting their lessons, and teachers, and in this manner you will prove to the children that you are interested, and likewise render essential service to the school. And where is the man on whom they have no claims? Strangers, if such we may designate you who are only occasional visitants at the house of God—behold the school! and while your breasts swell with a commendable desire to do good, 'Come over to the help of the Lord, to the help of the Lord against the mighty.' Throw in your amount of effort with ours, we will give you our hands and hearts, and you shall share our richest trophies. Of all the ways in which your benevolence can be developed, none will bring greater happiness to yourselves, or more real good to society at large than Sabbath-school exertion. While we feel that the school claims and demands the energies of all, we would say to you who are nearest, come, 'and let him that heareth say come, and whosoever will let him come.'

When the claims of Sabbath-schools are complied with, they confer universal blessing. Like the glorious sun they smile upon the evil and good, and like the fruitful shower, they enrich the just and unjust. The whole neighbourhood where they are located receives blessing. The family that looked upon them with cold indifference; the rude, uncultivated youth; the rich and the poor; the old and the young, share the blessings which they confer. Here the orphan has a home, and the friendless a friend; the cause of the poor and fatherless is espoused, their wants are redressed, and their minds directed to that infinite Being who is the bountiful giver of all good. Here, too, the teacher finds himself amply rewarded. While watering others he himself is watered. Here, too, an influence is generated in

the habits and piety of the children that will be felt in after life to the very centre of society. And it is in the school, probably, that those mighty men are to be trained, who are to traverse diligently every region preaching the gospel, and extorting from the surrounding people the exclamation, 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, "Thy God reigneth."' Only look at the prospective influence of Sabbath-schools in the conversion of the world, and their claims swell beyond measure. The amount of blessing they will ultimately confer can only be estimated by the records of the last great day. Our missionaries tell us that they begin to look to their schools as their brightest hope. They see that idolatry and superstition are so interwoven with the feelings and prejudices of the people, that it can be eradicated by nothing but an early religious education. We need not, however, go to an heathen land to inquire into the future influence of schools. We ask what but an early training can uproot the infidelity of England? What but early principles and habits

imparted in the school can check our abounding and increasing Sabbath profanity? What but the influence of early tuition can thoroughly destroy the intemperance, iniquity, and crime, that live and reign among the masses of the people? We hesitate not to say that never will the day of England's redemption come till youthful training rise higher in the estimation of the people, till Sabbath-schools become a necessary part of the machinery of every church, and till every one on the side of virtue and religion begins to do his utmost to bless and elevate the juvenile population of the land.

Who, then, will commence the year in a state of indifference to Sabbath-schools? Teachers, buckle on your armour, go to the field of action nerved with redoubled energy, ever remembering that 'God is not unmindful to forget your work and labour of love.' Christians, listen to the voice of your risen Lord, 'Feed my Lambs,' and while you listen, arise and obey. Friends and lookers-on, 'it is high time to awake out of sleep, the night is far spent, the day is at hand; let us, therefore, cast off the works of darkness, and let us put on the armour of light.'

ADDENDA TO THE DISCUSSION ON ROM. VII.

I HAVE no wish to prolong this discussion. Before, however, it is finally closed, I think it is right to make a few remarks.

1. Every one must perceive that the meaning of the apostle can only be gathered from the connection. Mr. Jones yields to the correctness of my analysis of the process of reasoning in the context. This, I think, is virtually giving up the whole point. My view of the matter is this, that Paul shows the utter inefficacy of the law to deliver men from a state of sin and death. This is granted. Well then how does the contest in the bosom of christians prove the inefficacy of the law to sanctify them? Such an assertion would prove too much. It would show that grace is wanting in efficacy, as well as the law; for the christian, being a subject of grace, and still keeping up such a contest, one might of course be tempted to say, 'It

appears, then, that grace is no more competent than law, to subdue sin and sanctify the heart.' And, indeed, why might he not say this, if the ground of those who construe all this of the regenerate be correct? For what is the real state of the whole matter as represented by the apostle? It is that in every contest here between the flesh and the spirit (the moral man) the former comes off victorious. And can this be a regenerate state?

Mr. Jones further allows that there is an antithesis or contrast between the seventh and eighth chapters, and yet, according to his view, the apostle is describing the very same person. The antithesis is indeed so clear that the most cursory reader must perceive it. From the tenor of my friend's remarks, however, it is evident that the contrast must be in the person's feelings, and not in his moral state in the sight of God. In

the seventh chapter he is *not* under condemnation, he is *not* in the flesh, he is *not* under the law of sin and death, he is *not* a captive to sin; he is safe, notwithstanding all his complaints. Now, setting aside all the discrepancies which this method of interpretation seems to sanction between the phraseology used by the apostle in the two chapters, (such as, that the christian is at the same time, in the flesh and not in the flesh, a captive to sin and yet free,) it appears to me, not only that such an exegesis militates against the apostle's process of reasoning, as I have shown above, but is directly contrary to the *kind* of antithesis which is established. Let the reader carefully examine, and he will find that the antithesis is not simply between mental emotions, but between the respective conditions of the person described. In order to render this antithesis clear the apostle employs terms which are diametrically opposed to those used in chapter vii. According to Mr. Jones's antithesis, there can be no change in the person's relation to the divine government—whereas, according to Paul's argument, there is a great and glorious change. 'For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. To be carnally-minded is death.....but ye are not in the flesh.'

2. I have never once denied that a good man often has the most humbling views of himself. Mr. Jones's allusion, therefore, to Isaiah and Job, with the view of supporting his argument, is by no means to the point. If his exegesis does not correspond with the design of the apostle, if it introduces inextricable confusion into the context, such reference can be of little service.

3. Mr. Jones proposes a very difficult problem for solution, namely, that his interpretation is such as almost every one would adopt on reading the chapter! Will Mr. J. say that his opinion would be the one adopted by a mind totally unprejudiced on the subject? He cannot say anything of the kind, because the experiment has not been tried. Besides, the most distinguished and able commentators the church has ever possessed have thought differently. Chrysostom, Theophylact, Origen, Erasmus, Raphel, Episcopius, Bucer, Bengel, Reinhard, Storr, Flatt, Tholuck, have advanced sentiments the very reverse.

That many individuals have had no doubt on the subject, I am not at all astonished, as they never seriously investigated the point. The phrases, too, taken from chap. vii. which they have heard intermixed with preaching and prayer, have tended to confirm them in the sort of cloudy, undefinable views, they have formed. But such facts as these can never have much weight with any man who is accustomed to think for himself.

4. If I have not convinced Mr. Jones respecting the tense used by the apostle, this much is evident, that nothing can be proved from it. Our friend acknowledges, and even illustrates the law which I laid down, namely, that the aorist and present tenses are used interchangeably. How then can he possibly build any argument on the change from the aorist to the present? The burden of proof rests with Mr. Jones. I must say again, that the objection raised here is extremely futile.

5. It is alleged that Paul's language accords with the feelings and experience of christians. This consideration is one of Mr. Jones's most prominent arguments; an appeal is thus made to feeling; and with some minds this is of great importance. I must, however, say that this is unfair reasoning, and perfectly inadmissible, unless it can be shown beyond contradiction that Paul's process of argumentation refers to the regenerate. There are not a few portions of divine truth which *might be applied* to the christian, and which yet, in their connection, have no such reference.

In conclusion, I would say, that several of my positions remain untouched. In addition to the context, I have shown, 1st, that the law does not produce in the believer the effects detailed in a portion of this chapter; 2nd, the other interpretation is contrary to the principles of philology, and the *usus loquendi* of the scriptures. I may now, therefore, bring my remarks to a close, by asking with Stuert, What stronger proof could the apostle produce than that which he has brought forward, in order to show that the law is ineffectual as the means of subduing the power of sin, and of sanctifying sinners? The law, with all its terrors and strictness, even when reason and conscience are on its side, cannot deliver from the body of

sin and death. On the contrary, its very restraints are the occasion of the sinner's guilt being aggravated, because his passions are excited by them to more vehement opposition. Does not all this fully and satisfactorily establish the assertion implied in verse 5? And yet with what admirable caution and prudence is the whole of this nice and difficult discussion conducted! The law stands fully vindicated. Even the sinner himself, who abuses it to his own aggravated guilt and ruin, is obliged to

concede that it is holy, just, and good; but, with all its excellence and glory, with all its promises and threatenings, it never did, and never can redeem one soul from death. Christ is our only and all-sufficient Saviour; he is our wisdom, our justification, our sanctification, and our redemption.

Many important themes connected with this discussion might have been advanced; but it would be useless now to introduce fresh matter.

Castle Donington. J. J. OWEN.

REVIEW.

TRACTS ON LIBERTY OF CONSCIENCE AND PERSECUTION, 1614—1661. *Edited for the Hanserd Knollys Society, with an Historical Introduction by EDWARD B. UNDERHILL. London: Printed for the Society by John Haddon, Castle-street, Finsbury, 1846.*

OUR readers will remember that about two years ago, a letter appeared in our pages, directing attention to the formation of the Hanserd Knollys Society. To the objects contemplated by the society we gave at the time our most cordial approval, deeming it of high importance, not only that the writings of the fathers of the denomination in England be rescued from oblivion, but especially at the present time that their principles be diffused through the length and breadth of the land. We have now great pleasure in introducing to the connexion the first volume of these writings—a volume replete with interest, and abounding with observations of sterling worth. We cannot but think the council acted with great propriety in determining to commence their series of publications with tracts on liberty of conscience. 'To the Baptists belongs the honour of first asserting in this country, 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.' Our forefathers, through evil and through good report, 'in cruel mockings, and scourgings, yea moreover of bonds and imprisonments,' held fast to the liberty of Christ.'

The first part of this volume contains

an historical introduction, of great value, furnishing a succinct account of the various changes bearing on the state of religion which took place during the reigns of Henry VIII., Edward VI., and Mary. Specific references are made to the transference of the ecclesiastical power from the Roman pontiff to the sovereign of these realms, in the reign of the first of the above monarchs, and important facts are brought to light in relation to the positions and circumstances of the few Baptists who lived during those days of oppression and cruelty. It is impossible to read these pages without being powerfully impressed with the fearful evils which government interference in matters of religion entails. Surely earthly rulers ought to know that to legislate for conscience is complete absurdity. Even Henry the Eighth experienced the force of this remark. From his own lips we have received a confession, substantiating this fact. Instead of unanimity, the whole kingdom presented one scene of discord. 'Behold,' says the monarch, 'what love and charity is among you, when the one calleth the other heretic and anabaptist, he calleth him again, papist, hypocrite, and pharisee.....I see and hear daily, that you of the clergy preach one against another, and each one contrary to another, inveigh against another, without charity or discretion. Some be too stiff in their old trumpsimus, others be too busy and curious, in their new sumpsimus. Thus all men, almost, be in variety, in discord.' 'Honours, wealth, and power,' says the editor of this volume, 'had induced many to applaud and follow their

sovereign in his revolutionary proceedings, and multitudes, with him, had bowed in worship and sacrificed their souls at the golden shrine of Mammon; but others received the reward of their fidelity to God in stripes, bonds, and death. The soul eluded his grasp; it escaped his toils.

The great principle of religious liberty, self-evident as it appears to us, was not understood by any of the reformers, whether in our own or other countries. Luther, Melancthon, and Calvin, opposed it. Cranmer was most virulent against what he deemed heresy, and maintained that the penalty of death ought to be inflicted on all who opposed infant baptism or denied the trinity. The reader will at once remember, with what importunity he urged his youthful monarch, Edward VI., to sign the death-warrant of Joan Becher, commonly called Joan of Kent. 'There is not,' says Mr. Underhill, 'a creed framed, by any of the reformers, which does not give to the magistrate a coercive power in religion..... Thus, in the confession of Basle, it is written, 'God has assigned to the magistrate, who is his minister, the sword, and chief external power for the defence of the good, and for the revenging and punishing of the evil. Therefore, every christian magistrate doth direct all his strength to this, that among those which are committed to his charge, the word of God may be sanctified, his kingdom may be enlarged, and men may live according to his will with an earnest rooting out of all naughtiness. Thus the confession of Bohemia, 'they do govern, instead of God upon earth, and are his deputies; it is meet that they frame themselves to the example of the superior by following and resembling him'..... He ought to be a partaker, and, as it were, chiefly a minister of the power of the Lamb, Jesus Christ..... by this authority of his, to set forth the truth of the gospel, make way for the truth, wheresoever, be a defender of the ministers and people of God, suffer not (so far as in him lieth) idolatry, or the tyranny of anti-christ, much less follow the same.

'In these sentiments all the reformed communities agreed. All committed themselves to a course fatal to the liberties of man, and to the regal prerogatives of Jesus Christ. Honour,

and wealth, flowed in upon the supporters of thrones, but tribulation unto death was the portion of those who ventured to oppose them. Most affecting does the eminent Simon Menno refer to this contrast. "For eighteen years, with my poor feeble wife and little children, has it behoved me to bear great and various anxieties, sufferings, griefs, afflictions, miseries, and persecutions, and in every place to find a bare existence, in fear and danger of my life. While some preachers are reclining on their soft beds and downy pillows, we often are hidden in the caves of the earth. While they are celebrating the nuptial or natal days of their children with feasts and pipes, and rejoicing with the timbrel and the harp, we are looking anxiously about, fearing the barking of the dogs, lest persecutors should be suddenly at the door. While they are saluted by all around, as doctors, masters, lords, we are compelled to hear ourselves called anabaptists, ale-house preachers, seducers, heretics, and to be hailed in the devil's name. In a word, while they for their ministry are remunerated with annual stipends, and prosperous days, our wages are, the fire, the sword, the death."—pp. 81, 82.

Whilst, however, such principles as those involved in the above quotation were generally entertained, not only among the advocates of state churches, but also among many prominent persons connected with the dissenting community, the Baptists strenuously maintained, that freedom of conscience was the birth-right of every man. It was this which more especially brought them into collision with earthly governments; they were regarded, as Mr. Underhill shows, as denying one of the highest attributes of human legislation and authority. But whatever may be thought of such sentiments by earthly powers, they lie at the very foundation of all just government, and are inseparably associated with the present and eternal welfare of mankind. Let the reader ponder the following fundamental truths which were advocated by Baptists three centuries ago, and he will at once discover how thoroughly versed they were in the mysteries of the kingdom, when almost universal darkness overshadowed the church.

'The church of God must be a com-

munity of holy men.—Faith is the result of divine tuition alone, and cannot be compelled by fire or sword.—A rite which has neither the sanction, nor command of the Lord Jesus Christ, or his apostles, must not be admitted among the ordinances of the Lord's house.—Secular potentates have neither place, nor dominion in the kingdom of him, who is the blessed and only Potentate, the King of kings, and Lord of lords. As there is but *one Lord* so there is but *one* lawgiver in the church, Jesus Christ.

We love to honour those to whom honour is due. We revere the names of the reformers, but not one of them had views of the christian church so scriptural and spiritual as these. 'The church with them,' says Mr. Underhill, 'was not the segregation of the good in bonds of holy anity and alliance with each other and the Lord, from the mass of pollution reigning around them, but embraced in its maternal arms all who at any age had been sealed by baptism, as the church's own, whether they were helpless infants, or strangers to the power of spiritual truth. It was sufficient that they bore the magic mark, which it was asserted, made them children of God, and inheritors of the kingdom of heaven.'

The first tract in this volume, is entitled, 'Religion's Peace; or, A Plea for Liberty of Conscience. Long since presented to King James and the high court of parliament then sitting, by Leonard Busher, citizen of London, and printed in the year 1614. Wherein are contained certain reasons against persecution for religion; also a designe for a peaceable reconciling of those that differ in opinion.'

But little is known respecting the author of this treatise. All we can gather, is, that he was a Baptist, a citizen of London, had been an exile from his native land, had to labour for his subsistence, which he with difficulty obtained, owing to the severity of the persecutions which he had to endure. It is evident, however, from his work, that he was a man of some attainments, —probably acquainted with the Greek of the New Testament.

The second piece is entitled, 'Persecution for Religion Judg'd and Condemn'd; in a discourse between an antichristian and a christian: proving, by the law of God, and of the land, and by

King James his many testimonies, that no man ought to be persecuted for his religion, so he testifie his allegiance by the oath appointed by law; proving, also, that the spiritual power in England, is the image of the spiritual, cruel power of Rome, or that beast mentioned Rev. xiii. Manifesting the fearful estate of those who subject to such powers that tyrannize over the conscience, and showing the unlawfulness of flying, because of the trouble men see or fear is coming upon them. To which is added an humble supplication to the King's majesty; wherein, (among other things,) is proved,—1. That the learned usually err, and resist the truth. 2. That persecution is against the law of Jesus Christ. 3. Against the profession and practice of famous princes. 4. Condemned by ancient and later writers. 5. Freedom in religion not hurtful to any commonwealth, and it depriveth not kings of any power given them of God. Printed in the years, 1615 and 1620, and now reprinted for the establishing some and convincing others, 1662.' It has not been satisfactorily ascertained who the author of this work was: it abounds, however, with unanswerable arguments in favour of liberty of conscience. The edition published in 1662 was incomplete, all those portions of the work which proved it to be the production of a Baptist were left out. Fortunately, however, the indefatigable editor of this volume has been able to obtain a copy of the original edition of 1615.

The third tract, is called, 'The Necessity of Toleration in Matters of Religion, or certain questions propounded to the synod, tending to prove that corporall punishments ought not to be inflicted upon such as hold errors in religion, and that, in matters of religion, men ought not to be compelled, but have liberty and freedom. Here is, also, the copy of the edict of the emperours, Constantinus and Licinius, and containing the reasons that enforced them to grant unto all men liberty to choose and follow what religion they thought best. Also, here is the faith of the assembly of divines, as it was taken out of the exactest copy of their practice, with the nonconformists' answer why they cannot receive and submit to the said faith. By Samuel Richardson. London, printed in the year of Jubilee.

1647.' No memorial exist of the private life of Mr. Richardson. It is thought that he was a prominent person in one of the seven churches in London, which in 1643, 1644, and 1646, put forth a confession of faith, as his name there stands in connection with Mr. Spilsbury, the pastor of a church, formed by a peaceable separation from the community established originally as an independent church by Mr. Henry Jacob, in 1616.

The above work is followed by 'The Humble Petition and Representation of the sufferings of several peaceable and innocent subjects called by the name of Anabaptist, inhabitants in the county of Kent, and now prisoners in the gaol of Maidstone, for the testimony of a good conscience. Together with their free and faithful acknowledgement of the king's authority and dignity in civil things, over all manner of persons, ecclesiastical and civil, within his majesty's dominions. With their reasons. Meriting the king's protection in their civil and spiritual rights, equal with other his majesties obedient subjects. Humbly offered to the king's majesty, and the consideration of our fellow brethren and subjects: well worthy general observation.' This document was signed by William Jeffery, George Hammon, John Reve, James Blackmore, and was dated 25th of January, 1660-1, soon after the restoration of Charles the Second to the throne. Persecution now fearfully raged. In August, 1660, the congregations in North Wales, collected and taught by Mr. Vavasor Powell, were scattered. In the month of September, the house of lords gave directions to suppress the Northamptonshire churches. In November, John Bunyan was apprehended while preaching, and thrown into Bedford jail. The above monarch, one of the vilest and most perfidious that ever sat on the British throne, had scarcely arrived in England before he violated the most solemn promises. On the second day of January, 1660-1, a proclamation was issued from Whitehall, forbidding Baptists, Quakers, and 'other sectaries,' 'to meet under pretence of serving God.' This led to the publication of the next piece in the volume before us, which is entitled, 'A plea for toleration of opinions and persuasions in matters of religion, differing from the church of Eng-

land.' The concluding tract is another appeal from Maidstone jail, called 'Sion's Groans for her Distressed; or, soher endeavours to prevent innocent blood.'

The thought has frequently occurred to us while perusing this volume, how absolutely ridiculous is the opposition of man to the cause of God! 'The kings of the earth may set themselves, and the rulers commune with one another against the Lord, and his anointed. He who sits in the heavens laughs, the Lord has them in derision.' In the moment of decision, he arises and pleads his own cause, and makes his enemies lick the dust. Christianity after the severest persecutions is now advancing to universal triumph. Hear, O Zion, the word of thy God,—'No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.'

We have thus given a rapid sketch of the first publication of the Hanserd Knollys' Society, and we earnestly hope many of our readers will become annual subscribers. Sure we are that they will secure to themselves and families a large amount of interesting and instructive reading. These works have, also, other claims upon us,—they are the productions of men who sustained the loss of all things for Christ's sake, and they embody truths of special importance, at the present momentous crisis. O.

CHRISTIAN DISCIPLESHIP AND BAPTISM :
being Eight Lectures in reply to the theory advanced by Dr. Halley in the Congregational Lecture of 1843. Delivered by the REV. C. STOVEL, in the Library of the Baptist Mission, Moor-gate-street, London, in October, 1845. 8vo., pp. 527.

THAT the God of Heaven should set up a kingdom on the earth that shall never be destroyed, and that shall break in pieces and destroy all other kingdoms, and yet the legitimate title of the ruler of this kingdom should be the Prince of Peace, is a subject so surprising, that it cannot be seriously contemplated without one being fully persuaded that all the circumstances of the establishment, the increase, and the government of this heavenly kingdom,

are divinely appointed and arranged for the accomplishment of the glorious purpose. It will be acknowledged that complete separation from the world, union to each other and to their Lord, and uniform obedience to his laws, must mark the subjects of this kingdom.

It will also be admitted that the church of Christ is this kingdom of the God of heaven, and Jesus himself the Lord and ruler of it. He says, 'My kingdom is not of this world.' His people are a separate people—his sheep abiding in his fold—they know his voice, and follow him. They are not of the world, but chosen out of the world. They are united to him as the branches to the vine, and to each other as the members of the body. The bond which unites them is love, and they are brought into this state by the influence of principles to which the men of the world are positively and absolutely opposed. The description of the primitive church in the Acts determines this fact. The inspired historian says, 'All that believed were together,' 'and of the rest durst no man join himself unto them.'

For a long period this state of things has ceased. The church is divided—has long been divided; and it is to be feared the division will continue to operate, and unscriptural dogmas retard the progress of that kingdom which is designed to spread peace and love throughout the whole world.

The causes of this division may be easily ascertained: they originated in the admission of worldly and ambitious men to official stations, and to the consequent change of the mode of admission into the church.

This division has been often deplored, and many unsuccessful attempts have been made to remedy the evil, but no effectual remedy has been yet applied; and that because it is not the province of man to prescribe the means. Man may divide, but only in the Lord can union be effected; and it must be sought in scrupulous and absolute conformity to his instructions.

Dr. Halley's late attempt to lay a foundation for the union of the church by the general practice of indiscriminate baptism and discipleship, the uniform practice of the English state church, has occasioned the delivery and publication of these lectures.

Mr. Stovel's design is to fix the

meaning of the word 'disciple'; to ascertain the mode of baptism, and then to shew 'on whom does the duty of submitting to this immersion devolve? and what characters are the members of Christ bound in this ceremony to receive?'

These subjects are discussed in seven lectures, and the eighth is devoted to the 'General Apostacy.'

Our limits forbid our furnishing an outline of these lectures, or even a summary of their contents; Mr. Stovel has collected his materials from Jewish baptisms, John's baptism, our Lord's ministry and example, and the apostolical acts and epistles. These materials he has perspicuously arranged, and applied them, we think, with much force in support of his argument, that 'the baptismal rite, requiring a credible declaration of repentance and faith, marked and set apart individual believers for the embraces and fellowship of each other.'

From the earlier christian writers he has also selected testimonies from Rome, Greece, Asia Minor, Syria, Palestine, and Africa, illustrating those drawn from the New Testament, that the King in Zion has uniformly enjoined the reception of those only into his kingdom who have repented, believed, and been baptized.

In the eighth lecture, on 'The General Apostacy,' Mr. Stovel enumerates the love of power, sacramental efficacy, and state alliance, as the demoralizing and paralyzing agents which have changed the aspect of the church, and suspended the triumphs of the Redeemer. We must, however, allow space for one extract. We select the following paragraph because its length is more suitable to our pages than those which are more extended, and on account of the practical admonitions it contains on practical dangers.

'But modesty is natural to the great and the true; and this should always induce a careful attention to practical difficulty and danger. The truth of our principle is not to be doubted. That Jesus designs to have a believing people set apart for himself by baptism, and used on this earth in his service, and for his glory, is clear from his word, and verified in his providence. The reality is before us. It is not a doctrine, but a fact, effectuated by his power, and confirmed by his authority.'

But those who are thus set apart for himself are yet on earth, and are yet but men; and hence, to maintain the character of their holy calling, they need a constant supply of mercy from the Lord they serve. He who is their head is also their life, and no one can live without him. This dependence on the mediating Lord is not their weakness, but their strength; in him they shall have life, and have it more abundantly. In the observance of this law, they have nothing to dread; the fear is, lest, by some misapplication of Divine law, new disease should be generated where health was sought. The points on which this danger is most imminent now, are three.

First, The moral nature of faith has in some cases been neglected; if this be allowed, the law is broken which demands a prostration of the heart, and corruption enters the church through its own initiating institution. *Secondly*, The initiated disciples of the age were much in company with each other, and were trained by careful discipline; the neglect of this has long been felt by christian brethren; and the perpetuating of this neglect will paralyze the church, and cause every member to be unfitted for his calling. *Thirdly*, a gospelized selfishness, resting in the joy of a personal hope, and treating with contempt the destruction of a world, is a direct and habitual violation of the divine law. These are the dangers against which the baptized believers should be on their guard, and from which their preservation should be sought with watchfulness, fidelity, and constant prayer.

We are persuaded that Mr. Stovel's volume will be read with interest by those who are desirous that error should be purged from the church, and the truth as it is in Jesus regulate all the concerns of the church on earth, and transform it into that beautiful and holy temple in which Christ, by his Spirit, shall delight to dwell, and into which the nations shall flow, until He to whom the kingdom belongs, and whose right it is to reign, shall sway his peaceful and triumphant sceptre overfulness of the Gentiles, and over the believing and restored Israel.

THE JESUITS. By R. W. OVERBURY. *Houlston & Stoneman.* 16mo. pp. 260.

MR. OVERBURY has done good service to the

cause of pure and scriptural christianity by the publication of this volume. We think he argues correctly that what Jesuitism was to the Reformation in the 16th and 17th centuries, Puseyism intends to be to the interests of evangelical religion in the 19th. It has much of the same spirit, pretensions, and enterprize; and, if its leaders are not actually of this order, they are pursuing a course which both the Jesuits and Rome approve, and are pursuing it, too, with very considerable success. But even Jesuitism itself is in operation in this country. It has its colleges, its agents, and its influence, and, unless resisted by a strong bulwark of just and enlightened protestant feeling and deep-toned piety, on the part of dissenters, threatens very fearful consequences.

This volume gives a brief but authentic account of the character and history of the founder of the Jesuits—the establishment of the society—the constitutions of the order—morals of the Jesuits—their secret oath, and instructions—missions—proceedings in Europe—France—Ireland, Scotland, and England—&c. Altogether, it is a complete summary of Jesuitism, and lays bare an amount of villiany, cunning, deceit, cruelty, and crime, which will astonish every reader, and which ought to be read, especially by our young people, to fortify their minds against the monstrous evils which have inundated Europe under this hateful association of the 'man of sin.'

WORKS OF THE PURITAN DIVINES. HOWE. 24mo., pp. 286. Price 1s. 6d.

THIS is the third volume of the series published under this title. It is rendered increasingly interesting by a well-written memoir of its immortal and seraphic author, filling more than fifty closely-printed pages, by Dr. Urwick, of Dublin. Those of our readers who are acquainted with John Howe, will feel that no recommendation of this volume can be needed; and those who are not, will do well to purchase this cheap volume. The 'Redeemer's tears,' 'union among protestants,' 'carnality of religious contention,' and 'man's enmity to God, and reconciliation between God and man,' are all included in this number, and will pay for devout and serious re-perusal.

CHRISTIAN PHILOSOPHY: being select dissertations. By ALEXANDER VINET, D. D., Professor of Theology in Lausanne, Switzerland. Translated from the French. 24mo., pp. 255. Price 1s. 6d.

THE originality of thought, vigour of expression, and the rich strain of evangelical sentiment, which characterize these short discourses, justly entitle this volume to the title given to it by the Religious Tract Society.

THE TWIN BROTHERS. *A Tale.* By PROFESSOR SCHUBERT, *Munich.* Translated from the German, by Mrs. Stanley Carr, Translatress of 'The Jesuits, as they were and are,' &c.

A BEAUTIFUL tale, told with all the simplicity and elegance that can be imagined. While its various and strange incidents awaken the deepest interest, the influence it is adapted to exert on the mind and heart is of the most useful kind. More importations like these will be welcome in this country.

MONTHLY SERIES. *The Solar System.* Part I. 2Amo., pp. 192. Tract Society.

THIS sixpenny series promises well. The present number conveys an amount of astronomical information, we venture to say, never before presented to the reader for so small a charge. It is written in a lucid

style; and the writer has one happy qualification for his task, in addition to learning and science, which will be appreciated by our readers, and, indeed, without which every treatise on astronomy appears to us radically defective,—and that is, a deep-toned, healthy piety.

PSALMS AND HYMNS. By DR. WATTS. 16mo., pp. 210. Haddon, London.

THIS is the thinnest, most portable and neat edition of Watts's psalms and hymns, we have seen. It is neatly printed, small type, fine paper, gilt edges.

QUERY.

Is it scriptural for a church of Christ to retain as a member one who has enlisted into her majesty's service? . . . We think not.—Ed.

OBITUARY.

MRS. MARY TAYLOR, the subject of the following brief notice, died at Coal-Ville, on the 4th of May, 1846. She was the daughter of John and Elizabeth Lane, and was born at Garnsgate, in the parish of Long Sutton, Lincolnshire, September 1st, 1807. Her parents, who held a small farm at Garnsgate, were members of the General Baptist church, at Fleet and Long Sutton. It was the lot of our departed friend to be deprived by death of the affectionate oversight of her pious mother, at the early age of two years; but in this, as in many other cases, it was clearly to be seen that the all-wise Disposer of events, who ordereth all things after the counsel of his own will, had arranged that the blast should be tempered to the shorn lamb; for in addition to her enjoyment of the advice, the prayers, and the consistent example of a revered father, divine providence threw in her way an experienced christian female friend, of whose kindness and pious care she has often spoken in very strong terms, and whom she regarded as a principal instrument in her conversion.

She became a scholar in the Sabbath-school at Fleet when young, and continued as such until honourably dismissed, when she was received as a teacher, and laboured with diligence and success during her residence in Lincolnshire.

She appears to have been the subject of religious impressions at an early period, but in consequence of her modest and retiring disposition, did not unite with the church at Fleet, until she had completed her twenty-second year. She continued to reside at her native place about four years

after her baptism, during which period she maintained an honourable profession. In the year 1833, she was engaged as governess in a respectable family at Hugglescote, and continued in that capacity about two years; when she became united in marriage with Mr. William Taylor, of Coal-Ville; by whom she had four children, two sons and two daughters: the sons died in infancy, the daughters are still living. This union the writer has every reason to believe produced mutual satisfaction and profit: more than once he has heard, in private conversation with his deceased friend, the tenderest expressions fall from her lips in reference to her beloved but now bereaved husband.

As a mother she was a pattern of watchful care, and earnest affectionate solicitude for the present and everlasting welfare of her children. As a follower of Jesus Christ, during her connection with the church at Hugglescote, her profession was unblemished.

Her course was not so brilliant as that of some others: in order to discover her excellencies it was necessary that she should be intimately known. To those who were closely acquainted with her, however, the graces of the Spirit were seen to be in lively operation, and the virtues of her character, to shine with considerable lustre.

She was necessarily secluded from public view to a great extent, by family engagements, but especially so for the last four years of her life, by the protracted and painful affliction, from which she suffered.

She was much esteemed by all who knew her; but most beloved by those who knew her best. She attributed the affliction which terminated her mortal course, to a trifling

accident she met with, about the close of the year 1841, or the beginning of 1842.

Her sufferings were long, and at times very severe; but in the midst of her most acute and protracted pains, there was a degree of patient submission to the divine will. When she seemed to be drawing near the end of her course, and death was manifestly inevitable, there were moments when she gave evidence of a wish to stay a while longer on earth; and who can wonder; she was leaving behind her a husband she loved tenderly; but who was surrounded by business cares, and many temptations. She appeared to wish to remain to share with him the cares and anxieties of business: but especially on his account she wished to remain, as the great attraction to home. She wished to stay, too, on account of the two interesting daughters she was leaving behind her; these two dear girls are just passing through an eventful period of their history. The eldest is ten, and the youngest eight years of age. Our deceased friend was aware that as their minds were just expanding to surrounding influences, and that as much would depend upon the bias their minds now receive, for their future character and destiny; it was very important that they should, at least for a few years longer, enjoy maternal government. Under these circumstances who can wonder if the language of her heart was

'These bind to earth; for these I pray to live.'

She was enabled, however, to resign them, for she had learned to be still and know that God, as the sovereign disposer of events, was arranging and controlling all. Her dying experience was highly satisfactory. There were indeed some moments in which her prospects were somewhat beclouded; the Sun of righteousness seemed for a little while to retire behind the cloud, but only to break forth upon her departing spirit with increased splendour. The closing scene was delightful: not a murmur, not a doubt; but her faith was firm, her hope buoyant, and she constantly cherished a desire to depart and to be with Christ, which is far better. Indeed she regarded her connection with earth as severed, and so thoroughly did she seem to breathe the spirit of heaven, that she refused to receive anything more in this impure state, declaring there was nothing on earth suited to the taste of an inhabitant of the skies. She appeared much delighted with the prospect of meeting her family and friends in heaven, often remarking upon the blessedness of such an interview. Her end truly was peace.

She was interred in the Hugglescote burying ground, on the eighth of May, and her death was improv'd at Coal-Ville on the

following Sabbath, by brother Smith, from, 'Be still, and know that I am God.' And at Hugglescote, by the writer of this memoir, on Lord's-day, May 24th, 1846, from Psalm cxviii. 23. 'This is the Lord's doing; it is marvellous in our eyes.' May it be ours to exhibit through life an attachment to Christ, as sincere and ardent; and in death a faith in Christ as firm and sustaining; and to leave earth with a hope of a blissful immortality, as bright as that by which our departed sister was distinguished.

J. LINDLEY.

Hugglescote, May 25th, 1846.

JOHN CALVERT HINCHLIFFE died May 6, 1846, aged 19 years. His father is a deacon of the General Baptist church, Bradford. His grandfather was eminently useful in connection with the formation, and the first efforts of the G. B. church in this place. J. C. Hinchliffe, at the time of his death, had been a member of the church a little more than three years. He was, during the whole of this time, honourably and usefully connected with the Sunday-school; he was naturally modest and retiring, and in utterance he had a trifling impediment; he was not prevented by these from engaging in works of faith, and labours of love. He died of consumption. Throughout his affliction he had unwavering confidence in Christ as his Saviour; there was also complete resignation to the will of God, unless towards the close, his desires sometimes were too ardent 'to be with Christ, which is far better.' He declared his perfect freedom from all earthly ties; and when reminded of father and mother, he assured them of his love to them, but that his love to the Saviour was greater than his united love to them. About a fortnight before his death, when he had some hope that during the approaching night he should be released from his sufferings, and admitted to the presence of his Redeemer, he mentioned that the day of his baptism was a happy day, but that it was happier to have the immediate prospect of being with Jesus in glory. Bodily pain, which continued longer than he expected, sometimes prevented the enjoyment of strong consolation; but, he remarked, that he was never tempted to doubt his interest in Christ. During the twenty-four hours before he breathed his last, he made repeated attempts to sing, and was heard to say, 'Who would not die?' He has left a brother who has come to years of discretion, on behalf of whose piety he manifested deep concern. The younger children, he hoped, would grow up to know and serve the Lord. A discourse, with a view to the improvement of his death, was preached to a numerous congregation from 1 Pet. i. 24, 25. R. I.

INTELLIGENCE.

THE MIDLAND CONFERENCE assembled at Barton, on Tuesday, June 2nd, 1846. In the morning Mr. J. J. Owen preached, by appointment, on the 'future prospects of the church of God in the present world.' Mr. Taylor of Kegworth prayed.

In the afternoon the Conference assembled at half-past two, when Mr. Derry, the senior pastor of the church, presided, and Mr. Staddon of Quorndon implored the divine blessing.

1. The verbal reports of the state of the churches were received, from which it appeared that thirty four had been added by baptism since the Easter Conference, and that one hundred and thirty-five were waiting for that sacred rite.

2. The following plan of holding the Midland Conference was agreed on, and ordered to be printed in the minutes.

- 1846.—Easter Quorndon.
Whitsuntide Barton.
 September Ashby.
 December Leicester.
- 1847.—Easter Beeston.
Whitsuntide Kegworth.
 September Melbourn.
 December Loughborough.
- 1848.—Easter Rothley.
Whitsuntide Leake.
 September Hugglescote.
 December Nottingham.
- 1849.—Easter Burton-on-Trent.
Whitsuntide Castle Donington.
 September Hinckley.
 December Measham.
- 1850.—Easter Sutton Bonnington.
Whitsuntide Broughton.
 September Thurlaston.
 December Derby.

It was agreed that the September conference should be held on the third Tuesday in that month, and the December conference on the fourth as formerly.

3. An application was made from a considerable number of friends who have lately seceded from the church at Loughborough, for the sanction of the conference in obtaining ministerial supplies. It was resolved,—That, being given to understand that means have been adopted at Loughborough to produce an amicable adjustment of the differences unhappily existing amongst the friends there, this conference thinks it would not be objectionable for the ministers in the district to preach for the friends worshipping in Woodgate chapel, as it may be needed and convenient to themselves.

4. The following resolution was prepared, and would probably have been carried by a majority, but some brethren wishing to be excused uniting in it, the conference, yielding

to their wishes (and the brethren who introduced the resolution consenting to the alteration) recommended that those members of conference who think the subject should be brought before the association should take the necessary steps for doing this:—

'Various reports being in circulation, in different parts of the Connexion, respecting the supposed diffusion of doctrines subversive of the gospel in the church at Boston, this Conference, as a part of a body that are united for maintaining scriptural truth, request the association to take the proper steps for ascertaining whether the doctrines and principles taught there accord with the doctrines avowed by the Connexion as vitally important, or are subversive of them.'

It was agreed that the above should be inserted in the minutes of this conference.

5. The thanks of the conference were voted to Mr. Owen for his excellent and elaborate discourse delivered in the morning.

6. The next conference to be at Packington, on the third Tuesday in September, Mr. Goadby of Leicester to preach, on '*the moral influence of the atonement.*'

In the evening Mr. Lindley prayed, and Mr. Goadby preached.

J. F. WINKS, *Sec. pro tem.*

THE LINCOLNSHIRE CONFERENCE was held at Tydd St. Giles, on Thursday, June 4th, 1846. In the morning, the scriptures having been read, and prayer offered by brother Smith, of Magdalen, brother Kenney preached, from Rev. iii. 19., 'Be zealous.' The brethren assembled in the afternoon to transact business, when brother J. C. Pike prayed, and brother Jones was requested to preside. This arrangement was made by the request of brother Harcourt, the newly elected minister of the place.

At this meeting it was resolved:—

1. That our Home Missionary station at Stamford be relinquished, and that brethren C. Roberts and E. Wherry, of Bourne, be requested to dispose of the lease of our meeting house there, as soon, and as advantageously as possible. That the secretary inform them of this request by letter.

2. That the secretary be requested to address a letter to the churches of the district, laying before them a statement of the balance and liabilities lying against the Home Missionary Society, and urging them to use their best endeavours to meet these demands.

3. That the secretary inform the friends at Castleacre, that we acknowledge our obligation to them for £15., and that it shall be sent as soon as possible.

4. That all grants to cases soliciting aid from the funds of the Home Mission, be

postponed until the result of the appeal to the churches be ascertained.

5. That the thanks of the meeting be presented to Mr. W. Wherry, of Bourne, for his very valuable services as treasurer to the Home Mission; and that as he declines continuing in office, all monies on the Home Mission account be transmitted to Mr. C. Anderson, Long-Sutton, for the present.

6. That the case from brother Simons be deferred for want of time.

The reports made to this meeting from the several churches showed that since the last Conference, fifty-three had been baptized, and that there are twenty-four candidates now standing.

There was a Home Missionary meeting in the evening, addressed by brethren Harcourt, (Chairman,) J. C. Smith, T. Deacon, J. C. Pike, and R. Kenney.

The next Conference will be held at Gosberton, September 3rd, 1846; with brother J. C. Pike to preach. R. KENNEY.

Secretary.

THE DERBYSHIRE CONFERENCE assembled at Duffield, on Good Friday, April 10th. Brother Felkin, of Smalley, opened the meeting with prayer; and brother Ward, of Ripley, presided. From the reports given, it appears, none have been baptized; but the number of candidates is as follows:—Alfreton and Ripley, three; Belper, five; Crich, six; Chesterfield, four; Duffield, two; Ilkeston, two; Smalley, eight; Wirksworth, four; total, thirty-four.

1. That, as brother Peggs has removed to Burton-upon-Trent, a vote of thanks be presented to him for his past services as secretary to this Conference; and brother Felkin was appointed to that office.

2. The Conference agreed to endeavour to raise £15. per annum towards the support of the cause at Chesterfield.

3. Brother Goodliff was earnestly requested to continue his labours at Chesterfield for the next twelve months.

4. Brother Ward and Argile were requested to make out a plan for the supply of Crich.

5. A complaint having been made to the Conference on behalf of the widow of our late brother, S. Taylor, that some arrears of salary remained unpaid, due from the church at Duffield,—this was a difficult and somewhat perplexing case, there having been a considerable number withdrawn from the church at Duffield since brother Taylor's resignation: eventually, a committee of three brethren was appointed to meet the members of the church, and those that have separated from them, to endeavour to adjust the matter. We believe the brethren met in the evening of the same day, according to appointment;

and that an equitable arrangement was entered into to discharge the above debt.

6. The next Conference will be held at Smalley, on Monday, Aug. 3rd, 1846, at two o'clock in the afternoon; and a revival meeting in the evening, at half-past six. The Home Mission committee of this district will hold a special meeting in the morning of the same day, on important business; and they earnestly and respectfully beg of all the friends of that mission, if possible, to attend. Time of meeting, ten o'clock.

J. FELKIN, *Sec.*

ANNIVERSARIES.

KIRKBY WOODHOUSE.—On Lord's-day, May 31st, 1846, two sermons were preached in the General Baptist chapel, Kirkby, by Mr. Robinson (Scotch Baptist) from New Basford. The text in the afternoon was 1 Kings xviii. 21; in the evening, Rom. viii. 1. At the close of each service collections were made towards liquidating the debt on the chapel.

BEDWORTH.—A little more than a year since our friends at Bedworth established a Sabbath school. On Lord's-day May 24th, the first school sermons were preached in a tent before our preaching place, by W. Chapman. The collections amounted to £7. 12s. 6d. On the following Lord's-day, two sermons for the benefit of the Sabbath-school were preached at Sowe, by the same individual. Collections a little more than £5.

BIRMINGHAM.—The annual sermons for the benefit of the Sunday-school at this place were delivered May 10th, by our esteemed minister, the Rev. G. Cheate. Collections £27. 6s. 2d, more than has been collected on a similar occasion for several years. J. R.

HUGGLESCOTE.—On Lord's-day, May 17th, two sermons were preached at Hugglescote, by G. Staples, of Measham, for our Sabbath-school. Congregations very large, and collections £18. 4s. 9d.

SUNDAY-SCHOOL UNION.—The thirty-first anniversary of the Retford Sunday-school Union was held on Whit-Tuesday. At an early hour, the children assembled in their various schools; from thence they proceeded to the market-place, where each child received a bun, and all united in singing the hymn called 'Joyful.' The scene was imposing, and called forth the grateful feelings of friends and teachers of Sabbath-schools. From the market-place they removed to the Wesleyan chapel. The gallery of the spacious building was filled with teachers and scholars, while the friends of religious education occupied the seats below. The ministers of the three denominations engaged in the interesting services. Mr. Faulx prayed, Mr. Fogg delivered a suitable address, and a student from the Rotherham college con-

cluded. In the evening, teachers and friends took tea in the Baptist school-room. Mr. Fogg presided, and suitable addresses were delivered. This was one of the best meetings we have attended. May the Lord send us prosperity.
H.

FRIAR LANE, LEICESTER.—New and spacious school rooms, at the back of the chapel, having been erected at considerable expence, the chapel was re opened for divine worship on Lord's-day, June 21st, 1846. Sermons were preached by the Revds. J. J. Owen, of Castle Donington, and J. P. Mursell, of Leicester. A very interesting tea-meeting was held on Monday evening, when Messrs. Wigg, Smith, Goadby, Wallis, Winks, Stevenson, and J. J. Owen, delivered addresses. Collections, proceeds of tea, and donations presented at the meeting, amounted to the liberal sum of £73.

NUNEATON.—On Lord's-day, June 14th, the annual school sermons were preached in the Baptist chapel, Nuneaton, by the Rev. J. Lewitt, of Coventry. Collections, £8.

RIPLEY.—*New General Baptist meeting house.*—The opening services are fixed for Tuesday, July 28th, Lord's-day, August 2nd, and Tuesday, August 4th, when brethren Burns, of London, Pike, of Derby, A. Smith, of Leicester, and Stevenson, of Loughboro, have engaged to preach.

BAPTISMS.

WALSALL.—On Lord's-day, June 7th, we baptized six; one a Wesleyan, who had been convinced for years that it was her duty to be baptized. Many who were then present, came to the service in the evening, and seemed deeply impressed, especially while the persons who had been baptized were received into the church.
R. H.

SMALLEY.—On Lord's day, June 7th, six persons were baptized in the beautiful fishpond belonging to J. Radford, Esq., Smalley, by J. Felkin, on which occasion a sermon was delivered, from Acts ii. 38. The numbers present were very serious and attentive. We trust some lasting impressions were made on many minds. The service in the afternoon was rendered peculiarly interesting from the circumstance of the two elder sons of the late W. Felkin, Baptist minister, standing in the very spot where their father preached his first sermon, fifty years since; the elder one delivering a very interesting and appropriate address to the church; and his younger brother giving the candidates the right-hand of fellowship, with an affectionate address to each; after which the Lord's-supper was administered, and many commemorated the death of their blessed Lord. Several candidates for baptism have been prevented from coming forward.
J. F.

RETFORD.—On Lord's-day, June 7th, the ordinance of believers' baptism was administered at West Retford to six persons, three males, and three females. One of our deacons baptized, and Mr. Fogg preached on the occasion. In the afternoon we commemorated our Saviour's dying love. A great number of members were present. This was a season of refreshing from the presence of the Lord.

CLAYTON.—On the 5th of April, 1846, two females were baptized at this place; and on May 7th, three more, one male, and two females. On both occasions our esteemed pastor preached appropriate sermons. J. D.

LONGFORD.—On the first Sabbath in June, four persons were baptized in the canal, and in the afternoon were united with the church. The weather was remarkably fine, the attendance good, and the behaviour of the spectators very becoming.

KIRKBY WOODHOUSE.—On the first Sabbath in June, 1846, the ordinance of believers' baptism was administered at Kirkby Lane End, to four young persons, three males and one female, by E. Stenson, our respected pastor. An excellent sermon was delivered on the occasion from, 'What shall the end be of those who obey not the gospel?' It is pleasing to state the baptized are teachers in the Sabbath-school, and that one was the son of our pastor. May they be pillars in the house of our God, to go out no more for ever.
W. M.

WHETSTONE, near Leicester.—Six persons were baptized, on a profession of their faith, in the General Baptist chapel in this place, on Lord's-day afternoon, June 14th, 1846. Mr. Goadby, of Leicester, preached on the occasion, and in the evening administered the Lord's-supper, and received the newly-baptized into the church.

MACCLESFIELD.—On Lord's-day, June 14th, two persons were baptized by our highly-esteemed minister, M^r. Maddeys, in the General Baptist chapel.

CASTLE DONINGTON.—On the first Lord's-day in June, three persons were baptized at Castle Donington after a sermon by Mr. Owen, from Acts ii. 41.

DEBBY, Brook Street.—On Lord's-day, June 14th, six were added to our number by baptism. In the evening the candidates were received into the church, and a pleasing number surrounded the table of the Lord.

REMOVAL.

MR. GOODLIFFE, late of Chesterfield, is forthwith about to settle over the church at Rothley and Sileby. May his efforts be blessed from above.

MISSIONARY OBSERVER.

LETTER FROM MR. STUBBINS.

Tent, Soora Muni, Jan. 6th, 1846.

WOULD you, my dear and beloved brother Goadby, form anything like a correct idea of the situation in which I sit down to answer your welcome and affectionate letter, (which I could not but read with tears of joy and interest, as it brought gone-by scenes so vividly to my recollection,) you must fancy a large grove of beautiful mango trees in full blossom, through which passes a sandy road, and by the side, the bed of a large dry river, whose stream, when it flows, irrigates thousands of acres of sugarcane, castor oil plants, rice, and various other things for which I cannot find a name in the English language. On either side, at the distance of about half a mile, are mountains raising their lofty, rugged summits to the clouds. Their sides are covered with bamboos, salap—a sort of sago palm—and dense jungle, inhabited by tigers, bears, leopards, hyenas, and various other such pretty, interesting creatures. The plains below, but little cultivated, contain the tamarind, palm, date, and an endless variety of beautiful trees which for man bear in vain their delicious fruits, but the beasts of the forest, with the wild and furious boar, the swift, sleek deer, the gaudy pea-fowl, and thousands of jungle-fowl, revel, almost unmolested, in all their native luxury and ease. At the end of this grove, is the largest banyan-tree I have ever seen. We have been rather curious to ascertain its dimensions. They will give a little idea, if it can only be realized, of the 'banyan's shade.' It must, however, be stated, that one branch of the original tree threw down its fibres at a distance of fifty-seven feet from the trunk, and immediately after that, a countless quantity more, which form like another tree. *The whole length is two hundred and seventy feet—the width, one hundred and sixty-two feet!* The lowest branch I measured, though by no means the longest, extends from the trunk ninety feet. The girth of the original trunk, including its fibres, which are all united with it, ninety feet ten inches. The girth of the second trunk, including its fibres around it attached, one hundred and twelve feet, eight inches. Thus in the width and length of this really one tree, you have *forty-three thousand, seven hundred and forty square feet!!* I think I hear you exclaim, 'prodigious!' But I must proceed with my description. In this grove, with scores of doves cooing over our heads, on one side of the road is my tent pitched;

opposite, is brother Buckley's. Between the two now stand listening to the words of eternal life, four poor Khunds, who have come to pay us a visit from a neighbouring village. Near, stand, picketed, our horses, enjoying their roots of grass, which a man has just brought and thrown down before them. Close by these, eight oxen, which have brought our goods, chattels, and moveable habitations, are feasting themselves on what may be called the bran of rice, which has been soaked in the water in which their owners have been boiling their rice. Under the 'banyan's shade,' are sister Buckley's bearers, our garry men, and others, lolling about in easy indifference after a good, hearty meal—such an one, by the way, for quantity as would shock any one but a Hindoo to look at. Their table was the ground, and for plates, some used leaves stitched together with their fibres. Brother Buckley's cook and my own are preparing us something to supply wants which already begin to make themselves known. Around them stand a lot of earthen pots—a little cleaner inside than out, surely! On the ground lies strewed a plentiful supply of parings—fowls' and pigeons' feathers, with other things I need not stay to mention. Near this scene stand several baskets—one containing charcoal; another, fowls; another, two or three unfortunate ducks; against these is sister Buckley's boy hemming afresh, or mending certain articles of wearing apparel, which the washerman does not forget to fringe or knock into holes every time they get into his hands. Having taken this hasty glance round the outside of our tent, just walk in, and you see a room, about fourteen feet square, with a large upright bamboo in the centre. On one side is my little cot, about six feet by two feet three inches, surrounded by thin gauze mosquito-curtains. It is not graced with a bed of down, I admit, but with a mattress stuffed with the fibres of the cocoa-nut shell, of which ropes are made; and its pillows are of raw cotton. It is, however, a very comfortable and convenient concern, which is a great recommendation. Opposite, on a different construction, is brother Bailey's, on which brother Wilkinson has reposed after many a weary journey. Here stands a box, containing sundry good things for this life, but supported on a frame whose feet stand in vessels full of water, that the ants of different orders, which abound in every place, may not make themselves more free than welcome, as they would be sure to do. Around, in different parts, stand a number

of boxes, various in size, colour, and quality, but all raised from the ground, that the white ants—which seem to make it matter of conscience to devour everything they come near, even to the large beams of houses—may not eat holes through the bottoms and decorate themselves with our wardrobe, or busy themselves too freely with Oreeah dictionaries, and various other books, whose paper would be to them the most precious part. Here stands a table pretty well covered with writing cases, papers, books, &c., &c. There sits brother Bailey, reading away, with no little interest, the Oreeah edition of 'Little Henry and his Bearer.' A shut-up sort of stool, with canvass-top, or a chair after the same fashion, forms our seats. At night, the head of an oil burner mounted on the neck of a bottle, serves for a lamp. Standing or lying about in different directions are sundry sticks, umbrellas, broad-brimmed white hats, cloth caps, &c., &c. Now just transport all this, if you can, to an English parlour, and fancy, if the scene would not be enchanting—a perfect curiosity-shop—a novelty indeed, in the history of an English parlour! May I not say, '*Risum teneatis, amici?*' It is, at all events, our parlour, kitchen, chamber, and larder too, just now, and one which comfortably answers all these purposes.

Having given you this hasty glance at our tent, outside and in, I must just mention the almost daily routine of our work. The first thing is, to rise with early dawn, take a cup of coffee and a slice of dry toast, mount our horses and start off for some village within a range of about four miles. When arrived, we look out for an eminence or clear spot of ground, and commence singing a christian poem at the top of our voices, which serves as a parish bell in England, to call the folks together. Ere we have finished this part of our work, we are usually surrounded in the front rank by a parcel of astonished naked young urchins, from two to eight or nine years of age, and behind them a motley group of men, pleased, like children, with their *mālās* and *poitās*, and sacred marks. Frequently they stand with their mouths half open, as though that was their natural position, and were never intended to be closed. Our method of attack upon them varies considerably. Sometimes the delightful theme of the gospel is our only subject; but this is not often the case, for they generally want us to swallow, with as much zest as Kali is said to have closed her mouth upon a whole army that walked into it! their 330,000,000 of gods—wood, stone, and other graven images, not forgetting the incarnations of Vishnoo, such as the fish which, when in the sea, slapped the heavens with his tail, and put the sun into a regular fright; the tortoise, that supported on his

back the enormous mountain, with which the gods and demons churned the—by Europeans undiscovered—sea of milk; the boar that raised the earth at the deluge with his tusks from the waters; the nar singh, (half man and half lion) that darted forth out of a pillar, to destroy a blasphemour, and took his entrails, of which he made a necklace; the dwarf, that after begging from a merciful prince, whose merits had laid the gods under a debt of obligation they were unable to discharge, a piece of land sufficient to place three feet upon, miraculously filled the whole heavens with one, the earth and sea with another, and with the third kicked the benevolent prince into hell—and a variety of other matters I need not stay to enumerate. Now, however foolish all these things must seem to men having a grain of sense, or the smallest particle of intellect, we must not forget that from their very infancy they have been taught to consider them as indisputable facts, and it sometimes occupies no little time to convince them that this is far from being the case. Generally, however, they are, to all appearance, pretty well ashamed of them before we have done. When driven from these they often fly to the supposed efficacy of their *muntras*, *rantras*, bathings, penances, pilgrimages, offerings, and a thousand other things, and when these are all sent after their gods, I have often seen the look of despair, as one has said to another, 'He has destroyed all. What have we left?' to which the reply is, 'Sin, and only sin; and from this you want a Saviour; that Saviour you have not got, but we have come to tell you how you may find one able to save to the uttermost, though vile as the brahmins, down-trodden as the soodras, or outcast as pariahs,' &c. Here then comes the gospel in all its vastness, richness, and freeness. Sometimes it has seemed to humble and melt the haughtiest, hardest heart in the crowd. The speaking being ended, there is usually a great rush for the tracts, unless there should be some interested brahmin, who has sternly withstood the blessed, soul-saving truth of Christ, when he will dare the people, under threat of the most awful curse, to receive 'the books which are hut of yesterday, and are intended to supplant their bades and holy books, which, for millions of ages, have been the light of the world, &c. Our work being finished there, if the sun be not getting too hot, we repair to another village, and then, perhaps, to another, and return with a tolerably well whetted appetite for breakfast toward ten o'clock. Breakfast over, and the native brethren returned, we all assemble together, with a number of servants, in our tent for worship. I read a chapter, and offer such remarks as seem most likely to be useful, and then pray in Oreeah alter-

nately with one or other of the native brethren. We then disperse, each to attend to his own business, which, by the way, is frequently interrupted by the natives coming for conversation, books, &c. At two p.m., dinner is usually on the table, and about four we repair to the bazaars, villages, &c., to repeat the scenes of the morning. On a market-day, however, we pursue a somewhat different course: breakfast and worship are dispatched rather early, and the greater part of the day is spent in the market, one occupying one stand, another another, and another another; so that at the same time the word of life is being dispensed in several places. In each, a group of people are collected together, consisting sometimes of several hundreds. As we know the people cannot usually stay long, we confine our attention to just the fundamental truths of religion—starting with the acknowledged fact that they are sinners and need a Saviour. Briefly show that their gods are refuges of lies, and that their most holy works are wicked, superstitious errors, as they see from the fact, that those who are most devoted to them are most prolific in vice; that Christ Jesus is an almighty Saviour, just such an one as their case requires—his blood cleanseth from all sin, &c., &c. During the day each occupies several stands, and addresses several congregations, and at night we usually find ourselves so fatigued and hoarse as to feel a short journey a labour. The fatigue of the labour is greatly heightened by the heat of the sun, the crowding multitudes that hem us in, and almost effectually prevent a breath of air coming in contact with us, the effluvia from their persons or clothes, and the suffocating particles of dust, turmeric, black and cayenne pepper, and fifty other things which we should be glad to dispense with. As to rest, it is almost vain to try, for anywhere you go the people follow you. Tract distribution, too, is far from being easy work, as the people almost violently crowd upon us. Still, however, they are glorious opportunities, for hundreds hear the word who never might have had an opportunity of doing so, and carry with them the glorious gospel of the blessed God into every nook and corner. Thus, from these efforts, an influence is created which will operate when we are no more, and shall continue until time shall end. Nor shall it cease even then, for through everlasting ages thousands may exult in eternal joy, and bless redeeming love for the influence now commenced. We may not be privileged to witness much of its influences, but they are none the less certain, for while our God reigneth in the heavens and uttereth only truth, 'his word shall not return unto him void.' Still we wish and pray to see success.

We cannot but long, yea, in agony of soul, travail for success in the conversion of sinners from the error of their way to immortal truth—the recovery of deluded man from the paths of the destroyer—from the grasp and dominion of Satan, and the fearful prospects of interminable woe and perdition, to the enjoyment of all that is good, great, and glorious. While success is withheld, man's misery is being heightened, and that, too, by the very means we put forth to promote his salvation—for every sermon he hears, every tract or scripture he reads, increases his responsibility. I shall devoutly rejoice when God's people, not only come forward liberally with their contributions, but fervently with their prayers; when special seasons for humiliation and prayer are appointed; when all who love the Redeemer in every land come forward as a vast army to besiege, if I may so speak, a throne of grace for the outpouring of the Holy Spirit upon every unconverted soul, to plead with God his own promises with reference to heathen lands—his own kingdom, honour, and glory, all of which now seem tarnished and despoiled by the powers of the god of this world—to plead with sovereign mercy the tears and blood and death of the Son of God—and the immortal masses that annually and irrecoverably sink to eternal ruin. The eternal Being suffers us to remind him of these things. They are arguments which he encourages us to use, and they cannot, in a proper spirit, be used in vain. O for grace not to fail nor be discouraged. While waiting, and praying, and labouring for the precious fruits of the spiritual harvest. We have indeed no reason to be discouraged. God in mercy continues, to some extent, to manifest the power of his grace in the awakening and conversion of one and another, and this we believe he will continue to do—we only desire, as we ought, to see it on a larger scale. It often seems to me of all things most wonderful that he should employ a *few foreigners of a different language and habit* to combat and overturn the prejudices, superstitions, idolatries, &c., of tens of millions—to translate them out of the kingdom of darkness into the kingdom of light—to reform their habits and institutions, both civil and religious—to destroy with no other sword than that of the Spirit, their hundreds of millions of gods, and demolish all their temples—to change even the very *names* of all the people in the land; above all, to make heirs of perdition heirs of glory. Really the thought surpasses all fable, but is not the less true. From my soul I adore the grace that has called me to this work, and rather would I endure the greatest hardships and privations in its execution, than loll in the lap of luxury and ease in its neglect in my native land, more dear

to my heart than any land under heaven. I only wonder that thousands are not found not only ready but really anxious to rush forward to the battle of the Lord of hosts. If they want fame, here are laurels to be won on a *bloodless* battle-field; if they want to engage in a warfare that is *certain of triumph*, this is the one, for our king must reign till he has put all his enemies under his feet.

'Come let us with a joyful heart,
In the blest labour share a part;
Our prayers and offerings gladly bring,
To aid the triumphs of our King.

The saints in all this glorious war,
Shall conquer though they die;
They hear the triumph from afar,
And seize it with their eye.'

I must now, beloved brother, say farewell. May the God of heaven be with you evermore, to bless and keep, to comfort and to prosper you, in all that you set your hands unto. With kindest remembrances to yourself, Mrs. G., and family, and all beloved friends who think us worth inquiring about,
Thine ever affectionately,
I. STUBBINS.

NOTES OF A TOUR FROM MR. MILLAR.

Cuttack, Feb. 23rd, 1846.

MY VERY DEAR BROTHER GOADBY,—An opportunity now presents itself of addressing you, which I embrace: having just returned from my first missionary tour, in company with brother Lacey, and his eldest son, Carey. We have been about nineteen days from home, and would have remained longer, but for receiving intelligence at Pooree of sister Sutton being dangerously ill, and faint hopes entertained of her recovery. This induced us to hasten home; but, on our arrival, were very agreeably disappointed by finding her much better, and out of danger. She is now beginning to move about, and will shortly regain her ordinary health and energy. All the brethren and sisters at Cuttack, with the above exception, are at present tolerably well. Through mercy, I enjoy most excellent health, and that which is much more desirable—a feeling of contentment and happiness peculiar to those whose evidence of being in the path of duty gradually becomes more satisfactory. The progress made in the language is anything but discouraging. I once felt much alarmed respecting some of the difficulties with which it is associated; but no fear now exists about eventually rising superior to them all. My tour was very much enjoyed, though necessarily attended with not a few inconveniences which

persons are not liable to meet with travelling in England. Nevertheless, I feel sorry the season is so far advanced as to render it impossible to take another similar tour. My knowledge of the manners, customs, misery, and degradation of the people, has been, by going among them, in some measure increased; and I also trust, love for their precious and immortal souls. Certainly, the desire and determination to become master of the language, and thus possess the ability of making known to them the blessed gospel, has been considerably strengthened. I cannot avoid coming to the conclusion, the first year of a missionary's career is by far the most unhappy he has to pass through. Compelled to mingle with idolatrous and perishing multitudes, to witness their folly and wickedness, yet unable to protest against their conduct, warn them of their danger, and point them to the refuge of Calvary, is an almost heart-rending circumstance. Often, when standing with the brethren in the crowded market, or bazaar, have I felt unspeakably unhappy in not being able to speak to the people: however, I try to console myself by considering the day is not far distant, should life be spared, when this source of trouble will be for ever removed, and the high and holy privilege enjoyed of making known Christ and him crucified. It is delightful to perceive the Redeemer's cause gradually strengthening and extending the sphere of its renovating and saving influence in this benighted land. A few days ago, another family joined our little christian band, at Choga, from the adjacent heathen village, making the fourth since my arrival at Cuttack. We are daily expecting from the same place, several more persons, to follow their noble and self-denying example. When they come, we anticipate a terrible storm being raised by Satan and his emissaries. This we know—the Lord is on our side, and hence we have no cause to dread their malice and opposition. Our neat little chapel at Choga is very nearly finished, and will have been opened before you receive this. A high and memorable day is expected on this occasion.* The new printing-office and

* In a subsequent communication to Mr. Ing-ham, of Bradford, dated April 3rd, 1846, Mr. Millar states:—'Our new and pretty chapel at Choga was opened March 12th; and a most delightful season we had. Most of the christians from Cuttack, together with the christian children, were present. The services were of a most interesting and memorable character. Brother Sutton preached, from Isa. ii. 2, 3; and brother Lacey in the evening, from Isa. xxv. 11. Not many more than half the people could find room in the chapel; the rest sat beneath a kind of tent in front of the building, made of bamboos. I hope to live to see and enjoy many more such glorious seasons as this was. I believe we are likely to have another baptism

college are likewise on the eve of being completed. When this is the case, the mission premises will assume an exceedingly interesting and attractive appearance. The latter institution has been long needed, and its establishment will, under the Divine blessing, prove an important auxiliary to the evangelization of Orissa. The present students are interesting and promising young men, and, after going through the course of study contemplated by brother Sutton, will doubtless make efficient and successful ministers of Jesus Christ. How desirable that the life of our dear brother should be prolonged to watch over the interests of this infant and hopeful institution! For the blessings which the great Head of the church designs to communicate to many now sitting in darkness and the shadow of death, by this medium, I hope we and our friends at home will never cease or omit to pray.

Brethren Lacey, Brooks, and myself, along with several of the native brethren, leave Cuttack Monday 23rd, for a large festival annually held at a place called Copelass, in the mountains behind Choga. We expect being four or five days from home. Our way lies through trackless jungles, abounding with tigers, and other beasts of prey; but we look to Him for protection, in obedience to whose command we go. After this, I shall not be able to venture out, much as the hot season will have then commenced. Brother Lacey was out until the middle of April last year; but he is an old Indian, and seems almost proof against the burning sun.

In conclusion, I cannot avoid expressing my gratitude towards yourself, and many other dear friends in Leicester, for the many tokens of regard and kindness received during my short though very happy sojourn among you. Praying the Redeemer's cause may ever flourish with you, and that both ministers and people may be led in safety through life, and at length admitted into heaven, I remain, yours very affectionately,
V. MILLAR.

Jan. 30th.—Left Cuttack at four o'clock, p. m., and proceeded a short distance, when a very heavy shower of rain and hailstone commenced, which compelled us to hasten to the nearest house for shelter, which proved to be the abode of oxen. Here we were soon disturbed; first, by the rain rushing down the sides and through the roof, and secondly, by the oxen coming to the door, and demanding admittance, and were, no doubt, surprised to find their abode oc-

cupied by ourselves and horses. In the meantime, the owner commenced shouting out most lustily in behalf of the oxen, which she declared would be killed by the rain. We, however, remained deaf to her entreaties, and left not our frail refuge until the storm abated, when we resumed our journey along the Great Juggernaut road about five miles, and then turned eastward, and rode near the same distance to a village named Keddeghnr, where we found our tent pitched. Two of our people, who preceded us about two hours, when four miles from the tent saw a large tiger. The beast looked at them very wishfully. They had, fortunately, the courage to make a noise by shouting, which was the means of inducing his lordship to walk quietly off.

The following day a market was held just opposite our tent, which afforded the brethren a nice opportunity of proclaiming the gospel, and distributing tracts. About three o'clock we left this place for a village ten miles distant: when about midway, in consequence of a shower of rain, we were again obliged to test Oreah hospitality. Going up to the first house, with the intention of taking shelter, we were mortified by seeing the inmates bolting the door, to prevent our entering. Fortunately, the roof of the house projected a little beyond the walls, forming a small verandah, and just barely screened us from the raging element. When the rain ceased, several persons presented themselves, whom brother Lacey severely upbraided for their conduct. We then pursued our journey through a rather interesting country, as it regards scenery, and reached our destination at eight o'clock. We waited patiently till half-past ten for the arrival of our cots, but in vain, which led us to give up all idea of their coming that night, and prepared ourselves the only substitute, a bed of straw, on which we stretched our wearied bodies, and, when on the very verge of sleep, were disturbed by the arrival of our unfortunate bakery, which had been upset on the way, and thus detained.

Feb. 1st.—Lord's-day morning. Went to a market three miles from our tent, called Bulleputna. Our road was along the banks of a pretty river, which were covered with tobacco, castor oil, cotton, and sugar plants, altogether presenting a most charming prospect. Found a large number of persons assembled together, not less than 1,000, to whom the message of grace was delivered, and apparently received with much attention; after which tracts were distributed.

Feb. 2nd.—This morning brother Lacey

shortly; several persons were proposed at our last church meeting.' Mr. Millar adds:—'I deeply regret to communicate the painful tidings of brother Sutton's temporary removal. Sister

Sutton's health demanded an immediate change of climate. They accordingly left for Burmah, March 18th, where they will remain until the end of the hot season.'

and the native brethren went to a market five miles from our tent, and had a very good opportunity. Not feeling quite well, I did not accompany them.

Feb. 3rd.—A very large market, composed of about 2,000 persons, assembled just before our tent, among whom the brethren laboured until completely exhausted. The truth was heard with encouraging attention, and tracts eagerly received. Most of the people retired by five o'clock; their homes being at a considerable distance, they were anxious to reach them before the tiger leaves his seclusion, and seeks his prey.

Feb. 4th.—A number of persons seated themselves this morning around our tent door, and had a long and interesting conversation with the brethren respecting Christ and his salvation. In the afternoon, went to a neighbouring village, and soon obtained a good congregation. At first, many questions and objections were offered, which happily were the means of eliciting and throwing a deal of light respecting our message upon their dark and benighted minds. Was informed that one of our converts came from this village.

Feb. 5th.—Went this morning to a village two miles distant, named Panapatna, where we obtained a very large congregation. Saw many poor females peeping from behind the door of their habitations, and secretly listening. The brethren were heard with much attention, and little opposition was offered. Were accompanied to the tent by a man dressed after European fashion, who last year avowed himself a christian, and wished to acquire the English language, as he thought christianity ought not to be clothed or communicated by the medium of an idolatrous language. He sat down at our tent door, and commenced, in a very arousing manner, singing words of three letters. It being breakfast time, brother Lacey, to test his sincerity, invited him to come in and eat with us: hearing this, he immediately made his exit. This circumstance, together with a previous interview brother Lacey had with him, leads us to conclude he is not sound. In the afternoon went to another village. After some little opposition from a few brahmins that were present, the people heard well, and received tracts very readily.

(To be continued.)

FESTIVAL OF THE GODDESS KALEE, AT BERHAMPORE.

Communicated by Rev. J. Buckley, in a letter to Rev. J. Perry.

You will expect me to furnish missionary information, and for once I feel inclined to

dwell on the dark side of the subject. A text in Isaiah, from which I heard father Goadby preach more than twenty years ago, occurs to me as suitable to set out with,—‘Watchman, what of the night? Watchman, what of the night? The watchman saith, The morning cometh, and also the night: if ye will inquire, inquire ye.’ So, if the watchmen of Orissa be inquired of as to the spiritual state of the land, they will reply, The midnight hour is passed; the light is struggling with the darkness. God has lighted a candle in Orissa, (to change a little, one of good old Latimer’s sayings,) that neither all the brahmins in the land, nor all the devils in hell can put out. But still the darkness predominates, and that to a very fearful extent. We daily see this, and have great heaviness and continual sorrow in our hearts in consequence; but there are some seasons when the power which the dire superstition of the Oreahs exerts over them has an overwhelming effect on our minds, and we labour for words to describe the magnitude of the evil, and the intensity of emotion which the sight of it calls forth. Such a season was the close of last month, (Jan. 1846) at Berhampore. An immense festival was held in honour of the goddess Kalee, the bloody goddess. It is held once in four years. I must try to tell you a little of it, though the buffoonery and wickedness of the scene beggars description. First, there is the horrid, fiend-like figure of the goddess. She is red with blood; her tongue hangs down to her chin; in one hand she has the skull of a giant that she has destroyed—in the other she holds a sword; she has two dead bodies for ear-rings, and a necklace of skulls; and so much does she delight in blood that on one occasion she is said to have cut her own throat that she might have the pleasure of drinking the blood. Such is the most popular goddess of India.* Imagine you see the incense burning before her—the banners waving in her honour, and thousands of prostitutes parading the streets. Add to this the music, dancing, and filthy songs in which her worshippers delight. Many of the people are seen in masks, and present a most fantastic appearance. Others are clothed in tiger’s skins and bear skins: others, again, have disfigured their faces, and some are dressed in soldier’s clothes, and shoulder arms. Verily, honest John Bunyan never saw such a Vanity Fair as this. In the midst of the crowd are seen three missionaries, accompanied by four native evangelists. They are employed in calling upon the

* Calcutta, (properly, Kalee ghatta,) derives its name from this goddess. See Acts xix. 37. for the Hindoos’ notion of her; only, read Kalee, instead of Diana.

people to 'turn from these vanities to serve the living God, who made heaven, and earth, and sea, and all that is therein.' While thus employed, a man wearing a mask comes up, makes his salam to the sahib, and goes away. At a little distance are some 'lewd fellows of the baser sort,' standing on old chairs and grinning horribly. They have blackened their faces with soot or charcoal, and have come to mock the preachers: two of them have somehow obtained a page or two of our tracts, which they begin to sing, and now they attempt to preach, but their stock of buffoonery is soon exhausted: it only amounts to two or three sentences—that idols are nothing, and that Christ is the only Saviour. Having said this they raise a derisive shout—grin a few times at the missionaries, and, to use one of Pollock's forcible expressions,—

'With a look that hell might be ashamed of,'

go to another part of the crowd. At no great distance from these buffoons, are a number of people singing the shāstrās with all their might. But why should I go on with the description? They all tried to make fools of themselves, and succeeded to perfection. It was, truly, the most affecting comment I have seen on the apostle's language, 'they become vain in their imaginations, and their foolish heart was darkened.' And then, such a crowd I had never before seen. The festival lasted seven or eight days, and it was believed that on two of the evenings there could not be less than a *hundred thousand people* present. What a multitude, and all in the way to perdition! Can it be, I thought again and again, that all these are rational and immortal creatures? How Satan reigns and triumphs! It was most afflictive to think, where will these tens of thousands be a few years hence. I am not ashamed to say for my brethren and myself, that we could not look on the scene with tearless eyes. The impression made on my own mind by the folly and wickedness I saw, will never, I trust, be obliterated. What proof of the deep degradation of human nature! Well might God compare the Israelites to the stupid ass, and represent them as more stupid. (Isaiah i. 3.) But 'who maketh thee to differ from another? and what hast thou that thou hast not received?' are humbling questions; and my mind was sometimes powerfully affected with the thought, that but for the grace of God I should have been just as ignorant and as hardened as they. By nature the brightest christian is as blinded as the vilest heathen. It is not fitting that the missionary, standing in the presence of so much intellectual prostitution and awful depravity, should pride himself on the superiority of his country. His country was

once as degraded as this, and but for the gospel would have been so still. What fools the brightest intellects are, who have not the Bible, or who hate its light. Gibbon, the learned and elegant historian could profess himself in love with 'the old pagan establishment.' I hope we shall never forget that, 'a man can receive nothing except it be given him from heaven,' so that as we possess the heavenly gift, we are bound by duty, and pity, and gratitude, to help this perishing people.

Our cold season work will terminate in a few days. The precious seed has been extensively scattered; the Lord's word has been made known in nearly 150 different places, the objections of the people have been met, and the cavillers silenced. Many have heard of Christ that never heard before. Can it be that all this preaching has been in vain? The thought be far from us. But we long to see the Spirit of God working in the conviction and conversion of multitudes. I fear our beloved friends at home do not sufficiently lay to heart the awful fact that the *millions are perishing*.

I have had the pleasure of receiving two donations of 200 rupees each, (£40.) from our new but highly valued friend Mac Viccar, and in forwarding the latter, he writes, that 'he feels much indebted to me for my kindness in pointing out to him a way by which he might help the good cause.' He is a devoted christian. Brother W. Bailey is applying himself with laudable diligence to the language: I trust he will make a useful missionary. All I see of him is favourable. He sends much love to you, and would be very happy to receive a line or two from you. Brother Stubbins has laboured very hard—too hard, I think. He is not looking so well as when he came into the country. He desires his warmest love. 'The good will of Him that dwelt in the bush,' be with you, and with all who love the precious cause.

Your affectionate son,
J. BUCKLEY.

MISSIONARY ANNIVERSARIES.

LONDON, *Beulah Chapel, Commercial Road*.—On Lord's-day, April 26th, 1846, two sermons were preached on behalf of the Foreign Mission; in the morning, by our esteemed minister, the Rev. G. W. Pegg; and in the evening, by the Rev. J. G. Pike, of Derby. On the Wednesday evening following, the annual meeting of our auxiliary was held, when effective addresses were delivered by the Revs. J. G. Pike, J. B. Pike, H. Wilkinson, and another Baptist missionary from India. The ladies of the Missionary Working Society have, this anni-

versary, made an extra effort, by holding a bazaar, as well as by furnishing the trays for the tea-meeting gratuitously, which, together, realized the sum of £18. Proceeds for the year, exclusive of expences, £54. 3s. 7d.

J. P.

VALE OF BELVOIR.—The annual missionary services were held in this delighted vale, on Tuesday, June 9th, and the three following days. On Tuesday, Mr. Pike, of Derby, preached in the afternoon at Broughton 'to a small but interesting congregation. A public meeting was held in the evening, when addresses were delivered by Messrs. Stocks, Goadby, of Leicester, Hoe, of Spalding, and Pike. Collections, &c. £9. 6s. 3d½.

LONG CLAWSON.—The first General Baptist missionary meeting was held in the neat new chapel here, on Wednesday, June 10th. Mr. Pike preached in the afternoon, and the

same brethren advocated the sacred cause. Collections, good. Collection, £2. 7s.

HOSE.—On Thursday afternoon, June 11th, Mr. Goadby preached, and in the evening an interesting meeting was held when the interests of the mission were urged by the above brethren. Collections, £9. 13s. 6d.

KNIFTON.—The annual services were held in this beautifully situated village on Friday, June 12. Mr. Pike preached in the afternoon, and brethren Hoe, Pike, and Goadby gave addresses in the evening. Collections, &c., £6. 3s. 2d.

SHEFFIELD, *Eyre-street*.—On Sunday, May 24th, two sermons were preached in behalf of our Foreign Mission, by the Rev. J. Ferneyhough, of Nottingham. Collections and subscriptions amounted to £11. 1s. 2d.

T. H.

POETRY.

MORNING THOUGHTS IN DECEMBER, 1845.

'I laid me down and slept; I awaked; for the Lord sustained me.'—PSALM iii. 5.

THE night is well nigh gone,
The day begins to dawn;
The stars and silvery moon,
Confess th' approach of morn;
The sun will soon his disk display,
And soon restore 'the jocund day.'

Refresh'd by sweet repose,
Now from my hed I rise!
My heart no anguish knows,
No tears stream from my eyes;
Thanks to my God for 'halmy sleep,'
Thanks, that in peace he doth me keep.

My household, too, is blest—
Partner and children dear;
No cares have broke their rest,
No pain, nor torturing fear;
Secure and still each one has slept,
Israel's kind Keeper all hath kept.

Many, I greatly fear,
Have not been favour'd so;
The night to them was drear,
'Twas spent in grief and woe;
On beds of sickness some have lain,
And some have moan'd thro' mental pain.

How many, too, have stood
Beside the bed of death,
Gazing, in saddest mood,
While friends resign'd their breath;

Deploring much 'the dying strife,'
Of those they deem'd as dear as life.

Numbers, by land and sea,
Have journey'd thro' the night;
Bnsiness, unknown to me,
Has urged them on, in spite
Of nature's call for rest and sleep,
And made their eyes strict vigil keep.

While numbers more have spent
The night in revelry,
And, maugre heaven's intent,
Will prostitute the day
To indolence and slumber all,
Till evening shades to 'pleasure' call.*

I praise thee, God of grace,
For raiment and for food;
For nights of rest and peace,
And every needful good;
While I upon thy bounty live,
Glory to thee I'll freely give.

In Jesus may I rest
When life's short day is o'er;
With all his saints be blest
In heaven for evermore;
To rival angels then I'll try,
In songs of praise and shouts of joy.
Ashby-de-la-Zouch. T. Y.

* Theatres, ball-rooms, &c., are generally opened in the evening.

THE

GENERAL BAPTIST REPOSITORY,

AND

MISSIONARY OBSERVER.

No. 92]

AUGUST, 1846.

[NEW SERIES.

THE ANNUAL ASSOCIATION.

THE seventy-seventh annual association of the General Baptist churches of the New Connexion was held at Heptonstall Slack, in the parish of Halifax, Yorkshire, on Tuesday, June 30th, and the two following days. As the appointed time for the commencement of the business of this meeting was at ten o'clock on Tuesday morning, considerable numbers of ministers and representatives and friends arrived by the various trains in the romantic and beautiful vale of Todmorden at the Hebden Bridge station, on the Monday afternoon and evening; and many of them, after partaking of the hospitality of Mr. James Hodgson, &c., were seen wending their weary way up the high hill toward the top of which the chapel is placed. The town of Heptonstall stands near the edge of the hill, closely built, on each side of the road from Hebden Bridge to Colne and Burnley, and though at a considerable elevation, far from the summit of the hill itself. The traveller, after passing up its narrow and precipitous streets, finds a wider expanse open before him, and after about half

a mile's journey on a more gentle ascent, through what is called '*the Slack*,' he arrives at the chapel and minister's house, which occupy a commanding position at the angle of the roads to Colne and Burnley, and facing directly down the road to Heptonstall. From the front of the chapel there is a delightful view of the bold and mountainous scenery of this romantic region. Deep and precipitous valleys and glens, the sides of which are thickly wooded, with gurgling streams rolling down their centre, here and there turning the wheel at a great cotton-mill; mountains, for the most part cultivated and bearing rich grass to the summit, divided into fields and farms by cold stone walls; and higher mountains bearing only heath, and presenting a wildness untamed, if not untamable by the hand of man, constitute its chief characteristics. There are, however, various ways up the hill to 'Mount Zion,' some more direct, others more devious; but whether straight or circuitous, through the wood or by the Lumb, through the town or by any other course, the

2 D

elevation has to be attained, and we found none of our brethren from the more level parts of the kingdom, who did not pant as they passed on.

Judicious and effective arrangements were made by our brethren in this interesting locality for the accommodation of ministers and friends, and, while some were led to a home in the deep dell, others to the mountain side, and others over the hills to a more distant habitation, it is delightful to state that all found kind and courteous and excellent entertainment, and not a few enjoyed all that art and wealth and refinement could yield for the refreshment of the body and the comfort of the heart. A vote of thanks, acknowledging the christian kindness and hospitality of our friends in this neighbourhood, was passed by the associated brethren before their sittings terminated.

We are not able to state how many ministers and representatives were present, but the number was large, when the distance of the place from the main body of our churches is taken into account. One solemn thought, however, repeatedly occurred during the time of our meeting. It is twenty-four years since the Association was held in this place, and there were but about three ministers present in 1846 who were there in 1822. So our lives pass away!

At ten o'clock on Tuesday, June 30th, the meeting commenced, and the states of the churches were read until one, when the meeting broke up until the afternoon sitting. At three o'clock, according to rule, the Association organized itself, and chose for chairman, the Rev. J. Stevenson, A.M., of London; and for moderators, the Revds. J. C. Pike, of Wisbech, and T. Stevenson, of Leicester.

The states of the churches presented truths to the meeting which call for deep and solemn reflection. With a few exceptions, there was a general complaint of apathy and worldliness amongst the members,

and also of a want of increase and success. It is supposed that out of the whole of the churches there will not be a clear increase of one hundred and twenty members! While some have increased, others have diminished, and a great number are stationary. We are fully aware that large additions are not always a sure sign of spiritual health and prosperity; but when the majority of the churches appear to be stationary, if not retrograde, we are sensible that there is occasion for deep concern. In perfect accordance with this sentiment, the Association determined to recommend the churches to set apart especially the first Lord's-day in October next, and the Monday following, for humiliation and prayer, that the attention of all our churches may be called to the state of religion amongst us, and that all may be induced to strive together for the faith of the gospel: and above all things, to seek with earnestness the out-pouring of the Holy Spirit from above. May God hear our prayers, sanctify our hearts, and send prosperity!

The business of the Foreign Mission was brought before a large meeting of ministers and members on Tuesday evening, when a good feeling prevailed, and thankfulness was expressed that God had spared our valuable secretary, Mr. Pike, to us so long, and that the mission at present assumed so pleasing an aspect.

The business of the Academy was also brought forward at the usual time. The committee's report, and that of the examiners, were received with thanks, and the officers were re-elected. But as the committee expressed hesitation, in consequence of the low state of the funds, in receiving any more applicants, it was determined that efforts should be made for a systematic visitation of the churches, with a view to obtain subscribers and collections. It is a painful fact, that a very considerable majority of our churches do not contribute to the

support of this important institution, and that as our numbers increase, its funds rather diminish. We do hope that all will think on this, and that there will be a general disposition cherished and displayed to sustain and render more efficient our academical institution. It is quite certain that unless we have a ministry educated equal at least to the times in which we live, we shall sink amongst the denominations of christians that at present exist. Surely our own distinctive views are felt to be of some importance! and the maintenance of our churches, and the extension of our body, and of the cause of God, deserve well at our hands.

The business relating to this periodical was also attended to. It appears that during the last year there has been a larger sale for the General Baptist Repository than has ever been realized, and consequently the Association voted £25. from its profits to their own treasurer. Still there is room for much extension. In many churches few of our friends even take it, as if they had no interest in the Connexion, whose proceedings it records, or no disposition to sustain an organ of communication and correspondence peculiarly their own. Its pages are open to intelligence and obituaries from all parts of the Connexion, and it is desirable that every baptism—every special service—every death—every event of an interesting nature which occurs in all our churches should have an early and brief insertion in its columns. And then the essayical department is devolved upon the talent, intelligence, and public spirit of the body. Any one, then, who complains on this score, without having himself supplied his full quota of well-written, learned, or spirit-stirring articles to the work, is both unreasonable and unjust. We have been, we are happy to know, the means of eliciting hidden talents, and we are ever happy to receive and insert the best lucubra-

tions of our brethren and friends. Why should not our circulation be doubled? If all our churches were equally interested with some this would soon be the case.

The general business of the Association was of more than ordinary interest. There was received an admirable reply to the letter of our chairman for 1845, the Rev. H. Hunter, from the Freewill Baptists of North America. This letter we shall subjoin to this notice, and therefore we need not further remark upon it, than to say it was heard by the Association with deep and joyous emotion, and ordered to be printed in the Repository; and our present chairman was directed to write to them in return. As the letter requested that our Association would send a deputation to the General Convention of Freewill Baptists of America, to be held in October, 1847, the consideration of this request was deferred until the next Association.

The general tone and temper of the discussions was manly and christian. There was no want of courtesy on the one hand, or of firmness on the other. More than one of the brethren remarked on the healthiness of the discussions themselves.

The public services were well attended. The road leading down from the chapel, that passing by to Colne, the one leading over the knoll on to Burnley, besides the by-ways winding up out of the deep glens, presented an animated appearance, and led one almost to exclaim, 'Thither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.'

Brother Wallis preached an admirable sermon, on the solicitude due for the salvation of souls. Brother Burns preached an excellent sermon in the evening; and it was remarked, that at no previous annual missionary meeting at the Association, was the attention and interest so well sus-

tained. Mr. Butters, of Spalding, was in the chair. Mr. Pike read extracts of the report, and resolutions were moved or seconded by brethren Goadby, J. C. Pike, J. J. Owen, J. Burns, H. Hunter, and H. Wilkinson, from Orissa, &c. Of the latter mentioned brother, it is pleasing to state, that his health is apparently improving, and that his address excited deep interest.

The circular letter, by the chairman, was read, approved, and ordered to be printed in the Minutes. Though it dilates more on the voluntariness of religion in the heart, than on the voluntary offerings of the faithful as the only legitimate source of funds for the sustentation of christian ministers, and the establishment and extension of christianity in the world, it will be felt by all to stimulate them to close inquiry and active exertion. It was determined that the next Association should be at Stoney-street, Nottingham, at the usual time.

The Association closed its sittings on Thursday evening, about nine o'clock. The brethren united in singing 'The Christian's Hope,' by Mr. Sutton, in 'Auld lang syne;' and, after a copious, sweet, and highly appropriate prayer, by the chairman, the brethren separated.

The following is the letter from the American Freewill Baptists, to which reference has already been made:—

*To the General Baptist Association
in England.*

DEAR CHRISTIAN BRETHREN.—At a general convention of the ministers of the Freewill Baptists in the United States of America, attending the anniversaries of said Connexion, held in Lowell, Massachusetts, Oct. 14th, 15th, 16th, and 17th, 1845, the resolutions passed at the last annual meeting of the General Baptist Association in England, held in Leicester, in June last, relating to said Freewill Baptist Connexion, and the fraternal epistle of their respected chairman, were read; and the following resolutions in refer-

ence to them were unanimously adopted:

Resolved, That we have heard with delight the resolutions adopted by our General Baptist brethren in relation to our denomination, and that we heartily accept their kind proposal to hold with us an annual correspondence.

Resolved, That we appoint Elder Silas Curtis to reply to the very excellent epistle of their beloved chairman, brother Hunter, and to conduct this correspondence on the part of our denomination.

Resolved, That we receive with great pleasure the information of the accession to their mission in India, and the establishment of a mission in China by our General Baptist brethren, and hope it may provoke our own denomination to a greatly increased missionary effort.

Resolved, That we deeply sympathize with our English brethren in their efforts to publish free salvation in our fatherland amidst all the obstacles with which they are surrounded, and we rejoice in the prosperity which has attended them.

S. WITNEY, *Chairman.*

P. S. BURBANK, *Scribe.*

Lowell, Oct. 20, 1845.

MUCH ESTEEMED BRETHREN.—It affords us great pleasure to respond to your very kind and affectionate epistle, proposing a 'christian fraternal intercourse' between your religious body and ours. Although we belong to different nations, and are located in different quarters of the globe, and the mighty ocean rolls between us, yet we feel that we are one in heart—we are one people.

There are several circumstances which will long endear the name of the General Baptists in England to the hearts of Freewill Baptists in America. It was the voice of your faithful and beloved SUTTON which first aroused our people to action in the Foreign Mission cause. In 1832, that devoted missionary of the cross, while toiling on the plains of Orissa, under the shadow of the bloody temple of Juggernaut, sent over a soul-stirring appeal for the co-operation of our denomination in the important work of giving the gospel to the heathen. This appeal was immediately circulated through our churches, and it soon began to break the midnight slumbers which had so long prevailed on the subject of missions. From that hour a

missionary flame was kindled in our hearts which, thank God, has never been extinguished. In 1833, brother Sutton personally appeared among us, and was cordially received into our pulpits and to our domestic circles. He visited our churches, and faithfully presented the claims of the perishing heathen. His labours of love were successful in increasing the interest which had already been awakened by his letter. In 1835, our first missionaries, two brethren and their partners, sailed for India in company with brother Sutton; and on their arrival in Orissa, they commenced their labours in connection with your missionaries.

The simple fact, that your denomination was the first in the christian world who sent heralds of the cross to blow the gospel trumpet around the mighty walls of Juggernaut; and that ours is the only denomination which has joined you as co-labourers in the extensive province of Orissa, has probably had no small influence in strengthening those cords of love which now unite us together. Our sympathies, our prayers, our money, and our missionaries, are blended with yours in the great and glorious work of demolishing Satan's empire, of pulling down the pagan altars, and of erecting the standard of the cross in that dark and idol-cursed land. Many of our brethren scarcely knew that there was such a people in England as you are, till brother Sutton's letter came to this country, nor even till he came himself; so that the origin of our Foreign Mission enterprise is associated with the name of the General Baptists in England.

Since the departure of our first missionaries, we have sent five others to Orissa, two brethren, their wives and one sister. The companions of two of our missionaries have fallen by death on their field of labour; and our beloved Noyes and his companion have been obliged to return to this country on account of their ill health. We expect that one missionary will sail for India in a few weeks, and we hope soon to be able to send out two or three more. We rejoice to know that you have sent two brethren to preach a free gospel to the inhabitants of China, and we most ardently pray that the day may not be far distant when they shall have the happiness of greeting missionaries from

our denomination as fellow labourers in that ancient and populous empire.

We feel grateful, beloved brethren, for the encouragement which you have given us by your sympathies, your prayers, and your communications while we have been contending with the abominable, giant-sin of our land—slavery. The Freewill Baptists were the first denomination of christians in this country who dared to disclaim all fellowship with slave-holders, and close their mission-treasury against the offerings and contributions of men-thieves and robbers. For several years our mission-treasury was the only one in the land into which the price of blood was not permitted to flow. But, thanks be to God, it is not so now. Within a few years past, a new sect of christians, respectable for talents and numbers, has been organized in the Free States, who take the same course in relation to slavery that we do. They are called Wesleyan Methodists. They seceded from the Episcopal Methodists. Portions of the Calvinist Baptists and Presbyterians have separated themselves from slave-holders, and have formed new missionary organizations. There are now several missionary boards in this country which are not polluted with the 'sum of all villainies.' All the great religious bodies which have refused to take high and holy ground on the subject of human rights, are now distracted with divisions and shaken to their very centre. Anti-slavery principles are rapidly advancing. Several circumstances are now fearfully operating upon the public mind in favour of the cause of freedom. Another name has recently been added to the list of glorious martyrs who have fallen in defence of the bondman's cause. Rev. Charles T. Torrey was murdered, by the slave power, for an act of christian kindness. He died in the Maryland Penitentiary, on the 9th of last month, where he had been incarcerated, for having aided some fugitive slaves in their escape from bondage to liberty. Our nation is now engaged in a bloody war with Mexico, for the purpose of defending and protecting the peculiar institution of the south. These events are contributing no small amount of influence towards urging on the day when every chain shall be broken, and the oppressed shall go free.

In relation to our religious prosperity

we can say, the Lord is still with us. Although it is generally a low time, as it is termed, in religion in this country, yet some few of our churches have recently enjoyed very gracious revivals. Our numbers, to be sure, have diminished some during two years past, in which time there have not been so many revivals as formerly; still there is a good degree of steadfastness and union among the most of our churches. Our denomination is organized into churches, quarterly meetings, yearly meetings and a general conference. Several churches compose a quarterly meeting, which assembles by delegates from the churches four times a year. A certain number of quarterly meetings constitute a yearly meeting, which convenes by delegates from the quarterly meetings every year. All the yearly meetings convene by their delegates in a general conference once in three years. Our next general conference will be held in the state of Vermont, on the first Wednesday in October, 1847. We most ardently hope, dear brethren, that we shall have the privilege of seeing one or more brethren from your body at our next general conference.

Our theological school, which is located at Whitestown, New York, is in a prosperous condition. It has been attended the past year by nearly forty pious young men, who give evidence of having a call to the gospel ministry. Our only difficulty about sustaining this institution is the want of funds. We hope, however, soon to succeed in raising a permanent fund, the income of which will be sufficient to meet the current expenses. This institution is of

vital importance to the interests of our denomination. We have long felt the need of such an institution, and we now begin to realize its benefits.

According to the last annual returns, which were made in July 1845, we have twenty-four yearly meetings, 107 quarterly meetings, 1193 churches, 801 ordained ministers, 233 licentiates, and 58,174 members. Many of our churches are destitute of pastors, and much more ground might be occupied by us if we had more able and efficient ministers. Within a few years past our denomination has increased more than formerly, in cities, villages, and large places. Some of our congregations are very large, and many of our churches have flourishing Sabbath-schools. We earnestly solicit your prayers, that we may soon be favoured with the gracious outpourings of the Holy Spirit, that the borders of Zion may be enlarged, and thousands of immortal souls may be brought into the fold of the Redeemer.

We hope soon to be favoured with another communication from you, that we may bear of your prosperity, and rejoice with you. The present state of the church and the world loudly calls for christian zeal and diligence in the cause of Christ. We intend, by the grace of God, to be co-workers with you, and all the faithful in Christ Jesus, until we are dismissed from the church militant to join the church triumphant.

I am, dear brethren in Christ, on behalf of the Freewill Baptists in the United States, yours affectionately, in the bonds of the gospel,

SILAS CURTIS.

Lowell, Mass., June 6th, 1846.

THE CHRISTIAN MINISTRY.

A charge addressed to Mr John Batey, on his being set apart to the pastorate of the General Baptist church, Charles-street, Lisson Grove, London, June 22nd, 1846.

BY THE REV. J. BURNS.

'And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.'—Colos. iv. 17.

MY DEAR BROTHER,—As the services of this evening must be greatly abbreviated, there are many things usually included in the charge to a minister which I shall greatly abridge or omit altogether. I shall not dwell on the importance of piety to the

christian minister; surely we must take this for granted. If any man's piety should be decided, high-toned, and unsuspected, it is that of the minister of Jesus Christ. It is expected that he should speak of the things which he has known and handled, and be a living witness of the power and sanctity of the truth

he declares to others. Every attribute of lofty piety should distinguish his character. There should be the evident signs of sanctification in his life and conversation. There should be the graces of lowliness and godly humility. There should be spirituality of mind and holy fervour of spirit. There should be manifest love to God, and a burning zeal for his glory. Neither do I mean to enlarge on the true nature of the call to the ministerial work. For years you have felt it your duty to preach the gospel to sinners, and the Wesleyan section of the christian church, a considerable time ago, deemed you fit to be employed in that sacred vocation. Your testimony to night, too, will satisfy all present that there is no reason to doubt that it is the will of God you should labour in the word and doctrine of the Lord Jesus Christ. I wish, therefore, to recognize you this evening in connection with your study, the pulpit, the pastoral office, and your relationship to the catholic church of Jesus, and the benevolent institutions of the day.

1. *In reference to your study.* Of course you will acknowledge the importance of duly studying God's blessed word, and making full and careful preparations for the exercises of the pulpit. I know some profess to dispense with all study, and they plead the promise of God to teach them what to say in the hour of need. My own conviction is, that the church might dispense too with all such teachers without any loss to itself or disadvantage to the world. The age of miraculous interposition is past; and the man who will not labour in his study will most certainly be any thing rather than an efficient and acceptable minister of Jesus Christ. In the age of miracles the apostle thus wrote to his beloved son Timothy, 'Study to shew thyself a workman,' &c., 2 Tim. ii. 15. He exhorts him also to 'give attention to reading.' And how can ministers speak accord-

ing to the oracles of God, unless they make them the subject of their devout and constant study?

1. In the study there must be the reading of general works on Theology and the study of them. 2. The especial and prayerful reading of the sacred Scriptures; in them the christian minister must meditate almost day and night. 3. The selection of topics for the ministry and the composition for the subjects to be publicly delivered. It is not for me to say what time you should devote to them, or when are the fittest seasons for this department of your duty. Much must depend on your own mind, and on the circumstances in which you are placed; but from a deep sense of the greatness of your work, you will feel the necessity of giving all the time and all the attention which you possibly can command. Remember neglect here will soon be observable in your pulpit ministrations, and will greatly frustrate the end of your important calling. In your study and preparations for the pulpit, 1, Endeavour to remember the state and condition of your people, and thus their will be appropriateness in your discourses. 2, Seek the gracious help of God's blessed spirit, and then you may expect that there will be a holy fragrance connected with your discourses. 3, Be resolved to aim at usefulness and God's glory only, and then you will be delivered from many ministerial snares, from the condemnation of conscience, and the curse of God. I would just add, endeavour in preparing for the pulpit, 4, to do justice to your theme: explain, illustrate, and apply the texts you select. Do not let some striking portion of God's word be a mere motto, and scarcely that, on which to hang some religious or moral essay; but give the sense, meaning, and design of the scripture on which you treat; labour to be a good textuary, and your people cannot fail to be instructed in the council of God. 5. Aim at variety in subject, matter, and

manner. The storehouse of your spiritual work is boundlessly furnished—there need not be sameness to the apt and diligent student. The streams of life are ever fresh and ever flowing, &c. If there be barrenness in your sermons, the cause must be sought for in yourself, and not in the divine word. Allow me to add, different themes should have a variety of style as to their composition, and should be delivered in a manner that should harmonize with their character and spirit. Let me direct your attention,

II, *To your labours in the pulpit.* Here you have ‘to declare the whole counsel of God;’ to preach the glad tidings of mercy to your perishing fellow-creatures; to exalt the cross of Christ, and urge sinners to trust in its efficacy for life and salvation. All your studies and private meditations must be made to bear on your pulpit exercises. The work of the pulpit seems included in one short sentence, ‘Preach the gospel.’ Make known to men that great truth which is worthy of all acceptance. Declare how that Christ has died according to the scriptures for their sins, &c. Assure them that ‘God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.’ Enter into the emotions of the Great Apostle of the Gentiles, who said, (2 Cor. v. 20,) ‘Now then we are ambassadors for Christ,’ &c. If you preach the gospel, Christ will be the sum and substance of your discourses. His Godhead—his humanity—his mediatorial character—his offices—his sufferings—his work—his resurrection—his glory—his kingly authority and headship over the church—his right to reign from the river to the ends of the earth. Preach the whole gospel; withhold no part of the great salvation from your hearers. Preach the gospel fully; dwell on its infinite treasures, both of grace and glory. Preach it to every sinner—this is the great charge. Allow no feelings of doubt to influence your

mind in making known to every hearer the overtures of redeeming love. Preach the gospel in its variety of blessings, as exhibiting pardon, peace, righteousness, sanctification, and eternal life. Preach all the precepts of the gospel—all the ordinances of the gospel—all the requirements of the gospel.

Preach the gospel harmoniously, shewing how that every part of the gospel has its distinct place, and that unitedly these form one beautiful whole, one grand system of glory to God and happiness to man.

Preach the gospel with all possible plainness and simplicity. You will have chiefly to do with the unlettered, therefore use great clearness and great plainness of speech.

Preach the gospel earnestly. You have to excite attention—you have to make impressions—you have to produce convictions—you have to save your hearers. Then cherish intense ardour of spirit, and preach with all the earnestness of a dying man to dying men. Preach the gospel with a due sense of the responsibility you incur. O feel for souls. Put on bowels of mercy. Remember you labour as one who must give an account.

I just add, in all your preachings cherish a spirit of entire dependance upon God’s promised blessing. Pray for it—believe for it—wrestle in constant supplication until you enjoy it. With this, you shall be instant in season and out of season. With this your work shall be your joy. With this you shall overcome the fear of man, and resist the temptations of the devil. With this you shall be adequate to your work, and fulfil your ministry in the Lord.

III. *As to your pastoral office.* Here you will have to preside over the meetings of the church, and to rule over it in the fear of God. This part of your office will require much wisdom, that, 1, you administer the laws of Christ rightly in reference to his church. 2. You will require

much of the spirit of fidelity, that you be faithful to the crown of Christ, and the souls of his people. 3. Much affection, that you may sympathize with the tempted, the poor, the tried, the disconsolate of the flock. Much patience and forbearance; for, probably, do what you will some will murmur, some will misrepresent, perhaps some will malign. The best ministers have been wounded, like their Lord, in the house of their friends. To suffer this in Christ's spirit, and for his glory, much grace will be required. Labour, too, among your people, that each one of your flock may seek your guidance in perplexity, your sympathy in sorrow, and your friendship at all times. Visit your flock as much as you can, to their edification. Observe strict yet kind discipline, both in the admission of members, and in their suspension or exclusion from the Church.

I hope you will be blest with wise, praying men, to help you in your onerous duties.

IV. *In reference to your connection with the catholic church of Christ, and the benevolent institutions of the times.*

1. To avoid a sectarian spirit. Let your whole ministry be worthy of the present occasion, when ministers of several denominations unite in your pastoral recognition. Sectarianism, which has been the bane of the Church and the curse of the world, is doomed. Good men of all evangelical parties are drawing nearer together. Cherish this spirit of the times; live and breathe in the sweet atmosphere of christian liberality. Doubtless you are decided in your doctrinal views, and as to the principles of church government—be it so, forego none of these; but allow others to think for themselves; and love all who love the Lord Jesus in sincerity and in truth.

Do not covet the members of other churches. If you succeed in prose-

lytizing, you do nothing really for the cause of truth. Cast your net into the ocean of the world, aim at the conversion of souls; and live in peace and harmony with the whole christian brotherhood.

2. Throw your energies into the great movements of the times. Give your first and best attention to your own flock and congregation; but in addition, give a helping hand, and a burden-bearing shoulder, to the great movements of morality and benevolence around you. You cannot be actively engaged with all, but you may do much for many.

I know you will not neglect Sabbath-schools. How important these to the rising generation. I am glad that you are connected with the temperance reformation. Drunkenness is the crying sin of our nation.

3. Think of the dying heathen. Urge your people to aid in sending the Gospel to the ends of the earth. Help to diffuse the scriptures and evangelical tracts among the ignorant, and such as are out of the way. In one word, be a public man, exhibit a public spirit, and do all the good you can in your day and generation. In conclusion. Don't be weary in the day of toil. Don't turn aside from the good old way of sound evangelical truth.

Don't allow your motives to deteriorate by cherishing any unworthy aims. Don't abandon the spirit of prayerful circumspection. 'Take heed to the ministry that you have received in the Lord.' Be vigilant; be watchful; be faithful unto death. Think of your dying day, and so labour that the retrospect of your ministry may comfort and not disturb your peace of mind amid the anxieties of dissolution. Think of the day of Judgment, when we shall all meet, and when every man must account for his stewardship before God.

May God grant that you may surrender up your account in that day with joy and not with grief. Amen.

DEATH-BED SCENES.

'NEXT to a seraph spirit before us, in the robes of light and immortality, the dying believer, triumphing by faith and hope over the last enemy, is the brightest specimen of our holy religion.' It was the writer's high privilege, in an early period of his ministry, to witness two such specimens of the power of christianity to inspire a hope full of immortality in the hour of mortal conflict; and, if you deem the recital likely to interest and edify your readers, it is entirely at your service. Names are withheld for reasons which he deems sufficient.

The first was the case of one who moved in a highly respectable sphere, whose mind had been cultivated by reading and reflection, and who, for several years, had been travelling in the way to heaven. My first visit to her was about three weeks before the termination of her connection with transitory things. She was then less apprehensive of danger than her friends, and, when I hinted that her affliction might issue in her removal from those whom she so fondly loved, she was deeply affected; tears almost choked her utterance while she expressed a desire, for the sake of her beloved offspring, to continue a little longer upon earth. I was not surprised at this, nor disposed to censure: I thought that the prayer of the psalmist, 'O spare me, that I may recover strength, before I go hence, and be no more,' if presented with submission to the will of heaven, could not be an unsuitable one for a mother to offer, by whose removal five lovely daughters would lose their tenderest and best friend. The hope of recovery, however, became every day fainter; three days before her death, it had entirely vanished. She then told me that she had given up her dear husband and children; that she was persuaded her affliction would end in death; that she felt it to be a

very solemn thing to die, and stand before God; but she had a good hope through grace: she rested on Christ, and on him alone. With an emphasis that I shall never forget, she repeated the well-known verse of Dr. Watts—

'A guilty, weak, and helpless worm,
On thy kind arms I fall:
Be thou my strength and righteousness,
My Saviour, and my all.'

With much feeling, she added—

'When I pass the verge of Jordan,
Bid my anxious fears subside;
Death of deaths, and hell's destruction,
Land me safe on Canaan's side.'

She was in a happy and enviable frame of mind. The peculiarity of her circumstances prevented me from seeing her on the two following days: when next I was summoned to visit her, she was in the valley of the shadow of death. It was on the Sabbath. The solemn and delightful engagements of the day of sacred rest had terminated. I had been discoursing to my beloved flock on the temptation of Christ in the wilderness, and had encouraged them in every extremity to confide in Him who 'knows what sore temptations mean,' and who is able to succour his people in times of severest trial. The midnight hour was at hand, when, with indescribable feelings, I entered the chamber of death. The scene was altogether the most impressive I ever witnessed, and will ever live in my most cherished recollections. Just before I entered, she had taken her last farewell of her beloved offspring, in a very affecting manner. On my entering, she expressed her pleasure at seeing me, spoke of the profit which she had derived from former visits, and hoped that the last would be edifying. By request of the dying saint, who dreaded, beyond all things, being found a self-deceiver, I questioned her

very closely as to the reality of her repentance, the ground of her dependence, &c. To all my questions, satisfactory answers were returned. With humility she confessed her many deficiencies; but the blood of the cross was her hope, her only hope. May it be mine; may it be yours, dear reader, when we are in similar circumstances. Several of those portions of scripture which are peculiarly adapted to support the dying christian, were then quoted, such as Gen. xlix. 18, Deut. xxxiii. 25, 27, Psa. xvi. 11, xxiii. 4, lxxiii. 24—26, Lam. iii. 24, Isa. xliii. 1, 2, 10, Luke xxiii. 46, Acts vii. 59, 1 Cor. xv. 55—57, 2 Cor. xii. 9, Heb. xiii. 5, 6, Rev. xxii. 20,—texts which the christian reader will do well attentively to peruse. She listened with unspeakable delight, and, when the last promise of our Lord, 'Surely I come quickly,' and the last prayer of the beloved disciple, as the representative of the church, 'Amen, even so come, Lord Jesus,' were repeated, she said, 'Come quickly—come quickly—come quickly.' She then, with quivering lips, several times said—

'When ye hear my heart-strings break,
How sweet my minutes roll;
A mortal paleness on my cheek,
And glory in my soul.'

It was a privilege to be present. She spoke and looked like one in the suburbs of heaven: she could scarcely have been more happy if she had seen heaven opened, and her much-loved Lord waiting to welcome her to the embraces of everlasting love. I ought to add, because it renders the triumph of faith more illustrious, that the outward man was the subject of excruciating pain, much more, indeed, than I have ever known in similar circumstances; but the transporting enjoyments of the inner man triumphed over bodily sufferings, and death was swallowed up in victory. After commending her by solemn prayer to the Lord, whom she believed, I retired at break of day from

this interesting scene, impressed more forcibly than I had ever before been with the sentiment, that the chamber where the believer in Christ battles with and triumphs over the last dreaded foe,

'Is privileged beyond the common walks
Of virtuous life, quite on the verge of heaven.'

Soon after I left, she sweetly fell asleep in Jesus.

The other narrative must be reserved for a future occasion. A few reflections, suggested by the one already furnished, shall close this paper.

1. *How precious the gospel, which brings life and immortality to light!* It is exceedingly worthy of attention, that the believer, when about to stand before God, feels little inclination to dwell on those minor, we do not say, unimportant points, which divide the followers of the Saviour: he finds 'all his salvation, and all his desire,' in those simple, all-important doctrines, on which all who love the Lord are happily agreed. The thoughts and feelings of such an one are, 'I am a sinner, deserving everlasting condemnation; but Christ is a Saviour; he died for me; he invites me to trust in him. I come, as if I had never come before, and cast myself on his atoning blood. This has been my hope through the chequered scenes of life: this is my hope in the valley of the shadow of death;

'While struggling in this vale of tears below,
That never failed, nor will it fail me now.'

With this hope he plunges into eternity, and, sustained by this, 'calm as the summer's ocean,' he will behold the Judge descend, and the world in flames.

2. *Let the desponding christian take courage.* There are many sincere christians who resemble Despondency, Fearing, and Little Faith, among the pilgrims: they are often in Doubting Castle; and especially are gloomy apprehensions excited when they think of death, and the scenes after death. 'Through fear of

death, they are all their life time subject to bondage.' Some who read these pages are of the number. O! ye of little faith, wherefore do ye doubt?' Think of Him who by dying has plucked the sting of death.

'Think of the grave where he was laid,
And calm descend to yours.'

Encourage yourselves in the promise, that strength shall be given according to your day; and doubt not that dying strength will be vouchsafed in a dying hour; but expect the fulfilment of the Divine promise in the appointed way. If you would close your eyes on all below with peace and joy, be regular in your walk with God now. Let the life which you live in the flesh be by the faith of the Son of God. Be diligent in attending to the duties of the closet. Be especially watchful against worldly entanglements. Set your affections on things above, not on things on the earth. Many christians, by permitting the world to engross an un-

due portion of their attention, have planted their dying pillow with thorns. God has rebuked their carnality by withholding his presence in their last moments.

3. *How happy the christian the moment after death!* But who can express, who can conceive it? Fancy cannot paint it; poetry cannot describe it; philosophy cannot fathom it; and revelation, that can alone reveal the mighty secret, and draw back the curtain that hides the vision from mortals, when she has conducted us to the hallowed summit of the Delectable Mountains, brings us down from our elevation, and whispers, as we descend, 'It doth not yet appear what we shall be'—'I heard a voice from heaven, saying unto me, Write, [record it for the good of the suffering church] Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit; for they rest from their labours, and their works do follow them.' J. B.

HEBREW HISTORY.—No. XIV. *concluded.*

Jehoiakim, being idolatrous and evil disposed, and encouraging the people in their sins, Jeremiah, the prophet, was especially sent of God to the king's house and to the temple, to declare both to the prince and the people the judgments of God against the land. He foretold the entire ruin, both of the city and the kingdom. This exposed him to the fury of the priests, and he was put in the stocks; but the next day he was saved from death by the intercession of Aikam, one of the chief of the council. Urijah, another prophet, who foretold the same judgments, about the same time, fled to Egypt, whither he was pursued by order of the king, and was brought back to Jerusalem, and ignominiously put to death. Habbakkuk and Zephaniah also prophesied the same things about the same period.

In the third year of Jehoiakim, (B. C. 607), Nehapollasar, king of Babylon, being aged, associated his son, Nebuchadnezzar, with him in the empire, and

sent him to re-take Carchemish, Syria, and Palestine, from Egypt: when, in the following year, (606,) having subdued Necho at the Tigris, he proceeded to Syria and Jerusalem. Jeremiah foretold, as he approached, that the whole land should suffer captivity for seventy years. He moreover reminded the people that he had been admonishing and warning them for twenty-three years almost in vain. Being at this time in prison, his prophecy was published in the following manner: Baruch, a scribe, one of his friends, heard his word through the grate or bars of the prison, and wrote from his mouth; and then, in obedience to the prophet's direction, went and read them to the people as they came to the great feast of expiation. Being himself greatly distressed with the contents of his roll, a special promise was given him that he should be preserved amid all the calamities that should happen to the people. Baruch escaped the wrath of Jehoiakim, who,

apparently, was engaged in preparing for the hostile and near approach of the king of Babylon. All, however, was in vain, for Nebuchadnezzar came and took Jerusalem, and bound Jehoiakim to carry him away captive.

But he promised obedience and fealty to the conqueror, and was therefore restored and released. The time of the captivity then began, for Nebuchadnezzar sent to Babylon by his master of eunuchs, the children of the royal family, and of the nobles, and such as he found as were most beautiful and of quickest and most remarkable talents. Among this select number, the very flower of Jerusalem, were Daniel, Hananiah, Mishael, and Azariah. The chief part of the costly vessels of the house of the Lord were also sent to adorn the temple of Belus at Babylon.

These calamities did not produce any good change in the mind or conduct of the prostrate king, and therefore the next year, when the people were holding a fast in memorial of the distresses of the preceding year, Jeremiah sent Baruch to the temple to read his prophecies to the people a second time. He went, when the lords of the council hearing of it, sent for Baruch, and asked him to read it to them. He obeyed them, and thus they as well as the people heard the fearful words. They advised him to leave the roll and hide himself, and it should seem that Jeremiah was also liberated that he might do the same. They then sent the roll to the king, and when he had heard a part of it, he took out a pen-knife, and cut it into shreds, and cast it on the fire near which he was sitting in his winter chamber. He gave orders to arrest both the prophet and his scribe, but they could not be found. The impious king, however, met with a severe rebuke. Another roll was written by God's special direction, in which it was expressly stated that the king himself should be cast out, and have no burial.

Having completed his conquest of Syria and Palestine, Nebuchadnezzar returned to Babylon being apprized of his father's death. He was then invested with the sole dominion of Chaldea, Assyria, Arabia, Syria, and Palestine. It was in the following year, (603), that he had the dream prophetic of the four great monarchies recorded in

Dan. ii., by the interpretation of which, Daniel saved the Magi from death, was himself wonderfully advanced, and his companions at his request, were promoted to high offices in the kingdom and province of Babylon; and above all, God was honoured, for Nebuchadnezzar said, 'Of a truth your God is a God of gods, and a Lord of kings, seeing thou couldst reveal this secret.'

The king of Jerusalem the same year renewed his confederacy with Egypt, and rebelled against Babylon. Nebuchadnezzar accordingly sent orders to the governors of the surrounding provinces to make war upon him, and for three years did they harass and exhaust Judah and Jerusalem by incursions in every quarter. At length, in the eleventh year of his reign, (599), Jehoiakim was shut up in Jerusalem by their united forces; and in some sally he was killed and left exposed and unburied, a prey to dogs. Jehoiachin, or Jeconiah, his son, the adversaries surrounding Jerusalem, then ascended the falling throne, but his vile conduct led to an awful prophecy against him, (Jer. xxii. 24—30,) which was fearfully accomplished; for in three months Nebuchadnezzar came in person with the royal army to Jerusalem, when Jeconiah, with his mother and princes, and servants, went out to his camp, and threw themselves on his mercy; but there was little shown to him. He was bound in chains, carried to Babylon, and there kept a close prisoner until the death of Nebuchadnezzar, a period of full thirty-seven years. The king of Babylon also took all the treasures of the temple, and cut in pieces many of its vessels of gold, as a prey. He then also carried away 20,000 chief men and their families, amounting, one would suppose, to 40,000 or 50,000 persons. With the men of valour he replenished his army, and the artificers and smiths he took to assist in building and beautifying Babylon. Thus he left behind him chiefly the poorest of the people. Ezekiel, the prophet, was carried away captive at this time; and the reckonings in his book are from this era. The kingdom was not yet extinct, but it was ready to vanish away.

The last king of Judah was Zedekiah. He was the youngest son of Josiah. He was raised to the throne by Nebuchadnezzar, who exacted from him an

oath of fidelity and allegiance, (598.) His reign was evil, and completed the ruin of his country. For some years he sent regularly presents and ambassadors to Babylon. By means of these, a correspondence was kept up between the captive Jews and Jerusalem. And as there arose in Babylon false prophets, who taught the captives to expect a speedy return, and in Judea those who prophesied the same things, Jeremiah wrote to the Jews in Babylon, telling them to settle quietly there, for the captivity would continue seventy years, and denouncing the judgments of God on the false prophets.* In the fourth year of Zedekiah, he sent a prophecy of the judgments of God on Babylon, by the Medes and Persians, which was to be cast into the river Euphrates, when read, that the captives might not be injured by it.† In the fifth year of Zedekiah, Ezekiel was called as a prophet of the Lord, to instruct and admonish those who were in captivity and stationed in Mesopotamia. His vision of Jerusalem and the idolatries practised there, shows that it was ripe for the punishment which he predicted.‡ Zedekiah at length in his eighth year (590), sent ambassadors to Egypt, and formed an alliance with Pharo Hophra, against Babylon, and thus despised the oath of God which he had taken,|| and brought on himself entire ruin. In the ninth year, the king of Babylon came against Judah, took most of its cities, and invested Jerusalem. At the beginning of the next year, Jeremiah was put into prison for predicting that the king of Babylon would take the city, burn it with fire, and carry Zedekiah to Chaldea. The king and princes relied on Egypt, and the king of Egypt came with an army, and made a show of giving them relief. Nebuchadnezzar, therefore, sent the captives he had already collected, to Babylon, and left the siege of Jerusalem that he might encounter the Egyptian army. The retirement of the Chaldean forces, seemed to the Jews like deliverance, and such was their hypocrisy, that though they had liberated their Hebrew bond-servants in their terror, as if they meant to return to God, they now brought them back into bondage. Jeremiah as-

sured the rulers that Egypt would deceive them; and so it proved—for no sooner did Pharo behold the well-appointed ranks of the Chaldeans, than he turned about, and fled with his forces into his own land, thus leaving the people of Judah exposed to the implacable resentment of the king of Babylon. The siege was renewed with vigour; and as Jeremiah still declared that God had given up the city to ruin, he was cast into prison, and thrust into a dungeon to die, but he was relieved by an Ethiopian eunuch.*

Jerusalem was now surrounded by the army of Nebuchadnezzar. It suffered greatly by famine, as the siege had in effect lasted for two years. The wall was broken down, and, as the Chaldeans entered, Zedekiah and his men of war fled, but they were pursued and taken. They were brought before the king of Babylon, at Riblah, in Syria, where he then was; and the sons of Zedekiah, and the princes of Judah, and his councillors, were slain in his presence. Then the king's eyes were put out, and he was sent bound a prisoner to Babylon. Thus, in his case, the prophecy, that he should be brought to Babylon, but not see it,† was accomplished. The city was then sacked, its people made prisoners, violated, or slain; its treasures, those of the temple, its vessels, and the riches of the king's house, were collected together, and on the tenth day of the fifth month, (588,) the soldiers of Nebuchadnezzar set fire to the temple, the palace, the houses of Jerusalem, demolished its walls, and rendered it one complete mass of ruin and desolation. Thus fell this famed, favoured, and devoted city!

Jeremiah, who received especial favour from the king of Babylon, was permitted to remain in the land, and, while viewing the ruins of the city, poured out his heart in those strains of inimitable plaintiveness and grief which are recorded in the book of his lamentations. Never was there a more worthy subject of elegy, and never could lamentations be uttered in more suitable and affecting strains.

Innumerable reflections crowd upon us, arising from the awful and varied scenes which have passed before us. We must be brief, if we cannot be select.

* Jer. vide chap. xxviii. and xxix.

† Jer. vide chap. i. and li.

‡ Ez. vide chap. viii. to xxv.

|| Ez. xvii. 15—22.

* Jer. vide chap. xxxvii. and xxxviii.

† Ez. vide chap. xii. 13.

1. The general train of events demonstrates the infatuated perverseness of the Jews. Some there were, at all times, who feared God, and served him in sincerity; but the general defection under Manasseh, and after Josiah, demonstrate that the mass of the people were madly devoted to evil: they loved darkness rather than light; they preferred the obscene rites of idolatry to the pure and holy worship of God. Thus, in spite of mercies, deliverances, prophets, admonitions, and judgments, they eagerly pressed forward to their own ruin. How like to them are many in our day!

2. The awful calamities of war must have arrested our attention. To say nothing of the distresses induced upon the inhabitants of the lesser towns and open country, by the licentious ravages of armies; turn your thoughts to the ruin of Thebes, of Nineveh, and of Jerusalem; all that the imagination can conceive of suffering in famine, fear, conflict, or terror; all that cruel and licentious men, inflamed with pride, and lust, and rage, can inflict, in rapine and destruction, when neither age, rank, nor sex, are respected; when property and wealth, costly furniture and splendid palaces, the accumulation and labour of ages, are involved in one common ruin,—all, and more than all, were connected with these events. In the reports of battles, we hear the trump of victory, and forget the wail of woe. God, however, has made use of great warriors, as the kings of Babylon and Assyria, as the executioners of his vengeance on sinful men. Let us be thankful that, amid the conflicts of modern times, our beloved country has never been the seat of war. May we ever 'render again' to God, according to the benefits we have received. May our princes and people fear God; and may he direct our steps. Above all, may the happy day soon come when 'the nations shall learn war no more!'

3. We discover in the destruction of Jerusalem, that no place can be secure against desolation, if its sins provoke the displeasure of the Most High. If there was a city under heaven that God would have preserved from ruin, that was Jerusalem; he placed his name there, and honoured it with his presence. But, though its position was immensely strong, and the piety of

Hezekiah and Josiah for a time averted the judgments of God, they were at last executed. Its walls and hills, forces and allies, were of no avail; nor did its sacred places secure it. 'The Lord covered the daughter of Zion with a cloud in the day of his anger, and cast down from heaven to earth the beauty of Israel, and remembered not his footstool in the day of his anger. The Lord cast off his altar; he abhorred his sanctuary; he gave up to the enemy the walls of her palaces.' He did all this for the sins of her people. The curses pronounced in the twenty-eighth chapter of Deuteronomy, were all fulfilled. As when the Israelites entered the promised land, they were assured that 'not one thing had failed of all that the Lord had spoken;' so, when the wretched people were driven from the ruinous heap of Jerusalem, outcasts and fugitives, into a strange land, they felt and knew that all the denunciations of God had been accomplished.

Seat yourselves in imagination on the mount of Olives, with Jeremiah; look on the desolation, ruin, and awful silence of the once thronged but now empty place: say, 'How doth the city sit solitary which was full of people;' and learn, not only the mutability of all earthly things, but the evil of sin, and the awful majesty and justice of God. From this spot of ruin and judgment, direct your thoughts to that great and terrible day of the Lord, when he will involve the whole earth in destruction, and the ungodly in perdition.

4. It is consoling to reflect, that amid all these calamities, God displayed his mercy to his people, and his regard for their consolation. Though they suffered, he was with them; he cheered them by his love; he taught them that Jerusalem would be restored when his people were corrected; and he gave (during this gloomy period) the brightest and most exalted predictions and promises of the coming and glory of the Messiah. He led the thoughts of his people to heaven, as their eternal and safe abode. Thither may our affections soar, and there may our hearts rest. There, is a kingdom which cannot be destroyed—a region which will never be invaded. Of that state only may it be said, 'Violence shall no more be heard in thy land, wasting nor destruction

within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall

thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.'

AMERICAN BAPTIST CHURCHES—No. XI.

(Concluding paper.)

I HAVE hitherto attempted to sketch the condition of the Baptists in the United States, by stating facts; with this letter I close. There are at the present time almost universal complaints in relation to the low state of religion throughout the country: additions are few, numbers have fallen off, and from the aspect of things I apprehend the worst is not yet come. I stated in my sixth letter the probability of a separation between the south and north in regard to the Home and Foreign Missions; the division has taken place by the withdrawal of the south, where a new organization has sprung up; the old Foreign Mission board was left in debt forty thousand dollars, and have talked seriously of recalling some of their missionaries, which, however, I cannot think will be done. Efforts are making for the removal of the debt without infringing upon the ordinary income of the society; I hope it will be done. That there is ability I am sure; New York alone could easily pay the whole debt, but ability and inclination are not always found in company. In relation to spiritual prosperity in the churches, nothing can be said, indifference and apathy seem to be the most predominant features, not in one country or state, but uniformly. You will find various causes sufficiently powerful to produce such a state of things in the facts reported in the past. I need not go beyond what has been stated already, to account for indifference and apathy. The worldly spirit so awfully prevalent; the worldly policy and chicanery in business matters; the turning upside down of scriptural instruction in relation to the organization and discipline of the church; the general laxity of discipline; and the uncertain tenure of the pastoral office, are enough to account for almost any

amount of coldness and inefficiency in professedly christian churches; and were there not a considerable leaven of true piety among them, and many of the excellent of the earth who mourn over these things and strive against them, Ichabod might be written on her walls, and the whole epistle to the Laodiceans applied to her condition. The above causes are sufficient distress and affliction in any community of christians, and to spread over churches the fall of spiritual death; but another cause yet remains, one of fearful potency, to which much of the present state of things must be attributed, if not directly yet indirectly; of this it may be said, that to a great extent it is the cause of the causes before spoken of, as sufficient to account for any amount of coldness and inefficiency—the *work of self-styled evangelists in protracted meetings*. For a few years past it has been a part of the business of these men to represent the pastoral office as utterly inadequate to the work for which it was intended, of course this would not be said in so many words, but the same impression has been produced as if it had. Hence it has been supposed, that to ensure additions to a church, the presence and labours of an evangelist was necessary every year or two, in a protracted meeting. Conversions are not expected under the regular ministry, churches appear to have very little spiritual life except during these protracted efforts; and as soon as an excitement commences there may be seen members of churches who have been remarkable for nothing, since the last excitement, but coldness and inconsistency, rushing forward themselves, urging others, and insulting those who have been mourning and praying for them during the period of their relapse, and who have been the only living and

active members in the church since the last protracted meeting. But suppose a church in the midst of one of these meetings under the direction of some popular evangelist—the church and its pastor, can and do, sit and hear him slander and abuse the churches and pastors who will not open their houses for evangelists, ‘You, poor sinner, are like the man who fell among thieves, going from Jerusalem to Jericho. The priest and the Levite (pastors of churches) pass by you on the other side; I, and such as I, (evangelists,) I am the good Samaritan,’ &c. You can fill up the picture at your leisure. Such measures are adapted to weaken pastoral influence, and sometimes similar ones to remove pastors. Now, you must understand, this has been the order of things, to a great extent, throughout the country. Under the most exciting influence, multitudes have been drawn into the churches—some good, but I fear the great majority evil; many live only by spasms, they refer their spiritual birth to a kind of spiritual tempest—they live only in such a tempest, and are subject to fits of religion, which continue while the excitement of a protracted meeting continues, and when the meeting ends the fit goes off, and people know very little about them, unless their inconsistencies should make them notorious. The last year and a half has been a period of relapse from the feverish excitement of former years. Protracted meetings have been too frequent, people began to be tired of them. I am not surprised at the present state of things: I expected it, as did others; and my impression is, it will continue some time longer yet. But there are sources of hope even here: those who have paid attention to the subject, know that from two to five years are requisite to ascertain the *real results* of a successful protracted meeting conducted as above, and they know too, that if when the results appear, the church can say, ‘We are as well off as we were when *that* meeting began,’ they have great cause for thankfulness. Yes, there are sources of hope. It has often been said, that it is darkest

just before day; it is dark now, but is not this darkness judicial? are not churches being punished with blight and mildew, for trusting to man rather than God? or to one man, and he comparatively a stranger to them, to the neglect of their own pastor, and their own energies when employed under the direction of the Holy Spirit. In the present depression it is possible, I hope probable, that churches and ministers will learn one important lesson, which appears to have been forgotten or at least neglected, that a church with its pastor are able to accomplish all that their Lord requires by their united and prayerful efforts, and that there is no need of calling in extraneous help. Churches I feel confident will learn, that when their pastors enjoy their harmonious co-operation and affectionate and prayerful sympathy, the word of the Lord will not be hound, but that its conquests will be more extensive and more permanent, that churches will increase their efficiency, and pastors will become more fixed, more beloved, more successful, and more influential. Then may be expected scriptural relations, the pastor the ruler of the church, the deacons his assistants, and all brethren striving together for the faith of the gospel. Then an affectionate, but watchful and effective discipline will be restored, and the church of the living God present before the world a pure, a holy, and an irresistible front. Then she will go forth in her might, the Lord’s treasury will be full, and by her shall be sent forth a more numerous army to war with idolatry; and the six or 700,000 Baptists in this country will be found not only doing *something*, but as God has prospered them, employing their talents and their wealth for the glory of Christ and the spread of his gospel. If you have seen many things to deplore in these letters, before you condemn, look how far they have their counterpart on your side of the water, and pray for your brethren here—that all improprieties may be removed, and that the churches of America may be as holy and efficient as their duty and privileges demand. I have done.

ZENAS.

REMINISCENCES OF AN OLD SOLDIER.

MR. EDITOR.—I dread and deprecate war; nevertheless, I have repeatedly found my-
VOL. 8.—N. S.

self very much interested with old soldiers and sailors, in hearing them speak of the

distant places they have visited, the singular scenes they have witnessed, the perilous enterprises in which they have been engaged, and the hair-breadth escapes they have accordingly realized. In the christian church with which I am now connected there is one of these old soldiers, and the narrative of his adventures has thrilled me with interest more than once. At my request he has furnished me with a considerable number of facts and anecdotes, that publicity may be given them through the Repository. If you allow them to appear, several of your readers will probably be gratified, though a *vivâ voce* account of such matters, from the individuals themselves, is usually most effective. Wishing you much editorial success.

I remain,

Yours fraternally,

Ashby-de-la-Zouch.

T. YATES.

THE NARRATIVE.

My name is Samuel White. I was born at Belton, Leicestershire, in 1778. When seven and a half years old, the parish apprenticed me to a stocking-maker, to serve till I was twenty-one. After the lapse of nine years, however, I ran away, went to Leicester, and enlisted in the Chatham division of marines. Soon after joining the division at Chatham, my health so seriously failed that I was discharged; but not having the means of getting home, nor any particular desire to return, I enlisted again for general service. General Fox put me into the 2nd, or queen's regiment of foot; and with ninety-eight others I embarked for Plymouth, where the regiment was lying.* Thence we marched to Barnstaple—thence to Harwich, and thence we went to Ireland, it being the time of the Irish rebellion. The rebels having fixed themselves at Vinegar-hill, we repaired thither, and after an engagement of two or three hours, compelled them to decamp. We followed them to Wexford, where they set the drawbridges on fire, to arrest our progress; but we were too close upon them, and succeeded in taking all the prisoners from them, among whom was lord Kingsbury, who would

have been put to death that day, it was said, but for our interposition. We took General Harvey prisoner, hanged and decapitated him; his body was thrown into the sea, and his head was stuck upon a pike and fixed on the town hall. Four more of the insurgents were treated in a similar manner. From Wexford we marched to Ross, and thence to Kilkenny, the streets of which were paved with marble.† After lying there about two months, we marched to Castrel, and thence to Philiptown, where we captured 1100 out of 1500 French soldiers, who had come over to the assistance of the rebels. Eleven Irish soldiers and a captain were hanged on a tree. After escorting these French prisoners to Dublin, and returning, we next marched to Fermoy, and were lying in the extensive barracks there when the victory of the Nile took place. From Fermoy we returned to England, and were reviewed at Barham Downs, by Sir Ralph Abercromby. Soon after, we embarked for Holland, under Sir Ralph. The vessel in which I was, being a very bad sailer, lost the fleet completely, and returned to England. She underwent repairs at Yarmouth, and I went in her to Holland, with the Duke of York. We joined the regiment again at the Texel. On the sand-hills of Holland we had a very fierce engagement with the French; multitudes were lost on both sides, and we were obliged to retreat. In, about three weeks we had another engagement, and again we were obliged to retreat. The French then allowed us eight days to get out of the country. We accordingly embarked in a sloop of war at sun-set one evening, with the earls of Uxbridge and Chatham, and the next morning landed at Yarmouth. We marched to Southampton, then back again to Yarmouth, then immediately to Norwich; after remaining there five days we removed to Ashford, in Kent, where we continued through the winter. From Ashford we proceeded to Plymouth, and being ordered on a secret expedition, we sailed to Gibraltar, and up the Mediterranean to Quiberon bay,

* Joseph Smithard, late a valuable officer in the General Baptist church, Melbourn, Derbyshire, was one of those 98. I have often regretted that no biographical account of him appeared in the Repository. He was a very active and useful christian. His name will occur repeatedly in the course of this narrative.—T. Y.

† 'The situation of Kilkenny is deemed particularly salubrious; and there is a saying, that its air is without fog, its water without mud, its fire without smoke, and its streets are paved with marble.'—*Conder's Dictionary of Geography.*

where we blew up a magazine belonging to the French, and destroyed a great number of people. Thence we proceeded to Toulon, the authorities of which sent a flag of truce—assured us there was a dreadful epidemic prevailing, and offered a large sum of money for the preservation of the town. The money was accepted, and the place was spared. Thence we proceeded to Minorca, thence to Syracuse, in Sicily, not far from mount Etna, thence to Malta, and thence to Mamarice bay, where we obtained wood and water, and might have had abundance of honey; it was extremely plentiful. After remaining there about six weeks, we proceeded to Aboukir bay; four days provision was served out, and we were ordered to disembark in Egypt, 5,000 at once, on the 8th of March, 1801. While the first company were making for the land, the French came down and charged us upon the water; we reached the shore, however, and after charging them and pursuing them about a mile, we retreated to wait for the other troops. There we remained till the 12th of March, when the stores, &c., being all landed, we advanced and were skirmishing most of the day. On the 21st there was a general engagement between Aboukir bay and Alexandria, when Sir Ralph Abercromby was mortally wounded. I saw him after he fell; seven shots had struck him in different parts of the body. General Hutchinson succeeded him in the command. At night we retreated a little and formed three lines, three deep. About four o'clock in the morning, the French sallied forth, and making a false attack on the left, got through the first line and came upon the second while they were asleep. They arose and fought valiantly; the colours of the 42nd were taken, but they were soon regained by one of the 28th, who was rewarded with a commission. The engagement became general, and lasted till ten o'clock, a.m.

About 4,000 English were lost, and 5,000 French. We remained there about a month, and then proceeded to Grand Cairo. On our march, which was through a great quantity of standing corn, we fell in with a number of French soldiers; 1000, or upwards, were captured. We next besieged fort Julian, which contained 1100 men; in four days they surrendered, and were sent away. Thence we proceeded to Rhamanie, and attacked the large garrison there. The French sallied forth from the garrison, and the standing corn being nearly ripe was set on fire, which obliged us to flee as quickly as possible two or three miles, and the French to take refuge in the garrison. We returned as soon as we could to the attack, and our enemies speedily surrendered. Soon after this we marched through a town, about the size of Ashby-de-la-Zouch, in which there were no inhabitants; all had been vindictively slaughtered, by order of Napoleon, it was said, because they would not suffer some of his invalids to remain among them. Not knowing the name of this place we called it *Pigeon-town*, on account of the great number of pigeons which were in it, many of which we shot. Thence we proceeded to Gaza; constructed a bridge of boats across the Nile, and remained a week in front of the Pyramids. The French had a very strong garrison there. It was surrendered, however, without an engagement, and they were allowed to march out with the honours of war. Next we proceeded to Alexandria, which was in the possession of the French; we turned the stream on which the city depended for water, and thus obliged them speedily to give up. We lay there awhile, in what was called 'King Pharaoh's castle,' and then we came down the Mediterranean again to Gibraltar, where we remained three years and eight months. There were seven regiments of us besides artillery.

(*To be continued.*)

THE DIFFERENCE BETWEEN A GOOD AND EVIL MAN READING THE SCRIPTURES.—They both read the scriptures—they read and hear the same sermons; their capabilities of understanding are equal; they both believe what they hear and what they read, and yet the effect is vastly different. The reason is, one understands by one principle, the other by another; one understands by nature, the

other by grace; the one by human learning, the other by Divine teaching; one understands as a son of man, the other as a son of God; one comprehends by human reason, the other by a principle of holy love, enlightening the mind, and renewing the heart. 'The testimony of the Lord is sure, making wise the simple. The commandment of the Lord is pure, enlightening the eyes.'

Jer. Taylor.

CORRESPONDENCE.

BRADFORD BAZAAR.

To the Editor of the General Baptist Repository.

DEAR BROTHER.—I should be obliged by your inserting in the forth-coming Repository the following lines respecting our

BRADFORD BAZAAR.—Several contributions towards our bazaar, from churches and from individuals, have been duly received, and very gratefully acknowledged. We beg respectfully to remind the rest who have made engagements to assist us, or who have raised our expectations, that their contributions will be very thankfully received at the earliest period at which they can be transmitted to us. We trust that the efforts which we are making for the lessening of our debt deserve the co-operation of those who are capable of assisting us. We intend to raise not less than £200., and to have our bazaar in the beginning of September. Parcels may be sent at a small expense by any public carrier to
R. INGHAM.

QUERIES.

DEAR SIR,—I beg to propose for the con-

sideration of your esteemed correspondents the following queries:—

1. Is the association of individuals with christian churches so purely voluntary as that a person may withdraw from its communion without assigning any reason?

2. If this question is answered in the affirmative, is there any impropriety in allowing a person guilty of gross immorality to separate *himself* from the church with which he has been connected in order to avoid exclusion.
Y.

LITERARY INTELLIGENCE.

We understand our friend Mr. Peggs has in the press an octavo volume on '*The history of Orissa, and the Mission established in the Province.*' It is expected to contain about 450 pages. Through the liberality of several friends it is to be published very cheap. The profit to be devoted to the Mission.

OBITUARY.

Death of Mr. T. Ewen, of March.

This venerable and very aged minister expired on Lord's-day, July 12. 'It was doubtless a blessed Sabbath to him.'

MARIA SAUNDERS.

(Continued from page 201.)

MARIA was a Baptist from principle. She studied this article of her belief very carefully from the scriptures, ranging together passages that bore on the point, and drawing inferences from them. She writes to her sister Elizabeth, 'I should like you to state your views of baptism, whether you approve most of infant sprinkling or of believers' baptism. Read the Bible for your guide, and that will teach you which is right, especially the following texts'—[twenty-two which she had selected]. She sent her also an anecdote, equally amusing and forcible. Again she wrote: 'I am happy to hear you have joined Mr. Fletcher's chapel [at Finsbury, London]; but, of course, I think you must see with me, that the baptism of believers is scriptural: therefore, I must say, if you had joined the Baptist church, I should more than ever rejoice; but I hope, my dear sister, you may be hap-

py, and obtain peace, and pardon of your sins, through the blood of the Lamb, Christ Jesus,

'Who wears his priesthood still,
And ever lives to intercede.'

She refers to her own baptism, as 'obeying the injunctions of my Lord, who says in his word, "If ye love me, keep my commandments."'

From first to last, Maria's holy warfare was supported by a spirit of heroic resolution. 'He that loveth father or mother more than me, is not worthy of me,' was ever in her remembrance, and she would say, 'Having received mercy, we faint not.' Thus she exhorts her elder sister to courage and steadfastness: 'I am very happy to hear of your giving up all things which separate you from your first love. Oh, my dear sister, never mind the scorn and malice of this world, so that you have Christ for your friend and inheritance.' Her zeal for the conversion of her family was very great, and governed by a judgment rarely to be found in a girl of eighteen. With her youngest sister she is tenderly urgent: 'O Emma, my dear child, will you give your heart to Christ? for he says, in the book of life, "Those that seek me early shall find me." You must pray every night and morning to God, that he will change your

vile heart of sin, and create you anew in Christ Jesus; for, if you die as you are, you cannot go to heaven. You know not how long, or how short, your time may be here: then, Emma, do love Jesus; see how he loves you. He died for you, and he stands with open arms to save you. Then, do not refuse him; for he is willing to save all that come to him. Adieu, my Emma. May God bless you, and keep you from all harm, is the sincerest trust of your ever loving sister, Maria.' To another she says, 'How happy shall I be when I see you and all the family united in the bonds of love and christian fellowship;' and among her papers was found a faded fragment, of rather a remarkable kind, which is decidedly significant of the workings of her heart, whatever we may think of that which she relates. It is as follows:—'22nd of December, 1842. I had a very remarkable dream. I saw in my dream my grandfather, in a small house, and as it were in a back kitchen; and there were four or five steps, and I thought I told father that there was a beautiful well of water in the midst of a forest; and he was changed in circumstance to what he is now, and looked more serene than ever I saw him; and he asked me to show him where the well of water was, and I thought I went to show him. And he took two jugs in his hands, and he went first up some steps, and then into a lane, across some rugged paths, till at last we came to the well, which was like a running crystal, running up and down as a fountain; and he slipped the jugs in, and filled them; and beside the well was a very beautiful green field, and a spacious mansion, beautifully built; and as soon as the jugs were filled, we returned home together, but did not speak. On the second page, she says, 'I think the dream on the other side is meant to show unto me, that the Lord will make me the means, in his hands, of bringing my father to Christ, who is a well of water springing up to everlasting life; and that he will first walk a rugged and thorny road, but will be led at last to the green fields and delightful mansions—which is heaven. Oh! it was so delightful to look upon! Oh, may the interpretation I have here humbly given to my dream, come to pass: then I can rest in peace, but cannot be so happy till I see my dear father and mother giving their hearts to Christ, that they may dwell where I hope to dwell, with Jesus their Saviour, in heaven. Directly I awoke, this text came in my mind: "He shall be a well of water springing up to everlasting life."—Maria Saunders, 23rd of December, the evening of the next day after my dream.'

The death of Dr. Draper, which affected her greatly, and the removal of her parents

to Portsea, led to the following record:—'September 3rd, 1843, was received into the church at Clarence-street. Oh, may God, in his infinite love, grant that my union with this church may be a blessing; and may I live near to God, who has done so much for me, and bought me with so dear a price, even the blood of his only begotten Son.'

Little more than one year was all the time permitted her for usefulness in this new connection; and, as if she foresaw the shortness of the period, she launched her highest energies upon it. Her soul did magnify the Lord, and rejoice in its prosperity. Writing on the 31st of December following, she mentions nine persons about to join the church:—'The work of the Lord revives among us. How grateful I and the church ought to be when we see so many coming forward to express before men their love to the Saviour. But Christ lives, and the church must revive. We must decrease, but he must increase.' We, who now know her loss, are sometimes tempted to wish that she had exerted herself less for the church—that she had spared herself for our sakes; but she took no counsel in that matter from flesh and blood; she was anxious to work while it was day, and night was close at hand. Mr. Lanning, the superintendent of the school, and Mr. Fuljames, the secretary, speak of her as a remarkable example of persevering attendance. Whoever was missing, there was she in her class, among a little band of truly loving and beloved scholars. The excessive fatigues of the week seemed forgotten there. Her arduous and devotion never flagged. Even when heart and flesh began to fail, under the languor of disease, under an occupation to which she was no longer equal, under dark prospects, under unkindness, neglect, and injustice, which all overwhelmed her at once, she still appeared in the sanctuary, bright as any there; her mind rose, as it has been remarked, 'above the battle and the breeze;' she was happy and beaming, full of sweetness, hope, and spirit. Self was cast behind her there. It was a spot sacred to her, even from private griefs; and few that saw her there could imagine she had any. During the week, religious duties were far from forgotten. A letter, of Dec. 13th, 1843, incidentally mentions, after the labours of the Monday, 'I had to go to a prayer-meeting, and to visit a sick friend of our society; on Tuesday I was busy delivering in the day time, and in the evening I took my sisters to an inquiry meeting;' and so on through the week. Her high notions of duty were often expressed in letters to her sister Elizabeth, her chief religious confidant. 'You have many duties devolving on you, which you

are bound to fulfil, both duties to man, in affairs of this world, and duties to God, in daily sacrifice of prayer and praise. * *

We must pray to our heavenly Father on every occasion, lifting up holy hands unto the Lord with faith, without doubting. O, may we pray, without wavering, to our great Immanuel, who is God over all, blessed for ever.' Having been praised for her filial exertions, she wrote, in a tone of gentle rebuke, 'I am much obliged to you for the good opinion you entertain of me; but I have done no more than my duty.' This high sense of duty necessarily kept the heart greatly free from pride.

It has never been my lot to witness a more earnest faith in Providence than was hers. 'You speak,' she writes, March 7th, 1844, 'of an overruling Providence watching over me. If, my dear sister, that Providence had not watched over me, this frail body of mine would long ago have been laid in the dust. You know well what I have undergone in my parents' distress. You were provided for, and have been ever since; but I was young, and the oldest at home, and had much to bear; but He who knoweth when a sparrow falleth, who even numbereth the hairs of our head, has never suffered me to want bread. Oh, my dear sister, much I owe to God; and I have nothing to pay him with but a worthless heart, which he has condescended to ask for; and this he shall have.'

Maria looked back upon her unconverted state with the deepest feelings of the 'great change.' She said she would be ashamed even to *think* the thoughts she then did. She had a glowing sense of her state of salvation. She knew she was a saved, and becoming a perfect creature. She felt, beyond mistake, the in-dwelling influences of the Holy Spirit; she loved the Saviour with an unspeakable love; she viewed him, not as 'an austere man;' she loved him without fear, like a happy, confiding child. This love was visible in the springing forth of her affections to everything in which his name and honour were concerned. She took a deep interest in the missionary cause, and delighted to anticipate the spreading of his name

'Far as the breeze can bear—the billows foam.'

It was her great happiness to be permitted to lead to the very foot of the cross her sister Sarah, who, in her eighteenth year, was baptized by the Rev. E. H. Burton, May 26th, 1844. Maria speaks of the event with joy and thankfulness. 'May the God of all grace bless and keep her by his counsel, and may she be a pillar in the temple of her God, to go no more out for ever. May she never look back to the beggarly elements of this world, but may she press forward to the

mark of her high calling of God in Christ Jesus, and be an honour to her profession, and grow more in the love and knowledge of our Lord and Saviour, Jesus Christ.'

Maria was the counsellor, friend, companion, guide, of this sister, who looked up to her with feelings of almost veneration, and obeyed her lightest will. At one time, Maria, being absent from Portsea, writes to her, 'I do not like your reading Sowry's Essays; they are Antinomian: keep to Baxter;' and Sowry was absconded accordingly. At first, Sarah expressed herself with enthusiasm that was neither according to prudence nor wisdom; but Maria gently drew her away, and set her in the right path. Sarah recollects, with grateful love, many such valuable corrections. Maria, in her last illness, spoke of her comfort in beholding Sarah a disciple of the Saviour. 'O, my dear sister,' she exhorted her, 'stick close to the cross, and trust in Him who gave himself a sacrifice for all.' And often, often when her ardent hopes for the conversion of those she loved, received harsh checks, and their faults came before her, she would weep, in her patience and her meekness, and sometimes say, with pathetic solemnity, 'Oh, what will become of you if you do not get rid of these things.'

(To be continued.)

MRS. MARY INCHLEY, the subject of the following brief narrative, died in Leicester, June 3rd, 1846. She was the daughter of John and Ann Brooks, and was born at Ticknall, in the county of Derby, Nov. 14th, 1804, where her parents are still residing, who for nearly forty years have been honourable and useful members of the General Baptist church, at Melhourn. Mary lived at home until she was sixteen or eighteen years of age, and thus enjoyed the benefits resulting from the pious example and judicious council of her beloved and revered parents. In early life she entered the Sabbath-school at Ticknall, which institution she diligently attended up to the time of leaving her father's house. No doubt the religious advantages with which she was favoured at this early period produced a deep and salutary impression on her youthful mind, but still she had not given her heart to God. Being naturally of a lively disposition, she sought to avail herself of the pleasures arising from intercourse with others whose spirits were cheerful and buoyant like her own. After her removal from Ticknall she lived for several years in the family of Mr. B. Churchill, who at that time resided in Sheepshead, but who afterwards removed to Loughborough. During the time Mary continued in Loughborough she attended the ministry of the late Rev. T. Stevenson; and listening to the solemn and searching ad-

dresses of that animated preacher, she was induced to devote herself to the service of God. On the last Sabbath in April, 1827, she publicly professed her faith in the Lord Jesus by being baptized and united to the church in Wood gate, of which she remained a steady and consistent member till May 12, 1834, when she was cordially recommended to the church assembling in Archdeacon-lane, Leicester. Having resided in Leicester about two years, she was married to Mr. Claypole Inchley, May 15th, 1836, who was also a member of the same church. She cherished an affectionate regard toward her pastor, whose faithful ministry she highly valued, and the members of the church were endeared to her heart. She received many expressions of esteem from her pastor and christian friends, and it was a source of regret to her that circumstances should have arisen to lead her, in connexion with others, to feel it their duty ultimately to withdraw. She afterwards united with her husband and those brethren who now form the infant church at Vine-street. This change took place about five years ago; but to the last she never relinquished her warm attachment to her former friends. For many years our departed sister had suffered severely from indigestion, and the violence of her pain, together with the extreme weakness of her stomach, had very much impaired her constitution, and induced a general debility. Still, with the exception of some short intervals, she was enabled to manage her domestic affairs; and her house was a pattern of cleanness, neatness, and order. She continued to attend the worship of God, and to manifest a lively interest in the services of the sanctuary, up to the time of her last affliction, which was not more than three weeks before her death. During that affliction, the writer of this obituary often visited her; and seldom has he

witnessed violent pain and extreme weakness endured with so much patience and resignation to the Divine will as our departed sister exemplified. She frequently expressed her strong confidence in the promises of God, and again and again, as she felt her end approaching, she said, 'He will not leave me now.' She said, 'Christ was precious to her; and she knew he was able to keep that which she had committed to him against that day.' On the Sabbath before her death she repeated, with strong emotion, the whole of that beautiful hymn,—

'The Lord my pasture shall prepare,' &c.

She continued to linger till Wednesday evening, when she calmly resigned her spirit into the hands of her great Redeemer. She was interred in the burial ground belonging to the Vine-street chapel. On the following Sabbath, her death was improved by the writer, to a crowded and deeply affected congregation, from James. iv. 14, 'For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away.' Mrs. Inchley was distinguished by the possession of a meek and amiable spirit; she was unostentatious, modest, and retiring; but her taste, intelligence and kindness, were admired by all who knew her. She was a good wife, an affectionate mother, and a sincere friend. She had two sons, who both survive her. May her husband, who feels his heavy loss, be enabled to bring them up in the nurture and admonition of the Lord. A. SMITH.

Leicester, July 10th, 1846.

Died, June 5th, Sarah Anne, the beloved wife of Mr. Samuel Palethorpe, druggist, Nottingham. She was in the thirty-second year of her age, and had been a member of the Stoney-street church for seven years.

A. S. S.

INTELLIGENCE.

THE YORKSHIRE CONFERENCE assembled at Bradford, June 2nd, 1846. Mr. R. Hardy opened the public worship by reading the scriptures and prayer, and Mr. W. Butler of Heptonstall Slack, preached, from 2 Pet. iii. 11.

The Conference re-assembled for business at two o'clock, p. m. The minutes of the last Conference were read and approved, and the names of the representatives of the churches were announced.

In a letter from the church at Todmorden, requesting advice on the propriety of erecting a place for divine worship, gaining admission into the Association, and soliciting the arrangement of ministerial supplies till the next

Conference, it was agreed to recommend to our friends at this place to ascertain what amount of money they can raise amongst themselves for building, and report to the next Conference. They were directed to apply for admission to the Association, and the arrangement of supplies was referred to the financial committee.

As the people meeting in Ovendon again desired to be formed into a church, it was agreed to refer the decision of this case to the committee, and for Messrs. J. Ingham of Allerton, and R. Hardy of Queenshead, to investigate the case and report, and for the committee to act accordingly.

The ministers and representatives were

formed into a committee to make arrangements during the Association for holding the anniversary meetings for the Foreign Mission. This business has been attended to, and the following services we suggest:—On August 30th, 1846, at Bradford—August 31st, at Clayton—Sep. 1st, Missionary meeting at Bradford—Sermons or Missionary meeting at Leeds, Sep. 2nd—Sermons at Halifax and Queenshead, Sep. 6th—Missionary meetings at Queenshead on the 7th, at Halifax on the 8th, and at Allerton on the 9th. Mr. Wilkinson to preach morning and evening at Heptonstall Slack on the 13th, and Mr. W. Butler at Birchescliff on the same day. Missionary meetings at Heptonstall Slack on the 14th, at Birchescliff on the 15th, and at Shore, or Lineholm, on the 16th. Sermons at Burnley on the 20th, and meeting there on the 21st, and at Todmorden on the 22nd. Sermons at Staley Bridge on the 27th, and meeting on the 28th.

Mr W. Butler resigned the office of secretary for the Home Mission. This was much regretted. The thanks of the meeting were presented to him for his very efficient services, and Mr. R. Hardy, of Queenshead, was elected as his successor in office.

The thanks of the meeting were voted to Mr. W. Foster, of Cliff House, for his services as treasurer for the Home Mission during the last year, and he was requested to continue in office the year ensuing.

Statistics of the churches. At Leeds the congregations are improved, and they have baptized seven. They are not in a satisfactory state at Bradford, and they are not improved at Allerton since the last Conference. At Queenshead they have baptized two—in other respects about the same. At Halifax they are united—have one candidate for baptism, and are hoping for more. They have commenced subscribing towards rebuilding their chapel. They have baptized three at Clayton since last Conference. At Heptonstall Slack they are peaceable, moderately attended with hearers, and have a few candidates for baptism. At Todmorden they have had one addition to their number; they have two inquirers, and their Lord's-day school prospers. The congregations are good at Lineholm, but the conversion of sinners does not progress. At Burnley the congregations are good, a few are coming forward for baptism, but we lament that we have so few cases of conversion. The congregations are good at Shore.

The next Conference to be held at Lineholm, On Tuesday, the 29th of September, 1846. Mr. Fogg, of Clayton, is requested to preach; and in case of failure, Mr. J. Tunnicliffe of Leeds, on '*The best means of rendering private prayer interesting and profitable.*'

Mr. R. Ingham, of Bradford, is requested to preach in the evening.

JAS. HODGSON, *Secretary.*

ANNIVERSARIES.

WOLVERHAMPTON.—Most excellent sermons were preached in behalf of our Sabbath-school, on the last Lord's-day in June, 1846, by brethren Smith, (Indep.), and Ayrton, of Chesham. Collections, nearly £15. M. S.

BURTON-ON-TRENT.—On Lord's-day, June 7th, Mr Staddon visited his old friends, and preached the Sabbath school sermons. The texts on the occasion were 'A ohristian;' and, 'I saw an angel flying in the midst of heaven,' &c. Congregations were good, and the collections £6. 19s. 6d. B.

LONGFORD, *Union-place.*—On Lord's-day, March 29th, 1846, two excellent sermons were preached in our chapel, by the Rev. W. Todd, of Stratford-upon-Avon, for the liquidation of the onerous debt on our place of worship. Collections, £5. 14s. 1d. We anticipate the time as not being very remote when it will be said to us as it has been to some of our friends, 'Go free.' May the Lord send us help from the sanctuary, and strengthen us out of Zion. H. C.

LONGFORD, *Union Place.*—On Lord's-day, June 28th, 1846, two very interesting and appropriate sermons were preached by the Rev. T. Yates, of Ashby, in behalf of our Sabbath-school. Our esteemed minister, Mr. Shaw, read the hymns. Our chapel was well filled on both occasions, and the collections, which amounted to upwards of £11., were exceedingly good, considering the very depressed state of trade in this locality. Mr. Yates's discourse in the afternoon was directed entirely to the young, and we believe the impressions then made will not sink into oblivion.

BURNLEY.—The anniversary sermons for our Sabbath-school were preached on Lord's-day, June 28th, 1846, by the Rev. Jabez Burns, of London, when the handsome sum of £28. 9s. 11d. was collected.

FLECKNEY.—On Tuesday, June 2nd, the annual tea-meeting was held at the General Baptist chapel Fleckney, when between fifty and sixty persons took tea together in the school-rooms. In the evening our venerable friend, Mr. T. Yates, of Leicester, presided; and, in connection with J. Stanion, and G. Coltman, addressed the meeting. The proceeds of the tea, collecting cards, &c., amounted to £4. 9s. 6d., which was applied to the liquidation of the debt on our school-rooms. G. C.

LEICESTER, *Vine-street.*—The anniversary sermons at this place were preached on Lord's-day, May 31st, 1846, by the Rev. J. J. Owen, of Castle Donington. The

annual tea-meeting was held in the chapel on Monday, June 1st, when interesting addresses were delivered by the Revs. S. Wigg, J. Wallis, J. Goadby, and A. Smith. Collections, with proceeds of tea-meeting, £20. 12s. 2½d. I.

WHITTLESEA.—On Wednesday afternoon, July 15, after an address to the children belonging to the General Baptist Sabbath-school, by the Rev. T. Lee, they enjoyed their annual festival. At five o'clock a tea-meeting commenced, which was numerously attended by visitors, who by their presence evinced a desire to assist the funds belonging to the school. After tea, addresses were delivered by the following brethren:—Wood, superintendant; Rose, Northampton; Holland, (P. Baptist); Howard, independent; Halford, Deacon, and Lee, minister of the place. The meeting, which was one of the most interesting we have witnessed, broke up about half-past eight o'clock.

BAPTISMS.

RUSHALL, Wilts.—We had a baptism here on Lord's-day, May 31st, one male and one female. The weather being fine, a large concourse of people assembled to witness the ceremony. W.

BABBINGTON, near Ilkeston.—On the last Sabbath morning in April, Mr. Felkin baptized five persons, in a piece of water near Mr. Barton's house, which made a very good baptistry. In the afternoon, Mr. F. gave them the right hand of fellowship on behalf of the Ilkeston church. On the last Sabbath in May, eight more were baptized in the same place; two of them are Primitive Methodists, and remain with their own people. Of the other six, three united with the church at Stoney-street, Nottingham, and three at Ilkeston. Mr. Hunter administered the Lord's supper on the occasion. May the good seed sown keep springing up for years to come. B.

BURNLEY.—On Friday evening, June 19th, six young persons, three males and three females, were baptized in the General Baptist chapel, by Mr. Gill, who previous to the administration of the solemn rite addressed the spectators at the water-side in a spirit-stirring appeal, exhorting them to search for themselves the sacred records, to see 'whether these things were so.' It was an interesting time; and in review of the circumstances, I trust many of us can say, 'I sat under his shadow with great delight, and his fruit was sweet to my taste.'

FLECKNEY.—One of our teachers was baptized on Lord's-day, June 7th. Mr. Finn, of Leicester, preached.

ORDINATIONS, &c.

PADDINGTON.—On Monday evening, June Vol. 8.—N. S.

22nd, Mr. John Batey was ordained pastor over the General Baptist church, Charles-street, Paddington. The Rev. G. Jones, late of New Forest, commenced the solemnities of the evening by reading and prayer; the Rev. W. R. Baker, of Portland Town, asked the usual questions, and offered the ordination prayer; the Rev. J. Burns gave the charge, from Col. iv. 17; and the Rev. W. Chalmers, A. M., of the free church of Scotland, addressed the people, from John. iii. 29. The Rev. G. Whiteford, and others, took part in the devotional exercises.

KILLINGHOLME.—Mr. G. Crooks, of Killingholme, was unanimously called by the General Baptist church there to the pastoral office, and was solemnly set apart to the sacred work, June 21, 1846. Brethren J. Kiddall of Louth, and J. Tunnicliffe of Leeds, kindly came to our assistance. Brother Tunnicliffe commenced the services in the afternoon, by giving out a hymn, reading a portion of scripture, and prayer; brother Kiddall delivered an impressive introductory address, and proposed the usual question to the minister of the church; the Rev. J. Tunnicliffe offered the ordination prayer, with great fervour and importunity; Mr. W. Margerum, P. B. minister, then gave out a hymn, and prayed, and the services were adjourned. In the evening brother Tunnicliffe delivered a charge to the minister. In the order of the evening services a deacon was appointed, by prayer offered by the Rev. J. Kiddall, who also, in an affectionate and instructive manner, addressed the deacon and the church relative to their duties. These solemnities were closed by the newly ordained pastor. May happiness and prosperity attend our christian union. G. C.

MISCELLANEOUS.

NUNEATON. *A new Church formed.*—On Monday evening, June 15th, a public service was held in this place, for the purpose of forming a christian church. About seventeen years ago, brother Knight, of Wolvey, and others, visited Nuneaton, with a desire to commence a Baptist interest in that town. Many and great were the difficulties to be surmounted; but the Lord was with them, to assist them in their labours, and to crown them with success. The word was owned and blessed; many, at different times, have put on the Lord Jesus by baptism, and become united either with the church at Wolvey or Hinckley; but, as it seemed desirable, for many reasons, that the friends should constitute a distinct and separate church, they were honourably dismissed from the churches to which they had been previously united, for that purpose. The service commenced at half past six. Brother Knight, of Wolvey, read suitable parts of the 2 G

word of God and prayed; brother Spooner, of Attleborough, then described the nature of a christian church, and asked the friends if it was their wish to be formed into a church on the principles which had been set before them. The question was answered by each individual standing up. Brother Shore, of Wolverhampton, then gave to each one the right-hand of fellowship, in the name of the Sacred Three. Brother Lewitt offered prayer, and brother Sho readdressed the newly formed church in a manner that will long be remembered, from 1 Pet. ii. 5. The solemn and interesting service was closed by the administration of the ordinance of the Lord's-supper. The prayer of each heart seemed to

be, 'May the little one become a thousand, and the small one a strong people.' From this night, 'may the Lord bless you.' J. S.

RELIGIOUS LIBERTY IN SWEDEN.—A few months since a law was adopted by the legislature, and has received the royal sanction, by which all denominations of christians, without exception, are free to celebrate public worship. Every individual is free to pass from one denomination to another. Dissenters are exempted from the payment of personal taxes for ecclesiastical purposes. Tithes, and some other dues arising from the soil, are retained. When will equal liberty be enjoyed in other kingdoms on the continent?

MISSIONARY OBSERVER.

THE ANNUAL MEETING OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

As we have given in another place an extended account of the Association generally, we shall content ourselves with a brief notice of the annual meeting of the missionary society. This meeting was held, according to rule, on Wednesday afternoon, July 1st. The attendance was large, and a very considerable number of ministers occupied the spacious platform. Mr. Hunter, of Nottingham, implored the Divine blessing. Mr. Butters, of Spalding, occupied the chair, and after a few appropriate remarks, called on the secretary to read abstracts of the report. This very interesting document commenced by referring to the fact, that 'one day is with the Lord as a thousand years, and a thousand years as one day,' intimating that in comparison with the eternity of God, the difference between one day and a thousand years was hardly perceptible: and also teaching that, as an endless immortality awaits us all, both christians and heathens, there is an indescribable value attaching to the diffusion of the gospel, and the salvation of souls.

The report stated, that many tokens of divine favour had been conferred on this society during the past year. At our last annual meeting it was announced that eight missionaries were on the bosom of the trackless deep. It

was delightful to acknowledge that God had protected them, and brought them to their destination in safety. Brethren Hudson and Jarrom had arrived in China—and by this time were at their station, (Ningpo,) and that brethren Stubbins, Bailey, Miller, with sisters Stubbins and Collins, had arrived in India, and were happily pursuing their labours.

The two young brethren, Messrs. Bailey and Miller, have already secured the favourable opinion of our missionaries in Orissa.

The station at *Ganjam* had been relinquished, on account of the unhealthiness of the climate. There were, however, some proofs of good being done there. One native preacher, and two missionary students, were from the known fruits of this station. Brother and sister Wilkinson, who had formerly occupied this station, were returned. They had a pleasing voyage home, and their stay in this country it is hoped will be beneficial. The heathen taunted Erun, the old christian, with the illness and return of Mr. Wilkinson, and said, 'Where is your God?' For a time this good old christian, who has attained to considerable moral influence there, was staggered—but when he was told, 'The Lord's ways are not as our ways,' he was restored to confidence.

At *Berhampore* Mr. Buckley has been very ill, but is now restored. His labours are assiduous, both in English and Orah. He has been cheered by the union of two European christian gentlemen. Two members have been removed to heaven during the year. One of them said to his wife, 'Weep not for me, my father calls me: I am going to his heavenly kingdom.' The return of brother Stubbins to this his former station was hailed by all the missionaries; the native christians were in ecstasy; and even the heathen themselves seemed interested and pleased. The orphan asylum still supplies us with pleasing intelligence.

The report stated that the disgraceful connection between the British government and idolatry continues in some form at *Poorree*, the seat of Juggernaut.

At *Khunditta* the plants of righteousness continue to grow. Several have been added to the church here. Mr. Stubbins was most warmly welcomed by them. At *Choga* the interest is increasing. Eighty persons had recently united themselves to this locality. Forty had renounced heathenism, and some had lost caste; others were become decided christians. A new chapel has been opened here, and it is pleasing to add, that from this place christianity is extending its influence to other places.

At *Cuttack* eleven have been added, including two at *Khunditta* and two at *Choga*. There are fourteen candidates. About twenty nominal christians appear to be under gracious impressions, and many of the heathen give signs of feeling.

The report then referred to other details. The adoption of the report, and other resolutions, were moved or seconded by the following brethren,—Goadby, C. Pike, J. J. Owen, J. Burns, H. Hunter, and H. Wilkinson. It is only just to state, as we have no report of the addresses delivered by these brethren, that they were interesting and impressive. A handsome collection was made at the close of the meeting.

EXTRACTS FROM A JOURNAL BY
MR. W. BAILEY.

Berhampore, Jan. 1846.

MY VERY DEAR SIR.— * * *
Conala was the next place where we pitched

our tents, fourteen miles from *Berhampore*. We arrived in the morning. A short time after our arrival, a message was sent from the rájáh by one of his brahmins, stating that he felt desirous to see us. We complied with his request. He proposed many questions about the lost state of man, and the plan of salvation. Our brethren took care to exhibit those truths in the clearest light. We gave him a few books, which were thankfully received.

Dec. 27th.—Left before sun-rise for *Calinga*, but before we arrived brother Stubbins thought it advisable that I and *Damoodoo* should stay at a small village on the way. The people listened very attentively. One old man appeared very much affected, as he leaned upon his staff to hear the words of eternal truth. After distributing a few books, we hastened to our brethren. We found brother Stubbins preaching with great earnestness. The people seemed anxious to know the way of salvation. One man inquired what was the difference between heaven and hell; other questions were proposed of an interesting character. We then went to another village across a small river, where we found brother Buckley and *Balajee*, with a very large congregation. Brother Stubbins said a little, but through the heat of the sun we were compelled to hasten to our tents. This morning, while at worship, we were much disturbed with a man; he said he lived upon milk, that he might be immortal. In the evening we visited four more villages on the right side of *Courala*. We divided into parties. Three of the villages were small, therefore congregations smaller than usual. At the fourth place we had a numerous assembly. We did not stay long at the latter place, for the night approached, and we had to travel upon a very awkward road, (I think I ought to say it was no road at all.) I think, upon the whole, this has been a good day: nearly twenty addresses have been delivered. May we not labour in vain, but may the work of the Lord abundantly prosper in our hands.

Dec. 28th was the Sabbath. We rested in the evening. About sun-set we left our tents for a walk at the base of a lofty mountain, infested with tigers, bears, hyenas, jackals, and wolves. Though far, far away from beloved friends in England, we felt happy in the Lord. Brother Stubbins and I ascended this mountain, but long before we arrived at the top we became weary and had to rest ourselves upon one of the rocks; while upon this rock we sang with heart and voice,—

'O'er the gloomy hills of darkness,
See the bright, the morning star.'

The scene was most imposing. The lofty mountains all around formed our grand amphitheatre, and the valleys were partly

covered with beautiful sugar cane. We could not but look forward to that day when this vast wilderness should become fair and beautiful like the garden of the Lord; when these hills and valleys shall reverberate with the songs of the followers of the Lamb; when instead of it being the work of the heralds of the cross to rescue souls from idolatry, and from the power of the destroyer, they will have to visit the churches, and, to use the language of scripture, 'to see how they do.' In the evening, after tea, we had a most delightful prayer-meeting. I thought on this occasion brethren Stubbins and Buckley pleaded in the same way for the salvation of the heathen as Abraham did for the cities of the plain.

29th. This morning proceeded with our brethren, as usual, to work. Balajee and Denoobundoo went one way, and we proceeded to a brahmin village, one of the most beautiful I have seen in India. A large row of cocoa-nut trees were growing on each side of the street; the houses were raised upon mounds. As we rode up the street, brother S. said, 'Brother Bailey, this is a warm spot, and you may look out for a disturbance this morning.' About fifty brahmins came up to hear. Damoodoo delivered a very important address upon the immortality of the soul, and its future destiny. Brother S. then got up and made some remarks upon the uncertainty of human life; he reminded them that he visited their village four years ago, but since that period how many were gone into eternity; and in four years to come, how many then listening to his voice would be called to die. He closed this very solemn address by stating that brahmins, gooroos, soodras, and the down-trodden pariah, would all share at the day of judgment according to their works upon earth. An illustration was given by our dear brother. 'Suppose,' he said, 'a brahmin should be guilty of a crime, and for that crime should be brought before the judge, would he say, "O, he is a brahmin; he wears a poita." No; but according to the crime such would be his punishment. So will it be with you at the last day.' A passage was then quoted from their own shastras, similar to, 'Whatsoever a man soweth, that shall he also reap.' 'If you continue idolaters, you will be cast into hell; but if you receive the gospel you will be taken to heaven.' They were then pointed to the Saviour as the true refuge for sinners, and the only ship which could guide them safely through this troublesome sea, and land them safely upon the shores of eternal glory. In the evening we went to Couharoda, a large village about two miles from Courala. A very large crowd assembled. The people seemed almost wild for tracts: we found great difficulty in distributing them. This

is not a solitary instance, but has been generally the case—with one exception, when an old wretch of a brahmin told the people he would curse them if they took our books. From Courala we proceeded to Seeragoudha, and from thence to Mundamabe.

Jan 3rd. We attended a market in the afternoon. Many heard with apparent interest. Our dear native brethren laboured very hard; they spent all their strength, and were unable in consequence to go out in the evening. Brother Stubbins and I went into the town. We stayed just opposite a large temple. Brother S. commenced with some of the brahmins on the verandah, but they thought themselves unable for the task, so went for some of their superiors. They soon arrived, and accosted us with rudeness for coming so near to their god without taking off our shoes. The brahmins spoke of the excellency of the Hindoo religion, but how soon were they confounded and put to shame! This was one of the largest assemblies we have had, but alas! they did not hear like dying men. When we came away, they did not thank us for our visit. O no; but set up a loud buzza, that they might pour contempt upon our work. An old man came to our tent to-day, a hundred years old; he said he had heard brother S. before, and he should like to hear more about the christian religion.

Jan. 4th. To-day is the Sabbath of the Lord. I may just say, on the Lord's-day we generally went out once; sometimes in the morning and sometimes in the evening; but we were ruled by circumstances. This morning we went into Mamdanaha. We had two good congregations, but the people did not seem very attentive. In the evening, I left the tent for a walk, that I might dwell a little upon the goodness of God in the past year. The scenery was truly delightful. Before me was a very high hill, covered, save the top, with green trees. At the bottom were two immensely tall rows of bamboos, with their branches meeting and forming a most lovely grove. The setting sun was just discernible through the trees. To the right were two large elephants, eating boughs that had been gathered from a neighbouring wood. The shepherds were folding their flocks for the night, and the oxen were hastening to their sheds. The monkeys, as usual, were full of play, racing each other from tree to tree. I was struck with the apparent stillness of the evening, though it was now and then broken by the cooing of the gentle dove, and other feathered songsters. In the grove I sat down and sang,—

'Jesus shall reign where'er the sun,
Does his successive journeys run,' &c.

Surely I could say on this evening, in the well-known words of bishop Heber,—

'Every prospect pleases,
And only man is vile.'

I read some portions of scripture, and at some distance from human eye, prayed for the spiritual welfare of the friends in England, and for the coming of Messiah's kingdom. The farthest place we visited was Belamuta market. At this market I suppose there must have been 5,000 people. Our brethren commenced about half past eleven, and continued preaching, with a few intermissions, till about half-past three. A great many people heard well, and many books were distributed. At this market were a great many Khunds. They seem like a very interesting people. I could not but admire them for their cleanliness and their mild appearance. There seems a something about them which cannot fail to command admiration; but I am sorry to say the Orea brahmins treat them shamefully. To day some of them came and fell prostrate at brother Stubbins's feet. Upon inquiry, it was found that an Orea had taken two rupees from him. He said he had no means of helping himself, unless brother S. took his part. He pursued the man, and obtained the rupees. I scarcely need say how grateful the poor Khund was for this act of kindness. I was much pleased to find on our way home that the people were perusing the tracts they had received at the market. After this day's work, we were all very wearied. We were from home twenty-seven days, during which time ninety-five places were visited. I am happy to inform you, in very few instances we were insulted. Though the people did not receive the truth, yet they seemed convinced of the folly of idolatry, and some seemed thoroughly ashamed of their degrading principles. I cannot but think that amid all the darkness—that it is passed midnight, and that the morning of a more glorious era is fast approaching. I might go on to describe a very happy day we spent at Benepale, but I forbear. We were compelled to hasten home earlier than we desired, in consequence of a numerous-attended festival being held at Berhampore.*

NOTES OF A TOUR FROM MR. MILLER.

(Continued from page 250.)

Feb. 6. Sent our tent to a village ten miles distant, named Bolungor. On our way thither stopped during the heat of the day at a place called Rungalee, where there was a market; here the brethren proclaimed the gospel, with a good deal of opposition from the brahmins, there being a very large

number present. After partaking of a little refreshment, accompanied by water the colour of milk, being the best that could be obtained, we went forward to our tent, and were greatly shocked on reaching it to learn that on the previous night, at a very short distance, a poor woman had been killed and almost devoured by a tiger, and two men about two months earlier shared the same fate.

Feb. 7. This evening a large night festival commenced in honour of Krishnoo. At an early hour we saw large numbers of females going to see the god, to whom they make their obeisance and present an offering. In a short time they returned, which was the signal for the men to go. In the mean time we proceeded toward the temple, and were met by a number of persons with instruments of music and banners, conveying the idol to an adjacent tank for the purpose of bathing it. We took our stand on an eminence near his residence, and until dusk proclaimed the glad tidings of salvation to a very large and attentive congregation. On our return persons continued until a very late hour to come and seat themselves around the tent, and were addressed by the brethren. Our night's repose was very seriously interrupted by the beating of drums and hideous and unearthly noises, which continued to near day-break.

Feb. 8. Lord's-day. Went to a large village six miles distant, named Nimpurra, where the rajah of the district resides. It being market day, we proceeded there, and had a good opportunity of preaching, and distributing the word of life. In the evening visited a village inhabited by people very similar in their habits to our English gypsies. They never remain long at one place, and live by plunder. Their habitations, in size and appearance, are the most wretched hovels ever I saw inhabited by the human species. Unfortunately the males were all absent; consequently we were obliged to return without accomplishing the object of our visit.

Feb. 9. Went forward to the village of Gope, five miles distant, and pitched our tent in an old Mahratta fort. In the evening went into the village, where the brethren addressed a number of persons, who listened with more than ordinary attention. At the close one individual said to brother Lacey, apparently with much sincerity, 'Oh sahib, if you continue to give instruction in this manner, we will all become christians.' Met with much kindness at this place from the two principal men, who sent us milk and plantains, and provided guides for our next stage.

Tuesday morning, Feb. 10. Left Gope, and rode to the black pagoda, twelve miles distant, on the sea coast. Was much de-

* The festival Kalee. See last No., page 250.

lighted once more to behold the wide spread ocean, which instantaneously presented to my mind youthful scenes and incidents. The following day examined the ruins of this immense and mysterious temple, supposed to have been built about the twelfth century, by one of the Orah kings, and to have cost the entire revenue of twelve years. The interior is filled to the height of several feet with immense blocks of stone, weighing not less than 200 tons, which seem to have fallen from above, and are supposed to have formed an inner or false roof. The exterior is covered with sculptured ornaments. Amongst the animals the commonest representation is that of a lion treading on an elephant, or prostrate human figure. The human figures are generally male and female in the most lewd and obscene attitudes. While compelled for a short time to behold these abominations I was forcibly reminded of an observation of the missionary Ward. How deplorable must be the condition of that people whose religion is the grand means of corrupting the public morals; and even in the sanctuary the mind is instigated to every evil and licentious art. The remains of this temple abundantly prove that such was the state of things among this people in the twelfth century; and that this state of things now exists, daily observation painfully teaches. A Byraggee and three disciples are the only human beings that reside near this place. The former is one of the most miserable wretches ever mortal eye gazed upon. He does nothing but eat, sleep, and smoke gunja, a plant similar in its effects to opium. Commencing early in the morning, he becomes by noon completely stupefied, and continues until a late hour exhibiting all the symptoms of insanity; and while in this state there is something so infernal in his features, gestures, and shouting, that almost led me to conclude I beheld and heard an incarnate fiend. How deplorable the fact, such infamous and unworthy wretches should be regarded as spiritual guides, and held in the highest veneration by the people. Such is the case. With my own eyes I beheld a brahmin prostrate on the ground, worshipping this man! Surely this affecting state of things cannot long exist. O Lord, we beseech thee to interpose!

Feb. 11. Left the pagoda, and rode along an immense plain of sand, here and there spotted by verdure, affording food for large flocks of antelopes, which abound here. In about two hours reached a few houses, where we stopped to obtain water. Were surprised to find a very large number of persons from various places assembled for the purpose of hearing the Bhagbat, one of their sacred books read. They had then been together nearly a week. A large amount of merit is received, they consider, by hearing this (in

many parts a filthy book) read. After a fatiguing journey, reached our destination about seven o'clock at night.

(To be continued.)

MEMOIR OF SEBOO SAHO, A HINDOO MINISTER.

(Written by himself.)

1.—*Seboo's parentage and early anxiety about religion.* In the estate of Oolassa, in Rosudpoor, but now belonging to the Raja of Madhapoor, is the village of Arada. This village stands on the southern bank of the Kharsua river. In this village formerly dwelt Akarasaha, by cast a Boisya.* He obtained his living by merchandise, and spent his life enjoying and suffering the common proportion of pleasure and pain, which falls to the lot of humanity. He had one son, named Khambasaha, who like his father, obtained his living as a merchant. We all followed the occupation of our ancestors, but added to our merchandise the cultivation of a small farm. I, Seboo Saho, when about fourteen years of age, felt much anxiety about religion, and applied myself with diligence to read and understand the sacred books, which contain and illustrate the doctrines of the hindoo faith. But I paid more especial attention to the celebrated munta of Hurree Ram Krishnoo, called the Mahmantra, and the worship of Jagannath, said to reside at Pooree. I not only read these books with diligence and attention, but transcribed many of them with my own hand, collated them with care, and corrected their orthography, so that I was much employed in reading, correcting, and transcribing.

2.—*Increasing anxiety—foolish heathen tales.* In process of time my anxiety of mind rather increased than otherwise; and I sought out, and became acquainted with many brahmins and devotees of great celebrity, and proposed a great number of questions to them; by receiving answers to which, I hoped to obtain satisfaction of mind. I inquired of them as to the origin of the earth, its maker, preserver, and destroyer. One of these wise men told me that Brahma was the creator, Vishnoo the preserver, and Sebo the destroyer of the world; and the form of the earth was triangular. Another said the primeval element was water, and that Vishnoo, the active principle of nature, while sleeping on its surface, attended by Lockshmee and Saraswattee gave birth, from his breath to the demon named Mahadu-koitob; who, when he beheld the great beauty of Lockshmee,

* The third of the four great divisions of Hindoo castes—The Boisyas are merchants.

became enamoured of her.* — Mahadu-koitob said, Raise him from sleep, and I will destroy him. Lockshmee replied, Raise him up thyself. While this conversation was going on, Vishnoo awaking, and observing the demon standing near him, said to his wife, Whence came this being? to which she replied, I know not. Mahadu-koitob immediately cried out, Arise and fight. Vishnoo put forth his hand, and drawing the monster near him, prepared to slay him. Mahadu-koitob cried out, Slay me not on these hated waters. Vishnoo heard his prayer, and took him on his thigh, where he slew him and reduced his body to the consistency of potter's clay. Of this clay he made Paramadhu, and placed it on the surface of the everlasting waters. This Paramadhu is the earthly matter, and hence the earth is called Madhune. Again, others of these philosophers told me that while Vishnoo slept on the bosom of the eternal waters, upon the coils of Basooke, the eternal serpent, the goddessess Lockshmee and Sarraswattee serving at his feet, a most beautiful lotus, or water lily sprung from his navel; and upon this Brahma the creator became incarnate. As soon as Brahma obtained existence, he looked around upon the illimitable waters and wept. In his sorrow he heard a voice addressing him from the upper regions of the air, saying, Weep not, O Brahma, I will provide for the creation of the universe, and immediately there issued from the nostrils of Vishnoo, a small animal about the size of a maggot, in the shape of a boar. While Brahma, with much interest and amazement, surveyed this animal, its body enlarged to an enormous size; and when it had obtained its perfect magnitude, it descended through the eternal waters to the regions of Datal. From the infernal regions this monstrous boar brought up the sunken earth; which when Brahma beheld he rejoiced, and immediately created the mountain Maree,† and fixing thereon the unsteady earth, commenced the work of creation. In these ways did these wise men account for the origin of the world. For along time I was tossed about and confounded by these conflicting opinions, having no firm foundation upon which to rest. I became more than ever sorrowful.

3.—*Studies medicine, and marries.* At this time I commenced more earnestly the study of the Oriya medical books, and became well acquainted with the various diseases which afflict mankind, and with the various remedies prescribed for their cure. I

* A dialogue follows in the original not fit for insertion, in which Lockshmee encourages the lewd desires of the demon, and tells him to slay her husband.—Such are the sacred books of India.—O horrible!

† A fabulous mountain on which Hindoos suppose the earth to be struck.

administered to the sick, had many patients, and performed many cures; I became much celebrated for my healing art, and numbers of people flocked to me for aid. In the mean time I attended to my proper occupation, and assisted in supporting my family.

When I was twenty-five years of age, my father died, my elder brother alone being married. This elder brother prudently consulted our friends, caste, and acquaintances, as to the funeral rites, and those rites were attended to after the manner of this country. Our elder brother soon became anxious about our marriages, and diligently looked around for suitable girls to whom we might be united. He was then twenty-nine, and I was twenty-seven years old. The girl he chose for me was just ten years of age, and the wives of all the other brothers were brought home, and we formed our household.

4.—*Death of his elder brother—a mournful scene.* Soon after this the wife of my eldest brother died, and he presently married again. By this second wife he had two children, both daughters. Soon after the birth of the last, alas! he too died. The death of my brother would place me in a different and more responsible situation; and one day, while the subject of great suffering, my dear brother called me to his side and said, My dear brother Seboo, I am in great pain, and feel as though I cannot long remain with you—you are the next eldest brother in the family: and when I am gone you will become its head—be a father to the younger brothers, do not disagree amongst yourselves.—I leave my aged mother with you—I commit her to your care; wait upon her, and make her remaining days glad by your kindness and love. Also, Seboo, let your wife, and the brother's wives treat my wife as a mother, and my daughters as sisters, or as your own children. In due time marry the girls to good husbands. And now Seboo, you must guide your own affairs; do it with an understanding mind. Thus speaking, he took hold upon my hand, and upon the hand of his wife, and formally committed her to my care. In reply to my brother, I remarked, God is the father of all, and he must take care of us; nevertheless, to the best of my power I will protect her, and thy daughters, and thy mother; they shall have my affectionate attentions. What love is this my dear brother which you are now manifesting! immediately he replied, as he wept aloud:—

'As from the lotus leaf the trembling dew,
In crystal drops rolls off—and falls below;
So man's poor life, assail'd at every breath,
Quits its frail tenement, and sinks in death.'

Alas! how uncertain is our existence here! God only abideth for ever. I am not destined to recover from this disease, my soul is pained within me, and I must die. You,

Seboo, are now the elder brother, and to you I commit the care of our family; do not be negligent of their welfare. Thus speaking, floods of tears rushed from his eyes, and catching the sympathy, the mother, the brothers, myself, and the children began to weep aloud. Their feelings were greatly moved. As soon as I was able, I said unto them, My dear mother, my brethren, my dear wife, and children, why do you thus give way to the excess of grief? We ourselves shall not be able to escape the stroke of death; nor can we possibly foretell the time of our departure. Spend not your strength in unavailing tears; none are immortal; why weep as though you had lost your immortality? Check and control your grief, by the power of your own understanding; remembering what God sees right, that will he do. Hearing these and similar words, their grief much abated, and each retired to his and her own department of business in the house. This evening my brother was somewhat better; but after a few days he grew worse and died. Our relations soon heard the news of his death, and came together to attend to the rites of the dead, according to the customs of this country.

5.—*Reflections after his brother's death, and increased anxiety.* On occasion of my brother's death and funeral, I often wondered where the soul went to after death, and who was its Saviour. I was convinced the idols were not Saviours, and could not avoid exclaiming, Alas! I have spent my days in the worship of senseless idols, as though they were true! were these idols true, would their worshippers be so anxious about food, clothes, riches, fathers, mothers, brothers, sisters, sons, daughters, and friends? And not only so, but idolaters are liars, wrathful, adulterers, utterers of curses, and the like, and teach their children to become like themselves. They also forsake their aged parents in weakness and in want, and keep separate houses with their wives; and hence I concluded that their gods were not true.

6.—*Collects testimonies to the vanity of idols.* The Goopta-geeta, one of their own books, says, The gods which are made with hands are no gods, and when Udhhab asked Krishnoo why he ordained the worship of images, if mankind could not be saved by it, he received this reply, It is not from any encouragement of mine that men worship images; but the work of their own invention and desire, that the world may see how devoted they are: and it is the same motive which prompts them to make pilgrimages, offer gifts, and count their beads.* The Bhagbot-geeta, moreover declares that those ignorant people who form idols of earth, gold, silver, copper, mixed metal, wood, stone, &c., and

pronounce them to be gods, shall obtain much weariness and labour, but shall never obtain supreme beatitude. When Bhogwan is imparting instruction to Udhhab, he tells him, that the teachers keep the people from seeking God, and teach them to worship images with ardour of mind. While they listen to such teachers they err from the truth. What have these gods a voice on the tongue? While they zealously repeat the name of their gods on their beads—while they bathe in obedience to their rites, and offer sacrifices to their honour; the best of their books declare that God is invisible. Understand, O my soul, the history and mystery of these gods. Enveloped in thick darkness, these teachers are utterly unable to direct others in the right path, according to the proverb, If a blind man carries a blind man, they will both fall into a ditch. Meditating daily upon these subjects, my mind became more and more anxious and sorrowful.

7.—*Becomes wretched through anxiety.* It now occurred to me that the devotees of the Obadhoot Dickhya,* did not worship idols, and accordingly I resolved to repair to them, hoping they might be able to teach me the right way. However it is not till some considerable worship is paid to them, and much preparatory instruction received from them, that they will impart their secret. About this time, one of these devotees, a brahmin, came into my neighbourhood, and I took that opportunity of making his acquaintance. One day I fell at his feet and said, Brother, who is the Creator and Saviour of men? Is he eternal, and where does he dwell? If thou art able, give me some information on this subject, for alas! I feel sinful, and ignorant, and helpless. I have long wandered about as one deranged, and have not found the path of righteousness. Being thus unsettled in mind, I declare to thee, that I have no ability to attend to the business of my household or calling. On this account my brothers, and even my wife, treat me with disrespect. They know little of the sorrows of my mind, and expecting that I shall become a devotee, they are much troubled. O tell me how I may obtain satisfaction. Hearing this address, the brahmin said, Enter into the fellowship of the faithful,† and then your mind will become satisfied.

(To be continued.)

* A celebrated class of devotees—worshippers of Vishnoo—Dickhya is a doctrine.

† Fellowship of faithful—this is a kind of fellowship into which all castes unite, and hear and talk of the Bhagbot, or on religious subjects. They meet in the night, and eat together, which is a violation of the law of caste. They are pledged to secrecy, and after their meetings assume their caste as usual. There are many persons found in these associations, who are earnest in their inquiries after superior light on religious subjects. Many of our native christians were Sutsungees, or members of this union.

* Let christians observe how much Hindoolism and Popery are alike.

IRISH CHRONICLE.

FOR AUGUST, 1846.

SUCCESS AND ITS DIFFICULTIES.

LET no one think lightly of these. Difficulties arising out of success! Surely that cannot be! so it is; and they are great, and often embarrass those who have the conduct of Missionary Societies. While the work is going on in the field, there is necessarily an increase of expenditure, if the ground that is won is to be held. And at home, perhaps, the means of carrying on the holy war, and of sending fresh supplies, are not augmenting. Go on, and you increase your debt. Go back, and you seem to abandon duty, and leave souls to perish.

Read again, we pray you, that you may see somewhat of the case, Mr. Mulhern's letter about Banbridge, in the last Chronicle. Is that no difficulty? A School-house must be built at Dunmore, where a fishing colony has been established, and many English families are located. A reader and school-master was sent to them some twelve months ago. The mission has prospered. The premises in which the school is held, is far too small; and shortly our friends must vacate it. Mr. Harcastle is doing all he can to get a plot of ground, and friends are helping; but they cannot do all. Here is another difficulty, since the Committee will have to assist them, or the cause be given up.

At Athlone Mr. Williams of Bristol College, who spent his last vacation in Connaught, where he laboured with so much success, writes to say, that he is in the dilemma of having a congregation, which is rapidly increasing, and when his time is expired what is to be done? And the Rev. Edward Allen, Presbyterian minister of that town, strongly urges our opening a school there. What is to be done? Is this no difficulty?

There is no prospect, at present, of the Society's income so increasing as to meet these demands. Indeed, within these two past years, the expenditure in Ireland has been *reduced* more than £200 per annum: reduction must not go farther if it can possibly be avoided. We are quite aware that extra efforts are being made to extricate our other missionary institutions from their pecuniary embarrassments, but if through these efforts the Irish Society suffers, no good is done. It has suffered in some quarters already. We pray our friends to remember that in this case, they are not contributing the amount, but we are. It is simply taking out of one pocket and putting into another. We trust this hint will be enough. Meanwhile how are the Committee to overcome the difficulties which arise out of success?

Mr. ECCLES writes as one who is not unduly elated by success, nor depressed by opposition. His letter speaks of

INCREASE AND OPPOSITION.

When I last wrote, I mentioned an increase of *two believers* to our fellowship as a church. On last Lord's day we received a lady of most exemplary character, and who I trust will prove a real blessing. My outstations are in a healthy condition. All around I am well received. Many are thirsting for the word of life. The harvest truly is plenteous, but the labourers, alas, how few!—And "there are many adversaries." Another anonymous pamphlet is published against our principles,

in which we are attacked as *Sadducees!* It emanates too from a clergyman, and of course the people will believe it. To many, its "wormwood and gall" will be "sweeter than honey and the honeycomb." But the *morning* is coming; and the *light* will confound the inventors and abettors of such calumnies.

The report of the Dunmore station continues to afford great encouragement. The Society's operations there, have stimulated others to follow in the same course, though it is much to be feared from a spirit of opposition. But even this is a proof that our agent there is

labouring diligently. Mr. Mc. Clure speaks of his

ENCOURAGING PROSPECTS.

The attendance at our public services has been much as usual during the past month. The schools are doing well. We have sixty on the roll of the *daily* school. I have also succeeded in obtaining thirteen weekly subscribers to the Society; and I expect to get a few more. The high church party seem determined to oppose us vigorously. The following is the average attendance of the congregations and schools during the month.

Lord's day Morning.....	40
----- Evening.....	56
Thursday Evening.....	30
Sabbath-school.....	32
Day-school.....	46
Visits paid.....	67

JOHN TALBOT reads through an extensive district, and has been long enough at the work to form a just opinion of the change in the feelings of the people, respecting the reading of the scriptures. With feelings of gratitude and joy he describes

THE GREAT CHANGE.

The barrier that was between the people and the scriptures is broken down. I find there is nothing more answerable in this neighbourhood than to have the Douay and English versions together, and to compare them. In every house where I do this, they have *just as much liking for one as the other*. In some places it seems to me that the Israelites could not be more glad of the manna, than the people are when I distribute bibles and testaments among them. One man from R— asked me whether I would join with him and a few others to buy a Douay bible? I said I would; and when I next go there I hope to take it to them. Another man in the same place has given up Popery, and is *not hiding his talent*.

PAT BRENNAN after describing the opposition he meets with from protestant clergymen, which awakens his surprise, gives an account of his month's labour. An extract or two will show the kind and ingenious methods our readers adopt to present the truth to the ignorant Romanists.

THE WAY TO BE RICH AND HAPPY FOR EVER.

I went to visit a poor man who was very ill. As I entered his cabin, he seemed surrounded with the signs of deep poverty. I spoke to him, and at length said, "If Lord Lorton came and told you that he was preparing a place for you, and would soon come and take you there, when you left this

cabin would it not make you happy?" "Oh yes," said he. "Well then," I replied, "the Lord of life and glory tells his followers, that he is preparing a place for them; and I will read all about it for you." "Do Sir," said he. I opened at 14th John, and read it in Irish for him. No one could appear more delighted than he was, while thus employed. I have seen him since, and hope the Lord has given him a desire for his word.

THE BIBLE AND THE PRIEST.

On my way last week, I visited a man to whom I gave a bible some time ago. I am delighted to find that he and his whole family were reading and getting acquainted with its contents. He told me that his priest came to him to reprove him for distributing these protestant tracts, and threatened if he did not desist, to call him out in the chapel. "If you do," said the man, "I will not trouble you or your chapel any more!" "What then, are you going to become a dipper?" "I would wish," was the reply, "to become a Christian." "Oh," said the priest, "that is as much as to say we are not Christians." "If you are a Christian," answered the man, "*why are you against the reading of God's word.*" "Well," said he, "I will allow you to read it, but don't be speaking to others about it." "I will not promise that," said the poor man, "for I should be a bad neighbour, if I saw my friend's house on fire, and did not warn him." "Oh," rejoined the priest, "I was in doubt of you for some time. I will warn the flock to beware of you." And he went off in a rage. But these show that the Lord will not suffer his word to return void.

The poor people who have been in the habit of reading the scriptures in secret are now becoming bold, and openly avow it. Sometimes we hear of such facts as the following.

A LITTLE TALK WITH A PRIEST.

After a service held recently in my house, writes Mr. M'ADAM, I fell into a serious conversation with a Romanist; and endeavoured to show him that the doctrines of his church were novel and unscriptural; asking him if he could tell me what authority his priest had for publicly stating that no Protestant could enter heaven? "Certainly," he observed, "the priest declares that; but I do not believe all he says. The other day I was in priest C—'s house at K—, and I took out the testament and read some chapters. 'What book is that you are reading,' said he, 'The holy testament,' said I, 'and I have read it over and over, and could never find anything said against protestants; but only against the wicked and ungodly. Therefore, Sir, I see God is no respecter of persons; and

all who repent and believe in Christ will go to heaven.' 'How dare you,' he asked, 'take up the testament and read it?' 'Because I like it, sir, and all I read is good.' He was very angry and forbid me read any more." I am glad, however, to know that this poor man despises the command, and greatly delights to talk of Jesus and his love to sinners. His wife comes very often to my house to see mine, and talk with her about salvation. In spite of all the priests can do, they cannot entirely prevent the people, who have eyes and ears, from hearing the words of eternal life.

There are signs of the same spirit in the metropolis where THOMAS DUFFY labours. His journal is indeed full of them. A specimen or two will be read with pleasure.

NOT PROSELYTISM BUT CONVERSION.

I was surprised at seeing one of the persons whom I visit, at our morning service. On telling him how glad I was, he said, "Why you never told me to come, else I might long ago." I explained to him that I rather wished the word of God to make its own impression, than to proselyte, which I wished ever to avoid; he said, perhaps you are right, and it may be the best way, for proselyting cannot be carried on without danger. 'Well, but how do you like our mode of worship,' I inquired. 'As to that part of it now gone through, I cannot but think well of it; still I would desire not to say more until I see how you have baptism and the Lord's supper.' This man therefore, seems determined to exercise his own judgment, and to try the spirits whether they be of God.

TRANSUBSTANTIATION.

Another person came to me last week saying he had read himself nearly blind, in order to become perfect master of the theory of this doctrine. "Then you admit it still wants demonstration?" "Yes, indeed," said he, "unless the words This is my body, be taken literally, for on that the fate of the doctrine rests." 'Well,' I observed, 'I think we could settle that point in a few words. Who spoke these words, Jesus Christ, or the bread he had, as you suppose, just then changed?' "Oh, it was Christ who said them of the bread." "Then you see if the bread was really changed, it ought to have all the attributes and faculties of a perfect living man, and you ought to be able to prove that it did, and could exercise them at will." *He.* "That would be impossible; for the apostles would dread to eat it, if they saw it walk, or heard it speak." *I.* "Well, but if you believe the doctrine, you must not only believe that, but more—that Christ did so eat it, and that it could eat Christ over again."

He. "But Christ did not eat the bread, he would not eat himself." *I.* "But if your doctrine be true, he could as well eat himself, as take himself up in his hands and present himself to each of the apostles, to be eaten by them, whilst at the same time he was standing whole and entire before them!" *He.* "Then the words must be taken figuratively after all."

My visits during the last six weeks have been 208. I have distributed seven bibles, and nine testaments, to importunate applicants. Each Saturday is spent in the distribution of tracts. On Sunday afternoon I often meet a class of young men, in a private room, to instruct them in the Irish scriptures."

The next extracts are from the journal of JOHN MONAGHAN, who labours the other side of Ireland.

ARROGANCE REBUKED.

The Rev. Mr. W—— of C—— called a few days since at a house where I am in the habit of visiting, and inquired if the bible-reader was used to call there. Being answered yes, he talked largely upon apostolical succession, telling them that none had a right to explain the scriptures, but those who were regularly ordained, according to the practice of the established church. The man calmly told him that they did not question his ordination, but that their great anxiety was to know their state before God, and as sinful creatures to learn the way of salvation from his holy word. And adding that he thought if his reverence had employed his time in reading the scriptures, and stating the gospel as the bible readers did, that it would be the best way to prove his apostolic ordination; for he had learned from the bible that the apostles did so. This was too much for his reverence to bear, and he turned off declaring he would note him as a worthless schismatic in the parish!

LIGHT SPREADS.

The scriptures are indeed at this time in better circulation than for a long time past; tracts are more thankfully received by the people in general, Romanists as well as Protestants, and when read are always safely returned, and exchanged for others.

MR. HAMILTON'S labours in the Ballina and Sligo districts, have been very abundant, and not without encouraging success. We find since the last report that

THE CHURCH HAS INCREASED.

Though we have suffered loss by death and removals, the Lord seems to favour us. The vacancies have been filled up. I recently baptized a woman who has been graciously led through deep waters of affliction, and yesterday I baptized another. These, and one who

had been a member at Coolaney, have been added to our number. Another has applied for baptism, of whom we hope favourably; but having left the church of Rome, we wait a little, being anxious for full and satisfactory evidence.

GOING OUT TO SOW.

I went to Sligo on Monday, and preached two miles beyond it, the same evening. Next morning I was requested to baptize a pious female, who desired to obey Christ in that ordinance. Having engaged to preach in Boyle that evening, and at Coolaney the next, I arranged to return on Thursday, which I did, and baptized the lady in the river, at some distance from the town. A few others are speaking of following the example of this lady. I returned yesterday much fatigued, but very thankful that the Lord had given me favour in the eyes of many new friends. What a pity that we have not a missionary placed in this district!

Mr. M'CARTHY after an interesting tour gives an account of his observations. The fruit of his labours continues to appear.

THE INSPECTION.

My four main stations are not only working well but some are improving. The school at Tullamore has had another priestly reaping; but we do not mind this, as it will retrieve itself again. The children will come to it, and the parents will have it so.

Just before I left home a Romanist called on me to borrow a bible, and continues to read it attentively. I lately dined at the house of an intelligent Romanist lady, and while her guests were enjoying themselves, we were in another part of the house earnestly investigating some of the fundamental doctrines of religion. The grand delusion of Popery is, a denial of the doctrine of justification by faith alone. She seemed to know

better. Here are her own words, "I disbelieve the doctrine of human merit. Our works are imperfect and worthless. The sacrifice of Christ is infinite, and upon its merits I rest my hope." I have met hundreds of Protestants whose faith was not so sound and clear as this.

We beg to call very serious attention to Mr. BERRY's statements, because they afford indications of a new state of things, and indicate a vast change is gradually being produced in the Roman Catholic mind.

NEW VIEWS.

Last week I was discussing the doctrines of purgatory and extreme unction, with an intelligent Romanist. I was surprised to hear him say, "I neither believe nor reject these doctrines, though entertained by the Church. The blood of Christ alone can wash away my sins. If they are efficacious, they will do me good; if not, as I don't trust in them, they can do me no harm." I asked whether these views were peculiar to himself. He said "No;" and mentioned J. M. who died recently, and refused to send for a priest, and whose end was peace.

This is new to me. From all I can hear in reply to inquiries suggested by this, I find the number of this class of Romanists is increasing. When once a Romanist begins to doubt the authority of his church, these doubts will be succeeded by inquiry and conviction.

INCREASED ACTIVITY.

The Wesleyans are circulating tracts, as well as the Church folk. The Romanists, always active, are now circulating religious books. They are all opposing the spread of our principles. This activity will do good, and shows that increased attention is awakened by our efforts, and is a sure sign that truth is spreading, and will ultimately prevail.

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[NEW SERIES.

THE HARMONY OF THE SCRIPTURAL PRINCIPLES OF CHRISTIAN UNION WITH THE EXISTENCE OF RELIGIOUS SECTS.*

THIS subject, when correctly understood, and comprehensively examined in its different relations and ultimate bearings, is confessedly one of great and paramount importance to the general interests and public consistency of protestant nonconformity: indeed, so important is it, that it really involves the fundamental question of the right and claims of the several dissenting communities throughout the world to be considered and acknowledged as the true visible church of Christ. If the proposition laid down in the above statement of our subject can be fairly and scripturally maintained, then they may support their title to the high and distinguished honour of constituting the collective, practical embodiment of modern christianity; and justify the position which they occupy as protesters against the church of Rome: but, if this point cannot be sustained, if the existence of religious sects be found incompatible with the scriptural prin-

ciples of christian union, they must manifestly surrender their glory to their rival, and submit to be branded as heretics, schismatics, and sectaries. Such, in brief, I conceive to be the serious and momentous character of the subject now to be discussed.

It must be evident to every diligent student of the Bible, that *union* is one of the distinctive attributes and features of the christian church. This blessing was earnestly sought by our Lord, on behalf of his first disciples, and of all who in succeeding ages should believe in him through their word. 'Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be *one*; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.' The acquirement and maintenance of this union are also repeatedly inculcated in the apostolic epistles. (See Eph. iv. 1—17)

* Delivered at a monthly united meeting at Nottingham, by the Rev. J. Ferneyhough.

It is equally manifest from the New Testament, that the harmony which was thus subject-matter of the Redeemer's intercession, and which was so constantly enjoined by his inspired apostles, was preserved and exhibited in the first christian churches. There were no *denominational* distinctions corresponding to our present religious sects. It is true, there were animosities, failings, and great irregularities, in individual churches; and questions of sentiment, of practice, and of conscience, which greatly disturbed and agitated the minds of the people throughout extensive districts, and which nothing but the interposition of apostolical authority and judgment could settle; but there were no *sectional* divisions of the one body of believers, bearing different appellations, and ranged under different religious teachers; *all* held substantially, though frequently mixed with minor errors, the great facts and doctrines of christianity—observed the same ordinances, and exercised similar discipline.

This *union*, however, it is argued by the abettors of the church of Rome, which distinguished the faithful in apostolic times, is not to be found amongst the nonconformists of the present day. You, they say, are divided into numerous sects and parties. Where, they triumphantly and tauntingly ask, is that sure and certain mark of the true church of Christ—its *unity*? And, assuming that this unity cannot co-exist with any diversity of religious opinion, variety of church government, and connexional distinctions, they arrive at the conclusion, that, so far from constituting the church of the Redeemer, we have no legitimate or scriptural claim to be regarded as *any portion* of it, but, on the ground of our secession and nonconformity, are justly chargeable with the sin and guilt of schism. Having thus, as they suppose, disproved our right to form any part of the visible church,

they proceed to exhibit the ancient and unbroken union of their own, as clear and undoubted proof of its exclusively christian character. They affirm, that they can show an uninterrupted succession of popes and bishops, commencing with the apostle Peter, and reaching down to the present pontiff; and a uniformity of belief and external observances; and that, therefore, *theirs* is the *only* religious system which can possess the least title to the imposing distinction of the holy *catholic*, or *universal* church. And this specious and superficial reasoning deceives and destroys multitudes. Looking round on the present state of the professing world and back on its entire history, they can find apparent, ostensible oneness subsisting nowhere but in the church of Rome; and hence they infer that she must be the chaste virgin, the faithful spouse of Christ.

Now, it would be easy to prove, from numerous historical facts, as has been frequently done, that this boasted union within the pale of the Romish church, has been only in appearance and profession; that the chain of pontifical succession is essentially defective in many of its links; that its doctrines, or articles of faith, have often varied, and in some instances have been directly opposed; that its ceremonial observances multiplied with the growth of superstition, and the decline of enlightened piety; and that the seeming harmony of her members was not the harmony of well-instructed minds, of convinced and satisfied consciences, of affectionate and sympathetic hearts, and united principles, but the union of obsequious and enslaved understandings, prostrate at the feet of a spiritual despot—the union of a religious soldiery, drilled, trained, and marshalled, according to the absolute will and sovereign bidding of a religious general: in a word, the union of passive mechanism, and not of active and reflecting minds. And then we

might ask, Is this the union for which the Saviour prayed, which consists in the tame, blind, and awe-stricken submission of millions of minds to the usurped authority and impious pretensions of *one*; which would forbid the free exercise of reason and of thought on the most momentous of all subjects which can occupy the attention of man; which would deprive you of the right of private judgment, and compel you to think, and feel, and speak, and act—in fact, to live, and move, and have your religious being, according to authorized creeds and prescribed formularies? Surely, brethren, it would be far better for the intelligence, the piety, the holiness, and the usefulness of the church, and the happiness of the world, that the already too numerous divisions amongst us should yet be divided and sub-divided, than that a union so despotic and oppressive in its source, and so directly destructive to all the natural, civil, and religious rights and liberties of man, should be perpetuated and extended!

But, not to insist further upon this point, it is more important to our subject to observe, that the *principles* on which this fallacious and deceptive union has been erected and maintained, are essentially antisciptural. Take one as an illustration and sample of the rest—the principle of implicit and uninquiring obedience to the edicts of popes and the decrees of councils. How can this be possibly reconciled with the inspired injunctions, ‘*Prove all things,*’ ‘*Believe not every spirit, but try the spirits, whether they are of God,*’ ‘*Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ?*’ or with the commands of the Lord himself—‘*Take heed that no man deceive you,*’ ‘*Search the scriptures; for in them ye think ye have eternal life; and they are they which testify*

of me?’ Do not these divine directions assume an *individual capacity* to distinguish between truth and error, and a *right* to examine and to try by some authoritative and infallible standard every doctrine proposed for our reception, and the qualifications and credentials of any man, or any number of men, who may profess to show us the way of life? Do they not render it incumbent upon us, as reasonable and responsible beings, who are personally accountable to God for the religious sentiments we hold, as well as the course of conduct we pursue, deliberately and conscientiously to investigate every subject of our faith, and to ascertain whether the spirit and character of our institutions harmonize in a good degree with those of the first and divinely appointed teachers of christianity? whether they are not merely officially, but morally and spiritually in the succession? whether they are inheritors of the faith, the holiness, the devotedness and zeal of the apostles? And if, as the result of solemn inquiry, we find them, instead of being clothed with humility, inflated with pride; instead of denying themselves ungodly and worldly desires, manifestly actuated by worldly ambition, aiming at temporal sway, and the accumulation of wealth—aspiring to the dignity and state of princes—assuming irresponsible authority and infallibility; if, in a word, we find them, instead of being faithful shepherds of the flock, only wolves in sheep’s clothing, seeking the dominion of our faith, that they may fleece us of our substance,—do not the above scriptures render it imperative upon us to reject their teaching, and to withdraw ourselves from them? To demand our obedience without the permission of this process of inquiry, is to treat us as animals, and not as men; and is arrogating a prerogative which was never assumed even by Him who is the author and finisher of our faith.

Even *he* appealed to the purity of his life, the excellence of his doctrines, and the miracles he performed, in proof of his messiahship. 'Which of you,' said he, 'convinceth me of *sin*? And if I say the *truth*, why do ye not believe me? If I do not the works of my Father, believe me not; but if I do, though you believe not me, believe the works.' Whatever, therefore, may be the apparent union in sentiment, or the uniformity in practice, of the church of Rome, being based on such principles as this which we have noticed as a specimen, they must be utterly unworthy of the name of christian: yes, they have been purchased at the immense sacrifice of the great principles of the Redeemer's kingdom, his supreme and undivided authority in the church, and the voluntary and cheerful obedience of his subjects; and they are upheld at the expense of the dearest rights and liberties of mankind. And never, my brethren, will the circulation of the heart's blood of the nations of the earth move on unimpeded and unoppressed, nor the church of God be able to breathe freely, till this distressing incubus is upheaved from her bosom, and for ever destroyed—until the cry shall be heard, 'Babylon, is fallen, is fallen!'

But it is time we came to the inquiry, '*What are the scriptural principles of christian union?*' If they cannot be found at the basis of that gigantic system of error, superstition, and spiritual oppression, which so falsely and preposterously lays claim to the union which they produce and sustain, *where* must they be discovered? It is manifest, in conducting this inquiry, we must appeal chiefly and exclusively to the Word of God; for it is purely a scriptural question; and as it is the principles of christian union we desire to sustain, we are restricted to the New Testament alone. On what grounds the Jewish commonwealth was con-

structed—what were the nature and power of its government and ecclesiastical polity—or by what powerful bonds it was united, and preserved separate and distinct from other nations,—are questions entirely irrelevant to our subject, though they have often been dexterously confounded with it. We have not to ask, 'What were the principles of a *national* union, introduced and established for special purposes, and to be dissolved and pass away when those temporary and introductory designs were answered?' but, 'What are the principles of that holy confederacy which is represented as characteristic of the new dispensation which was formed by the Great Head of the church, and which is to be perpetuated till the consummation of all things, when it will issue in the perfect, happy, and eternal harmony of heaven?' These principles appear to me to be reducible to *two*, simple and spiritual in their nature, and radical and fundamental in their relations; with which every other distinguishing the kingdom of the Saviour is as closely connected as the branches with the tree, or the superstructure with the foundation. The first is a voluntary, personal profession of faith in Christ, as the promised Messiah; and the second, the existence and fraternal manifestation of christian love. On the voluntary profession of his faith in Christ, the true Messiah, foretold in ancient predictions as the Great Prophet, High Priest, and Supreme Head, of the new dispensation, every applicant for christian communion, in primitive times, seems to have been admitted to the ordinances and privileges of the church. He avowed his sincere and conscientious belief that Jesus was the Son of God, the only-begotten of the Father, full of grace and truth; that he died for his offences, and rose again for his justification; that he ascended on high as his intercessor, in the holiest of all; that he was invested with all authority in heaven

and on earth; that he will come again to judge the world in righteousness, and reward every man according to his works; that he surrendered to *him*, and to him alone, his understanding and judgment, to be informed, and led into all truth; that he intrusted to *him*, and to him alone, his spiritual and everlasting interests; and that he submitted to him, and to him *only*, to be governed and controlled in all his religious practice. In confirmation of these views, it may be sufficient to adduce the single case of the Ethiopian eunuch. Sincere, devout, and truth-seeking, he was not unobserved by Him who is no respecter of persons. Diligently employing the means he possessed to acquire a knowledge of the Divine will, Philip receives a special commission from the angel of the Lord to meet him on his way, to join himself to his chariot, and to instruct him more perfectly. Anxiously inquiring what was the true import of the portion of prophetic scripture which he was perusing, the evangelist proceeded to preach unto him Jesus, whose purity and perfection of character, and whose sacrificial sufferings, the prophet so distinctly foretold. Discovering, on his way, a suitable place for his submitting to the initiatory rite of christian baptism, to which his attention had evidently been directed by his instructor, he said, 'See, here is water; what doth hinder me to be baptized?' Philip replied, 'If thou *believest* with all thine heart, thou mayest.' If thou believest that Jesus, who has been crucified by the Jews in Jerusalem, whom we declare to be risen from the dead, and to be exalted to his Father's right hand, to be the true Messiah predicted in the prophecy thou hast been studying, thou mayest thus profess thyself his disciple. The eunuch answered and said, 'I believe that Jesus Christ is the Son of God.' I am satisfied and convinced, that, notwithstanding the obscurity of his

birth and station, his general rejection by his countrymen, and his ignominious death, that he is the divine Son of God, whom he has set upon his holy hill of Zion, declaring the decree, 'Thou art my Son: this day have I begotten thee.' I willingly and cheerfully receive him as my Prophet, my Priest, and my King; his religion I embrace; his atonement I welcome; and to his authority I unreservedly submit. Such, it appears to me, was the signification of this act of christian profession; and such, I conceive, was the important and comprehensive meaning attached to it on every other occasion in primitive times. It was not viewed as a step of small moment, nor generally taken without counting the cost. It was understood to involve the rejection of all religious instruction but that of Jesus and his inspired apostles—the renunciation of all dependence, for pardon of sin and future happiness, on every consideration but the atoning death of the Redeemer; and the disavowal of all human interference in the great and solemn subjects of the soul and eternity. We see, therefore, out of this principle of a personal, voluntary profession of faith in the Messiah, other characteristic principles of christianity growing up as of necessary consequence, and, in fact, really and essentially embodied in it. The apostles uniformly taught that their Lord was the great Prophet predicted by Moses, whom the people were to hear with believing and obedient minds in all things whatsoever he said unto them; that he was the High Priest of the christian profession, who had offered himself on the cross as the Lamb of God, that taketh away the sin of the world, and had passed with his own blood into the immediate presence of God; and that, as the recompense of his humiliation and sufferings, God had highly exalted him, and given him a name which is above every name, and had appointed him Head

over all things to the church: and hence it would follow, that those who with enlightened minds, and sincere and honest hearts, professed to be believers in him, did, by that very act, adopt and embrace three great principles of protestant nonconformity,—the all-sufficiency of divinely-authorized teaching, in opposition to human tradition, the fathers, and the church—the completeness and perfection of the Redeemer's sacrifice, to the rejection of the merit of penance, self-mortification, and the mass—and the sole, regal supremacy of Christ, to the total and unqualified denial of the right of either pope, patriarch, or king, to legislate or govern in his spiritual empire. This is the first broad principle of christian union—a principle on which every individual was admitted a member of the apostolic churches, on which he was acknowledged as forming a component part of the household of faith; and on which he was retained within

the sacred enclosure till death, unless he fell into heresy by the denial of fundamental truths of the gospel, or caused divisions, and thereby destroyed the co-operation of the church; or became openly immoral in his conduct, and counted the blood of the covenant, wherewith he was sanctified, an unholy thing. *All* who made this open, voluntary confession of faith, were manifestly included within the boundaries of the visible church; whether Jews or Gentiles, barbarian, Scythian, bond, or free, they were all one in Christ Jesus. This principle was thrown around the entire body of the followers of the Saviour, as the partition wall which separated them from the world; it was the plain, palpable line of demarcation between them, and the broad, common ground on which they were all recognized as the servants and subjects of the Prince of Peace.

(To be concluded in our next.)

STRENGTH TO SUFFER:

THOUGHTS ON DRINKING THE CUP GIVEN BY GOD.

TRUE religion is not a fitful and an occasional thing—to be thought about and practised one day, and to be forgotten and neglected another day; in certain circumstances to be cherished and displayed, and in an opposite condition to be suppressed and disguised. It is not a thing to be treated like our bodily dress, which we alter according to the changes of the weather. It is something fixed, constant, and permanent. The surrender of the heart to God at the time of conversion, is entire and unreserved; and having given him our heart, we are required to serve him without fear, in righteousness and holiness before him, *all the days of our life*. If we begin to serve him in early youth, we must continue steadfast and faithful in every future period of existence, and must bring forth

fruit in old age. In the time of health we are to glorify God by active labour in his cause; and in the time of affliction—'in the fires'—we are to do the same by patiently enduring his chastening. When he gives new favours, our piety is to be evinced by the cultivation and expression of the warmest gratitude; and when he takes away comforts to which we have been long accustomed, we must try to bless his name, and to confess that his judgments are right. In short, we are to be followers of Christ, who, while the day of exertion lasted, went about doing good—performing the work of him who sent him; and who, when the dark hour of suffering approached, met it with unrepeating submission—rebuked the mistaken attendant who would have spared him the agony,

and said, 'Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?'

This 'cup' signified the mental and bodily anguish which he already began to feel as our substitute and Redeemer. The desertion of his pledged disciples, and the hiding of his Father's face; his condemnation and his crucifixion; the ploughing on his back, the marring of his visage, and the deathly sorrow of his soul, were no longer distant events, but instant realities. And as they reminded him of the nauseous and envenomed chalice which was usually given to the doomed malefactor, he spoke of them all under the figure of a 'cup.' That cup he had power to refuse, and to pass from him untasted; but for reasons which we can but imperfectly comprehend, he determined to drink it: and having then strength to suffer, he has ever since been mighty to save.

It is the lot of Christ's followers to suffer with him, that they may also be glorified together. To each of us is given a cup which sometimes 'runneth over' with enjoyment, and sometimes is filled with suffering. Our grief may be various, but it must be borne; and happy are they who are fully reconciled both to its nature and its measure.

The cup given to many is that of poverty: not the lack of luxuries, but of necessities; the want of nutritious diet, of comfortable raiment, and of convenient habitations. Poverty is a subject of general complaint, and a source of wide-spread suffering. Some are reduced to this state by the rapacity or oppression of their fellow-creatures; and some are brought into it by their own acts of imprudence, or are kept in it by habits of extravagance and indolence which they have criminally contracted. In such cases we cannot say that poverty is the cup which God has given. Yet there are unnumbered instances of temporal privation in which no criminality attaches to those who suffer it. The

objects of God's choice, the heirs of his kingdom, are principally found among 'the poor of this world;' and however industrious and frugal they may be, many of them can never rise to a more elevated earthly rank.—'The Lord maketh poor, and maketh rich:' we may therefore consider the indigence of the former class as one of the ingredients in the cup which their Father gives them.

The children of God are called to sustain worldly loss. Their property is wasted away by the dishonesty of those with whom it is entrusted, or by the speculation of those to whom it is exposed. By a decrease of custom, or by giving credit which is never met, how many tradesmen have even sunk the capital originally invested in their business. Accidents, too, are things to which all are liable, and from which some have often and severely suffered. Now as all this damage happens beneath the eye of God, which is, 'upon those who fear him;' and as it occurs by his permission, it may be regarded as entering into the contents of our earthly cup. When the patriarch lost his possessions he did not rail either against the Sabeans or the Chaldeans—against the fire from heaven, or the great wind from the wilderness: but, discerning the hand of God in the desolation that was wrought, he fell upon the ground and worshipped, and said, 'Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave and the Lord hath taken away: blessed be the name of the Lord.'

Bodily sickness constitutes what is bitter in the cup of many. Next to human life, and the possession of a sound mind, nothing belonging to the state of mortality is so precious as bodily health. But this precious blessing is subject to frequent interruption. Our heavenly Father lays affliction upon our loins, and we are led to think that he will cut us off by 'pinning sickness.' Some diseases are he-

editary, and never can be expelled from the constitution; some maladies are epidemic, and can only be escaped by the interposition of a special Providence; some are contracted by a residence in unhealthy localities—by close confinement to business—by over exertion—or by inattention to the means of maintaining health. However it may be caused, bodily sickness is a source of grief; and when it incapacitates us for the pursuits and enjoyments of life; when it excludes us from our wonted society; when it keeps us absent from the house and ordinances of God; when it makes our days dark, and nights wearisome; or plunges our families, and those dependant upon us, into destitution or difficulties,—then it is indeed a calamity: and though our complaint may be bitter, our ‘stroke is heavier than our groaning.’

Again, These domestic afflictions and relative bereavements which we are called to endure, may be considered as form the mixture that fills our cup. God setteth the solitary in families. He did not intend that, like the pillars of a building, we should be isolated, and stand apart—but rather that there should be among us some such contact and aggeneration as is witnessed in the vegetable creation. To fit us for being thus conjoined, our common Maker has implanted in our breasts a social principle—a sympathetic affection. The sweets of domestic life and the pleasures of human intercourse, are owing to the operation of this principle and the indulgence of this affection. The sociable and the sensitive make the happiest homes. But while these qualities of our nature contribute so largely to our enjoyment, they also make us susceptible of a corresponding degree of suffering. The heart that feels the highest glow of ecstasy in an atmosphere of delight, will usually feel the keenest throb of anguish when called to ‘walk in the midst of trouble.’ By the power of sympathy,

the afflictions of those who are allied to us become our own: we reflect in our personal aspect the sombre hues of their countenance, and echo the plaintive tones of their voice—we sigh at the thought of their sickness, and mourn in the prospect of their decease. And when the dreaded crisis does come, and the tender ties of affection and interest which bound our hearts and lives together are severed by the stroke of death, our grief attains its climax, and our cup of sorrow fills and overflows.

Yet, shall we not drink this cup—filled with these various elements of bitterness? Is there nothing to reconcile us to take it—as Jesus took his—with an unflinching hand and uncomplaining lip? *Three* considerations may be mentioned as being adapted to produce a willingness to suffer. Let them be rightly indulged, and they may prompt us to rebuke our own unsubmitive temper in the heroic appeal of ‘the man of sorrows,’ ‘the cup which my Father hath given me, shall I not drink it?’

The first consideration relates to *the cup itself*—to the nature of the suffering appointed for us. Is it poverty? How many are destitute—no home to repair to—no bed to rest on—scarcely any change of raiment—‘pining away, stricken through for want of the fruits of the field.’ Is it worldly loss? The loss may not be ruinous—something is left. The true riches remain with us: no man has taken our ‘crown.’ Our best inheritance is all ‘reserved.’ Is it bodily infirmity? Some are crippled—bed-ridden—covered with sores. An evil disease clingeth fast unto them. Their breath is corrupt, their days are extinct, the graves are ready for them. Have you been bereaved? have lover and friend been put far from you, and your acquaintance into darkness? have your children gone forth of you, and are they not? Has the desire of your eyes been taken away? Death has been a greater enemy to others

than he has been to you; for he has reduced them to a state of indigent widowhood, of helpless dotage, or of desert-like loneliness. If, then, your cup be so mercifully tempered compared with that of others, chide the murmuring heart that would refuse it, and say, 'shall I not drink it?'

The second consideration relates to Him who gives the cup. He is your Father, whose supremacy gives him a right to present to you whatsoever cup he pleases; whose wisdom makes it impossible that he should be mistaken as to the ingredients he puts into it, whose love will not permit him to make it more bitter than it needs to be. If we gave reverence to the fathers of our flesh when they corrected us, should we not be in subjection to the Father of spirits? If we have taken the most nauseous draughts for the cure of bodily distempers, because they were prescribed by a man of established pathological skill; should we not cheerfully submit for the correction of moral diseases to the treatment of him who is able to heal them all? And if we would not oppose the arrangements of an earthly parent because of the known affection in which those arrangements originate; should we not acquiesce in all that is ordained by him whose very nature is love? 'I was dumb: I opened not my mouth, because thou didst it.'

A third consideration relates to ourselves. We have in times past received innumerable mercies. Some things may have been withheld: but who can reckon up those which have been bestowed: the lesser favours have been denied; but the greater have been granted. 'The life is more than meat, and the body than raiment.' The unspeakable gift is ours; and in Christ Jesus we have all spiritual blessings. If the body suffers need, the soul is fully provided for. Let us then think of the enjoyment as well as the suffering, and remember the question, — 'What?

shall we receive good at the hand of God, and shall we not receive *evil*?'

The evil which is sent has been *deserved*. For many years we lived in open and unblushing rebellion against God; setting at nought his counsel, and despising his reproofs — refusing to repent of sin, and neglecting the great salvation. And since our conversion our conduct has been most unworthy of God, and of the vocation wherewith we are called. He made us his witnesses; but how backward have we been in giving our testimony *of and for* him? He called us to be the salt of the earth, but how often have we 'lost our savour,' and left the wicked to 'perish in their own corruption. He appointed us to be lights in the world; but in how confined a sphere, and to what little purpose have we held forth the word of life? He ordained us to bring forth fruit, and taught us that by bearing 'much' he should be glorified. But the least amount of produce has often satisfied our own minds; and during some years there is reason to fear we have been barren and withered trees, encumbering the ground. Reflection on our past ways will shew us that we have deserved a cup of suffering immeasurably larger and more bitter than God has yet given; and if his indignation is at all expressed toward us we ought to say, 'I will bear it, because I have sinned against him.'

Finally, The cup is intended to be medicinal. The Lord Jesus was *made perfect* through suffering; and for the joy that was set before him he endured the cross. Yet he suffered for the good of others; and his joy consisted in foreseeing that a perishing world would be saved by his death. The chastisement we receive is for our profit. In the cup given to us there is something which, 'the Lord who healeth' us intends for the correction of our moral disorders. 'By the sadness of the countenance the heart is made better.' When our bodily strength is weakened in the

way; and the troubles of our heart are enlarged by the confluence of earthly evils, we may even then look for something which shall promote our *real good*. At such times, and by such means, the soul may be raised to a higher state of purity, its affections may be weaned from the

vanities of earth, and its powers may be more fully qualified for the dignified employments, and enduring joys of heaven. 'Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory.'

W. U.

LIFE OF THE APOSTLE PAUL.—No. 1.

To ascertain the true character of a christian we must resort to the scriptures. His character is delineated elsewhere, but it is imperfect and disfigured: a finished portrait is found only in the word of God. There it is sketched by an unerring pencil, a divine artist. There every attribute is seen in its proper place, and to every feature is given its proper characteristic. There that which abstract or apart would appear harsh and uncomely is seen to be essential to the beauty of the whole. If therefore you wish to know what a christian is, go directly to the word of God. There indeed are given, not only certain criteria by which we may form a correct opinion as to what a christian is, but examples of men who practically carried out in their lives the precepts of christianity. A more illustrious example cannot be found than the apostle Paul. *Icabod* is at present written on the brow of the church, but we conceive that a practical reception and use of the principles which actuated this great man would go far toward restoring her to a sound and healthy state. If there were more Pauls, depend upon it there would be more converts and more churches. Before however we contemplate Paul as a christian, we will notice a few particulars relative to his early history. This is necessary to our thorough understanding of his christian character. As he is best known by the name Paul, we shall use this name from the commencement, instead of Saul.

I. *The place of Paul's birth, and his parentage.* Asia Minor, or that part of Asia which lay between the Mediterranean and Euxine seas, was divided into several provinces, and among the number was Cilicia. This province was divided into two parts, and the names appropriated to them were significant of

their physical character: The western part was called Mountainous Cilicia, and the eastern Champaign Cilicia. Among the most celebrated and important towns of Champaign Cilicia was Tarsus—now called Tersoos—situate on the banks of the river Cydnus—a river celebrated on account of Alexander the Great nearly losing his life while bathing in its snowy waters. In this Tarsus Paul was born. When this event took place is uncertain: some have thought about two years after the birth of Christ—it is highly probable that he was born about that time. Both the parents of Paul were evidently Jewish—hence in Phil. iii. 5, he designates himself a Hebrew of the Hebrews. The tribe to which they belonged was that of Benjamin. It would seem from Phil. iii. 8, that they possessed considerable property. In addition to Paul they had a daughter whose son afterwards proved of considerable service to his uncle when in danger at Jerusalem. Whether there were any more children is not recorded.

Tarsus enjoyed the privilege of a Roman city, and the ancestors of Paul enjoyed the immunities of Roman citizens. What the whole of these privileges were, and whether they were possessed to their full extent by Paul's parents, it would be difficult to say. Those parts of which Paul afterwards availed himself, consisted principally in the rights of liberty, that is, freedom from the dominion of tyrants—the severity of magistrates, and the insolence of more powerful citizens. At one time 'none but the whole Roman people in the Comitia Centuriata could pass sentence on the life of a Roman citizen.' This law was changed under the Emperors, the appeal being made to the Emperors instead of the people. 'No magistrate was allowed to punish him by stripes or

capitally. The single expression, *I am a Roman citizen*, checked their severest decrees.'

Again, we are told that 'a law was passed by Portius Lucca that no one should bind—scourge—or kill a Roman citizen.' These rights Paul possessed—of those he afterwards availed himself. And indeed such privileges are not to be despised. They may be of little value to a man of inferior ability, and occupying a low and secluded position, but even by such a man they should not be despised. If of no value to himself they may be to his children, for who knows whether they will be wise or fools—if wise such immunities can scarcely fail of being of service to them. He then who is in possession of them, is in possession of something of great value; hence, in order to enjoy them, sometimes great sums were given. Thus at an after period in the life of Paul, when he appeared before the chief captain Lysias, and had availed himself of his right, the chief captain interrogated him, Tell me, art thou a Roman? and when Paul replied, yes; Lysias remarked, with some degree of astonishment, arising probably from the poverty stricken appearance of the apostle after his journeyings, With a great sum obtained I this freedom; as though he had said, And how did you secure yours? Why, says Paul, I was free born. Here then is Paul born of Jewish parents—in a Roman city, and enjoying the rights of a Roman citizen, and as we are told in Phil. iii. 5, that he was circumcised the eighth day, we may reasonably conclude, that from his earliest infancy he was initiated into all the doctrines and observances of the Jewish religion.

II. *His education.* Tarsus among other things was celebrated as a seat of learning. The inhabitants were as much, or more, renowned for their attainments in philosophy and literature as were those of Athens or Alexandria.

Now a question arises here, Did Paul derive any advantage from his connection with this seat of learning, or did he not? Many suppose he did—others suppose he did not. The former think that he laid the foundation of his acquirements at Tarsus—that he perfected them at Jerusalem—that from his quotations from the Greek poets, and other indications of his acquaintance with Grecian literature, he had traversed its

whole circle. The latter think that he received the mere rudiments of an education at Tarsus—that he went to Jerusalem between the ages of ten and thirteen, and that he continued there about twenty years under Jewish tutors. And while these latter are ready to admit that his acquaintance with Grecian literature was very extensive, they conceive that the inference of the former from his quotations is very unwarrantable—in fact, that some of his quotations were mere scraps that he had picked up in social intercourse.

This we conceive to be a fair statement of the respective opinions. The question to be decided then, so far as we are able, is this, What was the extent of Paul's acquaintance with Grecian literature, and where did he acquire it?

First, what was its extent? Those who consider that he derived little or no advantage from his connection with Tarsus, and that his quotations from the poets were mere smatterings he had collected in social intercourse, admit that his acquaintance with Grecian literature was extensive. If then, instead of mere scraps, his quotations were made from works he had well read, it will prove that his acquaintance with the literature of the Greeks was more extensive than they had supposed, and will go far toward rendering probable the opinion of the former. That they were quotations from works, the whole of which he had read, is quite as probable as that he had gathered them from social intercourse—nay, much more probable; for when men of Paul's admitted natural ability and extensive learning make quotations from works, the probability is far greater that they have read those works, than that they have not. The great probability therefore is, that he had traversed, if not explored, the whole circle of Grecian literature.

Secondly, Where did he acquire this knowledge? at Tarsus or Jerusalem? Those who consider that he derived little or no advantage from his connection with Tarsus, think, that although Paul's Jewish teacher was not averse to Grecian culture, but to a certain extent encouraged it, so extensive an acquaintance as we have claimed for him, is too large for him to have acquired under Gamaliel; hence, they suppose that his quotations were learned in social intercourse, and not from personal reading

If, however, we cannot escape the conclusion, that he derived some advantage from his connection with Tarsus, without making him a retailer of quotations from works which he had never read, we had better admit at once that he did make some progress while at Tarsus.

Even allowing that he went to Jerusalem between the ages of ten and thirteen, we can scarcely conceive that a youth of Paul's temperament and capacity, could continue at Tarsus even unto that age, without securing in his capacious storehouse some of the good things that were scattered so thickly around him. That he left home so early is only a probability. Apart then from the consideration of the time he left Tarsus—entirely forgetting the insinuation that his quotations were learned from social intercourse, and not from personal reading—and taking into consideration the fact of his being of an ardent temperament, and possessing great natural ability—of the inhabitants of Tarsus being renowned for their learning—of his parents and himself being free citizens of the place—his numerous and apt quotations from the Greek poets, and that Grecian learning would occupy a very subordinate place in the course of a Jewish professor; we conceive that we are warranted to come to the conclusion, that the extent of his progress in Grecian literature was considerable before he left Tarsus.

At what time Paul left home is uncertain. That he did leave home is certain, and was placed at the feet of Gamaliel, one of the most eminent of the Jewish Rabbis—supposed by some to be the son of Simeon, mentioned Luke ii. 25—34, and the same Gamaliel as the one mentioned in Acts v. 34. Planted in a soil so rich, and surrounded by an atmosphere so genial, the growth of the young Cilician was amazing. To use his own expressive language on this subject, he says, that he profited in the Jew's religion above many of his equals. The meaning of this passage is, that he completely outstripped his companions in the knowledge and practice of the Jewish law, or in his academical career. That he made amazing proficiency, is evident, from the peculiar testimony of Festus, who thought that his vast learning had brought on insanity. His own writings are monuments of his logical acumen, and profound acquaintance

with the Bible, and he is generally, admitted to have been by far the most learned of all the apostles of Christ.

His education then was of the first order. He is supposed by some to have continued under Gamaliel until he was thirty or thirty-three years of age; and possessing, as he evidently did, superior natural abilities, we may reasonably conclude, that this disciple of Gamaliel—this young Cilician, was one of the most promising young men of his day.

His education was completed by his learning the art of tent-making. In those days an education was considered defective, if the pupil did not learn some useful trade, at which he might work, if circumstances made it necessary. That this was a provision useful to Paul, his subsequent history will prove.

III. *His early religious sentiments.* Among the Jews, at the time of Paul's arrival at Jerusalem, there were many religious sects. The principal, however, were the Essenes, the Sadducees, and the Pharisees. Of these, the Pharisees were the most strict. To these latter Paul attached himself, as we learn from Phil. iii. 5,—‘As touching the law, a Pharisee.’ From Acts xxiii. 6, we learn not only that Paul was one of this sect, but that his father was also: hence he says, ‘I am a Pharisee, the son of a Pharisee.’ What effect this circumstance had upon him, in the adoption of his religious opinions, is not recorded. Such, however, was the independence of his mind, that we can scarcely conceive he would adopt his religious sentiments without due deliberation, and under a firm conviction that they were most in accordance with the will of God.

The distinguishing tenets of the Pharisees are the following; and by understanding these you will learn what were the early religious sentiments of Paul:—They were almost, but not absolute fatalists. In opposition to the Sadducees, they believed in the existence of angels and spirits, and in the resurrection of the dead.—Acts xxiii. 8. Their idea of immortality was thoroughly heathenish, as consisting in the transmigration of souls. They were of opinion, ‘that God was in strict justice bound to bless the Jews, and to make them all partakers of the terrestrial kingdom of the Messiah; to justify them; to make them eternally

happy; and that he could not possibly damn any one of them.' They strictly observed the traditions of the elders, considering them not only of equal, but even of superior authority to the law. This is their language: 'The words of the scribes are lovely above the words of the law; for the words of the law are *weighty* and *light*; but the words of the scribes are *all weighty*.' What were some of these traditions, may be learned from the following passages of scripture:—Matt. vi. 16, xv. 2, xxiii. 5, 23; Mark vii. 13; Luke xviii. 12. On the observance of these much stress was laid. They were all weighty!

This then was the sect to which Paul belonged; and these were some of the sentiments he had embraced. That he embraced them with his whole heart, is evident from his own confession, Gal. i. 14, where we find that the excess of his zeal in the traditions of his fathers was proportionate to the excess of the progress he had made above his fellows. He was evidently sincere in his adoption of these sentiments, and, so far as he understood them, he carried them out to their legitimate consequences. Paul's conduct was a hieroglyphic of his religious principles—a mirror of the religion he had embraced. Unlike many others:—ascertain what were Paul's sentiments, and you have ascertained his conduct; ascertain what was his conduct, and you have ascertained what were his religious opinions: you may read one in the other.

IV. *His early zeal against christianity.* Paul was a young man of an ardent temperament, of the most determined resolution, and most sincerely and enthusiastically attached to the institutions of his nation; but, in proportion to the ardour of his mind, the firmness of his resolution, and his enthusiasm toward the institutions of his nation, would be his anxiety and alarm at the rise and progress of any form of religion having as its object the subversion of these; and, in proportion to his anxiety and alarm, would be the efforts he would make to defend the one and crush the other. We can easily conceive, therefore, how the christian religion would find in Paul a monster opponent: and soon did it begin to feel the effect of the power he possessed. He approved of all the cruelties inflicted on the proto-martyr, Stephen, and en-

couraged by his presence the malignant purposes of the enemies of that holy man. Soon, however, he extended his operations. Jerusalem was too contracted a sphere for his bloody designs. According to his own account, beyond measure he persecuted the church of God, and wasted it.—Gal. i. 13. He was a blasphemer himself, and compelled others to do the same: he was a persecutor, and injurious. But the language which gives us the most correct, yet awful idea, of the fearful malignity of his feelings toward christianity, is that in the first verse of the ninth chapter of Acts, 'Breathing out threatenings and slaughter,' &c. How to extirpate christians and christianity, was the constant subject of his thoughts. He could scarcely speak, but the most fearful denunciations would burst from his mouth against christians. To harass and to destroy believers in Christ, was the greatest pleasure he experienced. Breathing out threatenings and slaughter! He was a moving volcano.

The better to effect his malevolent purposes, he went to the high priest, and requested of him letters to Damascus, to the synagogues, that, if he found any of that way, or of the christian religion, whether they were men or women, he might bring them bound unto Jerusalem. This request was granted: the chain of the destroyer was lengthened: the men and women of Damascus were given him for a prey. With an insatiable thirst for blood, he entered on his treat. He drew near Damascus. Like a boiling cauldron, his soul was agitated; the sound of his approach was heard within its walls; confusion and terror spread among the sheep and lambs of Christ's flock there; but just at this critical moment, when this formidable lion was putting himself into a posture to pounce with accumulated rage and power upon his trembling victims, a mightier than he arrested him in his mad career. His course, it is true, was not turned; but the stream of his thoughts, desires, and power, which before bore in its progress pestilence and death, passing through a heavenly filter, for the future carried life and health and peace wherever it went.

V. *His conversion.* It is probable that the poor persecuted christians had seldom, if ever, thought of praying for

the conversion of such a firebrand as Paul. They would as soon have thought of the black Ethiopian turning white—of the removal of spots from the leopard's hide—of a lion being turned into a lamb, or an eagle into a dove,—as that the persecutor Paul, the terror of the christian church, would or could be converted to christianity. But nothing is too hard for the Lord; no spirit so proud but his Spirit can humble; no heart so hard but his Spirit can soften; no enemy so bitter but he can change into a friend; no persecutor so fierce and cruel but he can subdue and make as gentle as a lamb, and an advocate of the faith he at one time intended to destroy. Such was the case with Paul. His distinguished talents and acquirements, his furious and unrelenting zeal against christians, his already great success in bringing them to punishment, had excited the highest expectations among the ruling men of the Jewish nations. All the enemies of Christ and his people had their eyes directed to Paul as the exterminator of the odious sect; and every facility was afforded that he might carry out his murderous designs—when, in a moment, at the very crisis of their hopes—when their long cherished desires were about to be realized,—all their expectations were completely blasted. Paul had gone out to bind and bring christians to Jerusalem. Some sanguine souls had probably gone to the top of Olivet, to see if they could see any indication of his approach in the distance; numbers were anticipating the time when they expected to glut their eyes with the sight

of christians bound by Paul—to hear the clanking of their chains—to see their haggard and distressed appearance—the poor, oppressed, yet innocent creatures, hauled or driven to prison like sheep to a slaughter-house: this was what they were daily and hourly expecting. What, then, must have been their disappointment, their chagrin, when at such a time, and anticipating such things, they were made acquainted with the fact that Paul was converted to the christian faith; that their champion had deserted them; that he had cast in his lot with the despised Nazarenes; and that he was most energetically endeavouring to establish the faith he had gone out to destroy! We cannot conceive what were their emotions; but, doubtless, what was balm to the christians was poison to their enemies. Their astonishment and indignation, on the one hand, were not greater than the moral courage of Paul on the other. We think that we may safely say, that there never was a man who made greater sacrifices in embracing christianity than Paul. He was a young man—accomplished—in the possession of talents equal to the discharge of the highest offices. He was in the high road to distinction and wealth; he had secured the patronage of the highest dignitary in the land. Then, the sect to which he attached himself was small, poor, despised, hated, persecuted; but, in the face of all this, he deliberately renounces the one, and cleaves to the other. The cause of this remarkable change is recorded in Acts ix.

REMINISCENCES OF AN OLD SOLDIER.

Soon after our return to Gibraltar, the plague broke out among us, and raged with desolating fury for about six weeks. Thousands died; of whom were 137 soldiers, and seven officers, belonging to my regiment. I assisted in carrying many of the dead to their graves, but was mercifully preserved from the disease myself. Joseph Smithard had a dreadful attack, and was supposed to be

dead; when they were going to take him away, however, some slight indication of life was perceived, and in course of time he recovered.* While we were at Gibraltar, the duke of Kent came out as governor. He soon rendered himself extremely unpopular by his intolerance and tyranny; he strictly forbade the soldiers going to the Methodist chapel there; and punished some

* I have heard J. S. speak of this affliction repeatedly, and he thankfully ascribed it to an overruling Providence, that he was

not buried alive. His baldness was the effect of the plague. T. Y.

severely who ventured to disobey his orders. A sergeant Lamb and a corporal Russel, were both flogged and 'broke,' for simply listening at the door of the chapel. I sent an account of this persecution, at the time, to the Wesleyans of Ashby-de-la-Zouch; it was read in their meeting-house, and considerable sympathy was excited. Being thus denied the privileges of the sanctuary, J. Smithard, myself, and several others, frequently repaired to a dark cavern about a mile from the barracks, for the purpose of instructing and edifying each other. We took a tinder box, matches, &c., and having procured a light, spent a little time in reading the Scriptures, and in prayer. These opportunities were much enjoyed. 'Stolen waters are sweet, and bread eaten in secret is pleasant.' Meantime the duke became more and more offensive to the soldiers generally: letters of complaint and threatening were written and thrown into his garden, while the walls were chalked with murmuring and contemptuous expressions. One day his Newfoundland dog was lathered and powdered, and sent home with a star on his breast. At length the duke's own regiment, the first royal Scotch, mutinied against him, which occasioned him to be ordered home. General Fox succeeded him in office. While we were at Gibraltar the following incident occurred. Five Irishmen had been drunk on duty and were sentenced to be flogged. The triangles were set up at the bottom of the rock, and all the regiments were paraded to witness the punishment. Soon after the flogging commenced, the cries of the sufferers attracted to the top of the rock that overlooked the scene a large number of the monkeys, with which Gibraltar abounds; they set up the most hideous noises, and rolled down such massive stones as rendered it unsafe to continue the proceedings. We were therefore ordered to retreat; and so ludicrous was the occurrence that the culprits were spared the remainder of their stripes. Some of my recollections of Gibraltar are not so amusing. I had a fall there which might have been fatal. Having sold a watch to a person at some distance, I went with a comrade one evening to receive the money; we tarried till it was dark, and a lantern was kindly lent us; when crossing the rock

however, a gust of wind blow out the candle; thinking we could find the road we proceeded, but had not gone far before I made a false step and was precipitated about twenty yards. My companion called at an officer's house just at hand, made known the disaster, and obtained assistance. I was conveyed to the hospital, and lay there about three months. I have never walked so well since. In November, 1805, we were ordered home; accordingly we sailed for England in a transport ship, accompanied by one frigate. We had the misfortune to fall in with the French fleet, and of course were easily captured. We were sent to the Cape of Good Hope, then in possession of our enemies. On our arrival there, however, we learned to our great delight, that the English had taken the Cape about a fortnight before; so that, contrary to all expectation, we found ourselves among friends; and we enjoyed liberty and comfort, upon which we had never calculated. Joseph Smithard and myself built a turf house, by the side of a little eminence, not far from the barracks, and in it we spent as much of our time as circumstances would allow. One day we found a cow upon the roof of this habitation, regaling herself with the grass and weeds which grew thereon; she had stepped off the adjoining eminence without duly considering the damage she might do to our property, or the risk she was running herself. At the Cape of Good Hope we saw great numbers of baboons and wolves; the antics of the former were sometimes amusing enough, but the hideous howlings of the latter were often very terrific, especially to those who were standing sentry at midnight: I have been so alarmed on some occasions, that I dare not remain without striking a light. There was a large den of wolves about two miles from the barracks. We were occasionally in danger from the Hottentots also. One day myself and a fellow soldier (James M'c Guire) obtained a passport to Cape Town, for the purpose of fetching various articles for ourselves and others. As we returned, being inconveniently loaded, an English officer, at Winburg, allowed us to take a Hottentot soldier to assist in carrying our luggage. Before he had proceeded far with us he began to quarrel about his remunera-

tion. I offered him two shillings, but he would not take it. I was not willing to give him more; consequently he became infuriated, and made a dreadful outcry, which brought a number of Hottentots to his aid. M'c Guire ran away, leaving me in the midst of them; they beat me dreadfully, and at length departed supposing I was dead. I was conveyed to the hospital, and lay there about two months. I have marks of their violence upon my head to this day. The Hottentot soldier was of course reported, and obtained a flagellation. M'c Guire escaped with a smart reproof. While at the cape, I had an opportunity of witnessing something like 'a miraculous draught of fishes.' A Dutchman, who served the army with provisions, cast a net one night at the mouth of a fresh water river, which emptied itself into the sea; in the morning, not being able to draw it out, he sent for some soldiers to assist him; several of us went, and after considerable effort we got it upon the land. It contained about seventeen waggon loads of mullet. (Their waggons are not near so large as ours.) We were allowed to carry as many of the fish away with us as we chose, to recompense us for our pains. Having continued at the Cape about nine months, we were ordered home. On our way we called at St. Helena, and remained two months, waiting for the East India convoy; with about twenty sail we then proceeded to the line, where we were becalmed for eleven days and nights. The heat was almost intolerable. A favourable breeze then sprung up, and at length we reached our native shores.

We landed at Gosport, and marched to Winchester. A few months after we returned to Portsmouth, and embarked under Sir. Arthur Wellesley, for Portugal; where we arrived August 21st, 1808. Having landed, we marched about a mile up the heights, and were then ordered to pile our arms and sit down to rest. We had not sat many minutes, however, before musket-balls came flying about us like hail-stones, from some French troops that were lying in the immediate neighbourhood. We resumed our arms, and charged the enemy—the engagement soon became very fierce, and continued throughout the day; at length they retreated, and we pursued—it was a day of dreadful carnage. One scene we witnessed that day I shall never forget; a Scotch bagpiper, belonging to the 42nd regiment, had both his legs shot off, nevertheless he stood upon his stumps playing his bagpipes, while all our soldiers were passing by! Of course he excited the attention of all. The next morning a flag of truce was received from the French, and they surrendered themselves into our hands. Sir. Hugh Dalrymple, who had taken the command from Sir. Arthur Wellesley, as soon as the last engagement was over, allowed them to march out with the honours of war. This was a sad misadventure, and for it he was immediately called home. Sir. John More having succeeded him in office, we advanced to Lisbon, and lay there several days. While there I saw a man publicly burnt to death, in Black Horse Square, for the crime of forgery.

(To be continued.)

REVIEW.

A MANUAL OF THE BAPTIST DENOMINATION for the year 1846. By the Committee of the Baptist Union of Great Britain and Ireland. To which is added an Appendix, containing an account of the thirty-fourth annual session of that body, &c., &c. In continuation of the Annual Reports. London: Houlston and Stoneman.

THIS manual is an important and interesting pamphlet. It is intended, as far as possible, to show the state and numbers of the Baptist body in this kingdom, and, if it may be, in

the world. We feel considerable regret that the labours of the committee to attain these objects are impeded by those churches which do not report their numbers, &c., and by those which are unassociated. It is presumed that the unassociated churches are, for the most part, of the high Calvinist class, though of this we are by no means absolutely certain.

We shall give a brief analysis of the statistics and contents of this very useful manual, with the hope that it may induce many of our readers to become possessed of a copy for their own perusal. This manual

contains, first, an alphabetical list of evangelical churches in Great Britain and Ireland, from which it appears that there are in the United Kingdom 1823 churches,* viz., in England, 1,400; in Wales, 291; in Scotland, 91; and in Ireland, 41. To give an idea how they are distributed, we may add, that, as to England, there are, in Bedfordshire, 35 churches; Berkshire, 18; Buckinghamshire, 45; Cambridgeshire, 45; Cheshire, 19; Cornwall, 17; Cumberland, 7; Derbyshire, 20; Devonshire, 58; Dorsetshire, 9; Durham, 15; Essex, 41; Gloucestershire, 53; Hampshire, including the islands of Guernsey and Jersey, 45; Herefordshire, 15; Hertfordshire, 21; Huntingdonshire, 22; Kent, 61; Lancashire, 61; Leicestershire, 42; Lincolnshire, 40; London and Southwark, 57; Middlesex, 32; Monmouthshire, 66; Norfolk, 47; Northamptonshire, 49; Northumberland, 8; Nottinghamshire, 27; Oxfordshire, 17; Rutlandshire, 3; Shropshire, 20; Somersetshire, 56; Staffordshire, 31; Suffolk, 55; Surrey, 25; Sussex, 20; Warwickshire, 27; Westmoreland, 2; Wiltshire, 52; Worcestershire, 26; and Yorkshire, 84. Of these 773 churches reporting, there was a clear increase of 3,043, making an average of nearly four to each church. This is fewer than in any year since 1836. Nearly 200 report themselves as having no increase; and 150 of these have suffered a decrease. This would seem to indicate that nearly one-third of the churches are stationary or retrograde. This is a state of things which calls for inquiry and exertion, and for humiliation and prayer.

As to foreign churches; in Eastern and Western Canada, there are six associations, containing 110 churches, besides 30 unassociated churches. The number of members is reported at about 8,000. In the United States, it is reported, there are 550 associations, and 9,479 churches, containing about 720,000 members. To these must be added, New Brunswick, 60 churches; Nova Scotia, 80;† and the various other sects of Baptists, which would increase the number to more than a million. The Freewill Baptists reported to our last Association, that they have 1,193 churches, and 58,174 mem-

*The manual estimates the total at 1872. We suppose this arises from occasionally reporting those churches as two or more which have two leading names, as Berkhamstead, Chesham, and Tring, &c.

There are a few errors which have occurred to us while looking over these tables. At Leicester, Burgess-street is reported as a General Baptist church. This should be erased, as the name was assumed by the church in Vine-street, which is duly inserted. York-street, Leicester, is reported as belonging to the Leicestershire Baptist Association; and Belvoir-street and Charles-street as not belonging to any. The two latter belong to that Association, and the former does not.

† In 1844.

bers;‡ and the other sects may be taken at least at as many more. In Holland, Denmark, and Germany, there are some 30 or more churches; in France, 13; from 20 to 30 in India; in Jamaica, about 80; in other parts of the world, perhaps 100 more. It is impossible, from the present statistics, to know exactly how many Baptist churches exist in the world; but the whole number probably is not less than 14,000. This, at an average of 150 to each church, would produce 2,100,000 members; and reckoning, as they do in America, five persons, including young and old, as attached to an interest through every member, it will lead to a grand total of 10,000,000, or a hundredth part of the population of the globe, as being Baptists.

The Manual states, that nineteen new chapels have been erected during the past year in England, that six have been enlarged; and that fourteen new churches have been formed. Sixteen or more distinguished ministers have finished their course. The sums collected in England, are, for missions, about £42,000; and for colleges, £6,000.

The sufferings of the Baptists, for refusing to have their children sprinkled, in Denmark, have been very severe; but the good cause increases. A very appropriate memorial has been forwarded from the Baptists in India to the king of Denmark, acknowledging the favour their missionaries received from the Danish government for many years, at Serampore, and soliciting toleration for their persecuted brethren in Denmark.

The separation of the slave-holding Baptists of the southern States of America, is also alluded to in the correspondence.

The proceedings at the union meeting are recorded. Resolutions were passed relating to the state of British and foreign churches, to periodical literature, the evangelical alliance, and to the Midland Provident Association, the rules and tables of which are appended to the manual.

THE DIVINE PANOPLY, or *suit of armour for the soldier of Christ*. With an introduction by the Rev. Hugh Stowell, M. A. Tract Society. 18mo., pp. 278.

THIS is a beautiful volume. It is embellished with engravings representing the various kinds of armour formerly in use, and which tend to elucidate the meaning of the holy scriptures.

THE ISRAEL OF GOD; *select practical sermons*. By STEPHEN H. FYING, D. D., New York. Tract Society. 18mo., pp. 212.

FOURTEEN serious sermons on important subjects.

‡ G. B. R., AUG., p. 255.

CORRESPONDENCE.

HOW SHALL THE DAY FOR SPECIAL PRAYER BE OBSERVED?

MR. EDITOR,—I was present at the Annual Association when the proposal alluded to in your last, p. 254, and now recorded in the Minutes of the Association, p. 40, was made. I feel deeply the necessity for something to be done to arouse our dormant churches and people, and am fully sensible that the blessing of God is essential to spiritual prosperity. But the question has been asked repeatedly, How will you observe the day? Perhaps a word or two suggesting different plans, adapted to different churches, will not be out of place in your columns.

1. Let there be impressed on all our minds a conviction of the existence and extent of this spiritual dearth. I begin here, because, unless we feel that there is occasion for special prayer and humiliation, it will be almost in vain for us to keep the occasion at all. To be convinced of this, let every one look into his own heart, and he will perhaps find, that coldness and indifference have obtained considerable sway, indicating their existence by his neglect of the means of grace, public or private; or his deficient interest in them. Let him then look through the church to which he belongs, and observe how little of warm, spiritual, holy consecration to God, there is apparent amongst the members. Some that even were patterns, have ceased to be so; some, that were 'filled with the Spirit,' are gone away from their steadfastness; and all seem affected with the spirit of slumber. If his heart and his church are not in this state, the reader may regard them as happy exceptions to a prevailing evil. Read the Minutes, and observe how many of the churches complain of the low state of vital godliness. Observe the additions and exclusions, &c. A few churches have added a considerable number by baptism; but the majority have been stationary or retrograde; and five hundred and sixty-four are in the ranks of excluded and withdrawn. The clear increase is but one hundred and seventy-one—a number little more than one per church, and only about one per cent on the whole number. Surely, if all our members, our deacons, our ministers, our sabbath-school teachers, were holy, zealous, prayerful, and deeply concerned for the salvation of souls, this would not have been the result. This is not the way for the little one to become a thousand. The Lord has not given his blessing, because that has not been unitedly sought for, and because the proper means have not been used. Thus he rebukes our apathy, prayerlessness, and teaches us the danger lest our candlestick should be removed

out of his place.—Nor are we alone in this sterility. At the Baptist Union, a resolution was passed, intimating that the clear increase of the churches has been diminishing for some years; that other christian communities have found similar matter for regret; and they call on all to take these things to heart, and 'to enter upon solemn exercises of heart-searching and humiliation before God, together with renewed devotedness to his service, and earnest prayer for the enlarged outpouring of his Holy Spirit.' The Wesleyans in England have increased in a ratio of less than one in 500. In Ireland, there has been a large decrease.

2. Let there be a consultation amongst the friends at every place and station, as to the best mode of keeping this day. In regard to churches existing in large towns, few difficulties present themselves. At the early Sabbath morning prayer-meeting, let this subject be the chief burden of our confessions and prayers. Let the same spirit characterize the morning service, in every part. At the Lord's-table, let the matter be resumed, and in the evening continued, and the day be concluded with social and individual confessions and supplications. If possible, let there be an early prayer-meeting on Monday morning, and an appropriate conclusion by a prayer-meeting in the evening.

In every village station, let the same course, as far as may be, be adopted. Meet and pray; confess your sins; deplore your errors and negligences; resolve, in God's strength, to be more devoted to his glory; and earnestly seek his mercy, and the outpouring of his Spirit. Only let there be a deep and just feeling created and cherished in our minds, and the precise mode of observing the day will be matter of comparative indifference. Nor should we forget the subject in our closets, and at our domestic altar. Let every one, in secret as well as in public, pray and confess his sin, and the sin of his people, and present his supplication before the Lord God. Read Daniel ix.*

3. There are many sources of encouragement to us in this exercise. God hears prayer. His people have been honoured by him who have thus sought him in times of sadness and declension. Every real revival of the work of God in our hearts, and our churches, and the world, has been preceded by prayer and humiliation. Behold, the Lord's hand is not shortened, that it cannot

*There are two letters of the Rev. J. Freestone, of Hinckley, inserted in his Memoirs, on the low state of the churches in 1810, which might be read with advantage by our members and ministers, as applicable to the present time. See Freestone's Memoirs, pp. 131—144.—Ed.

save; neither is his ear heavy, that it cannot hear.' See Is. lix. 1, 2.

Hoping that these suggestions may not be without their service, and praying that our churches, and all the Israel of God, may revive, and earnestly resolve, that, for Zion's sake they will not hold their peace, nor rest, until her righteousness and salvation shall shine forth,

I am yours affectionately,
A MINISTER.

ON HERESY.

(In answer to a query.)

In the 'Repository' for June, a correspondent says, 'I should be obliged if some of your experienced correspondents would favour me, and your numerous readers, with their thoughts upon 1 Cor. xi. 19, a passage which I have often thought of with painful interest.' Not seeing any reply to this important query, perhaps the following thoughts may not be unacceptable.

Various views of this passage will occur to the thoughtful mind, viz., the nature of heresy — its rise in the churches — the character of those who are proof against it — and the scriptural method of dealing with heretics.

Heresy is evidently derived from the Greek word *airesis*, as heretic is from *airetikos*. This important word is derived from *aireon*, to choose, and was anciently used by philosophers to denote 'a sect, form or mode of religious opinion or discipline, which any one chooses or professes to follow.' It was used both by the ancient and modern philosophers and the Jews in a good sense, and is so quoted in the New Testament, Acts v. 17, xxvi. 5, xxviii. 22. So the apostle Paul, — 'After the way which ye call heresy, so worship I the God of my fathers,' Acts xxiv. 14. It is evident that the apostle uses the word in a sense to denote that which is reprehensible where he says, 'When ye come together in the church, I hear there are divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you.' An observable distinction is made between divisions and heresies; the original words are different; the former, *skismata*, or schisms, or 'uncharitable and angry divisions and disputes,' even leading to heresies, which Doddridge paraphrases, 'contentions will arise to such a height, that separations will ensue.' The state of the church at Corinth affords an affecting exhibition of this state of things. Not only were there contentions or divisions in the body of the church, but sects or parties more or less separate from it. Paul himself was a sufferer in this matter. Some spoke of him contemptuously — 'His bodily

presence is weak, and his speech contemptible.' Others represented him as a designing, covetous man: hence the apostle's noble defence, and the discovery that he served this very people gratuitously, while other churches supported him. There appears to have been *heresiarchs* in this state of things, of whom the apostle speaks as 'false apostles, deceitful workers, transforming themselves into the apostles of Christ.' 2 Cor. xi. 10—15. It is unnecessary to dwell further upon this state things. Some of your readers may remember the hint, '*Mutato nomine, de te fabulat narratur*;'—changing the name, the fable speaks of thee. How often those 'who are given to change,' or even an individual of this character, will become like a sickly sheep, affecting the health of many of the flock. Paul spoke from experience when he said to the Corinthians, 'Know ye not that a little leaven leaveneth the whole lump. Purge out, therefore, the old leaven.'

The rise of this state of things in a church is very observable. 'There must even be heresies among you.' Such is the character of human nature, the defective renovation of some professors, the restlessness of others, the love of change inherent in some individuals, the temptations of the troubler of Israel, and those who 'sow discord among brethren,' that as our Lord forewarned, 'It is impossible but that offences will come; but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea.' Henry, very justly says, 'Offences must come. Not that men are necessitated to be guilty of them, but the event is certain, and God permits them, that "they which are approved may be manifested." It is a subject of deep regret, of "great searchings of heart," how to "rule the house of God," so that such offences may not arise, and that those who give symptoms of being "troublers in Israel" may be rebuked "sharply, that others may fear.'

The character of those who are proof against both schism and heresy, is deserving of special consideration and inculcation in the churches of Christ. The language of the apostle is very explicit, 'That they which are approved may be made manifest among you.' There can be little obscurity here. Those who are the most approved, peaceable, steady, beloved members, will recollect the sage advice of Solomon, 'Fear God and the king, and have thou nothing to do with them that are given to change.' Their conduct, their principles, their good sense will be best seen by keeping aloof from those 'whisperers that separate very friends;'—the seventh abomination—'who sow discord among brethren.' Doddridge says, 'That they who are of the most approved characters, may be made manifest

'Among you, by the steadiness and candour of their conduct.' Matthew Henry, in his own lucid style, remarks, "That they which are approved,"—such honest hearts as will bear the trial, may be set to view and appear faithful by their constant adherence to the truths and ways of God, notwithstanding the temptations of seducers. The wisdom of God can make the wickedness and errors of others a foil to the piety and integrity of the saints.' The writer has occasionally been forcibly and painfully reminded of the truth of these observations: he has observed with surprise and regret that even 'very friends,' who have 'eaten bread with him, with whom he has taken sweet counsel and gone to the house of God in company,' some of these, like persons falling by an epidemic, have lost their soundness of mind, their esteem for their christian friends, and even for their spiritual fathers, who have 'begotten them through the gospel.' Such might be addressed, 'Am I your enemy because I tell you the truth? They zealously affect you, but not well.' Or as Absalom to Hushai, 'Is this thy kindness to thy friend?' To 'cleave unto the Lord with full purpose of heart;' to know and keep our place in 'the dark and cloudy day;' to work the ship when a small part of the crew is in mutiny, and want to throw the captain overboard, or send him to some strange or desolate island—these are the brethren and sisters that 'angels and God approve.' As Paul said, 'I speak to wise men, judge ye what I say.'

There is another view of this subject of deep importance, and that is, the *scriptural method* of dealing with heretics. We may be assured that the infallible guide of the word of God will not fail the church in such circumstances. The apostle directs, in the unsettled state of the Corinthian church, to ascertain the real state of the question at issue, and act accordingly. Paul was despised, reproached, and trampled upon by the false, Judaizing teachers and his friends, and he wishes the respective character, work and

spirit of the parties to be examined, and that the members would examine themselves too. 2 Cor. xiii. 5—7. By this means the path of duty would be seen, and the course of the church evident. A few scripture admonitions on this point are worthy of particular attention,—'I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them.' Rom. xvi. 17. 'A man that is an heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself.'—Titus iii. 10, 11. How much the peace of churches, the credit of religion, and the ultimate progress of the gospel would be promoted by a judicious, firm, and scriptural discipline being early exercised towards individuals whose conduct is promoting divisions and parties, and manifestly opposed to the spirit of Christ. The divine direction is explicit—'*avoid them!*' 'I would they were even cut off which trouble you.' Gal. v. 12. May the churches of Christ in every land ponder deeply the exhortation. 'Finally, brethren, farewell. Be perfect; be of good comfort; be of one mind; live in peace; and the God of love and peace shall be with you.'

S., Aug. 4, 1846.

PRÆRET.

QUERIES.

DEAR SIR,—Would you, or some of your able correspondents, explain the words of Paul, 'Ye are not your own, for ye are bought with a price?'—1 Cor. vi. 19, 20. From whom were they bought? and who received the price?

Does the same apostle teach, in Gal. iii. 13, that Christ endured the curse of the law in our stead, or as our substitute? if so, is a denial of it subversive of the gospel? An early compliance with this, will much oblige,

A SON OF ABRAHAM.

OBITUARY.

Mrs. ELIZABETH VEROW, the beloved wife of the Rev. Robert Verow, General Baptist minister of Earl Shilton, was born in Hinckley, July 13th, 1774. As her parents were poor, and Sabbath-schools in her youth were unknown in the neighbourhood, she grew up to maturity in a great measure destitute of mental cultivation. The early part of her life was spent, as is too commonly the case with young people, without a sense of guilt, and in a neglect of the 'one thing needful.' She attended the Established Church till her marriage,

and afterwards the Baptists; but she mingled with the latter people in divine worship, rather from a desire to please her husband than from any partiality for their doctrine, or discipline. Though she appeared, for the most part, twice in the house of the Lord on his own day, she remained a considerable time without giving her friends the least evidence that she was conscious of her sin and danger. About this time her husband endeavoured to persuade her, though without the least success, to accompany him to chapel on Lord's-

day morning; she preferred staying at home on those occasions, that she might prepare him a warm dinner.

As soon as our esteemed friend began to feel the burden of her guilt, and saw the extremity of her danger, she was much alarmed with her condition, and earnestly strove to regulate her conduct according to the precepts of the law. She continued in this legal and unhappy state of mind, until she went one Wednesday evening to the meeting, when these lines were given out by the minister :

' O love divine ! what hast thou done !
The Lamb of God hath died for me.'

The words 'hath died for me,' came with power to her mind; she now saw such beauty in the character, death, and offices of Christ, and felt such interest in him, as filled her with joy and peace through believing. She was afterwards so changed in her views and desires, that she preferred the worship of God to any domestic employment whatever, and the smallest portion of spiritual food received in the Saviour's banqueting-house, to the most plentiful and delicious earthly dainties.

Though Mrs. V. was not perfect, she possessed many good qualities; for as a wife she was affectionate and industrious, frugal and economical; as a relative, sympathetic, benevolent, and kind; and as a friend, acquaintance, and neighbour, friendly, faithful, and constant in her attachments; as a christian, she was lively and zealous, consistent and exemplary; her faith was obviously strong, and her piety unquestionable, affording her sensible and adequate support in her repeated and protracted afflictions. As a daughter of Sarah, she abode in her own tent, and drank water out of her own cistern. Her regular attendance at the house of the Lord, bore a striking contrast to that of some professors, for she could scarcely be persuaded to be absent from her own place of worship on any account. She was a General Baptist from principle, and delighted (when her health would permit) in visiting her sisters, and encouraging those that were seeking the way to Zion. She willingly entertained strangers, and liberally supported the cause of Christ.

In the commencement of her last affliction, (an inflammation of the chest,) she for some days indulged a hope of being restored. But when she began to think that her departure was at hand, and she must needs die, she several times expressed her surprise that her mortal pains were not more acute and intolerable, and enquired of her partner if he did not suppose that they would be much stronger before her dissolution. On one occasion, when her husband had entered her room with tears glistening in his eyes, she calmly and affectionately said to him,

' Weep not for me, I am secure; Jesus is my rock, and on him I rest.' At another time, being interrogated respecting her hope, she said, ' I look to heaven, and I shall soon be there.' Her minister frequently saw her in her last illness, and always found her collected and composed. As her flesh and heart sensibly failed, plainly intimating that her time in this world would be short, her joy and confidence became more manifest. The following verses were often repeated by her, as affording her great consolation :—

' There on a green and flowery mount,
Our weary souls shall sit;
And with transporting joys recount
The labours of our feet.'

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

A short time prior to her decease, upon being asked if she could say,

' Jesus is mine, and I am his,'

she said, ' Yes, and what'——. If she could have finished the sentence, no doubt it would have been,

' What can I want beside !'

Having been an honourable and useful member of the church of Christ for more than forty years, she departed this life March 21st, 1846, in the seventy-second year of her age. Her death was improved by her pastor on the 5th of April, to a large assembly, from 2 Tim. i. 12., ' I know whom I have believed, &c.

Our esteemed friend has left an aged husband, who sensibly feels his bereavement. May he be supported and comforted in this vale of tears, until he shall join her in that celestial country, in which God will wipe away all tears from their eyes; and where there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. T. S.

Hinckley.

HENRY JACKSON, of Milford, Derbysaire, died December 24th, 1845, at the advanced age of eighty-six years. He had been an honourable and consistent member of the Duffield church thirty-six years. The former part of his life was not marked by any thing of a very base and immoral character; and as a proof of his honesty and integrity it may be stated, that he was in the employ of the Messrs. Strutt for more than fifty years; and during that period of servitude it is not known that he was ever charged with misconduct or neglect of duty. His alienation from God was most observable in his neglect of worship, and consequently in the practice of violating the divine command, ' Remember the Sabbath day, to keep it holy.'

His conversion to God took place soon after the commencement of the General Baptist cause at Duffield. In the midst of his rambles on the Sabbath day, one of his daughters said to him, 'Father will you go with me to the meeting?—the *dippers* are come, and I should like to go.' He complied, and they both went. The late revered and respected servant of God, Mr. Joseph Barrow, was the preacher. After singing the first hymn, Mr. B. called on a young friend to engage in prayer; and during the exercise the mind of our dear brother became alarmed, and seriously impressed. Mr. Barrow took for his text, 'This is a faithful saying, and worthy of all acceptation,' &c. The word was attended with divine power to our friend, who went home deeply affected; and under the workings of divine grace was brought to feel joy and peace through believing. He was baptized shortly after, and received into the church at Duffield. He was a sincere lover of the truth, and was ever ready to afford his humble aid to extend the gospel. He was a native of Shottle; and having, at the time of his conversion, an aged father living there, as well as a number of brothers and sisters, he earnestly sought for an opportunity that they might enjoy the gospel. He made known his wishes to Mr. Barrow, who, at our friend's request, embraced the first opportunity of going there, and preached in the house of one of his friends, giving notice at the same time that he should pay them another visit in a fortnight, when great numbers attended: and thus commenced our cause at Shottle. He was a lover of his Bible. It was his constant practice every morning to read

some portion of it before he went to work; and the writer has heard him say that he maintained this practice for thirty years. Thus, having his mind well stored with Divine truth, his faith was strong. He was much in prayer. In the midst of the infirmities of age he possessed unshaken confidence in his God. The morning on which he died, he sang,—

'Then shall I see, and hear, and know,
All I desired or wish'd below,' &c.

and after this asked for a verse of another hymn:—

'O that with yonder sacred throng,
We at his feet may fall,' &c.

In this happy state of mind he left this vale of tears, to enjoy the rest which remaineth for the people of God. His death was improved by the Rev. J. G. Pike, in the Wesleyan chapel (kindly lent for the occasion) to a crowded and attentive congregation, from the dying words of Stephen, 'Lord Jesus receive my spirit.' W. S.

MR. GEORGE WALKER died at Gamston, June 2nd, aged 24. He was a zealous christian. His death was triumphant.

ELIZABETH BURTON died July 5th, at Retford, aged 30. Her end was peace. Both were members of the General Baptist Church at Retford.

MARY ANN HARRISON died at Hull, July 5th, in hope of a better state, in the 27th year of her age. She was the only daughter of the Rev. W. Fogg, Baptist minister at Retford. W. H.

INTELLIGENCE.

ANNIVERSARIES.

LONDON, *Ænon Chapel*.—On Lord's-day, July 19th, 1846, two appropriate sermons were preached, in the morning and evening, by our esteemed minister, J. Burns, on behalf of the Sabbath-schools connected with the chapel. The afternoon was devoted to the children, when numbers of them were catechetically examined; others recited suitable pieces. During the day select hymns and pieces were sung by the children, and the friends seemed much cheered by the melody produced through the union of their infantile voices. The attendance was good at all the services; and the collections amounted to above £20. J. G.

DERBY, *Sacheverel street*.—On Lord's-day, August 9th, the chapel anniversary sermons, *Sacheverel-street*, Derby, were preached by the Rev. S. Ayrton, of Chesham. The fol-

lowing Monday, the annual public tea meeting was held, when addresses were delivered by ministers of five different religious denominations, which breathed with a spirit of thorough nonconformity, yet of love and holy zeal, that was delightful. Proceeds of both services, £31. 6s. R. S.

CHATTERIS.—On Lord's-day, July 19th, the annual sermons for the benefit of the General Baptist Sabbath-school, were preached by Mr. J. Lyon, our respected minister, and Mr. B. Allpress, a friend of ours who preaches for us in the afternoon; when the congregation responded to their appeals by a liberal collection. On Tuesday, July 21st, the annual treat was given to the children belonging to the school. The teachers and friends held a tea meeting in the afternoon, when Mr. T. H. Wright, surgeon, presided. The meeting was addressed by the following ministers:—Mr.

W. Palmer, P. B.; Mr. J. Knowles, Wesleyan; Mr. J. Payne; and Mr. J. Jones, of March. After singing the doxology, the friends retired, highly delighted with the engagements of the evening. J. S.

MEASHAM.—The annual sermons in behalf of the Baptist Sunday and day schools in this place, were preached on Sunday, July 26th, by the Rev. J. Burns, of London. The congregations were overflowing, and the collections amounted to the noble sum of £26. As on former occasions the singing was superior, especially that of the children, which was unusually sweet and inspiring.

On the following Monday the scholars had their annual rejoicing. At noon they proceeded from the chapel, two by two, escorted by their teachers, to Mr. Ironmonger's wharf. They were then conveyed by boats on the canal to Moira, accompanied with a good brass band. Flags were hoisted, bearing the following inscriptions:—'Come little ones to me,'—'Train up a child in the way he should go, and when he is old he will not depart from it,'—'Fear God, honour the Queen,' which together with the music and the singing of 'the little ones,' attracted great attention, and drew hundreds of admiring spectators to the banks of the water. On their return, tea was amply provided on the ground adjoining the chapel, for which the children were duly prepared by their short but delightful voyage, the weather being beautifully fine. The next day the appointed examination of the scholars was conducted by the teacher, in the various branches of education adopted by the British system; after which they were regaled with nuts and cake. It is pleasing to record that both the sabbath and day school are improving, and bid fair to be a growing advantage to the rising youth of the neighbourhood.—*Derby Reporter.*

LEICESTER, Carley-street.—The sermons for the Sabbath-school connected with the above chapel were preached on Lord's-day, July 12th, by the Rev. G. Staples of Measham. Collections upwards of £7.

August 16th, we had an interesting service in the afternoon, when seven scholars were dismissed from the Sabbath-school, and each of them presented with a copy of the scriptures, after a suitable address by Mr. Winks.

O. Y.

Boston, Extinction of the chapel debt.—The church at Boston have succeeded beyond their most sanguine expectation in this enterprise, to which they were 'provoked' at the anniversary in August 1845, by the very liberal offer of £100. from one of the members, made through Mr. Wigner, of Lynn, on condition that the whole debt, (£670., and £33. 10s., on the adjoining school room—together, £703. 10s.) were paid by the end of the following August. Another member

offered £100., and various other sums, amounting to half the required amount, was speedily raised. A bazaar held in May realized nearly £100., upwards of £40. was contributed by friends in London, and contributions have been most kindly given by admirers of the voluntary system. The sisters of the church have been indefatigable in their exertions, and the result has been, that not only has the debt been wiped off, but at the tea festival held on Monday, the 17th ult., it was stated that there was a surplus of more than forty pounds. This sum, agreeably with a resolution of the church, will be applied in reduction of the debt of £90. remaining on the school-room in Witham Green. The anniversary sermons were preached by Mr. Burns, of London, on Sunday, the 16th, when £22. was collected, and a large party took tea in the chapel on Monday; Mr. Butters, of Spalding, in the chair. A second bazaar was opened in the chapel-yard, which was very successful.

OPENING.

RIPLEY, Derbyshire.—This elegant and commodious chapel was opened for public worship on Tuesday, July 28th, on Lord's-day, Aug. 2nd, and on Tuesday Aug. 4th. Mr. Burns, of London, preached two sermons July 28th; Messrs Pike, of Derby, and A. Smith, of Leicester, on the Lord's-day; and Mr. E. Stevenson on the Tuesday following. The collections amounted to £66. 12s. 9½d. The size of the building is fifty feet by thirty-eight; there are connected with it 900 yards of land, with a frontage of twenty-eight yards. The total cost is about £750., towards which about £400. has been realized. May the Lord send prosperity.

BAPTISMS.

CONINGSBY.—On Lord's-day, May 31st, we administered the ordinance of believers' baptism here. The candidate was a Sunday-school scholar, but thirteen years of age, who received her convictions from the conversations of her teacher. Our minister preached from 'If ye love me,' &c. On July 26th, we again administered the ordinance to a husband and wife, who have long been attentive hearers with us. The text on that occasion was Acts. ii. 38. The congregation was a very large and attentive one. Others are waiting to follow their Lord in the same scriptural ordinance. R. M.

SPALDING.—On Lord's-day, July 26th, five persons were baptized in the General Baptist chapel at this place, by Mr. J. C. Jones, after an excellent sermon delivered by him on that occasion. It may be interesting to add that two of these were scholars in the sabbath-school. The congregation was large and attentive. H. B.

ASHBY.—We baptized three in June, and have now three candidates.

BURTON-ON-TRENT.—On Lord's-day, Aug. 2nd, the ordinance of believers' baptism was administered in the Trent, which flows very near the chapel in this town. Mr. Peggs preached in the afternoon, from, 'I have opened my mouth unto the Lord, and I cannot go back;' in the evening, from, 'Who then is willing to consecrate his service this day unto the Lord?' Mr. W. Norton, of Cauldwell, baptized, and addressed the spectators. One of the candidates was the pastor's daughter, which added to the interest of the day. B.

SHEFFIELD.—On Lord's-day, August 9th, our esteemed brother Horsfield administered the ordinance of baptism to three individuals; in the afternoon of the same day, the Lord's-supper was celebrated, when the three above-named individuals, and one received from the P. B. church, were admitted into our communion. May they be kept blameless to the end. L.

PETERBOROUGH.—After the long dearth which has affected the ancient church in this city, it is pleasing to record, that two persons have been baptized and added to the church, one July 26th, and one August 2nd. May this be the beginning of better days.

MISCELLANEOUS.

THE MIDLAND CONFERENCE will be held at Packington on the 3rd Tuesday in Sep., viz., the 15th. Brother Goadby will preach in the morning, (D. V.), and brother Stanion in the evening. A public dinner will be provided, at a moderate charge, at the Bull and Lion, where there is accommodation for horses also.

OLD FRIENDS REMEMBERED.—About forty years ago, John Colam, and his wife, Mary Colam, were members of the General Baptist church at Nottingham, Mr. Robert Smith being the pastor. They made up their minds to go to America; 'and go they did.' Well, after being there all this time, they have thought of their old friends at Nottingham, and have sent two golden guineas, of George III., date 1793. They must have been preserved ever since they went, as they are as fresh as if they were just coined. These General Baptists direct me to dispose of them where they are most likely to be useful. I therefore give one to the Academy at Leicester, and the other to the Foreign Mission, being desirous of the prosperity of both. Your affectionate brother,

Tollhouse Hill.

JAMES SMITH,

In my 83rd year—a member 60.

VERSES ON RETIREMENT.

I LOVE to walk beneath the shady trees,
While gentle zephyrs sweetly play around;
To inhale the evening's refreshing breeze,
And listen to the streamlet's murmuring sound.

Far from the busy world's obtrusive eye,
I can indulge in meditation sweet;
Believing that the Lord alone is nigh,
To scan my movements in this calm retreat.

'Tis then my soul, in solemn secret prayer,
Sends her petition to the God of grace,
That he would condescend to meet me there,
And render sacred that secluded place.

That he would give some token of his love;
Illumine me with rays of heavenly light;
Impart a holy influence from above,
To banish gloom, and make my prospects bright.

'Tis then I think upon that wondrous love
Which brought the Saviour from those worlds on high,
Which bade him quit the shining realms above,—
Descend to earth—to suffer, bleed, and die.

I follow him to Calvary's cursed tree;
Behold him there in agony expire;

His precious blood is freely shed for me,
To save my soul from everlasting fire.

Inspired with confidence and fill'd with praise,
I from the grand, yet awful scene withdraw,
Hoping to spend the remnant of my days
In serving him who magnified the law ;

Brought life and immortality to light ;
Opened the portals of eternal day ;
That guilty mortals from this world of night,
May dwell where he his glory shall display.

The sun is setting in the western sky,
This lovely summer's day is near its close,
The time for taking rest is drawing nigh ;
So I must hasten now to seek repose.

The birds are safely sheltered in their nest,
The wearied beasts beneath the trees recline,
The earth will quickly wear its sombre vest,
Proclaiming wisdom, power, and love divine.

With spirits cheer'd, and inward strength renew'd,
Delighted I return to my abode ;
The charming scenes of nature I have view'd,
And held communion with my father God.

Eternal Sovereign, now I would commend
My soul and body to thy guardian care ;
And when my pilgrimage on earth shall end,
O may I rise the bliss of heaven to share.

Barlestone, Aug. 8th, 1846.

T. B.

MISSIONARY OBSERVER.

LETTER FROM MR. LACEY.

State connection with Juggernaut.

Cuttack, May 26th, 1846.

MY DEAR BROTHER PEGGS,—

You now perceive that we are constantly deceived about the government support of Juggernaut. They appear determined not to abandon the god, whose power, the people pretend to think, sustains the British government in the possession of the country. The pilgrim tax was abolished; but then a sum equal to the support of the idol was given from other sources. This measure, therefore, must be viewed as a movement in the wrong direction, as a very acceptable boon to the idol, the rajah, the priests, and the worshippers of the idol in general. As such it is proclaimed by the brahmins and pundits. The amount of the tax was the means of support to great numbers of pilgrims; and to this object they now devote it. The impediment at the gate is removed, and the

indigent rush to the shrine in multitudes. The sum of 36,000 rupees is conveyed by the officers of the rajah, from the collector's office, before the multitude,—a most convincing proof that the idol is the object of British support and patronage; and, in the estimation of the people, a most satisfactory proof of the devotion of the company, whatever the company may be, to the great deity of the place and the age. This conviction is now come to be the universal and the most satisfactory argument. Whenever we appear, this is the question—the argument which carries conviction—the argument which admits of no reply. Reports have been occasionally spread abroad, that the donation was actually abolished; and the people felt on the subject all they would ever feel; but the government have always been the friends of the idol and the brahmins! Orders have, it appears, come out for the suspension of the donation; and it is acknowledged, that there exists no obliga-

tion or pledge. Yet the government have excited the alarm of the people by imagining that alarm existed, and by speaking to the people on the subject, as though such alarm existed, and the brahmins and pundas immediately took the hint, and spread the alarm widely, and then very graciously came and recommended the government not to abandon the idol, for that great excitement did and would exist, should they do so. O, how little is John Bull qualified, by the arts of chicanery, hypocrisy, and trickery, to cope with the splendid specimens of these arts exhibited in the person of a well-taught and full-grown Hindoo pundah or brahmin!

I do not think anything can be done here: what is done, must be done at home. Peremptory orders for the abolition of the donation, must come from the court of directors; then, and not till then, will it be done. Left to the government here, it will never be done. Interested natives will always sway the decisions of local officers. The seat of power is at home. The lever must be applied and worked there, and then the unsightly, monstrous incubus will be rolled away.

I do not know accurately enough what is the general dependence of the temples, and idol establishments of the country upon the government, to be able to give you any satisfactory information. You have known for many years that great numbers of priests who attend the idols, are paid by the government. During my journey to Budruck, in the last cold season, I was much struck with the great number of heads of dead pilgrims which I found on the road, and I made some calculations, as to the numbers which fall annually in the pilgrimage to Pooree. This calculation I have included in a letter to Mr. R. Pegg, of Derby. It forms in my mind a very appalling statement, and the facts noticed in it ought to lead to some remedial measures.* War is an evil because it destroys many lives, famine is an evil because many are starved to death; but what then is the pilgrimage to Pooree, judged by this rule? War and famine are trifles to this pilgrimage. It is an annual pestilence which carries off its thousands, with the unchanging regularity of the year. This is a wasting which has operated through unknown centuries, and exists at this time an unnatural, untimely, and horrible evil, fostered and promoted by the government of Great Britain. Great Britain, which is filling the world with the glory of its scientific and humane improvements; with its missionaries, its schools, its colleges, its arts, and its religion. What an anomaly does the patronage of Juggernaut appear—whence nothing arises to any, but ignorance and degradation, poverty and misery, sin and death; and of these from that source there is an abundant production. Concentrate your efforts to effect the destruction of this monstrous evil, and by doing this you will save the infant, the aged, the sick, the widow, and the condemned criminal, at once. You have the ear of power and authority opened to you: speak truly, and speak loudly—speak constantly, and you must prevail.

I shall now dismiss the unwelcome subject of Juggernaut. His memory, and all the results of his influence are hateful, and only hateful to me. As a part of Hindoo classics, one might have wished to peruse his hoary legends, and to have studied his history, his doctrines, and his exploits, as the records of other ancient idols are perused; but the practical results of his influence are so dire, and we see and feel so much of them, that we can have but one feeling respecting the wooden lord; a feeling of unmixed detestation, in which every thing will, more or less, be involved which tends to his establishment and propagation.

* * * Shall be glad to receive a good letter from you; but it is not to contain more than a dozen proverbs or maxims, and not to be on a prospectus. With best remembrance to dear sister Peggs, and by her to Mrs. Allsop, when she sees or writes to her, I am, dear brother,

Yours affectionately,
C. LACEY.

LETTER FROM MR. STUBBINS.

It may be information to my very dear and beloved brother Butler if I tell him that we have certain laws and regulations which govern our movements, and one of these is, to write to those who first write to us; still we feel that we are sometimes justified in taking exceptions to it, and never did I feel so more fully than in addressing a line to one than whom, few are more highly esteemed by me. Thought, more rapid than lightning's vivid glare, has often placed me by your side in your own snug parlour, or in the friendly domicile of some of your many kind and hospitable friends. When journeying by the side of a lofty range of mountains, as I have frequently been lately, I have pictured to myself the lofty hills and deep ravines which truly delighted my eye, between the house of our dear and mutual friend, Mr. Hodgson, and Slack. I have fancied I could see the kind friend just referred to, with his beloved family, and hosts, yea, armies beside, come labouring up the hills to that place of all others I have seen, 'Beautiful for situation;' and as I have thought of the scenes I have witnessed of

* I hope this letter will be inserted in the *Missionary Observer*.—J. P.

old, I have sometimes been ready to wish I might be privileged to witness them once again. But after all it is the friends who make a place appear surpassingly lovely, and this hope and joy inspires my breast, that if I should not see them where I have devoutly rejoiced to meet them of old, I shall behold them in righteousness, sitting at the right hand of our God and Saviour, where imperfection, and sorrow, and separation, are names unknown. How blessed is this hope! It is hallast, helm, and sail to our little bark, tossed perpetually on the boisterous ocean of time; a hope one would not exchange for all the stately splendours and gorgeous palaces of wealth; a hope too rich by far for millions of mines of silver and gold to buy; we have a good hope through grace; a hope which maketh not ashamed, which never disappoints, but infinitely exceeds the most enlarged expectations of its possessors. May it ever, my dear brother, be ours, and in it may the many in your neighbourhood, whom I devoutly love, richly share!

My thoughts, just now, seem to be all among your people; but if I begin to talk about the Hodgsons, Gibsons, Fosters, Sutcliffes, Inghams, Misses Ibbotsons, and a host more, with your own dear wife and family, I should not know where to end, so must give you a general commission to tell them I love them in the Lord Jesus Christ, and hope, while life shall last, they will not forget us, or the glorious work in which we are engaged. Could they, and you, just now see us, you would feel somewhat amused—the whole scene would be a novel one. Our dwelling is a tent pitched under a solitary mango tree, in the midst of a small, open, parched plain, surrounded by dense bamboo-jungle. At a distance of a few hundred yards are lofty, rugged mountains, covered, for the most part, with small, useless trees and brush-wood, and full of tigers, and other wild beasts. Our native brethren went out this morning in quest of a village about a mile distant, and saw in several places the fresh foot-prints of tigers. We should have accompanied them, but the village to which they were going—but could not find it—was small, and we expected several people from other villages at our tent. Near us are two Khund villages—indeed, our present is a mission to the Khunds,—both are quite small, the larger one not containing twenty houses, and it is the largest in all the neighbourhood. The people have a large fire burning in the middle of the village all night, lest the savage monsters of the mountains should come and help themselves to man and beast. They keep a great many fowls for sacrifice to their gods, which are chiefly imaginary, and not graven images, such as the natives of the plain worship. They are generally a fine, energetic, open,

honest-faced looking people—free, to a great extent, from the duplicity, chicanery, and falsehood of what are called the more civilized tribes. They live a good deal by the chase, barter, and cultivation of the sides of the almost barren rocks. They cannot but excite our interest, whether we consider the openness of their disposition, the firmness of their character, or their awful ignorance of everything that relates to religion and their dreadful superstition, which leads them not only to sacrifice beasts and fowls, but human victims, and to destroy, in multitudes of cases, their own female infants,—

‘To infant cries their hearts are steel’d,
For ah! they know not God.’

I should, however, state that this practice does not obtain in this neighbourhood; but I mention it, as these are of the same class of people. Several seemed very delighted to see us. The night we arrived, we heard their rude music in full play, between eight and nine o'clock. On enquiry, I found they had returned from a neighbouring village, where a marriage had been celebrated. We thought we should like to pay them a visit, [Mr. Bailey was with me] so we marched up to their village, not knowing what sort of a greeting we should receive, as we had seen none of them. They soon surrounded us—men, women, and children. After a while, as we were standing by their large fire—the attraction to man, but terror to beasts—a man came running up, beating his forehead with his hands for joy, saying, ‘Ha! ha! *Toppin sahib aila—Toppin sahib aila!*’ (Stubbins sahib has come—Stubbins sahib has come!) He knew me, as he had been several times to my house. He then began to talk to the people in their own language, but what he said the sinking moon knew as well as I, only we saw they all seemed pleased, and renewed their salaams. They have frequently been to the tent to see us, and this morning they brought me a present of three fowls. O if but one soul among them might be brought to Christ, and employed as a messenger of mercy to his perishing fellow countrymen, what a glorious compensation it would be! It is very difficult to talk with them, on account of their slight acquaintance with Oreeah, and what they do know embraces nothing of religion or religious terms. But the God of heaven can, when he chooses, accomplish the greatest ends with the weakest means. May he thus magnify the riches of his grace among these people, and show that he is a God mighty to save! We long greatly to see the church at Berhampore enlarge herself on every hand. As yet our numbers are comparatively very few and feeble; still we have something for which to be thankful. God does not leave himself without witness in the ministrations of his word. We have some

hopes of one or two families, at a distance, uniting themselves with us, but as we have often been disappointed, even when prospects have appeared most pleasing and promising, we cannot but rejoice with trembling while ceaselessly supplicating the Divine blessing upon our efforts. At Cuttack they seem to be getting on very prosperously: several are casting off the trammels of idolatry, and declaring themselves to be on the Lord's side. This encourages us to look forward to better and brighter days; only let our dear friends at home bear us and our work continually on their hearts before God. Before great success there must be great prayer and devotedness to Christ.

I was glad to hear that your meetings in Yorkshire, &c., were upon the whole very good. I frequently thought of you about the time they were held. I trust the young in your Sunday-school do not decline in their efforts. I am sure I need not say to you, dear brother, encourage them, and let the teachers encourage them, and continue, as I believe they do at present, to set them an example that is worthy of imitation. But I should like to hear that the *boys*, with their teachers, have begun in good earnest, and have determined they will not be *behind* the other sex. Emulation in such a cause is not only lawful but desirable.

A short time ago I married two amiable christians from our schools. The boy's name is Luke, and the girl's, Darlimba. (a pomegranate.) They are together walking in the heavenly road; but had it not been for our schools, years ago, in all probability, they would have perished, and perhaps been devoured by the jackals and vultures; for when they came, both were miserable, destitute, and starved; without a friend to whom they could look. But even if they had survived, how different would have been their position! They would most likely have been among the ranks of the idolaters, hastening down to the chambers of death, and to everlasting night. Circumstances like these may well encourage our hearts, and should encourage those by whose liberality they are supported. They should also lead the young to ask if they have *received* that gospel which they send to others, and by which, by the grace of God, not a few who were once dark as night have been made wise unto salvation. We trust all those *praying* friends, young and old, who assist to support children in this country, will make those children especially the objects of their prayers. In some sense they sustain the relation of parents to them, and it seems as desirable and important that they pray for these as for their own children.

Since I wrote thus far, I received a letter written by dear Miss Ibbotson. I need

scarcely say it was highly gratifying to our feelings. Please present my best thanks to her for it. We trust she would receive Mrs. Stubbins's letter by the time she requested one, and if it does any good, shall be devoutly thankful. I may just say, a letter at any time from you, or any other beloved friend, would at any time meet with a most cordial welcome at the Mission House, Berhampore.

An invitation has just come from the widow of a deceased rajah—call her queen, if you please—for us to go to see her this afternoon. Of course, (D.V.) we shall go. This is the first time I have been called to stand before a Hindoo lady. O for the time when kings shall become nursing fathers, and queens nursing mothers to the free, spiritual, and unendowed churches of Jesus Christ! We want not, we would not have, the support of the State, but we want the souls of all. We visited a rajah two days ago. He was laden with ornaments and sin—vain in his imagination, and his foolish heart was darkened; he is led by his interested and wicked brahmins whithersoever they list, and is the devoted worshipper of gods of wood and stone. How awful his prospect. We declared to him the truth of God, and he evidently felt and trembled under the word. May it lead him to that Saviour who graciously invites all to himself, and who freely offers pardon and life as well to the wicked debauchee as to the haughty pharisee. Often, dear brother, remember us at a throne of grace, and urge upon your friends to do the same. Without the Spirit's aid we shall labour in the very fire and weary ourselves for very vanity. And believe me, dear brother, with most fervent desires for your present and everlasting prosperity, and every success in your great and blessed work,

Yours affectionately,

I. STUBBINS.

LETTER FROM MR. BUCKLEY.

Gopalpore, near Berhampore, May 30, 1846.

MY BELOVED BROTHER,—I feel inclined to begin with a pleasing sentiment from a Hindoo work:—'When holy persons are separated from each other, they do not cease to love. Like as the lotus forsakes not its love to the moon, when the moon is concealed by a multitude of clouds;* so is the love of the holy. So is my love. I was distant, but my heart was with you.' It is a pity that so fine a sentiment should be misapplied by those who are utterly destitute of

* The lotus, or water-lily, opens when the moon shines; but it does so though the moon may be concealed by clouds. This is what is meant by its 'not forsaking its love to the moon,' &c.

the knowledge of true holiness; but it is our privilege as christians to feel that, though the wide world of water rolls between us, we are one in the service of our blessed Master, though employed in different departments of his work; and when we shall have accomplished, as a hireling, our day, he will fulfil his gracious promise, 'Where I am, there shall also my servant be.' Yes, heaven is our eternal dwelling place, and all that we love is connected with that state of purity and bliss. As the honoured William Knibb said, the last time he addressed British christians, and as our nonconformist forefathers said before him, 'Let us work on earth; we shall rest in heaven.' A better motto we cannot have. O for grace to work with all our hearts, and thus to work till our dying day. It is an instructive circumstance that is recorded to the honour of Hezekiah, that 'In every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, *he did it with all his heart, and prospered.*'

We are now, my dear brother, in the midst of the hottest month in the year, but are providentially spending it by the sea-side, and are able to go in to Berhampore for the services of the Lord's day. We form a happy family. There are brother and sister Stubbins, Mrs. Buckley, myself, and brother Bailey, and we are all the better for the change, for which let thanks be given to Him, 'whose mercy endureth for ever.' You would be concerned to hear two months since of the temporary removal of brother and sister Sutton from their important labours, owing to the illness of the latter. Our estimable sister is personally unknown to the friends at home, but she is worthy of being very 'highly esteemed for her very work's sake.' She is possessed of much christian meekness and humility, and her devotedness to the good of the children has been very great, and has been eminently blessed. The frequent interruptions we have in the mission from the sickness of one and another are very trying; but our consolation is that it is God's work, and that it must go on, but that it is his will it should advance in the midst of adversity and disappointment, that we may all learn that success must be wholly ascribed to him.

We often mourn over the unbelief and stubbornness of the people among whom we dwell; but the grace that has changed our hearts is able to change theirs, and in that grace we confide. Recently, in several instances the opposition we have met with in the bazaar has been uncommonly violent. One scene of this kind I shall never forget: the opposer displayed more than common malignity, and his blasphemy of our Lord—no, I cannot write it. His object clearly

was to drive us away from our post; and he would have triumphed greatly could he have done so, but he did not succeed. I thought if we could do nothing else, (and speaking was out of the question,) we could stand to be laughed and hooted at, as long as it pleased him, and those who were with him, thus to manifest their enmity. In an hour, or a little more, their fury had spent itself, and they left us with a large congregation. Our native preachers—there were four of them with me—caught the excitement of the scene, and when all was quiet, Damoodar, one of the most efficient of our band, preached with uncommon earnestness and power. Not many days after, the same person attacked brother Stubbins with equal violence, and went so far as to tell the people that if they murdered the missionaries the government would take no notice of it. Opposition is to be deplored for the sake of the souls of the opposers, but in another view, it is by no means an unfavourable omen. When 'the devil comes down, having great wrath,' we have the authority of inspiration for believing, that it is 'because he knoweth that he hath but a short time.' I was pleased with an incident in a recent number of the 'Calcutta Christian Observer,' showing how widely the word of life had been proclaimed in the district of Calcutta. It is contained in the journal of a missionary, who had attended a large festival held in a jungle. He says, 'As we were conversing with a group of people who were standing around, on the sin of idolatry and the way of salvation through Christ, one of the audience, a respectable looking man, in evident astonishment, exclaimed, "What? are you here also? When I am in the north of Calcutta, there I am sure to meet you and hear you speaking about Jesus Christ; when business brings me to the south of the city, there you are again, telling us about the same Jesus Christ; and if I go to a distant village, I am sure to hear the same story; and here, in the midst of the very jungles, I hear the name of Jesus Christ resounding in the solitude. You really seem to be everywhere, for who would have thought to hear anything about Jesus Christ in such a place as this?" Such things show, that while "many run to and fro, knowledge is increased." But when will the day of India's salvation come? When shall the heathen be given to Christ for his inheritance, and the uttermost parts of the earth for his possession? Doubtless that bright day is yet very remote: the sleep of death will have passed over our eye-lids, long ere its glories burst on the world. It may be that our divine Lord and leader will delay the triumph; but if he do so, we know it will be to render it the more glorious. It may be that our faith and patience will be severely exercised before we witness all that

our hearts fondly desire; but it should encourage us in our onward course, to consider that the preparatory work performed by the present labourers is as necessary to the final result as the labours of those who will be honoured to gather in the great harvest; and at the day of our Lord's coming,—'he that soweth and he that reapeth will rejoice together.' It should be enough for us to know that not a tear we shed over those who are perishing—not a prayer we breathe for their salvation—not an effort we make to snatch them from endless death, shall be in vain in the Lord; even if success do not come at the time or in the way that we expect, not the least service performed for Christ's sake shall pass unrewarded. Tell our dear friends to be of good heart about the mission. When Joshua was called to lead the army of Israel to the conquest of Canaan, he was charged six times to 'be strong and of good courage.' The reason is obvious. A faint heart never yet accomplished anything for God, and never will. We are summoned to a nobler and not less arduous conquest than that of Canaan. Orissa is to be subjugated by the weapons which we handle; but we must be strong, and of good courage. We must have no spies bringing up an evil report of the land; or if there be such, we must be Calebs and Joshuas, and not listen to them. Let us not be dismayed; the Lord our God is with us whithersoever we go. And when every accursed thing has been removed from our camp—when we are increasingly humble, self-denying, and holy—when we are divested of all un sanctified reliance on earthen vessels, emptied of self, and filled with the Spirit of God, he will give us the victory, and we shall cast the crown at his feet.

Here I might close; but I can hardly do so without recording a recent instance of my heavenly Father's care. You may remember a remark in Statham's 'Indian Recollections,'—a very interesting work, by the way—that one of the greatest drawbacks to ease of mind in India, arises from the vast number of reptiles by which you are continually surrounded, and from whose evil propensities you are in constant danger of receiving injury. Last Saturday I went over to Berhampore with brother Stubbins, and remained till Monday afternoon. On Monday morning, a large copra capella, or hood-headed snake, (the bite of the copra, you may remember, is mortal, and that in a few hours,) was found in my bathing-room. I had intended, on the morning in question, to bathe in that room, as usual, and if I had done so I must have stood on the very piece of wood under which the snake had coiled itself, and the pouring of water upon it would have inevitably irritated the venomous reptile; but I forgot to give the intended direc-

tion to the servant, who brought the water and placed it in another room. Thus the danger was averted. How encouraging the assurance, that the hairs of our head are all numbered!

Yours affectionately,
J. BUCKLEY.

LETTER FROM MR. BAILEY.

Gopalpore, May 25th, 1846.

MY DEAR FATHER DERRY,—The weather is now intensely hot in the southern parts of India. Nature is robbed of all her beauty; scarcely a blade of grass to be seen. The ponds are nearly all dry: people in every direction are complaining of the scarcity of water. We often complain of the heat of an English summer upon anniversary occasions; but there is a great difference between the heat of India and England. The thermometer, in our house at Berhampore, has been ninety-seven for more than a month. I was conversing the other day with a major in connection with the corps at Berhampore, and he informed me that he has seen the thermometer 112 at nine in the evening. Our native brethren attended a festival last month: when they returned, they said the wind was like flames of fire from a furnace. The heat of an English summer will bear some comparison with our cold season.

Last Saturday evening I accompanied brother Stubbins to Berhampore, to assist in the services of the coming day. The distance between Berhampore and Gopalpore is seven miles. When we commenced our journey, our fears were excited lest we should be caught in a storm; and the storms in India are very terrific. We had not travelled far before we perceived a sudden change in the atmosphere; the heavens were soon covered with blackness; now and then was seen the lightning's vivid glare, followed by awful peals of thunder. We passed some heathen temples on the way, in which we thought of staying; but brother S. judged, from the position of the wind, we might possibly reach Berhampore before it commenced. Inspired by hope, we proceeded. We had not got far before the wind arose, attended with a dreadful hail-storm. We now had no place for shelter; hence we were exposed to the violence of the tempest. Just at the commencement of the storm, my cap unfortunately blew from my head; I was therefore compelled to alight from my horse to pursue it. You may imagine the hail did not feel very pleasant beating upon my head. In the mean time, after the hail, the rain descended in torrents; so that, in less than a minute, we were drenched with wet as though we had been immersed in a pool of water. The wind now became still

more furious; my horse was unable to stand against it, and therefore was driven along the valley for a considerable distance. I found it impossible to stand, and, though my garments were soaked with rain, my only refuge from the fury of the wind was to lay myself upon the ground. * * * I never saw such a storm before, and I have no desire to feel the effects of such an one again. We suffered no serious injury. But what is this storm compared with that which will fall on the finally impenitent!

But I must say a word about the people. Perhaps it will be said by some, that it is not needful for the deplorable state of the heathen to be constantly brought before the church and the world. We, however, think to the contrary: hence we do not think it needful to make any apology for urging upon the attention of all, *the fact*, that thousands are in darkness, lest some who now support the mission should withdraw their efforts. The awful night of superstition still remains; men are filled with all unrighteousness, wickedness, &c., &c., worshipping a contemptible image rather than the Creator of all things. The prince of this world is leading on many willing captives to the shades of eternal night. During this season of the year, tens of thousands are hurried away by the *cholera*. Their bodies would be taken outside of the town, and burnt; but their immortal spirits would have fled—but whither? not to heaven, for it is written, 'No idolater shall enter the kingdom.' But, while we grieve in consequence of this vast wilderness, and the scarcity of spiritual agriculturists; yet we believe that the signs of the times, for the coming of Messiah's kingdom, are favourable. I am happy to inform you, that there are not a few in our neighbourhood that have given up idolatry, and care no more for a heathen god than they do for a pebble; and though they have no disposition to become christians, yet we think this one important step in our favour. Another thing which appears to me worthy of notice, is the respect we receive far and near. Missionaries in Orissa have treated the natives respectfully, and this has ensured respect in return. Very much of the precious seed of the kingdom has been scattered here by the servants of the cross; and very many prayers have ascended to the throne of God, that the dews of heaven might water the seed, and cause it to bear fruit, in some even a hundred fold. We feel it a privilege to work in the divine vineyard. O yes, I feel persuaded all our band are ready to say, with the now sainted Knibb, that 'we will work for Christ on earth, and rest with him in heaven.' On very many occasions, we find ourselves as it were enveloped in hea-

then darkness; but even then, resting on the promises of God, we look forward to brighter scenes. Under the auspices of heaven, the little leaven that is now at work will spread till the whole is leavened. Though the instruments chosen by the Redeemer may appear weak in the estimation of fallen nature, 'yet they are mighty through God to the pulling down of strong holds.' Our cause is a triumphant one; we have marshalled ourselves on the battle field against the powers of darkness; and we are fast marching on to victory. Already, in some parts of our camp, is heard the shout of triumph, and ere long a general shout of victory will be heard from all the armies of the cross, 'We have conquered, we have conquered!' War, with all its attendant horrors, will then be unknown, through the peaceful tendency of the gospel; and Jesus, the prince of peace, will sway his sceptre over universal empire.

In conclusion, I must say a word about your very dear son and daughter, Mr. and Mrs. Buckley. In the first place, I am happy to inform you, they are well: I am told brother B. is looking much better this year than last. The school under Mrs. B.'s care reflects great honour upon her for her devotedness. I must also tell you that, during my illness, I removed to brother B.'s house for a few days, for a change. I shall never forget sister B.'s kindness. In short, let me tell you, she is an excellent nurse; so much so, that my medical attendant informed me that she was one of the best in India. We are all very happy at Berham-pore. I trust we can say we love as brethren. Brother and sister Buckley send much love for father, and the same for mother, and every member of the family. Brother and sister Stubbins send much love. Their dear little one comes on very nicely. You amused us very much with your poetry about little Carey. Has he got the shree to sleep by this time? Brother and sister Sutton are still at Burmah. I know not when they will return. Mrs. Sutton is not much better. Remember me affectionately to Mr. and Mrs. Kirkman and family, Mr. Haywood, and old Mr. Deacon; and also to Mr. and Mrs. Cotton. Give my love to your dear partner, and all the members of your family. I remain, your very affectionate son in the ministry,

W. BAILEY.

NOTES OF A TOUR FROM MR. MILLER.

(Concluded from page 282.)

Feb. 13. Set out for Pooree, which we reached at eleven o'clock a. m. Pitched our tent opposite the hospital, where, during the festival, multitudes of sick and dying pil-

are seen lying in all directions. Just opposite our tent, in 1825, brother Lacey saw a deluded man throw himself beneath the wheels of Juggernaut's ponderous car. In the afternoon visited the temple, altogether an immense establishment, enclosed by a high wall. There is not any thing very interesting or commanding about the architecture. From here we forced our way with considerable difficulty through a large number of cows that are constantly lounging about the temple, and daily fed on the refuse, rice, &c., which is prepared in large quantities for the idol, to Swarga Dwara, or heaven's gate, by the sea-side, much resorted to by pilgrims, and where multitudes annually breathe their last. A place that we passed which may be considered within the limits of Swarga Dwara, was literally white with human bones. Returned to our tent through some exceedingly narrow and filthy streets, which is indeed descriptive of the whole place with the exception of one solitary street.

Feb. 14. Visited this morning the remains of Bampton's residence; saw the site of his study, in which he died. Only the foundation of the house is now visible. From this went to the burial ground, and saw his tomb, and the place where lie the mortal remains of Charlotte Sutton's tabernacle. The former's tomb is much shattered and decayed. Felt almost indignant at the idea of the remains of two such worthies being deposited among such a vile and ungodly people. Though Pooree is regarded by deluded multitudes as hallowed ground, and its inhabitants the peculiar favourites of the gods, yet I firmly believe there is not a more wicked and ungodly people on the face of creation. God have mercy upon them and lead them to repentance; otherwise I cannot conceive how they can possibly escape the doom of Sodom and Gomorrah. From the grave-yard we went to a large tank, where are kept a number of tortoises. The poor pilgrims are made to believe these creatures were employed in carrying from a considerable distance the stones for the erection of Juggernaut's temple. While we were present a number of foolish persons were feeding and worshipping them, and in the meantime a brahmin and some boys were uttering the above-mentioned notorious falsehood. Brother Lacey of course rebuked them, but in vain. In the afternoon went to the bazaar, and took our stand a short distance from the principal entrance to the temple. After singing, a large number of persons collected, who for a short time listened tolerably well, and then commenced manifesting a very bad spirit, offering much opposition, which was in a very masterly manner refuted by brother Lacey; but still their clamouring increased, and, as I after-

wards learnt, they seemed almost disposed to use more violent measures. If they had done so, I should not have been much surprised, as brother Lacey previously told us to prepare for a pelting with stones or something else; fortunately we were preserved from this.

Lord's-day, Feb. 15. This afternoon assembled for worship in the house of Chew Bence, one of our native brethren who resides at Pooree, and is employed in the stamp office. About twenty persons, the majority of whom were East Indians, were present. Brother Lacey preached in Oreeh, from our Lord's words to Nicodemus, 'Ye must be born again,' &c. Were very much surprised and grieved, by hearing of sister Sutton being at the point of death, which induced us to decide in getting to Cuttack as early as possible.

Monday, Feb. 16. Left Pooree at half-past four, a. m., and rode fourteen miles, in the direction of Cuttack, to a village named Sutyabade. In the afternoon went into the bazaar; in a short period were surrounded by a large congregation, who listened and received the message of mercy in a very encouraging manner.

Feb. 17. Resumed our journey, and rode twenty miles to a village named Sindapoor. On our arrival, a number of brahmins came to us, and entered into a warm discussion with brother Lacey. One of them manifested a very friendly disposition, by going and obtaining some milk for us: with this and a loaf of bread, which we accidentally had with us, the cravings of nature were satisfied. For the want of a better and more palatable utensil, we were obliged to drink the former by the medium of our good brother's cigar case. In the evening a number of individuals came to our tent, and had rather a lengthy interview with the brethren. In consequence of the lateness of the hackery coming up, in which was the provision, our patience and appetites were severely tried, it being eleven o'clock at night before dinner was ready, and having been without food about twelve hours.

Feb. 18. Arose very early this morning and commenced the remaining portion of our journey. Met a large number of respectable looking pilgrims, going to Juggernaut. They had come from Delhi, a distance of 1,000 miles, to worship a block of wood, and get spunged perhaps of all they possessed by the rapacious brahmins. Poor creatures, they will doubtless, as many others have done, return dissatisfied and disgusted with their god and his godless attendants. Reached Cuttack about half-past nine, a. m., and were very agreeably disappointed and delighted to find sister Sutton much better, and hopes entertained of her speedy restoration to ordinary health and energy.

IRISH CHRONICLE.

FOR AUGUST, 1846.

SUCCESS AND ITS DIFFICULTIES.

LET no one think lightly of these. Difficulties arising out of success! Surely that cannot be! so it is; and they are great, and often embarrass those who have the conduct of Missionary Societies. While the work is going on in the field, there is necessarily an increase of expenditure, if the ground that is won is to be held. And at home, perhaps, the means of carrying on the holy war, and of sending fresh supplies, are not augmenting. Go on, and you increase your debt. Go back, and you seem to abandon duty, and leave souls to perish.

Read again, we pray you, that you may see somewhat of the case, Mr. Mulhern's letter about Banbridge, in the last Chronicle. Is that no difficulty? A School-house must be built at Dunmore, where a fishing colony has been established, and many English families are located. A reader and school-master was sent to them some twelve months ago. The mission has prospered. The premises in which the school is held, is far too small; and shortly our friends must vacate it. Mr. Hardcastle is doing all he can to get a plot of ground, and friends are helping; but they cannot do all. Here is another difficulty, since the Committee will have to assist them, or the cause be given up.

At Athlone Mr. Williams of Bristol College, who spent his last vacation in Connaught, where he laboured with so much success, writes to say that he is in the dilemma of having a congregation, which is rapidly increasing, and when his time is expired what is to be done? And the Rev. Edward Allen, Presbyterian minister of that town, strongly urges our opening a school there. What is to be done? Is this no difficulty?

There is no prospect, at present, of the Society's income so increasing as to meet these demands. Indeed, within these two past years, the expenditure in Ireland has been *reduced* more than £200 per annum: reduction must not go farther if it can possibly be avoided. We are quite aware that extra efforts are being made to extricate our other missionary institutions from their pecuniary embarrassments, but if through these efforts the Irish Society suffers, no good is done. It has suffered in some quarters already. We pray our friends to remember that in this case, they are not contributing the amount, but we are. It is simply taking out of one pocket and putting into another. We trust this hint will be enough. Meanwhile how are the Committee to overcome the difficulties which arise out of success?

Mr. ECCLES writes as one who is not unduly elated by success, nor depressed by opposition. His letter speaks of

INCREASE AND OPPOSITION.

When I last wrote, I mentioned an increase of *two believers* to our fellowship as a church. On last Lord's day we received a lady of most exemplary character, and who I trust will prove a real blessing. My outstations are in a healthy condition. All around I am well received. Many are thirsting for the word of life. The harvest truly is plenteous, but the labourers, alas, how few!—And “there are many adversaries.” Another anonymous pamphlet is published against our principles,

in which we are attacked as *Sadducees!* It emanates too from a clergyman, and of course the people will believe it. To many, its “wormwood and gall” will be “sweeter than honey and the honeycomb.” But the *morning* is coming; and the *light* will confound the inventors and abettors of such calumnies.

The report of the Dunmore station continues to afford great encouragement. The Society's operations there, have stimulated others to follow in the same course, though it is much to be feared from a spirit of opposition. But even this is a proof that our agent there is

labouring diligently. Mr. Mc. Clure speaks of his

ENCOURAGING PROSPECTS.

The attendance at our public services has been much as usual during the past month. The schools are doing well. We have sixty on the roll of the *daily* school. I have also succeeded in obtaining thirteen weekly subscribers to the Society; and I expect to get a few more. The high church party seem determined to oppose us vigorously. The following is the average attendance of the congregations and schools during the month.

Lord's day Morning.....	40
Evening.....	56
Thursday Evening.....	30
Sabbath-school.....	32
Day-school.....	46
Visits paid.....	67

JOHN TALBOT reads through an extensive district, and has been long enough at the work to form a just opinion of the change in the feelings of the people, respecting the reading of the scriptures. With feelings of gratitude and joy he describes

THE GREAT CHANGE.

The barrier that was between the people and the scriptures is broken down. I find there is nothing more answerable in this neighbourhood than to have the Douay and English versions together, and to compare them. In every house where I do this, they have just as much liking for one as the other. In some places it seems to me that the Israelites could not be more glad of the manna, than the people are when I distribute bibles and testaments among them. One man from R— asked me whether I would join with him and a few others to buy a Douay bible? I said I would; and when I next go there I hope to take it to them. Another man in the same place has given up Popery, and is not hiding his talent.

PAT BRENNAN after describing the opposition he meets with from protestant clergymen, which awakens his surprise, gives an account of his month's labour. An extract or two will show the kind and ingenious methods our readers adopt to present the truth to the ignorant Romanists.

THE WAY TO BE RICH AND HAPPY FOR EVER.

I went to visit a poor man who was very ill. As I entered his cabin, he seemed surrounded with the signs of deep poverty. I spoke to him, and at length said, "If Lord Lorton came and told you that he was preparing a place for you, and would soon come and take you there, when you left this

cabin would it not make you happy?" "Oh yes," said he. "Well then," I replied, "the Lord of life and glory tells his followers, that he is preparing a place for them; and I will read all about it for you." "Do Sir," said he. I opened at 14th John, and read it in Irish for him. No one could appear more delighted than he was, while thus employed. I have seen him since, and hope the Lord has given him a desire for his word.

THE BIBLE AND THE PRIEST.

On my way last week, I visited a man to whom I gave a bible some time ago. I am delighted to find that he and his whole family were reading and getting acquainted with its contents. He told me that his priest came to him to reprove him for distributing these protestant tracts, and threatened if he did not desist, to call him out in the chapel. "If you do," said the man, "I will not trouble you or your chapel any more!" "What then, are you going to become a dipper?" "I would wish," was the reply, "to become a Christian." "Oh," said the priest, "that is as much as to say we are not Christians." "If you are a Christian," answered the man, "why are you against the reading of God's word." "Well," said he, "I will allow you to read it, but don't be speaking to others about it." "I will not promise that," said the poor man, "for I should be a bad neighbour, if I saw my friend's house on fire, and did not warn him." "Oh," rejoined the priest, "I was in doubt of you for some time. I will warn the flock to beware of you." And he went off in a rage. But these show that the Lord will not suffer his word to return void.

The poor people who have been in the habit of reading the scriptures in secret are now becoming bold, and openly avow it. Sometimes we hear of such facts as the following.

A LITTLE TALK WITH A PRIEST.

After a service held recently in my house, writes Mr. M'ADAM, I fell into a serious conversation with a Romanist; and endeavoured to show him that the doctrines of his church were novel and unscriptural; asking him if he could tell me what authority his priest had for publicly stating that no Protestant could enter heaven? "Certainly," he observed, "the priest declares that; but I do not believe all he says. The other day I was in priest C—'s house at K—, and I took out the testament and read some chapters. 'What book is that you are reading,' said he, 'The holy testament,' said I, 'and I have read it over and over, and could never find anything said against protestants; but only against the wicked and ungodly. Therefore, Sir, I see God is no respecter of persons; and

all who repent and believe in Christ will go to heaven.' 'How dare you,' he asked, 'take up the testament and read it?' 'Because I like it, sir, and all I read is good.' He was very angry and forbid me read any more." I am glad, however, to know that this poor man despises the command, and greatly delights to talk of Jesus and his love to sinners. His wife comes very often to my house to see mine, and talk with her about salvation. In spite of all the priests can do, they cannot entirely prevent the people, who have eyes and ears, from hearing the words of eternal life.

There are signs of the same spirit in the metropolis where THOMAS DUFFY labours. His journal is indeed full of them. A specimen or two will be read with pleasure.

NOT PROSELYTISM BUT CONVERSION.

I was surprised at seeing one of the persons whom I visit, at our morning service. On telling him how glad I was, he said, "Why you never told me to come, else I might long ago." I explained to him that I rather wished the word of God to make its own impression, than to proselyte, which I wished ever to avoid; he said, perhaps you are right, and it may be the best way, for proselyting cannot be carried on without danger. 'Well, but how do you like our mode of worship,' I inquired. 'As to that part of it now gone through, I cannot but think well of it; still I would desire not to say more until I see how you have baptism and the Lord's supper.' This man therefore, seems determined to exercise his own judgment, and to try the spirits whether they be of God.

TRANSUBSTANTIATION.

Another person came to me last week saying he had read himself nearly blind, in order to become perfect master of the theory of this doctrine. "Then you admit it still wants demonstration?" "Yes, indeed," said he, "unless the words This is my body, be taken literally, for on that the fate of the doctrine rests." 'Well,' I observed, 'I think we could settle that point in a few words. Who spoke these words, Jesus Christ, or the bread he had, as you suppose, just then changed?' "Oh, it was Christ who said them of the bread." "Then you see if the bread was really changed, it ought to have all the attributes and faculties of a perfect living man, and you ought to be able to prove that it did, and could exercise them at will." *He.* "That would be impossible; for the apostles would dread to eat it, if they saw it walk, or heard it speak." *I.* "Well, but if you believe the doctrine, you must not only believe that, but more—that Christ did so eat it, and that it could eat Christ over again."

He. "But Christ did not eat the bread, *he would not eat himself.*" *I.* "But if your doctrine be true, he could as well eat himself, as take himself up in his hands and present himself to each of the apostles, to be eaten by them, whilst at the same time he was standing whole and entire before them!" *He.* "Then the words must be taken figuratively after all."

My visits during the last six weeks have been 208. I have distributed seven bibles, and nine testaments, to importunate applicants. Each Saturday is spent in the distribution of tracts. On Sunday afternoon I often meet a class of young men, in a private room, to instruct them in the Irish scriptures."

The next extracts are from the journal of JOHN MONAGHAN, who labours the other side of Ireland.

ARROGANCE REBUKED.

The Rev. Mr. W— of C— called a few days since at a house where I am in the habit of visiting, and inquired if the bible-reader was used to call there. Being answered yes, he talked largely upon apostolical succession, telling them that none had a right to explain the scriptures, but those who were regularly ordained, according to the practice of the established church. The man calmly told him that they did not question his ordination, but that their great anxiety was to know their state before God, and as sinful creatures to learn the way of salvation from his holy word. And adding that he thought if his reverence had employed his time in reading the scriptures, and stating the gospel as the bible readers did, that it would be the best way to prove his apostolic ordination; for he had learned from the bible that the apostles did so. This was too much for his reverence to bear, and he turned off declaring he would note him as a worthless schismatic in the parish!

LIGHT SPREADS.

The scriptures are indeed at this time in better circulation than for a long time past; tracts are more thankfully received by the people in general, Romanists as well as Protestants, and when read are always safely returned, and exchanged for others.

Mr. HAMILTON's labours in the Ballina and Sligo districts, have been very abundant, and not without encouraging success. We find since the last report that

THE CHURCH HAS INCREASED.

Though we have suffered loss by death and removals, the Lord seems to favour us. The vacancies have been filled up. I recently baptized a woman who has been graciously led through deep waters of affliction, and yesterday I baptized another. These, and one who

had been a member at Coolaney, have been added to our number. Another has applied for baptism, of whom we hope favourably; but having left the church of Rome, we wait a little, being anxious for full and satisfactory evidence.

GOING OUT TO SOW.

I went to Sligo on Monday, and preached two miles beyond it, the same evening. Next morning I was requested to baptize a pious female, who desired to obey Christ in that ordinance. Having engaged to preach in Boyle that evening, and at Coolaney the next, I arranged to return on Thursday, which I did, and baptized the lady in the river, at some distance from the town. A few others are speaking of following the example of this lady. I returned yesterday much fatigued, but very thankful that the Lord had given me favour in the eyes of many new friends. What a pity that we have not a missionary placed in this district!

Mr. M'CARTHY after an interesting tour gives an account of his observations. The fruit of his labours continues to appear.

THE INSPECTION.

My four main stations are not only working well but some are improving. The school at Tullamore has had another priestly reaping; but we do not mind this, as it will retrieve itself again. The children will come to it, and the parents will have it so.

Just before I left home a Romanist called on me to borrow a bible, and continues to read it attentively. I lately dined at the house of an intelligent Romanist lady, and while her guests were enjoying themselves, we were in another part of the house earnestly investigating some of the fundamental doctrines of religion. The grand delusion of Popery is, a denial of the doctrine of justification by faith alone. She seemed to know

better. Here are her own words, "I disbelieve the doctrine of human merit. Our works are imperfect and worthless. The sacrifice of Christ is infinite, and upon its merits I rest my hope." I have met hundreds of Protestants whose faith was not so sound and clear as this.

We beg to call very serious attention to Mr. BERRY's statements, because they afford indications of a new state of things, and indicate a vast change is gradually being produced in the Roman Catholic mind.

NEW VIEWS.

Last week I was discussing the doctrines of purgatory and extreme unction, with an intelligent Romanist. I was surprised to hear him say, "I neither believe nor reject these doctrines, though entertained by the Church. The blood of Christ alone can wash away my sins. If they are efficacious, they will do me good; if not, as I don't trust in them, they can do me no harm." I asked whether these views were peculiar to himself. He said "No;" and mentioned J. M. who died recently, and refused to send for a priest, and whose end was peace.

This is new to me. From all I can hear in reply to inquiries suggested by this, I find the number of this class of Romanists is increasing. When once a Romanist begins to doubt the authority of his church, these doubts will be succeeded by inquiry and conviction.

INCREASED ACTIVITY.

The Wesleyans are circulating tracts, as well as the Church folk. The Romanists, always active, are now circulating religious books. They are all opposing the spread of our principles. This activity will do good, and shows that increased attention is awakened by our efforts, and is a sure sign that truth is spreading, and will ultimately prevail.

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THE
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OCTOBER, 1846.

[NEW SERIES.

THE HARMONY OF THE SCRIPTURAL PRINCIPLES OF CHRISTIAN UNION WITH THE EXISTENCE OF RELIGIOUS SECTS.

(Continued from page 290.)

THE second scriptural principle of christian union, is, *the existence and practical operation of fraternal love.* This mutual affection, according to the declaration of the Saviour, was to be the evident or distinctive feature by which all who professed his religion were to be recognized as his sincere followers. 'By this shall all men know that ye are my disciples, if ye have love one to another.' The world will acknowledge you as my disciples in proportion as ye imbibe and exemplify in your conduct the spirit by which I myself, as your Lord and Master have been invariably actuated. My religion is essentially a religion of love. It originated in the pure, spontaneous, and disinterested philanthropy of heaven—it has been introduced into the world by an amazing and unparalleled manifestation of compassion and grace, and I have furnished you, and all who have observed my disposition and deportment, with a perfect practical exemplification of its genius and character. I have shown you that 'ye should love one another, as I have loved you,'

Vol. 8.—N. S.

and therefore the test by which your personal christianity will be tried, by which you will be confessed or disowned as my followers will be the degree of your conformity to my spirit and practice. The mantle of their ascended Lord in a very pleasing degree fell upon the apostles, and the first disciples—they were baptized into his spirit, and grew up into his likeness. With as few imperfections as could reasonably be expected to adhere to human nature, though enlightened and sanctified, they maintained 'the unity of the spirit in the bond of peace.' Of those who composed the church at Jerusalem, it is recorded, that 'they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayer; and that the multitude of them that believed were of *one heart and one soul.*' The cultivation and appropriate exhibition of this spirit of love are also repeatedly and urgently enjoined on the primitive churches by their inspired founders. 'Let love be without dissimulation. Love one another

H 2

with a pure heart fervently. Let brotherly love continue.' 'Hereby perceive we the love of Christ, because he laid down his life for us; and we ought to lay down our lives for the brethren.' 'But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?' 'My little children, let us not love in word, neither in tongue; but in deed and in truth.' 'Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God.' 'Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.' 'Beloved, if God so loved us, we *ought* also to love one another.' These wise master-builders of the voluntary church, as they advanced in the prosecution of their great and important work of raising a compact, systematical, and beautiful superstructure, on the foundation which God had laid in Zion, and which was to stand as the pattern and model in all future ages, laboured to unite and consolidate its materials, which were hewn out of so many and different quarries, or collected from such various nations and tribes of men, not by any humanly-invented scheme, as that of perfect agreement in religious opinion, or of uniformity of rubrics and ceremonies, but by the divine and indestructible principle of *mutual love*. They knew that this was the only connecting and binding power which could preserve the edifice from destruction amidst the storms and tempests of persecution to which it would be exposed; that the combustible materials—wood, hay, and stubble, whether of doctrine or principle, would not do to work up into a system which was to be subjected to the consuming ordeal of fire. Hence it was on the principle of *love* that they taught the churches which they founded to *receive* and *welcome* amongst them those who

were the subjects of like precious faith. They did not authorise them to *compel* them to *come in* by any other weapons than those of a holy life, religious instruction, faithful warning, and kind and earnest persuasion. They were not to have recourse to the sword of the civil magistrate, to threatenings of temporal punishment, fines, imprisonment, and death, in order to bring those who were '*without*' into a visible union with them; but to receive them in the spirit of meekness. They were to provide for the poor and necessitous, not by seeking legislative enactment and state provision, but by their voluntary contributions. Their widows were to be assisted; the poor saints at Jerusalem, in a season of distress, were to be relieved; the ministry was to be maintained; the gospel was to be extended; and the entire apparatus of means of upholding, defending, and propagating the faith, was, according to these first teachers of christianity, to be uniformly employed on the principle of *voluntary, mutual, and co-operative* love. These statements, you are aware, it would be easy to sustain, were it necessary, by numerous citations of the New Testament scriptures; but, presuming that you are conversant with the various passages from which the above reasoning is drawn, we shall, for the sake of brevity, omit their quotation.

Before we leave this part of the subject, it ought to be observed, in order to place it in its just and proper light, that the founders of the primitive churches do not, even in the fulness of their apostolical authority and powers, attempt to form or promote their union upon principles of any other character than that which we have propounded. On the contrary, they disclaim the exercise of dominion over their faith, and declare themselves their servants for Jesus's sake.' Their language is, 'Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the

Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth: but God that giveth the increase. Therefore, let no man glory in men; for all things are yours; whether Paul, or Apollos, or Cephas'—our different talents, gifts, and labours, are yours in the service of the gospel. If, then, these ambassadors of Christ, who received their commission immediately from their Lord, who were endued with power from on high, 'to whom God bore witness, both with signs and wonders, and divers miracles and gifts of the Holy Spirit, according to his own will,' and whom in their inspired oral and written teaching, he placed 'on twelve thrones, judging the twelve tribes of Israel,'—if men, clothed with such extraordinary powers, renounced and condemned all authority which would interfere with the perfectly voluntary nature of religion, or with the free and spontaneous exercise of reciprocal attachment, how unreasonable, antichristian, and impious, must be all attempts to impose on mankind a system of spiritual tyranny and oppression under the plausible pretence of securing christian unity? The defenders of such a system assume prerogatives which apostles themselves would have trembled to contemplate, and which they could not have exercised without robbing the Redeemer of his crown rights, and destroying the very nature of the religion which they sought to establish: for, let but a compulsory submission to the mandates of a pontiff or a sovereign be substituted for a personal, voluntary profession of faith, and an unthinking and mechanical conformity to a number of ceremonies imported from paganism, take the place of a moral and spiritual union, produced and sustained by enlightened, cordial, and co-operative love, and what remains of christianity itself? Its foundations are shaken—its glory is departed, and it

is converted into a scheme of the most fearful and tremendous thralldom and iniquity that ever enslaved and corrupted the nations of the earth. In a word, you have popery in its full-grown stature—for what is popery, when closely investigated, but the negation of personal religion, and the substitution of vicarious—the rejection of vital union, and the adoption of that which is formal and deceptive?

Now the harmony of these principles with the existence of all religious denominations, which awedly and practically hold and acknowledge them, will appear upon a little reflection. In such cases there can be no violation of them. By whatever peculiarities of sentiment they may be distinguished, or however dissimilar their modes of church government, and their ritual observances, if they require a free, deliberate, and individual profession of faith on the Lord Jesus Christ as the only divinely-authorized, infallible religious teacher of mankind—as the only mediator between God and man, and as the supreme head, governor, and judge of his church; and if, in a good degree, they maintain and reciprocate the spirit of brotherly affection, they clearly and undeniably exhibit that christian union which is based on scriptural principles—they profess the spirit, the life, and soul of christianity. However others may boast of their retention of its external form and figure—they have the reality, if not the semblance; they have the substance, if not the shadow. It is true, they do not claim the derivation of their ministry by a direct, uninterrupted, historical succession from apostolical appointment—a derivation which is completely worthless, unless it were associated with apostolical doctrine, spirit, character and labour; nor do they pretend that their creeds have been unvaried, or their rituals uniform—a pretension which is just as vain, absurd, and unmeaning, as it is unsustainable by fact—but they do believe they possess the sub-

stantive truth of the gospel; they do hope they have something at least of the mind of Christ, and therefore they claim to be regarded as belonging to the real visible church of Christ, and despise the degrading and opprobrious names of *heretics* and *schismatics*, as the harmless brands of insufferable spiritual pride.

But further;—Do not these great principles of christian union form *clear and extensive ground for mutual recognition and co-operation*? How far denominational distinctions ought to cease where there is a growing assimilation in faith and practice, as is happily the case with some of the dissenting communities of the present day; or whether their separate existence and distinct action contribute to their respective advantage,—are inquiries which it does not devolve on me to pursue: but that, as religious bodies, holding the Head, and cultivating the spirit by which its members are animated and directed, we should endeavour to combine our energies and unite our efforts for the maintenance and diffusion of the truth as it is in Jesus, for the moral and spiritual improvement of our home population, and the evangelization of the world, is, I conceive, a fair and legitimate deduction from the subject we have so imperfectly examined. If it be inexpedient and impracticable at present, (and we are inclined to think it is, and may remain so for generations to come,) to bury our different distinctions in one common grave, and to amalgamate in one great body of nonconformity and evangelical religion, we may, and we do, to a very considerable extent, unite in counsel, enterprise, exertion, and prayer, in defence of the faith once delivered to the saints, and for the furtherance of the gospel. In such holy and happy confederation, no sacrifice of sentiment or principle is required; we may be thus, in the language of one whose praise is in all the churches,

'Distinct as the billows, yet one as the sea.'

In conclusion, may we not, without appearing self-complacent or egotistic, point to the existence of the union in our own town of the several dissenting congregations, connected with these monthly services, as pleasingly illustrating, on a small scale, the subject of this lecture? We have our respective places of worship, our diversities of religious opinion, our various modes of church order, and our honest and conscientious convictions on inferior points; but, receiving the Bible as a perfect revelation of the will of God, and holding it as the only standard of our faith and practice—submitting our judgment and consciences to the sole teaching and guidance of the Son of God, believing and proclaiming him as the only Redeemer of sinners, and intercessor of his church, acknowledging his control alone in the affairs of religion, and cherishing, I am persuaded, a spirit of fraternal affection, we can maintain and exemplify a measure of christian union, perhaps not surpassed in any town in the kingdom. Without being desired or expected to surrender a single particle of our honest convictions, as ministers of the union, we comment and confer upon almost any subject in harmony and affection. We can exchange pulpits, occupy the same platform, and happily co-operate in any plan or movement which has for its object the temporal and spiritual welfare of our townsmen, our country, or the world. As members of our respective churches and congregations, you my brethren, recognize each other as enlightened by the same truth, dependant on the same Saviour, engaged in the same blessed cause, and as fellow-heirs of the grace of life. To the praise of divine grace let it be spoken, we are enabled to illustrate, in an encouraging and delightful manner, 'the harmony of the scriptural principles of christian union with the existence of religious sects.' Ever may the spirit of peace and love rest upon us. Amen.

PREACHING CHRIST.

WHAT are we to understand by preaching Christ? This subject is the more interesting and important, because, I fear, it has often been misunderstood. Many persons imagine that Christ is never preached unless his name is continually repeated, and his character continually kept in view. This is an error, and should be exposed. Preaching Christ, then, does not consist in making Christ perpetually the subject of discourse, but in inculcating, on his authority, *the religion which he taught*. Jesus came to be the light and teacher of the world; and in this sublime and benevolent character he unfolded many truths relating to the universal Father, to his own character, to the condition, duties, and prospects of mankind, to the perfection and true happiness of the human soul, to a future state of retribution, to the terms of forgiveness, to the means of virtue and of everlasting life. Now, whenever we teach, on the authority of Jesus, any doctrine or precept included in this extensive system, we preach Christ. When, for instance, we inculcate, on his authority, the duties of forgiving enemies, of denying ourselves, of hungering after righteousness, we preach Christ as truly as when we describe his passion on the cross, or the purpose and the importance of his sufferings.

By the word Christ, we are often to understand his religion rather than his person. Among the Jews, nothing was more common than to give the name of a religious teacher to the system of truth which he taught. We see this continually exemplified in the New Testament. Thus, it is said of the Jews, 'They have Moses and the prophets.' What is meant by this? That they had Moses residing in person among them? Certainly not; but that they had his law, his religion. Jesus says, 'I came not to destroy the prophets.' What

did he mean? That he had not come to slay or destroy the prophets, who had died ages before his birth? Certainly not; he only intended that his doctrines were suited to confirm, not to invalidate, the writings of those holy men. According to the same form of speech, Stephen was accused of blasphemy against Moses, because some of his remarks were construed into a reproach on the law of Moses. These passages are sufficient to show us, that a religion was often called by the name of its teacher; and, conformably to this usage, when Paul says, 'We preach Christ,' we ought to understand him as affirming, that he preached the whole system of doctrines and duties which Christ taught, whether they related to Jesus himself, or to any other subject.

I hope I shall not be misunderstood in the remarks which I have now made. Do not imagine that I would exclude from the pulpit discourses on the excellence of Jesus Christ. The truths which relate to Jesus are the most important the gospel reveals. The relations which Jesus Christ sustains to the world, are so important and so tender; the concern which he has expressed in human salvation, so strong and disinterested; the blessings of pardon and immortal life which he brings, so undeserved and unbounded; his character is such a union of moral beauty and grandeur; his example is at once so pure and so persuasive; the events of his life, his miracles, his sufferings, his resurrection and ascension, and his offices of intercessor and judge, are so strengthening to faith, hope, and charity, that his ministers should dwell on his name with affectionate veneration, and delight to exhibit him to the gratitude, love, imitation, and confidence of mankind.

But, while the christian minister is often to insist on the life, the charac-

ter, the offices, and the benefits of Jesus Christ, let him not imagine that he is preaching Christ only when these are his themes. If he confine himself to these, he will not, in the full sense of the word, preach Christ; for this is to preach the whole religion of Jesus; and this religion is of vast extent. It regards man in his diversified and ever-multiplying relations to his Creator and to his fellow-creatures, to the present state, and to all future ages. Its aim is to instruct and quicken us to cultivate an enlarged virtue; to cultivate our whole intellectual and moral nature. It collects and offers motives to piety from the past and from the future—from heaven and hell—from nature and experience—from human example, and from the imitable excellencies of God—from the world without and the world within us. The gospel of Christ is indeed an inexhaustible treasury of moral and religious truth. Jesus, the first and best of evangelical teachers, did not confine himself to a few topics, but manifested himself to be the wisdom of God by the richness and variety of his instructions. To preach Christ, is to unfold, as far as our feeble and narrow powers permit, all the doctrines, duties, and motives, which are recorded in the gospels, and in the writings of the inspired apostles.

It is not intended by these remarks, that all the instructions of Christ are of equal importance, and that all are to be urged with equal frequency and zeal. Some, undoubtedly, are of greater moment and of more universal application than others; but a minister of a sound and candid mind will be very cautious lest he assign so high a rank to a few doctrines, that the rest will sink into comparative insignificance, and almost fade from the minds of his hearers. He will labour to give enlarged and harmonious views of all the principles of christianity, recollecting that each receives support

from the rest, and that no doctrine or precept will exert its proper influence if swelled into disproportionate importance, or detached from the truths which ought to modify and restrain it.

It has been the object of these remarks to show, that preaching Christ does not imply that the offices and character of Christ are to be made perpetually the subject of discourse. Where this idea prevails, it too often happens that the religion of Jesus is very partially preached; a few topics are repeated without end. Many delightful and ennobling views of christianity are seldom or never exhibited. The duties of the gospel receive but a cursory attention. Religion is thought to consist in a fervid state of mind, produced by the constant contemplation of a few affecting ideas; whilst the only acceptable religion, which consists in living 'soberly, righteously, and godly, in the world,' seems to be too much lost sight of. Where this mistake prevails, we too often discover a censorious spirit among hearers, who pronounce with confidence on this and another minister, that they do not preach Christ, because their discourses do not turn on a few topics in relation to the Saviour, which are thought to contain the whole of christianity. Very often the labours of a pious and an upright minister are defeated by this prejudice; nor must he wonder if he find himself decried as an enemy to the faith by those whose want of education or capacity confines them to the narrowest views of the christian system. May I be permitted, with deference and respect, to beseech christian ministers not to encourage by example this spirit of censure among private christians. Let us never forget that we none of us preach Christ, in the full import of that phrase. None of us can hope that we give a complete representation of the religion of our Master; that we exhibit every doctrine with-

out defect or without excess, in its due proportions, and in its just connections. We of necessity communicate a portion of our own weakness and darkness to the religion which we dispense. The degree of imperfection indeed differs in different

teachers; but none are free from the universal frailty, and none are authorized to deny to others, whose lives are as spotless as their own, a conscientious purpose to learn and to teach the whole counsel of God.

Huntingdonshire.

G. W.

THE PREACHER'S VISIT.

'If an angel were to come from heaven to preach the gospel, unless he visited the people, he would do little good.'—WESLEY.

THIS observation is said to have fallen from the lips of Mr. Wesley on ascertaining that very little good was done in a certain part of Ireland, which he attributed to a neglect of ministerial visits. I have been reminded of this sentiment by the events of the past evening, which with a few reflections, I am desirous of submitting to the serious consideration of those who 'labour in the word and doctrine.'

I have been accustomed occasionally to preach at the village of B— for about two years, and of late, once a fortnight. It has occurred to me that it was desirable to visit the different families in this locality, but frequently arriving a short time before preaching, I have omitted some of them. Last evening I felt determined, in the strength of the Lord, to visit two houses which I had never entered before. How singular the facts brought under my notice. In the first house I found the mother of six children engaged in her domestic duties. 'I do not know you,' said she. To which I replied, 'I am sorry for that.' I felt it a rebuke that one who lived so near our chapel should not know me. It appeared, however, that she had not lived in the neighbourhood above six months, and had an infant child. In a minute or two she asked me to take tea, and I accepted her invitation. Before I left, her husband returned from la- bour. How great was my surprise

to find that the poor woman had been baptized in Yorkshire, and still cherished her religious impressions; her husband was a candidate for baptism at H— before he came into the neighbourhood; and that five of the children went to our village school. After a very pleasant visit, I was solicited to engage in prayer, and left the family with very great interest. I hope both these persons may soon be gathered into the Redeemer's fold.

At the next house I found the poor woman much confined at home by her two infant children. She had been at our principal chapel only once in two years, but recollected the subject. She with her husband occasionally attended the village chapel. I trust some good will result from these interviews. I went to the chapel and enjoyed the opportunity more than I have done for several months. A few reflections have occurred to me arising from these visits.

The *propriety* of preachers visiting the people. We have the example of the great apostle of the Gentiles in his epistles: 'I kept back nothing that was profitable, but have showed you, and have taught you publicly, and from house to house.' 'Warning every man, and teaching every man in all wisdom, that I may present every man perfect in Christ Jesus.' A regular system of visitation in the scenes of our labour, will accomplish much in the general supervision of the people. It often occurs to the writer—three pastoral visits every day, is more than a thousand visits in a year! This appears to have been

the practice of our Lord, of whom Peter declared in his sermon at the house of Cornelius, 'Who went about doing good.'

The *advantage* of these visits is self-evident. By the first of these visits I became acquainted with an interesting family—made acquaintance with a man of whom I had heard about twelve months since, but could never meet with him—surprised to find that he had often heard me in the village chapel. Thus, what we imagine to be far off, is not unfrequently at our door, but lost for want of inquiry or observation. Solomon well said, 'A wise man's eyes are in his head.' If in a few weeks this man and his wife should be united with the church, and their dear children be trained 'in the nurture and admonition of the Lord,' who can tell what results may arise from this visit? It is no inconsiderable advantage of these visits, that they promote esteem and affection for the minister. The poor are pleased with this attention; and their sympathies are excited, like the moistened earth, to receive 'the seed of the kingdom.' How numerous the advantages of the shepherd being amongst his flock, and carrying the lambs in his bosom.

The *facility* with which these visits are paid, is worthy of notice. Some persons have a very great aversion to entering the house of a stranger, and wait with great formality for an invitation; and are almost like the child invited to tea, who said, 'My mother said I might stop, if I were asked *a great deal!*' But all this is very unnecessary and unbecoming in a minister of Jesus Christ. Our Lord said, 'The poor ye have always with you, and whensoever ye will ye may do them good.' People in general are pleased and honoured and delighted with a visit from the preacher or pastor. Witness the instance here described. I had not been in the house a minute before I received an invitation to tea. But, as I learned, this

had been proposed for some time, the numerous children being considered a sufficient reason for deferring it. But how unnecessary: what minister but would enjoy the sight of four or six healthy children—the oldest sister nursing the babe—the younger ones greeting the father as he returned from his work, and, as the poet says, 'Climbing his knee the envied kiss to share.'

Let us throw ourselves among our people, assured of their kind reception, 'as an angel of God, even as Christ Jesus.'

The *necessity* of these interviews with the people is scarcely less evident. How long might I have been without an acquaintance with this man, an approved candidate in a neighbouring county, and his wife formerly a member, but for this agreeable visit. It is a good maxim in morals,—'True worth is modest and retired.' The most worthy persons are often like the sensitive plant, the most difficult to touch; but how valuable when transplanted into 'the garden of the Lord!' In what unlikely circumstance, and often how unexpectedly, do we find the most valuable characters. Through some inattention and diffidence, in a moral sense,

'How many a plant is born to blush unseen,
And waste its sweetness on the desert air.'

When Ananias visited Saul, he said, 'Now why tarriest thou? arise and be baptized, and wash away thy sins, calling upon the name of the Lord.' Are we not too backward in seeking out the sheep, 'in the dark and cloudy day,' and bringing them to the fold of Christ? Many ministers have excelled in this important duty. It is recorded of the eminent Oberlin, that in the 'hope of advancing the moral and spiritual welfare of his people, he kept a book in which he made private memoranda respecting their various states; a task for which the insight he obtained into their respective characters during his frequent visits peculiarly qualified him.'

HEBREW HISTORY.—No. XV.

FROM THE DESTRUCTION OF JERUSALEM, B. C. 588, TO THE PROCLAMATION OF CYRUS FOR THE JEWS' RETURN, 536.

WE left Jeremiah weeping over the ruins of Jerusalem. Though the city was destroyed, and multitudes of the people slain, and those that were spared led away captive to Babylon, the pious prophet chose to remain amongst the poor who were left behind in the ruined and desolate land. Gedaliah, the son of Shaphan, a person of a noble family, was appointed governor by the king of Babylon, and received especial charge concerning Jeremiah. The retirement of the Babylonish army with the spoils and captives, gave an opportunity to such as had concealed themselves, or fled into the surrounding nations, to return, and Gedaliah generously promised them protection and tranquility. But Ishmael, one of these fugitives, who was of the seed royal, treacherously killed Gedaliah, when he had been governor only two months, that he might rule over the people. Ishmael after this, attempted to go over to the Ammonites, but Johanan, who had before warned Gedaliah of Ishmael's treacherous intentions, took what forces he had with him, and recovered the people from the usurper, and fearing the wrath of the Chaldeans, fled with this remnant into Egypt. Jeremiah was taken with them, though he counselled them, as from God, to remain in the land, and trust in God, and in the clemency of Nebuchadnezzar, and assured them that reproach and the sword would follow them into Egypt, and that they should die there.*

The emigrants to Egypt gave themselves up wholly to idolatry, and were consequently warned of the dreadful calamities that would come on them when Nebuchadnezzar should over-run that land.† There are traditions that Jeremiah was slain by the Jews and by Pharaoh, because of these fearful predictions.

It is remarkable that two distinct series of predictions were uttered about the same period: one by Jeremiah in Jerusalem and Egypt, and the other by Ezekiel in Mesopotamia, both referring

to the same events; especially as in addition to the judgments of God on Judah, those shortly to come on Tyre, Egypt, and other nations, were distinctly made known by both prophets.

Ezekiel beard (587), by a fugitive, of the desolations of Jerusalem, and he then foretold that the land would be left desolate, ‡ as he had just before predicted the ruin of Egypt, § and of Tyre, || by the king of Babylon. These predictions, which were given with graphic correctness, only a few years before the events, would tend greatly to impress on the minds of the Jews a conviction of the wisdom and justice of God, and of the folly and sin of idolatry.

But it is time we directed our attention to the people who were carried captive at the destruction of Jerusalem, and in order to form a correct idea of their condition, we must go back to that calamitous period. It was then that the great part of the people were made captives. We learn from Jeremiah, chap. xl. 1, that they were collected together at Ramah, in Benjamin, a small city some eight miles north of Jerusalem. Here many were slaughtered, and the rest, Jeremiah excepted, were bound with fetters and led off to Babylon. The scene of mourning and sadness, that Ramah would present, Jeremiah had prophetically described, 'A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not.' ¶ The treatment of captives in the East was often very cruel. Stripped and bound, the hands behind them, and urged forward in companies, united with a cord passing round the neck, and from one to the other, they were compelled to endure the rigors of a long pilgrimage. Many would perish by the way, and many would choose death rather than life. But even if less rigor was imposed on the captive Jews than was ordinary,

‡ Ez. chap. xxxiii. ver. 21—29.

§ Ez. chap. xxx.—xxxii.

|| Ez. chap. xxvi.—xxviii.

¶ Vide Jer. chap. xxxi. ver. 15.

* Jer. chap. xli.—xliii. † Jer. chap. xliv.

they must suffer intensely. The loss of their friends, relations, city and state; the length of their way into captivity, at least 450 miles, and the bitter reflection that all these calamities had come upon them for their idolatries and sins, would occasion extreme anguish and suffering.

A merciful providence had, however, preceded these exiles. Daniel and his companions, who had been captured eighteen years before them, were now, as mentioned in the last paper, advanced to high authority in the kingdom, so that they would have the power as well as the disposition, to favour and protect their captive brethren. They were treated as colonists, and, as no general complaints are recorded of their sufferings from the authorities in Babylon, their position is presumed to have been tolerable. At best, however, they were only captives, who had a great love for their desolate and ruined country, and were often exposed to the contempt and reproaches of the idolatrous Chaldeans. An incident recorded in Psalm cxxxvii. is affecting and illustrative of their sorrows and sufferings. 'By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive, required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.' Thus cruelly were the Hebrews reminded of their sorrows; and these taunts, which would be felt in proportion to their penitence or piety, were unsparingly heaped upon them. Hence the impassioned language which follows: 'How shall I sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. Let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem to my chief joy.'

According to a passage in the Septuagint version of the Holy Scriptures,* it was in the eighteenth year of Nebuchadnezzar, that the golden image was set up in the plains of Dura. This would fall in the year 587, or the year after the destruction of Jerusalem. If this was the fact, the whole of the captives would have before them a signal example of fidelity to God in their pro-

tectors, Shadrach, Meshach, and Abednego, as well as a miraculous interposition of God on behalf of his servants, which would doubtless produce a salutary impression on their minds. At the consecration of this colossal image, the princes and governors, captains and chief men of the provinces of Babylon, were assembled, and directed to worship the image when the sound of music was heard. These three worthies were present, because of their rank, but did not bow down. They were therefore accused to the king, and as his will was law in religious as well as in civil matters, he angrily summoned them into his presence. They deliberately refused to insult God and violate their own consciences by obedience to Nebuchadnezzar; his fury, therefore, knew no bounds, and they were, as threatened, cast into 'a burning fiery furnace.' Though the furnace was heated intensely, to gratify the burning rage of the king, so that the men who executed his command to cast them into the flames were themselves killed by the heat, the three Hebrews found the fire to have no other effect upon them than to destroy their bonds. A heavenly visitant was with them, when they 'glorified God in the fires.' The king of Babylon saw them walking in the flames, and, filled with astonishment, and reverence for their God who had thus delivered them, came near to the furnace, and said, 'Shadrach, Meshach, and Abednego, servants of the Most High God, come forth and come hither.' They came forth in the presence of a host of illustrious idolaters, and not 'a hair was singed, neither were their coats changed, nor the smell of fire had passed on them.' So signal was their deliverance! The imperious monarch then made a decree, that none should speak against their God. Daniel is not mentioned: he was probably absent at this time, or if present his enemies did not accuse him. As these three worthies were especially honoured of Nebuchadnezzar on account of this deliverance, the Jews would be encouraged to keep apart from the idolatries of Babylon, and their temporal welfare would be promoted.

The following year, (586), the king of Babylon laid siege to Tyre, whose wealth and merchandize are described in the twenty-seventh chapter of Ezekiel, and whose destruction had been foretold a

* Sept. Dan. chap. iii. ver. 1.

year or two previously* by the same prophet. This siege continued for thirteen years. The city was very strong, and had never before submitted to a foreign yoke. It stood on the sea coast, and was well provided, and had a strong naval force, so that the army of Babylon, which consisted entirely of military, made but slow progress.

It was about two years after the commencement of the siege of Tyre, when Nebuzar-adan was sent to Judah, probably to avenge the murder of Gedaliah. He found only 745 persons in the land; these were sent to Babylon, and other colonists not being brought thither, the country was left desolate and without an inhabitant. This was contrary to the usual policy of eastern conquerors, but it occurred under the directing hand of Providence, who intended his people to return when the land had 'had her Sabbaths.' Thus exactly were the remarkable predictions of God's word fulfilled.†

During the continuation of this siege, also, the surrounding nations, the Ammonites, Moabites, Edomites, and others, were subdued or captivated by the forces of Babylon; thus fulfilling the predictions of Amos,‡ Jeremiah,§ and Ezekiel.||

The siege of Tyre was the occasion of great and profitless labour to the Chaldean army, though 'every head was bald, and every shoulder peeled,** in this enterprize; for when the city fell into their hands, it was deserted, and its treasures removed, the inhabitants having made their escape by sea. He, however, destroyed the place, but the Tyrians afterwards built a city on an island about half a mile from the shore, which in process of time equalled the former Tyre in magnificence.

After the destruction of Tyre, (573), the king of Babylon took his forces into Egypt, which, on account of intestine wars, became an easy prey. He overran the whole land, and its spoils were his reward. The ruin and degradation of Egypt had been foretold,++ and they were now effected. 'It shall be the

basest of kingdoms,' was the language of the prophet,†† and it is remarkable that ever since that period it has had no king of its own people. The Babylonians, Persians, Macedonians, Romans, Turks, and Mamelukes, have in succession ruled over it. Its rulers have been derived from other nations.

The Jews who fled into Egypt with Jeremiah, now experienced the calamities foretold by that prophet. Many of them were slain, and others fled for their lives, while a part of them were taken with the triumphant army to Babylon. The singular fulfilment of these predictions on Egypt, Tyre, and the other nations, as well as on the Jews who had fled to Egypt, would tend greatly to induce the fear of God among the exiles at Babylon.

Nebuchadnezzar having now gratified his ambition for conquest, subdued the nations round about, and brought an immense number of captives to live and labour in Babylon, applied himself to the completion and embellishment of the vast works of that immense, magnificent, and far-famed city. But he had not long enjoyed his extraordinary power and dignity in quiet before his repose was disturbed by a prophetic and admonitory dream. He saw a tree in the midst of the earth, whose height was great—the leaves were fair—the fruit abundant—it was meat for all. The beasts of the field took refuge under it, and the birds of the air nestled in its branches. Then a watcher and a holy one came from heaven, and said, 'Hew down the tree, and cut off his branches; shake off his leaves and scatter his fruit; let the beasts get away from under it, and the fowls from his branches: nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven; and let his portion be with the beasts in the grass of the earth. Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by decree of the watchers, and the demand

* Vide Ezekiel chap. xxviii.

† Vide 2 Chron. chap. xxxvi. ver. 21; Jer. chap. xxv. ver. 9—11; Levit. chap. xxvi. ver. 32—35.

‡ Vide Amos chap. i. ver. 14—15.

§ Jer. chaps. xxvii.—xxix, and xlvii.—xlix.

|| Ezek. chap. xxxv.

** Ezek. chap. xxix. ver. 18.

++ Vide Ezek. chap. xxx.—xxxiii.

†† Vide Ezek. chap. xxix. ver. 15.

by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.*

This dream alarmed the proud monarch. He sent for the magicians, astrologers, and Chaldeans; but in vain. He then sent for Daniel, who was himself astounded by its import, which he gave to the king to the following effect: 'The great tree represents the king of Babylon, and his high state and extended dominion; the dream signifies, that he shall be driven from men—that he shall seem to have the nature of a beast, and not of a man, for seven years—and that he shall then be restored to his kingdom, after that he has known that the heavens do rule.' The prophet closed his interpretation by a suitable exhortation. 'Wherefore now, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquility.' It does not appear that this exhortation had the desired effect, for we learn that 'all this came on king Nebuchadnezzar.'

As Babylon was the chief seat of the captive Jews, and was itself, besides being the capital of the empire, a most ancient,† extraordinary, and celebrated city, it will not be improper to glance at this once far-famed wonder of the world.

The descriptions given of Babylon by the ancient historians are adapted to fill our minds with incredulous astonishment. They tell us that the city, standing on an immense plain, was fifteen miles square, that its walls were eighty-seven feet thick, and three hundred and fifty feet high, and surrounded by a vast moat, from which the bricks composing the walls were obtained. They inform us that there were twenty-five gates of brass in each wall, opening into streets that run across the city, so that there would be fifty streets each fifteen miles long, crossing each other at right angles. This would leave six hundred and seventy-six squares, each two miles in circuit, for yards, gardens, fields, or

pleasure grounds. Herodotus, who had visited the city, and whose account is mainly followed, says, 'Its internal beauty and magnificence exceed whatever has come within my knowledge.' A branch of the Euphrates ran directly through the city from north to south, which was not only lined with brick, but skirted with walls as high as those which surrounded the city, having brass gates at the ends of the streets leading to the river. An artificial lake, forty miles square, was formed with immense labour to the west of the city, into which the periodical overflowings of the river were passed to prevent the inundation of the city, and to supply it and the region around when the river was low. There was only one bridge over the river, which is represented as a wonderful piece of art: this was in the centre of the city, and at each end stood a palace which had also communications under the river. The old palace, on the east side of the river, erected before the time of Nebuchadnezzar, was four miles in circuit, and the new palace built by that monarch on the west side is said to have been eight miles round its walls. Near to the old palace was the temple of Belus, which was mainly a vast tower, or rather a series of towers, each seventy-five feet high, standing one upon another, of course diminishing in size as they increased in elevation. The innumerable rooms in this temple were for idolatrous worship, but the upper tower was the most sacred. The sacred spoils taken at Jerusalem were deposited in this temple. The summit of this vast pile was an observatory, and its elevation, six hundred and sixty feet, and the serene atmosphere of Chaldea, furnished the means of making the astronomical observations for which the Chaldeans were famous. This temple is supposed to have been the tower of Babel, and it is said that observations were formed there in the time of Alexander, that went as far back as the one hundred and fifteenth year after the deluge, or fifteenth from the confusion of tongues. Attached to the new palace on the west side of the river were the celebrated hanging gardens, four hundred feet square, rising as high as the walls, built in the form of terraces, and covered with trees, flowers, and walks, and every thing adapted to a garden of pleasure. It is said that this prodigious work was executed for the

* Vide Dan. chap. iv.

† It is supposed to have been founded by Nimrod, B.C. 2,304.

gratification of Amyntas, the queen of Babylon, because that she, having come from a hilly country, was anxious for something like it in Babylon.

Twelve months from the time Nebuchadnezzar had his dream of the great tree, as he was walking in his palace, or on the terraces of his hanging gardens, from which he would enjoy a commanding view of his vast and magnificent capital, his heart being filled with pride at the scene before and around him, he exclaimed, 'Is not this great Babylon, that I have built for the house of my kingdom, by the might of my power and for the honour of my majesty?' thus vainly ascribing all his greatness to himself, and giving proof that his self-importance had attained to its utmost limit; when the proud monarch heard a voice from heaven, saying, 'O king, Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee; and they shall drive thee from men, and thy dwelling shall be with the beasts of the field—and seven times shall pass over thee.' He was immediately seized with a kind of madness, and the fearful and humbling sentence was realized. He wandered abroad in the fields, eating grass like an ox, and continued the melancholy victim of this mania for seven years. At the expiration of this period, (562), his reason returned, and he was restored to the throne, but he thus learned lessons of piety and submission. His language, in recording this event, indicates that he was become a sincere servant of the Most High: 'And at the end of the days, I, Nebuchadnezzar, lifted up my mine eyes unto heaven, and my understanding returned unto me, and I blessed the Most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing; and he doeth ac-

ording to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What does thou! At the same time my reason returned unto me: and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now, I, Nebuchadnezzar, praise, and extol, and honour the King of heaven, all whose works are truth, and his ways are judgment: and those that walk in pride he is able to abase.*

Thus was this, one of the greatest monarchs that ever reigned in the East, humbled before God, and made an instrument to show forth his praise. He lived but one year after his restoration, and was succeeded by Evil-merodach, his son, (561,) who, as soon as he was seated on the throne released Jehoiachin, king of Judah, out of prison, where he had lain near thirty-seven years. He promoted him to honour, and caused him to sit at the king's table.† There is a Jewish tradition that Evil-merodach, who administered the affairs of the kingdom during his father's distraction, was imprisoned by Nebuchadnezzar for his evil practices, and that in prison he became acquainted with the Jewish king, and hence at his elevation remembered his former friend. Jehoiachin, however, soon died, and Salathiel, his son, became nominal prince of the Jews, and as the head to the captivity had a sort of jurisdiction over them. Evil-merodach, whose cruelties and vice made him odious, was slain by his own relations after he had reigned two years, and Neriglissar, his sister's husband, reigned in his stead.

* Vide Dan. chap. iv. ver. 34—37.

† Vide 2 Kings chap. xxv. ver. 27—30; Jer. chap. lii. ver. 31—34.

REMINISCENCES OF AN OLD SOLDIER.

(Continued from page 300.)

FROM Lisbon we proceeded to a place where was an exceedingly large convent; about 19,000 of us spent one night within its walls. Thence we marched on, till we arrived at Salamanca, where

we were ordered to procure new trowsers, because of the excessive cold. Having no hope of successfully encountering the mighty force which the French had now collected against us, we retreated

on Christmas eve towards Corunna. The inhabitants of one place through which we had to pass, all fled at our approach, leaving a great deal of furniture, &c., behind. In one of their cellars was found a large quantity of wine, in prodigious casks, which was freely used among us. One of our soldiers, however, was drowned, in attempting to procure clandestinely more than he ought: leaning over the top of the cask to lade it out, he lost his equilibrium, and fell in, no one being at hand, his life was sacrificed to his folly. After skirmishing repeatedly as we retreated, our enemies, at length, *forced* us to a general engagement near Lugo, consequently thousands were taken prisoners, myself among the rest: being disarmed and rendered defenceless, a French soldier came to me, and putting the muzzle of his musket to my ear, declared he would shoot me if I did not take off my new trowsers and hand them over to him; having no other alternative, I did so, and marched several leagues through a deep snow, and over the loftiest mountains I ever saw, without either trowsers, shoes, or stockings. While I was a prisoner, the battle of Corunna was fought; Sir John Moore was killed; and my regiment returned to England. After being detained about six weeks in a large uninhabited house, myself and four others made our escape, one night, through a window, and travelled a considerable distance before daylight. Having neither food nor money, however, we knew not what would become of us, but Providence interposed: we found a horse's nose-bag upon the road, which contained a loaf and a half of bread, which was a very acceptable supply. Pursuing our journey in the direction of our army, as we supposed, we travelled by night, and slept in the woods by day, supporting life with chesnuts, acorns, &c. Of the five that escaped, only myself and another reached the army; the feet of one mortified, and we were obliged to leave him; another tarried behind, and was killed by a Spanish soldier; and a third was lost, so that we never knew what became of him. On reaching a place of considerable magnitude and beauty, but the name of which I do not now know, I went before General Sir Robert Wilson, who was there in the command of 10,000 cavalry; he gave me eighteen shillings,

and a pasport in three different languages, English, Spanish, and Portuguese; with this, I travelled in company with a Portuguese boy, till I arrived within fourteen leagues of Lisbon, where I met General Thurbrook, who stopped me, and compelled me to go back with his army; this was a very great disappointment, as I was hoping to follow my regiment to England. I was put in the 2nd battalion of detachments, under the command of Colonel Copson. We returned to the convent already mentioned, and spent another night within its walls, and in presence of its waxen images—the Saviour, the Virgin Mary, and the apostles. Soon after this, Sir Arthur Wellesley took the command, and marched us on through Oporto to Braga, where we had an encounter, but were obliged to retreat. Thence we proceeded to Talavera, formed a line several miles in length, and came to a general engagement, which lasted from six o'clock, p. m., July 26th, to two o'clock, a. m., 28th, when the French gave way. The slaughter was dreadful. We also were obliged to retreat for want of provisions. The skill and valour displayed by Sir Arthur on this memorable occasion, procured for him the title of Lord Wellington. From Talavera we marched to Burgos, and besieged the garrison there for several days. One day a French soldier and myself were firing at each other for a considerable time from the embrasures; at length, a ball from his musket, having first struck a stone, hit me in the face; I fell, and another soldier was ordered to take my place; I soon rose again, however, though covered with blood, and fired 120 rounds more before leaving my post. I was then ordered to assist in carrying one away who was very badly wounded. I put my firelock into the hands of another soldier, while I discharged this duty; when I returned and inquired for it, he could not tell me exactly where it was; while going about in quest of it, a bomb from the garrison fell just against me, I immediately threw myself upon the ground, and it exploded without doing me any harm. After attempting in vain to take the garrison, we were ordered to retreat, at twelve o'clock at night, for want of provisions. During our retreat we marched eight leagues daily; and during eighteen days we had only one pound and a half

of bread a man. We maintained life by means of acorns and bullock's blood, &c. I saw five guineas offered for a pound of bread. Soon after this, the battalion of detachments were sent home, to join their respective regiments. Accordingly I came to England, and joined my regiment again at Ipswich; then I got a pass to Ashby-de-la-Zouch, and, after an absence of fifteen years, spent ten weeks among my friends. A few days after my return from Ashby, we embarked for Portugal again, and arrived in due time. Proceeding up the country, we came to a place, which I had passed through only about twelve months before; it was then a pretty little town, but now we found it burnt down; and though many dead bodies were lying about, not one living inhabi-

tant did it contain. Such, alas! are the desolations of war. We remained among the ruins one night. Next morning, when going away, we found at a short distance from the place, sitting by the road side, a little girl, four or five years of age; she had eaten the flesh off both her arms, and was nearly dead: the doctor gave her a little wine and water, but she very soon expired. We marched on to Almeida, a strongly fortified place; we surrounded the town almost, but our enemies escaped through the sally-port, and got clear away. They left trains of powder, which blew up the walls of the town, but without doing us much damage. We captured some baggage and stores.

(To be concluded in our next.)

NAPOLEON.—'Still he was an extraordinary being. No man in Europe has played so remarkable a part on the great theatre of national events for the last thousand years. The French Revolution had been the palpable work of Providence, for the punishment of a long career of kingly guilt, consummated by an unparalleled act of perfidy, the partition of Poland. The passions of men had been made the means of punishing the vices of government. When the cup was full, Napoleon was sent to force it upon the startled lips of Prussia, Austria, and Russia. The three conspirators were crushed in bloody encounters—the capitals of the three were captured—the provinces of the three were plundered—and the military pride of the three was humiliated by contemptuous and bitter conditions of peace.

But, when the destined work was done, the means were required no more. When the victims were broken on the wheel, the wheel and the executioner were alike hurried from the sight of man. The empire of France was extinguished by the same sovereign law which had permitted its existence. The man who had guided the empire in its track of devastation—the soul of all its strength,

of its ambition, and its evil—was swept away. And as if for the final moral of human arrogance, France was subjected to a deeper humiliation than had been known in the annals of national reverses since the fall of Rome; and the ruler of France was plunged into a depth of defeat, a bitterness of degradation, an irreparable ruin, of which the civilized world possesses no example. His army was destroyed in Russia by the hand of Him who rules the storm—the last forces of his empire were massacred in Belgium—his crown struck off his head by the British sword—his liberty fettered by British chains—the remnant of his years worn away in a British dungeon, and his whole dynasty flung along with him into the political tomb, were only the incidents of the great judicial process of our age. The world has been suffered to return to peace; while the sepulchre of this man of boundless but brief grandeur, has been suffered to stand in the midst of that nation which most requires the great lesson—that ambition always pays for its splendour by its calamities; that the strength of a nation is the justice of its councils; and that he "who uses the sword shall perish by the sword."—*Blackwood's Magazine.*

LUTHER AND THE REFORMATION.*

OUR readers are probably, by this time acquainted with the former volumes of D'Aubigne's history of the Reformation. The present volume contains an account of the protest of Spire, the confession of Augsburg, and the reformation in Switzerland.

D'Aubigne is a peculiarly attractive writer. It would be difficult, perhaps, to point to any production so full of interesting and spirit-stirring narrative as are those portions of this author's work which develop the early history and struggles of Luther. Michelet has published 'Memoirs of the Reformer,' but Michelet, though a writer of some power and great vivacity, is by no means to be relied on. His authorities are often doubtful, and he seems entirely incapable of discerning the connecting link between the labours of men and the mighty movements of Divine providence. D'Aubigne, on the other hand, is a christian philosopher: whilst he carefully selects his materials, and brings everything to the test of truth, he looks at the whole in the light which issues from the throne of God.

The Reformation, we hesitate not say, must be regarded as the commencement of modern history. Ever since its dawn, society has assumed a totally different aspect. Mighty changes were for some time prior to this great event, felt to be approaching. The human mind everywhere seemed to be awaking from its slumbers. During the earlier struggles, the attention was more especially confined to what was regarded as the abuses of the Romish hierarchy. As yet, adverse dogmas were comparatively but little agitated. Some of the more prominent truths, afterwards so nobly defended by Luther, were entertained by many distinguished members of the church of Rome. Contarini and Flaminio gave a prominence to the doctrine of justification by faith almost as great as the German reformer. Cardinal Pole also thought that the Scriptures distinctly recognize

this important branch of our faith.* Contarini wrote a special tract on the subject, which Pole knows not how sufficiently to praise. The doctrines which afterwards were sanctioned by the Council of Trent, had not, at the time to which we are referring, been authoritatively expressed in language contrary to the principles of the Reformers—the confession of Augsburg had not been drawn up—the order of Jesuits had not been originated—opinions seemed but partially fixed—the grand elements of truth appeared floating through society without finding a certain resting-place, and, setting aside the interposition of Providence, it is probable there was a period when the storm which threatened the papacy might have been averted.

In order to understand the peculiar position of the Reformers at the time of the Diet of Worms, (with an account of which D'Aubigne's third volume closes,) it is necessary briefly to refer to the constitution of the German empire. It is well known that the conquests of Charlemagne not only established his own throne, but had a peculiar bearing on the interest of the church of Rome. Ecclesiastics in crowds followed the armies of the conqueror. Paganism on all hands became modified if not overcome, and the stories of the gods were interwoven with the history of the christian saints. The unity of the religious body, gave unity and cohesion to the empire.† Apostacy from the faith was regarded as an act of treason against civil society. It was undoubtedly fortunate that the religious instructors of the people, if they deserve that name, were at this crisis under the controul of a power distinct from that of the emperor. Such an empire as that founded by Charlamagne, had it possessed the civil and spiritual supremacy, would in all probability in a short time have become a pure military despotism. As it was, the pope restrained the emperor, and the emperor restrained the pope; and these very conflicts not unfrequently proved beneficial to the general welfare of the body politic.

But the history of the papacy, and of

* History of the Reformation. By J. H. Merle D'Aubigne, D. D. Vol. IV. Edinburgh: Oliver and Boyd, 1846.

History of the Reformation in Germany. By Leopold Ranke Translated by Sarah Austin. 8vo. Vols. I. and II. London: Longman & Co.

* Ranke's Popes, pp. 37—40.

† See Guizot's History of Civilization. Vol. II. pp. 294—296.

the empire, shows conclusively, that the spiritual and the temporal powers, when lodged separately in their respective heads, can never be held in equipoise. The beautiful theory, set forth by so many catholic writers, of a loving emperor and pope, mutually recognizing each other's supreme authority in their respective departments, and working together like true yoke-fellows, for the temporal and spiritual good of all the people, is as unlike what the earth has ever seen, as the successor of St. Peter is to his prototype. Emperors and pontiffs, each in turn, said, and said with truth, there can no more be two heads of Christendom than there can be two Gods, or two suns in the heavens.

These remarks receive a striking confirmation in the fact, that not long after the death of Charlemagne the empire underwent a partition, by a direct act of the church. The quarrels of the pontiffs and the emperors led ultimately, in the providence of God, to the emancipation of the people.

When the Reformation dawned, the power of the emperor was, through the whole of the states, undefined, or more correctly speaking, embarrassed by such various legal formalities, that it ceased, in any true sense, to exist. Efforts were made to bring the law into harmony with the maxims of the Roman jurisprudence, and thus elevate the imperial power; but these efforts were vain. In his hereditary district, Franconia, Swabia, and the Palatinate, the emperor, it is true, sat in the law courts as a matter of right, or administered justice by his judges, and an appeal lay to him; but in the electorates, and many of the principalities, the imperial jurisdiction existed only in name. The states which constituted the German portion of the empire, were, in every respect, independent. Lombardy was divided among a number of great families; and some barren claim of feudal superiority was all that remained for the emperor. The chief revenues of the emperors were derived from taxes, their domains having been given away, or usurped. In 1605, and 1612, a division of the empire into circles of states, which had been in vain attempted at an earlier period, was carried into effect. Each circle had its council, its convener of the council, and its military force. As may be supposed, the civil rights of

parties and of states, were with difficulty vindicated amid this conflict of jurisdictions; and especially was this the case when the Romish church, also, asserted her dominion. This hierarchy, it is well known, has at all times insisted that she alone has authority to teach the doctrines of christianity; this demand, yielded to in times of barbarism, began to be opposed as soon as civilization began to reveal to men their position as freemen. The struggles through Europe, on the subject of investiture, were struggles of monarchs seeking relief from what they regarded as the tyrannical usurpation of Rome; and their subjects who remained in allegiance to Rome, were, for the most part, struggling for freedom from the claims of their king. Such was the case, to some extent, in England, and to a much greater in Germany, in the early ages. In Luther's day, however, and in Luther's own heart, other principles were in powerful operation. Never was there a life of which there has been a more entire revelation to mankind; and rare have been the men possessing deeper and truer feeling—honest, affectionate, religious.

The confusion thus existing throughout Christendom, the conflicts between Rome and the empire, the awful evils connected with the former, the unsettled state of civil society, prepared the way for the labours of the reformer.

Luther was a peasant's son, born at Eisleben, in November, 1483; and grew up in the mountain air of Mansfeld. His education was connected with many hardships, and his bread was early earned by singing hymns before the doors of houses, and new year's carols in the villages. A powerful impulse was given to his mind by a solemn event which occurred in the month of July, 1505. Depressed by the unexpected death of an intimate friend, he was returning from his father's house to the university of Erfurt, when he was suddenly overtaken by a fearful tempest, in which his excited imagination saw the wrath and vengeance of God. In his terror he vowed, that, if permitted to escape, he would enter a convent; and, true to his pledge, he passed only one more evening with his friends. The following day saw him enter the Augustine convent at Erfurt.

(To be continued.)

REVIEW.

THE CHRISTIAN PREACHER'S POCKET COMPANION, comprising select essays on the work of the ministry, interesting and instructive anecdotes of eminent preachers, with original sketches of sermons. By J. BURNS, Author of the 'Pulpit Cyclopædia,' &c., &c. Houlston and Stoneman. 18mo., pp. 324.

THE peculiar vocation of Mr., now, we learn, Dr. Burns, seems to be to present in combination the matured thoughts of other men in relation to the ministry and divine truth. In this he certainly excels. The present very interesting volume contains selections from a variety of authors of celebrity, on topics connected with the exercise of the sacred function. All of them are good, and will repay careful perusal. The anecdotes are striking and useful. We could have wished the sketches had been fewer in number, and more fully worked out.

DOCTRINAL PURITANS. *The Lord's-prayer, and the doctrine of the two Covenants.* By EZEKIEL HOPKINS, D. D., Bishop of Londonderry. Tract Society. 8mo., pp. 376.

THIS is certainly one of the best, if not the best exposition of the Lord's-prayer extant. The deep vein of piety and learning which it opens, combined with the rich simplicity of its language, commend it to the devout perusal of every disciple of our Lord Jesus Christ. The 'doctrine of the two covenants,' contains much good though rather antiquated divinity.

PASTORAL ADDRESSES. By J. A. JAMES. *Second series.* Tract Society.

THIS series contains tracts on self-renunciation—reading the scriptures—meditation—sin remembered—sanctified affliction—death of friends—attendance on week-day services—justification—religious joy—prayer and practice—spiritual idolatry—a new year's warning. Like every work which proceeds from the pen of its distinguished author, it is sensible, serious, and useful. These addresses would be very suitable for distribution amongst the members of our churches.

DOMESTIC WORSHIP. By DR. MERLE D'AUBIGNE, Author of the 'History of the Reformation.' Partridge and Oakey.

THIS sixpenny book presents very sensible and serious persuasions and directions as to domestic worship. We wish it might be read and regarded by every professor at the head of a family.

THE ITALIAN SWISS PROTESTANTS OF THE GRISONS. By DR. MARRIOTT. Reprinted from the 'Continental Echo.' Partridge and Oakey.

IT is interesting to know that there is a free population of 120,000 persons on the very confines of Italy; and that they are decided protestants, generally sustaining a consistent christian deportment. This fourpenny pamphlet is intended to give some account of their history, circumstances, and persecutions; and to awaken towards them the sympathies and secure the assistance of the religious portion of the British community.

THE SOLAR SYSTEM. Part II. *Monthly series.* Tract Society.

IT has been said, 'An undevout astronomer is mad.' There is much justice in the assertion. Surely there is no science the discoveries of which are more adapted to impress the mind with lofty and sublime ideas of the greatness of God, his benevolence and condescension. It is, however, a painful fact, that many philosophers, while they have deeply studied the phenomena of external nature, have not associated with that study those moral reflections and considerations which bring the mind as it were into immediate contact with God. They have even forgotten God while they have explored his works, thus giving painful proof of the enmity to God which is a characteristic of fallen man. The pursuits and discoveries of science, however, are adapted to elevate and sustain the devotional feelings of a renewed mind. So David felt them to be. (Psa. viii.)

The second part of the 'Solar System' is well written. It contains a description of the superior planets, as Mars, Jupiter and his satellites, Saturn and his rings, Uranus, &c.; also notices of comets, eclipses, the seasons, &c.; and concludes with a list and explanation of astronomical terms. For a very small sum, therefore, our studious youth may now acquire a very competent knowledge of this sublime science.

CORRESPONDENCE.

ON WAR.

(In reply to a query.)

THE following query appears in the pages of the Repository: 'Is it scriptural for a church of Christ to retain as a member one

who has enlisted into her Majesty's service?' I think it would not be right to do so, for the following reasons:—First, because a soldier systematically, and for hire, lives in the violation of the plainest precepts of Christ and his apostles. In proof of this, take the following

passages: 'But I (Jesus) say unto you, love your enemies; for if ye forgive not men their trespasses, neither will your Father in heaven forgive you; but if ye forgive men, your heavenly Father will forgive you;' 'If thine enemy hunger, feed him; if he thirst, give him drink,' &c.; and many others to the same effect. A soldier's business is to kill his enemy, or, failing this, to destroy his property, and thus starve him into submission: a soldier acts, therefore, in diametric opposition to the precepts of Christ—is not, therefore, a disciple of Christ—is not a christian.

Second. The spirit and life of a soldier are in direct opposition to the spirit and life of Christ. When the disciples would have called down fire from heaven to consume the enemies of Christ, he said, 'Ye know not what spirit ye are of.' In the garden, when Peter struck off the servant's ear, Christ healed the wound, and said, 'Put by the sword.' On the cross he prayed for his enemies. Possessed of full power to destroy his enemies, he yet bore every wrong unrequited at their hands. The soldier is quick to resent every insult, and takes summary and plenary vengeance on his enemies: the soldier acts, therefore, in direct opposition to the spirit and life of Christ, and is therefore not a disciple of Christ—is not a christian.

Third. The soldier is practically an unbeliever. 'Vengeance is mine,' saith the Lord, 'and I will repay.' 'Vengeance is mine,' says the soldier, 'and I will repay.' 'If thou bring thy gift to the altar, and there rememberest thy brother hath aught against thee, leave there thy gift, and go and be reconciled to thy brother, and then offer thy gift,' says Christ. The soldier attends to his religion, and then kills his brother. Christ teaches us to pray, 'Forgive us, as we forgive those who trespass against us:' the soldier thus praying, asks for destruction, for he destroys those who trespass against him; or worse than this, is the hired avenger of other men's quarrels. The soldier, therefore, does not believe in Christ—is not a disciple of Christ—is not a christian.

Earnestly hoping that these plain remarks may lead your readers to reflection, or, if I am in an error on the subject, lead some of your correspondents to correct my error,

I remain, dear sir, yours truly,
ONE OF THE UNIVERSAL BROTHERHOOD.

LORD'S-DAY SCHOOLS.

IN the Repository for May is the account of the Midland Conference, held at Quorn, on April 14th, in which is a resolution as a reply to a query, 'That we consider the teaching of arithmetic on the Lord's-day is unscriptural, and has a tendency to produce mischievous consequences.'

I have been anxious that some one qualified for the task should have entered upon it, as it appears to me that the subject is one which, at the present time perhaps more than at almost any other, is of great importance to the dissenting interest. Education is now the 'question' of the day; and when we review the efforts now making by all classes, and especially by the Catholics, to imbue the minds of their youth with its false doctrines, the pathway to which is in a great measure made more attractive by the liberal character of the instruction given, surely it will not be contended that the dissenting interest is in a position to relax any of their exertions. I hope, sir, this subject will be taken up in a spirited manner, worthy of the connexion and the times. I have no intention of entering further into the subject not considering myself qualified to do the subject justice, but hope the calling attention to it may provoke some abler pen.

B.

ON FEMALES ENGAGING AT PRAYER MEETINGS.

DEAR SIR,—If you, or any of your able correspondents, will show why it is that the female members of the General Baptist churches are not permitted to lead the devotions of a congregational prayer-meeting, many would be greatly obliged.

E. P.

OBITUARY.

ROBERT GREEN.—The excellence of the christian religion is not only apparent in its influences on a pious mind in the season of affliction and the time of death, but also in its effects in the production and improvement of an amiable disposition, and its tendency to insure consistency of practice and deportment in the various walks of life.

Robert, the son of John and Mary Green, of the Union Wharf, Market Harborough, was the youngest but one of a family of

fourteen. He was born on August the 12th 1827, immediately previous to the introduction of the General Baptist cause into Harborough, in support of which his parents rendered themselves active and useful, and to the infant church to which they were attached; consequently the family was regularly conducted to the house of God; and it has been remarked that Robert, in early years, always seemed delighted to attend.

He became a scholar in the British school

on its first opening in 1838. He obtained the principal prizes awarded at the annual public examinations during his continuance at the school. He also obtained a prize from Mr. J. F. Winks, for an answer to an enigma published in the Children's Magazine for the year 1837. While a scholar in the Sabbath-school connected with the General Baptist chapel, he won the esteem and attachment of the teachers, always conducting himself with credit; and it was often said that he was an example to the scholars which it would be a consolation were they generally to follow. He came prepared with his lessons, was ready to answer any questions proposed to him, and anxious to obtain as much knowledge as possible of the Scriptures. In this inconstant state, with respect to his love of religion, several years elapsed. In 1842 he was publicly dismissed, with several other scholars, after a sermon to the children, and presented with a copy of that book which was able to make him wise unto salvation. Each of the dismissed scholars was separately addressed as the word of God was put into his hands.

He was afterwards recommended and gladly accepted as a teacher. Till the time of his illness he continued regularly and efficiently to fill his place in this capacity, evincing a willingness to be useful.

In November, 1843, the beloved pastor of our church resigned his labours amongst us, preparatory to his departure as a missionary, and his place was supplied by the students from Leicester. Under various circumstances of disadvantage the cause of Christ had begun to decline; but the members and friends in this season of depression evinced a deep concern for the interest of Zion, and they cried mightily to God that a spiritual revival might take place, and that it might be as the holy fire kindled on the altar of the Lord, never to go out. Prayer meetings were regularly held on the Lord's-day evening, after the public services, which were numerously attended. At these meetings the minister for the day usually attended, gave a short address, and held an inquirers' meeting. It pleased the Lord to answer the prayers of his people, by giving them to see that the cause began to wear a more pleasing aspect. Several began to enquire about the things that belonged to their salvation; and amongst the first was our deceased brother. He, with two others, were led to offer themselves as candidates for church fellowship, having first given themselves to the Lord according to his word; and being gladly received by the church were baptized on Lord's-day, April 29th, 1845; and he then became a member of that church of which his parents and an elder sister were already members.

Although there is nothing particular to record with respect to his conversion, he gave satisfactory evidence that he had passed from death unto life; and, like Lydia, he was one whose heart was opened to attend to the things which were spoken. His religion having its foundation in a clear and vivid perception of his own sinful state, the worth of the Saviour, the infinite merit of his sacrifice; and being experimentally acquainted with divine things, he never relinquished or dishonoured his profession, but continued to the day of his death a worthy and useful member of the church with which he was united. He entertained a deep sense of the evil of sin; but at the same time, although his christian course was comparatively short, he exercised an entire dependance for salvation on the atoning death of the Lord Jesus Christ. The proof of this was not, and could not be concealed. It was manifested not only by his conversation, but his regular attendance on the various means of grace; not only on the Sabbath, but during the week. He was distinguished by the purity of his moral conduct; and he frequently engaged in prayer at the social prayer-meetings, and in various ways laid himself out for usefulness as long as he was able to go out. About the same time, others of his young friends, teachers in the school, as well as himself, feeling anxious for the manifestation of the Spirit to descend upon the church of which they formed a part, came to a determination to make it a matter of prayer, and for this purpose agreed to have a weekly meeting at some place selected for the purpose, to solicit the Great Head of the church to bless his own word, and also to prosper the work of those engaged in the Sabbath-school. At these seasons it was found good to be there; and it has been remarked by those in attendance, that our departed brother seemed to have more than ordinary utterance imparted to him to sne for the divine favour; and it was evident to all that he was fast growing in grace; nor did he fail in his attendance, nor abate in his ardour, till he was directed, under medical advice, to avoid the night air, it being in the evening that these meetings were held. The Lord was pleased to bless his own work; some were convinced of sin, and of righteousness, and of a judgment to come; some of the children in the Sabbath-school were led to enquire after the things which belong to their peace. These things afforded matter for praise and gratitude to Him, who ordereth all things according to the council of his own will. Our departed brother was truly rejoiced to witness these tokens of success. In the month of September, 1845, he took cold in consequence

of getting very wet; and from that time never seemed to be quite well again. He was shortly afterwards attacked with a soreness of the throat, attended with fever, for which medical assistance was called in. After a rest from business for a week or two, the complaint apparently gave way to the means used, and he again returned to his usual occupations. This was again repeated towards the end of October, and was again apparently removed, leaving him in a state of great weakness, and which now appears to have been but the forerunner of the fatal termination. The last time that he attended the public services of the sanctuary was on Lord's day, November 9th, 1845; being the day on which were preached the annual sermons for the Sabbath-school, by the Rev. R. Miller. He then attended in his place as teacher, and as the secretary of the school, (to which office he had been appointed in the beginning of 1844,) and at the close of the day expressed himself very much delighted with the services, little thinking then it was the last time he was to enter that place where he loved to be, and where he had so often sat under the sound of the gospel with great delight. On the Tuesday following, after being engaged most of the day in business, he complained of great weakness; he however rose next morning, (Nov. 12th,) as usual, yet his strength failed him, and he was compelled two or three times during the day to recline on a sofa: and after retiring for the night, more unfavourable symptoms appeared. He was confined for six weeks. During this period he was very kindly and frequently visited by the pious young members of the church and others, to whom he constantly expressed himself as having an unshaken confidence in him who was the friend and Saviour of sinners; and on one occasion said that it was to him a source of great consolation that he then had religion to enjoy, instead of having it to seek, amidst the uncertainty that still hung over the termination of his illness. His parents and friends joyfully anticipated the hope of his restoration to health; many fervent prayers were offered up at the throne of grace on his account, with thanksgiving for every favourable symptom. It was not until increasing weakness compelled him to keep his bed, that any very serious thought was entertained of his approaching dissolution. About this time, in conversation with a young friend upon the subject of the state of immortal spirits, he expressed in very strong terms, his unshaken reliance upon Jesus Christ as a Saviour, able and willing to save to the uttermost, and his wish to glorify his name, whether by life or death; and in the attitude of prayer said, 'Not my will but thine be

done.' About a month before his death he expressed a wish to see the children composing his class; and on the following Sabbath the superintendent of the Sabbath-school, accompanied by the teacher, brought them to him. The interest of the school, and the best interests of his class, lay near to his heart; he was frequently talking about them, and often prayed for them. In his class register and diary he had written, as was discovered after his decease, various memorandums; some in short-hand, which could not be made out, others in plain writing, chiefly respecting matters connected with the school: and at the beginning of the book it was written, after the entry of his name, &c., 'May I keep a faithful account of the attendance of my scholars, and conduct myself with respect to them, and also in all other matters, as one that will have to give an account.'

From what proved his dying bed, he addressed the children of his class, in a very suitable and impressive manner; and presented to each one a small book as a keepsake, upon some serious subject. The time wore away, each day and each week leaving him weaker, made it apparent to all, and now especially to himself, that he would shortly be called to put off this mortal tabernacle. When on Thursday, March 12, the approach of death became apparent to all around him, his parents, brothers, and sisters, (except those at a distance,) also a son and daughter of a deceased sister, being assembled he spoke to each of them in a very appropriate and affecting manner, urging them, if they had not already done so, to seek an interest in the favour of the Lord Jesus Christ; and hoping that when they came to die, they might enjoy the same peace which he felt in the prospect of a speedy departure. To a young friend, a fellow-member, he stated the composure which he continued to enjoy when viewing the approach of the last enemy, still leaning on that Saviour who had hitherto supported him, and who, he trusted, would lead him safely through the swellings of Jordan. It was truly the peace which passeth all understanding. As he did not expect to survive through the night, he mentioned a chapter he wished to be read, and the passage which he wished to be the foundation of a discourse. He requested that nothing might be said about himself, for he said, 'What I am, I am by the grace of God;' but he thought it might be useful in directing the attention of the young, and leading them to seek the salvation of their souls, should any of them be called from the present world while young, as he was. As the night wore away he seemed to revive, and in the morning of the 13th he appeared better; but about the middle

of the day his brothers and sisters were again summoned to his bedside. He continued perfectly sensible, fully aware of all around him, and without much pain; but it was evident his bodily powers were fast sinking, and about two o'clock on the morning of Saturday, the 14th, the breath of life left his body, and his spirit returned to God who gave it. On Thursday, the 19th, his body was borne to the house appointed for all the living, by eight pious young men of his acquaintance, six of them fellow-members and fellow-teachers. The Rev. R. Miller attended; and while the corpse was stayed in the chapel, Mr. M. read a part of James iv., and delivered a short address, closing with prayer; the coffin was then conveyed to, and lowered into the grave prepared for its reception, in the adjoining grave-yard, amidst the tears of the surrounding relatives, and the regret of a great number who attended as spectators, there to remain till the morning of the resurrection day. On Sunday, the

22nd, an improvement was made of his decease, by the pastor of the church, from Ecclesiastes xii. 1., the 90th Psalm having been read at the commencement of the service. Thus lived and died Robert Green, at the early age of eighteen years. He bid fair to become a useful and honourable member, both of civil and religious society; but He who holds in his hands the issues of life and of death, had otherwise determined; and his sun went down while it was yet day. A plain and neat stone has been put down in the grave-yard, to mark the place of his interment; and while his sorrowing parents, and other dear relatives, deeply deplore his loss, they do not sorrow as those without hope; trusting they shall meet him again when he and they shall be alike arrayed in that glorious body which will finally be bestowed upon all the faithful servants of the Lord Jesus Christ.

Market Harborough,
July 16, 1846.

S. S. F.

INTELLIGENCE.

THE WARWICKSHIRE CONFERENCE was held at Walsall, Sept. 8th, 1846. In consequence of its being market day, and few of the Walsall friends being able to attend, the morning service was dispensed with. During the transaction of the business in the afternoon, brother Hamilton presided. After prayer by brother Shore, the reports of several of the churches were given. At Cradley three have been baptized; at Longford, four; and they have two candidates, and several hopeful inquirers. At Nuneaton, four have been baptized, and there are three candidates. At Walsall, six have been baptized. At Wolverhampton, two; and they have several interesting inquirers. At Wolvey, six have been baptized, and there is one candidate; making a total of twenty-five baptized, and six candidates.

From Coventry, Cradley, and Union-place, Longford, there were no representatives; from Austrey and Birmingham, there were neither representatives nor reports. We would affectionately remind the churches in this conference that it is highly desirable they should send to their conferences, not only reports but also representatives. The following resolutions were passed:—

1. That, inasmuch as we have received no communication from Lombard street, we receive the church, meeting in Chapel House street Birmingham, into this conference.
2. That we accede to the request of the church at Nuneaton, and receive it into this conference.
3. Sympathizing with our friends at Wal-

sall, and approving of the steps they are taking in the erection of a neat and commodious chapel—and feeling persuaded that of themselves they will be unable to meet the whole of their approaching liabilities, we strongly recommend their case to the liberality of the churches in the connexion.

4. That the thanks of the conference be presented to brother Shore for his services as secretary during the past year; and that brother Chapman be requested to act as secretary for the coming year.

5. That the next conference be held at Nuneaton, on the second Tuesday in January, and that Mr. Shore preach in the morning.

In the evening brother Knight read a portion of scripture and prayed, and W. Chapman preached, to a numerous and attentive audience, from 1 Tim. i. 15.

W. CHAPMAN, Sec.

THE LINCOLNSHIRE CONFERENCE was held at Gosberton, September 3rd, 1846. The attention of the meeting was occupied chiefly with home missionary business. Letters were read relative to that business, from brethren C. Roberts and W. Wherry, of Bourne. It was resolved,—

1. That a special appeal be made to the churches at Louth and Maltby, requesting them to assist the home mission in its present pecuniary difficulty.

2. That the treasurer, Mr. C. Anderson, of Long Sutton, be requested forthwith to pay the rent of the Stamford chapel, now due.

3. That the conference engages to reimburse him as soon as possible, and to pay

him interest on whatever monies he may advance.

4. That the thanks of the meeting be presented to brethren C. Roberts and E. Wherry, for their attention to the appointment of the last conference relative to the disposal of the lease of the meeting house at Stamford, and that this conference requests them to advertise the place in a local newspaper, and to adopt any other means they may deem desirable, to facilitate this business.

5. That we sympathize with the church at Gedney Hill in their present difficulties; but from the state of the home mission fund we are unable to afford them any assistance from that source.

6. That for the more efficient management of our home missionary affairs, a committee be appointed to transact its business; and that this committee, from time to time, report its proceedings to the conference.

7. That the following brethren compose the committee, C. Anderson, W. Batterbee, H. Bull, J. Butters, F. Chamberlain, J. Jones, G. Judd, R. Kenney, J. C. Pike, K. Sanby, A. Simons, R. Wherry, and W. Wherry; and that brother Kenny be secretary *pro. tem.*

8. That at each Midsummer conference, the members of the above committee who have attended its meetings the least frequently, go off, and their places be filled up by the conference.

9. Brother Simons presented a case, enquiring whether unbelievers, or persons unconverted, are pardoned? and, if the brethren answer this in the negative, is the doctrine that they are so pardoned unscriptural? Brother S. was requested to postpone this case to a future period, to which he consented,

The reports made to the meeting showed that thirty-one had been baptized since the last conference, and that there were four candidates waiting for baptism.

At this conference brother Harcourt, of St. James, opened the morning service, by reading and prayer, and brother J. C. Pike preached, from Luke ix. 28—35. Brother Kenney preached in the evening, from 1 Tim. i. 12.

The next conference to be held at Spalding, Dec. 3rd, 1846; brother Deacon, of Bourne, to preach; and in case of failure, brother Simons. On behalf of the conference,

RICHARD KENNEY, *Secretary.*

THE MIDLAND CONFERENCE was held at Packington, on Tuesday, September 25, 1846. In the morning Mr. Goadby preached by appointment, on the moral influence of the atonement, from 1 Peter ii. 24. Mr T. Stevenson opened the service by reading and prayer.

In the afternoon the conference assembled for business at half-past two, when Mr.

Yates presided, and Mr. Lindley engaged in prayer. The reports of the churches were given, from which it appeared that since the Whitsuntide conference 106 persons had been baptized and that ninety-one remained as candidates.

Mr. Bott's term of secretaryship having expired, the thanks of the conference were given him for all his past services, and Mr. Staples was requested to act as secretary for the next year.

A case was sent from Fleckney respecting some property at Smeeton, but as the parties referred to (for whom great sympathy was expressed) had made no application, the conference felt indisposed to take up the case.

Mr. Goadby was thanked for his excellent sermon in the morning.

The next conference to be held on the last Tuesday in December, at Dover-street chapel, and Mr. Staples to preach, 'On the fact, the causes, and the remedies for the low state of religion in the British churches.'

At the suggestion of Mr. Winks a conversation was held for about half an hour, on the state of religion in the churches, when some very useful remarks were made by brethren Adam Smith, Peggs, Yates, Winks, Goadby, and Stevenson.

Does it not fall within the legitimate province of the conference, to make suggestions for the improvement of religion in the churches, as well as to hear verbal reports of their state?

In the evening Mr. Stanion preached and Mr. Bott prayed.

GEORGE STAPLES,
Secretary.

ANNIVERSARIES.

SMEETON.—The anniversary services at this village were held Aug. 16th and 17th. On Lord's-day, Aug. 16th, two admirable sermons were preached to large and attentive congregations, by Mr. J. Hawley, of Leicester. The interest of the evening service was considerably augmented by the dismission of four scholars from the Sabbath-school. Collection £2. 11s. 9d., being the largest collection we have had for several years.

On Monday, Aug. 17th, nearly 150 persons took tea together in the chapel, which was tastefully decorated for the occasion. After tea, suitable addresses were delivered, by the Rev. T. Stevenson, (chairman,) Messrs. Wright, Riley, and Cholerton, of Leicester, and Barber, (Wesleyan,) of Great Glenu. We rejoice to add that this ancient cause is, we trust, beginning to wear a more pleasing appearance than it has done for a long time.

THURLASTON.—On Lord's-day, Sep. 13, two sermons were preached in the General Baptist chapel, by the Rev. J. Knight, of Wolvey. On the following evening a large

and interesting public meeting was held, when it was announced that the liberal sum of £23. had been realized towards the reduction of the chapel debt.

PACKINGTON.—On the last Lord's-day in Aug. we had our school anniversary. Mr. Peggs, of Burton-on-Trent, preached in the afternoon, from Ex. ii. 9, 'Take this child away, and nurse it for me, and I will give thee thy wages.' The chapel was very full, and the collection amounted to £5. 7s. 6d.

WENDOVER.—On Lord's-day, Aug. 9th, 1846, three sermons were preached in the General Baptist chapel at the above place, by Rev. J. G. Pike, of Derby, in behalf of the Sabbath-school. Collections £3. 5s. 8d.

MACCLESFIELD.—On Lord's-day, August 16th, Mr. Butler, of Heptonstall Slack, delivered sermons on behalf of the Sabbath-school. Collections £12. 7s. The aspect of the school is encouraging. W. G.

CLAYTON.—On Lord's-day, July 5th, 1846, Mr. Tunnicliffe, of Leeds, preached three useful sermons in the General Baptist chapel, Clayton, for the Lord's-day school. Collections, £19. On Tuesday, Aug. 11th, 1846, the annual tea party for the scholars in the Lord's-day school was held, when a numerous party assembled; and addresses were delivered in the evening by many of the teachers, stimulating one another to increased activity in the good work. H. H.

CASTLEACRE, Norfolk.—The anniversary sermons in connection with the General Baptist church in this village, were preached on Lord's day, September 13th. Our esteemed minister, Mr. Jabez Stuttherd, who has newly come among us, preached in the morning from Mark xiv. 8., 'She hath done what she could.' In the afternoon and evening by the Rev. J. Williams, Particular Baptist minister of East Dereham; in the afternoon, from Gal. vi. 14, 'God forbid that I should glory,' &c.; in the evening, from Joel ii. 32, 'And it shall come,' &c. On Monday a tea party was held in the chapel, and at the close a public meeting was held.

BOURNE.—On Sunday and Monday, 20th, and 21st of August, the anniversary services were held here in aid of the liquidation of the debt on the General Baptist chapel, sermons were preached by Messrs. J. Crips, of London; J. C. Jones, of Glasgow, and J. T. Wigner, of Lynn. Collections, together with the proceeds of the tea, amounted to nearly £55., being £8. more than at the last anniversary. Nearly £20. in addition have been realized during the year by the ladies' working society. J. C. J.

BAPTISMS.

WIRKSWORTH.—On Lord's-day morning, Aug. 23, six persons were buried with Christ in baptism, by brother Nightingale, after a sermon from Acts xxii. 16. In the afternoon the church met to receive them to communion, by the right-hand of fellowship and the administration of the Lord's-supper. The evening was devoted to a discourse from 1 Kings xx. 11, addressed particularly to the newly-received. It was a high day, the presence and power of God being realized in a happy degree. May much fruit be the result. R. N.

NETHERSEAL.—On Sunday, June 6th, nine persons were baptized.

MEASHAM.—September 6th, four persons were added to the church by baptism.

WOLVERHAMPTON.—On the first Sabbath in September, 1846, some young friends (children of praying parents) followed Christ through the baptismal stream. Let pious parents be encouraged still to pray on behalf of their offspring.

ORDINATIONS, &c.

WIRKSWORTH, Ordination service.—On Thursday, September 17th, 1846, Mr. Nightingale was solemnly set apart by prayer and the imposition of hands, to this pastorate. Divine service commenced in the morning, at 10 o'clock. The Rev. M. Shore, Wolverhampton, opened with reading and prayer, after which the Rev. J. J. Owen, Castle Donington, delivered a very excellent introductory discourse. Questions were proposed to the church and minister respectively, and a highly appropriate and comprehensive prayer offered by the Rev. J. Goadby, Leicester. A faithful and affectionate charge was then delivered to the minister, by the Rev. H. Hunter, Nottingham, from 1 Cor. iii. 9. 'For we are labourers together with God.' In the evening, at six o'clock, a useful and impressive discourse was delivered to the church by brother Shore, from Deuteronomy i. 38., 'Encourage him,' enforcing the duties of churches to their pastors. These very solemn and deeply interesting services were well attended, conducted in a truly devotional spirit, and eminently profitable to the people. May this union be a happy one.

OPENING.

DUNINGTON, near Louth.—On Lord's day, August 2nd, the ancient General Baptist chapel at Dunington, after having undergone various alterations and repairs, was re-opened by Mr. Cameron, the esteemed pastor of the General Baptist church at Louth, who though laid aside from his ordinary pastoral engagements through indisposition, kindly afforded his services on the occasion, and exhibited

to a large and deeply-affected audience, the nature of the gospel and the manner of its original promulgation, in an excellent sermon from Acts xiv. 7. 'And there they preached the gospel.' May the Great Head of the church smile upon this effort to advance his own glory.

REMOVAL.

MR. MADDEYS has accepted a call to become the pastor of the General Baptist church at Macclesfield. May the engagement be crowned with the divine blessing.

W. G.

MISCELLANEOUS.

REV. J. BURNS.—On August 5th, 1846, the highly respectable Wesleyan university of Middlesex, Connecticut, conferred the honorary degree of D. D. on the Rev. Jabez Burns, minister of Anon chapel, Mary-le-bone, London, the author of several popular theological works. Mr. Burns has edited the Preacher's Magazine for four years, and has conducted a weekly temperance periodical for about seven years. In his own connexion, (the General Baptist,) he is deservedly esteemed.—*Correspondent to the Noncon.*

MISSIONARY ANNIVERSARIES.

BARROWDEN AND MORCOTT.—The annual services on behalf of the Foreign Mission were held July 19th and 20th. On the Sabbath, excellent sermons were preached by the Rev. H. Wilkinson. The usual missionary meeting was convened on the following evening. The minister of the place occupied the chair. A series of interesting addresses were delivered by the Revs. T. Bompus, of Oakham; H. Whitlock, of Belton; H. Robinson, of Gretton; H. Wilkinson; and T. Islip, of Stamford. The collections were larger than any which have been obtained for a considerable number of years.

MAGDALEN AND STOWBRIDGE.—On Lord's-day, August 2nd, the Rev. H. Wilkinson preached at Magdalen in the afternoon, and at Stowbridge in the evening. On Monday evening the missionary meeting was held at Stowbridge, when addresses were delivered by J. C. Smith, T. Bourne, and the Rev. H. Wilkinson. The attendance was good, notwithstanding several of our friends were engaged in the harvest-field. Collections and subscriptions for the year upwards of £7.

MAY YOU DIE AMONG YOUR KINDRED.

AN ORIENTAL BENEDICTION. BY MRS. ABDY.

May you die among your kindred;
May you rest your parting gaze
On the loved familiar faces

Of your young and happy days;
May the voices whose kind greeting
To your infancy was dear
Pour lovingly, while life declines,
Their music on your ear.

May you die among your kindred;
May the friends you love the best
Listen to your failing accents,
And receive your last request,
Read your unuttered wishes,
On your changeful features dwell,
And mingle sighs of sorrow
With your faltering, faint farewell.

May you die among your kindred;
May your peaceful grave be made
In the quiet cool recesses
Of the grave-yard's hallow'd shade;
There may your loved ones wander
At the close of silent day,
Fair buds and fragrant blossoms
On the verdant turf to lay.

'Tis a tender benediction:
Yet methinks it lacks the power
To cast a true serenity
On life's last solemn hour.

Ye whom I love, I may not thus
Love's christian part fulfil;
List, while I ask for you a boon
More dear, more precious still:—

So may you die that, though afar
From all your cherish'd ties,
Though strangers hear your dying words,
And close your dying eyes,
Ye shall not know desertion, since
Your Saviour shall be near,
To fill your fainting spirit with
The love that casts out fear.

So may you die, so willingly
Submit your soul to God,
That evermore your kindred,
As they tread the path you trod,
May picture your existence
On a far-off heavenly shore,
And speak of you as one 'not lost,'
But only 'gone before.'

So may you die, that when your death
To pious friends is known,
Each shall devoutly, meekly wish
Such lot to be their own;
Not heeding if you died in want,
In exile, or in pain,
But feeling that you died in faith,
And thus 'to die is gain.'

From the 'Calcutta Christian Observer.'

MISSIONARY OBSERVER.

LETTER FROM REV. T. HUDSON.

Ningpo, May 14th, 1846.

MY DEAR BROTHER * * *,—I wrote to you from Hong Kong, and also sent you a letter soon after our arrival at this place. You know all about brother Jarrou's continuance at Hong Kong during the winter; he has not yet arrived at this city, but we are expecting him by the first suitable conveyance. I had a letter from him a few days ago, and he said he should come as soon as possible. Thus, you perceive, we have been here alone for many months; but our health has been on the whole good; we have had many mercies, and have very great reason to be thankful to God. But alas! even in a pagan land, where there are many things to excite the christian's gratitude, and melt his bowels to compassion, we find our hearts too cold, and our pity too feeble and languid. When, however, I meditate on the past scenes, through which the Lord in mercy has led me—ponder in my heart over the important and responsible situation in which I am now placed—and when I judge of the prospect before us, I am led on the one hand to exclaim, 'Who is sufficient for these things?' and, on the other, to call upon 'my soul and all that is within me, to bless the name of the Lord.' May the love of Christ constrain us to live to his glory, and may we have the unspeakable joy in this benighted empire of saving souls from death, and guiding them to everlasting purity and peace!

When I wrote to you last we were staying a few days at Dr. Macgowan's, after which we resided in a house on the north side of the river, outside the city walls. Here we continued during the winter, going out occasionally among the people, and visiting the city. I think I never studied so hard and with such intensity of mind, as during the last winter. My teacher complained of having too much work. My studies in London were of great service to me. We attended, on the Lord's-day, the Presbyterian preaching place, and I preached for them several times. We also often heard Dr. Macgowan's native preacher, after whose services, we distributed many books to a people more eager to receive them than you can imagine. The winter was colder than I expected, and continued longer. We had our English clothes, and found a good supply needed. We have had frost and snow, though they did not continue long. We can have bread and milk, though butter is scarce and dear. We can frequently have beef, mutton, and goat's flesh, with vegetables

of various kinds, but none of these things are so good and plentiful as in our native land. The Chinese have no cheese or butter; and if you buy these, or any other articles, from English or American merchants, you must pay for them.

I feel as though I had more to do than I ever had, and less time to spare. Amidst so very many thousands who are perishing for lack of knowledge, what loud calls for the most devoted activity! You know and feel much from the reading of books and hearing missionary speeches, but you can form no adequate conception of the sensations excited by witnessing the idolatrous prostrations and gross superstitions of a pagan people.

We have lately removed to a house in the city of Ningpo. The 'too-ming,' or the name of the locality in which it is situated is, 'Ching-chung,' or 'the city's midst,' so that we reside in the midst of a dense population, and are surrounded by pagan temples. From my house I can see several very large ones, besides several of a minor description. Very frequently, sometimes every day, we have persons who come to see us and to make enquiries, to whom we generally say a few words, and give a religious tract. On Lord's-day, for the first time, I opened my yard doors to admit the people into the 'Chin-shin-tang,' or the temple of the true God. During the course of the day we had not less than three hundred persons, to whom we gave religious publications, and explained the purpose for which we came to China. The people generally ask our name, our age, our business, and the country from which we come, and when we inform them that though we have come so far, yet our only design is to do them good, they seem perfectly astonished and will scarcely believe us. We are trying to commence a free school for Chinese boys, the children of parents who are poor. It was opened on Monday morning, and this week we have had seven children, which is an encouraging beginning. It is an experiment, and no doubt will require time and patience to overcome the prejudice which exists against sending their children to foreigners to be taught to read and understand christian truth. The place which we have as a chapel, if it may be so called, will hold, including the piazza, about 150 persons. Thus, you perceive, as you say in Yorkshire, we are 'framing' to do something in this land of idolatry and guilt. The fallow-ground must be broken up, and the seed must be sown. Many years of suffering and trial must roll away before much fruit is gathered; but

China shall be converted to God, and form one of the brightest trophies in the mediatorial triumph of the Son of God.

This is a land of idolatry and superstition; and though it may not be so gross and impure and bloody as that which exists in India, yet it has long continued, prevails through the length and breadth of this great empire, and is deeply rooted in the hearts of millions. In Ningpo there are two temples dedicated to Confucius, several belonging to the Taou sect, and many belonging to the Buddhist. There are upwards of one hundred temples of idolatry here, besides the ancestral altar in almost every house. On special days I have seen several temples crowded, especially by females, and at other times, I have witnessed the prostrations of deluded devotees. My bowels have yearned, and my body has really shuddered to see immortal beings howing before dumb idols, and rendering that homage to a graven image, a departed hero, a renowned philosopher, or an imaginary deity which is alone due to the one living and true God. They worship they know not what. Truly they are without God, and destitute of every proper conception of the immortality of the soul, and a future state of rewards and punishments.

One important method of doing good among a reading people will be, the circulation of portions of the scriptures and religious tracts. The '*Ho-shang*,' and the '*Taou-sze*,'—the priests of the Buddhists and Taou sects are constantly circulating placards and tracts among the people, thus awakening and sustaining the interest of the multitudes in those systems of idolatry which have been long established in China. While learning the language, and until we can preach fluently the gospel, we must print and circulate good books. I have had printed a tract published by the Tract Society in London. It is called the '*Yay-soo-foo-yin*,' or 'the happy sounds of Jesus,' or if you desire a freer translation, 'the gospel of Jesus.' It is a discourse on the sufferings of Jesus, and the plan of salvation. I got a Chinaman to cut me the wooden block, called the '*Yin-pan*,' and I bought paper and had another man on my premises to print, or take off several thousand impressions. The block belongs to us, and will last some time. My printer is now striking off a few more in one of my rooms. This is a cheap method of doing good, and will prepare the minds of the people for hearing the gospel, because they will know our purpose and motives, and will have some knowledge of terms and phrases which are used to convey to their minds the glorious doctrines of divine revelation. Preaching the gospel, however, is the method which must be employed for the reformation of China. Among this people, schools and books will form suitable means

of diffusing knowledge, and making impressions on the hearts of the people; but preaching will and ought to have the first place in our plans of doing good. Men are social beings, and we must talk to them, tell them in loving and melting strains of the tidings of mercy, and urge them to return to God and believe in Jesus. 'Go ye into all the world,' said our blessed Lord, 'and preach the gospel to every creature.' If we persevere in simply obeying the command of the Great Head of the church, the gospel will become the power of God unto salvation, while every other plan will prove abortive, or give advantage to the enemy of souls. The gospel, schools, and books spread through this guilty land, and sustained by the energies of the praying and believing church of Jesus, will destroy the works of Satan in the empire of China, and renovate the people. Give my kind regards to — and tell him I hope he will give us a good donation for the printing of books, or that he will assist us in our school operation. While I am writing in my room above, the boys are reciting to the teacher their lessons in the room below. I trust ere long an impression will be made on the hearts of the people, and that even we, through the goodness of God, shall live to see joyful results. The Lord be praised!

The language of China is difficult, and to be able to read, write, and speak it, is no small task; yet all these we must do to become able ministers of the New Testament. The written language and the '*too-hwa*,' or the dialect of the province, differ very considerably. The sounds and tones are peculiar, and difficult to express; besides, there are so many sounds which to an English ear are nearly the same, that you can only lay hold of the variations from the connection in which it stands, and the tone in which it is uttered. Regular application, the most rigid perseverance and daily intercourse with the people, more or less, can alone enable you to acquire the power of speaking. The other day I was trying to address a number of persons concerning the falsehood and folly of idolatry, and the truth of the gospel: in the course of my remarks I said, '*Yay-soo foo-yin wei chin Taou-le*,' that is, 'the gospel of Jesus is the true doctrine,' when a man in the congregation cried out, '*Daou-le*.' I thanked him for his remark, and went on. The book says, '*Taou-le*,' but the *T* is frequently changed into *D* in the spoken language of this province. Thus, while you attempt to teach by trying to talk, you learn, for some good-natured fellow will instruct you, and you never forget what you learn in this way. However, this plan requires more than ordinary courage, and you must have a more patient heart and a blander forehead than fall to the

lot of every one. I have bought the whole of their sacred books, and intend to go through them, the Lord willing. I have also a dictionary, published by imperial authority, and some others. It affords me pleasure to be able to say that I can consult them, and understand the substance of any book in the ordinary language of the country. I am dull and not rapid in learning; but my application is intense. I feel happy in my studies, and hope, should life be spared, to be able to preach and write in this peculiar tongue. It requires a good ear, some variety of tone, and a tolerable memory. These, with ordinary talents and application, combined with intercourse with the people, will enable you to acquire the language. My opinion is, the less you regard European notions and grammars, in relation to language, the better, while you are learning. When you have made some progress, and understand the peculiar structure of the Chinese, you can then consult your own views respecting the elements and formation of human language. My teacher, who is a literary man, knows nothing about nouns, verbs, declensions, &c., but he knows the name and meaning of his own characters, the structure of the language, the arrangement of ideas, and the idiom in which they will be understood, whether written or spoken, by his own countrymen. He is a devoted disciple of Confucius. I read the scriptures with him every day, and he reads some of our books with interest. Who can tell what may be the result of these small beginnings! these feeble and despised efforts to promote the Redeemer's glory, and save the souls of men! The preaching of the everlasting gospel, the establishment of christian schools, and the distribution of religious books among a people who have been trained for ages to venerate literature, must, by the Divine blessing, produce permanent and happy results. 'Lo I am with you,' said the ascending Lord, 'even unto the end of the world.'

My dear brother, you may never be able to visit this idolatrous land; and, should we not be allowed to meet again, doubtless, you will remember we are here as your representatives, and shall not fail, the Lord helping us, to do whatever we can to make known the glorious gospel of the blessed God, and to accomplish the benevolent purposes of our friends at home. In benighted India, churches have been formed by our dear brethren; in the West Indies, our churches at home were the means of bringing many of the sable sons of Africa to know and love our blessed Lord; and now we may be said to have commenced operations in the vast empire of China. If we could not say a word for God in the language of the people; if we could not dis-

tribute a single book containing the words of everlasting life; if we could not instruct a single boy to recite his lesson from the sacred scriptures; yet we are dwelling among the people, are frequently seen by them, and are known to be the worshippers of the true God, the disciples of Jesus, the opposers of idolatry and every other evil, and the lovers and promoters of whatever is good, and calculated to make man happy. We are witnesses for God among an idolatrous people; and this simple fact, this christian testimony, will not be made in vain. 'Ye are the light of the world;' 'Ye are the salt of the earth;' 'Let your light shine before men, that they may see your good works'—said our Lord; and we hope, by the grace of God, ere long to carry out and mature those plans which we are now commencing, and thus, in some measure, accomplishing those designs for which we visited this heathen land. Rather would I be where I am, and do what we are learning and trying to do, than enjoy the wealth of a British nobleman, or possess the splendour of Victoria's crown. Plead for the mission to China.

You frequently heard my views in relation to the mission to China before we left our native land. Those views have been more than confirmed. It is one of the most important fields of missionary labour. Here we are in a city said to contain 600,000 people; and certainly it is most densely populated. This one province has a population of twenty-six millions. I am the only Baptist missionary from England in the north of China; and myself and son are the only English persons living in the city of Ningpo. I suppose that our school is the first christian school that was ever opened within the walls of this city; and I am inclined to think that it is the first that has ever been opened, on the plan we have adopted, in the vast empire of Taou-kiang. At several missionary stations, they have boarding schools, in which they clothe and feed the boys for a term of years, which forms an item of considerable expence. Excepting in extreme cases, this plan is too expensive to be adopted by us; and we have agreed to find books, pens, ink, paper, teacher, and what may be needful to educate the children, which may be done at a comparatively small expence. The children go home every day, and the parents find them food and raiment. It is what in England we should call a free grammar school. We have called it the 'E. Yoh,' or a charity school, for the education of children whose parents are poor. Every one speaks well of it who has been to see us. Amidst temples filled with idols, and graven images, we have opened one to the living and true God; amidst the sounds of the drum and gong, and the noise of the squibs and crackers,

made in honour of pagan deities, we have the 'foo-yin-tang,' or the temple of happy sounds; amidst a variety of schools, where the name of Jesus is never heard, and christian truth is never taught, we have the christian seminary, where the word of God is the text, and evangelical instruction and tracts are to form the exposition; and amidst millions of books and readers, where nothing is known of the doctrines of christianity, we are, on a small scale, circulating the records of heavenly love, and giving away christian tracts, prepared by the servants of Jesus who have lived and died for China. The beginning is small; it is the day of small things; but, if blessed by our heavenly Father, we hope to increase and prosper. Pray for us! Pray that the word of the Lord may be glorified. Tell your friends to pray for us! Plead for India and China! Write for India and China!

Monday, May 18th. Yesterday was the Lord's day, and the second of the opening of our chapel. We had two services, and, during the day, many people came to make inquiries, to see the foreigners, and receive books. Dr. Macgowan had previously said, that I might occasionally have his native preacher to assist me. He came in the morning about ten o'clock. He gave an address, and prayed. We sang a hymn, and then I spoke to the people against idolatry, exhorted them to worship the true God, repent of sin, believe in Jesus, and they would escape hell, and ascend to heaven. In the afternoon, at three o'clock, we had another service. My teacher read a considerable part of the third chapter of John, and explained some of it, which we had previously read together. I then addressed them as well as I was able, the teacher telling them what I said when I had any difficulty in finding appropriate expressions. I do find difficulty, and it requires the most devoted application; but my teacher told me afterwards, that I was understood by all. The school children were all present, and we had from forty to sixty persons besides at the preaching, if it may be so called. Between the services, we had many visitors, with whom we conversed, and during the day I gave away about 300 tracts. To me it was a day of joy and hope. The Chinese have no Sabbath; and it is very difficult to make them understand the nature of the day, and the exercises in which we should be engaged. You may call it 'han-seeh-jeh,' or day of rest; or you may call it 'le-pae-jih,' or 'the worship day,' the day on which you should worship God; or you may say it is the Lord's-day, the 'choo-jih,' but they have no knowledge of it; their sacred books never name it; and the law does not recognize such a day. It will require time and patience to obtain regular

services at fixed periods, in a similar manner to what you have them in England. We have a placard on the yard door, giving the Sabbath days for the year, with some explanatory remarks. This is daily read by persons who pass in the street; and we hope our plans and motives will ere long be properly understood. How they may treat us, when this is the case, I cannot tell; but the Lord reigneth, and our interests are safe; and the success of God's truth is certain. Jesus shall reign until China be subdued, and India is converted.

I have written many letters to England, and hope to have some replies. We have little or no news, except what is going on around us. Excepting the persons at the consulate, and the crew of the government vessel in the river, we have no Europeans here. Excepting myself and Joseph, all the missionaries are Americans. We live in the midst of the Chinese, and at some distance from every other missionary. There is room for many in this benighted city; and the period will come when many christian schools shall adorn the land, and many evangelical preachers proclaim gospel truth in every part of the empire.

The general aspect of the mission is encouraging. At Hong Kong, things are going on about as usual. At Canton, the people are violent and obstinate, unwilling to admit Europeans within the walls of the city. At Amoy, the missionaries are going on well. At Foo-chou-foo, there is no missionary, and the people have been refractory. At Shanghai, trade seems to flourish, and the cause of truth is gaining ground. Medhurst is building, printing and preaching. Two persons there have made a profession of their faith in Christ. In my last, I informed you of all the missionaries here, and what they were doing. Things are going on as usual.

The climate, I imagine, is good. We have had our health, and I believe I am in better health than when at home. Joseph has been very well, and has grown very much. He is acquiring the spoken language, and will soon be able to converse with the people better than I shall, though he will require more time for the written language, and to speak on theological subjects. He does not seem inclined for worldly pursuits, and is at times under deep impressions as regards his eternal interests. I hope well of him. He daily watches over the little schools; and you would be surprised and delighted to hear him and the boys talking together about the names of things, and other matters. I am expecting brother Jarrom. I know not that I have anything more to say. Give our kind regards to all friends, who may inquire about us.

I remain, yours truly,
T. H. HUDSON.

LETTER FROM MR. LACEY.

Cuttack, April 22, 1846.

MY VERY DEAR FRIEND,—My conscience reproaches me for not having, long ere this, written to you. One tolerable excuse, however, I must urge, and I am persuaded you will allow it some consideration. It is my cold season engagements in the country, sometimes very far from home. This season, to me, lasts from October till the middle of April.

I have often thought of you, and all our beloved friends at Louth. Many thanks, dear friends, for the many tokens of your affection which we have on several occasions received from you. They have all been appropriated as you directed. The native friends have desired me to present their thanks for the interest you take in them, and the assistance you have afforded them.

I am about sending a letter to your church from Seeboo Saboo.* I have received it, but it requires a translation. A letter from the church, or friends of Seeboo, to him, would be useful in encouraging him; and also in convincing him that he is thought about and prayed for. Seeboo is doing very well, both as a christian and a preacher. He is just now at Kunditta, where he is more known and much respected. His wife, also, has turned out a superior woman. She is, what is something unusual here, a keeper at home; and she governs her tongue. She is a mother among the females at Kunditta. I have no doubt you will be glad to hear these particulars; and also, that on more than one occasion, Seeboo's ministry has been useful to souls. Two persons have ascribed their first light and convictions to Seeboo's ministry.

I hope you, my dear friend, and our beloved friends at Louth, will still continue both able and willing to assist the cause of the blessed Redeemer in dark Orissa. It is overwhelming to the mind to contemplate the millions who in ages past have gone away into eternity, uninformed of the Saviour and unprepared for the enjoyments of a better world. It is, moreover, fearful now to think of the millions who are far from God. Much time and labour are required before they can be addressed. But these difficulties have been overcome. The gospel is preached plainly and faithfully, and numbers have felt its saving power. God has given us many tokens of his favour. He has shown his approbation of the work. He has shown that his will is now to save these people by the ministry of the gospel; and we cannot draw back—we must not abate our zeal and devotedness. In proportion as God blesses us, must we answer

* The native preacher supported by the church at Louth.

his grace by increased exertions: then alone may we hope that his blessing will continue to increase, till the land shall be deluged with divine light. The views of Christ's people have not as yet expanded to their proper limits. They must extend to the whole world. The limits of language and country ought to form no ascendencies to their desires and prayers—labours and hopes. When every one shall feel the obligations of pity and love for his lost and undone brother, whether in the wilds of Africa—the plains of Orissa, or in the crowded cities of China, then a large advance will be made. Thus the primitive disciples felt, and thus ought we to feel. This only will be in accordance with the command, 'Go ye into all the world, and preach the gospel to every creature.' The field is the world, and not our own country. Having these views, I was pleased to see the attempt to establish a mission in China; and hope it will be maintained with zeal and perseverance. In such attempts we must live by faith, amidst the weakness and scarcity of human means. We must live by faith, and God will be honoured, and his blessing will result. But I must tell you a little about our cause here.

I am not afraid of the young sister of China subverting the interest and affection due to the elder sister of Orissa. The latter has sources of interest and reasons for affection unexplored and unfathomable; and God himself will help her. I need not give you general information: this you can obtain from the Report, and other sources. Lately we have experienced something like a revival, though that term will not convey an idea of it to your mind; so different are our circumstances. I refer to a number of additions which we have made at a place called Choga. The gospel found its way there before we had baptized any natives, and since that period converts have occasionally come forward. During the past year upwards of twenty persons have joined us. These have been simple-hearted men. They see the folly and falsity of idolatry—have felt themselves lost sinners, and have seen no hope but in the atoning death of Jesus Christ. They have therefore forsaken all other hopes, and have fled unto Him. The above is about the whole of their knowledge, but it is precious knowledge—it is saving knowledge. This knowledge has made a powerful impression on their minds, and they have forsaken caste, friends, house, home, and all for Christ. They had little, but that little was their earthly all, and it was their sufficiency in life.

It would have deeply affected your mind to see our recent converts coming forth from idolatry. They were not allowed to remain in the village, and were obliged to carry

away all their little property to the houses of their christian friends. It was very affecting to see them forsaking their own and their father's home for the sake of the gospel. Our number at the christian village near Choga now amounts to about eighty souls. This village stands upon a hill, which is crowned with a neat, strong, little chapel. It is visible for many miles round, and reminds a spectator of the prophecy, 'The mountain of the Lord's house shall be established,' &c. We have a number of inquirers here, and to-day I expect another family is joining the little band of professed christians. I believe many will continue to follow. O help us with your earnest supplications at the throne of rich grace. Tomorrow week we shall have a baptism of two at Cuttack; and on Tuesday next, a baptism of four at Choga. We thank God and take courage.

I am, dear friend, yours, &c.,
C. LACEY.

LETTER FROM MR. BAILEY.

Berhampore, June 29th, 1846.

MY BELOVED BROTHER GOADBY,—I am not aware that I have any important intelligence to communicate by this mail; but I feel as if I should like to write you a line: having commenced a correspondence, I have no desire to give it up; for, as Seneca says, 'it is by the benefit of letters that absent friends are in a manner brought together.' When on board the Wellesley, brother Stubbins kindly gave me advice on many important subjects relative to missionary work: about writing home, he said, 'I have seen its importance, and have determined to write often, whether there are encouragements or discouragements to communicate.' But I am persuaded I need not use one argument to show the utility of writing, as you are always happy to receive letters that will be of service to the cause when we are ready to send them. While in India, this seems to be our only fort for making known to all lovers of the missionary enterprise the achievements we have made, and the difficulties we encounter. I think we have great cause to feel thankful to Lieutenant Waghorn for the improvements he has made in the mode of transmitting letters between India and England. A few years past, a letter was six or seven months ere it reached its destination; now it is about that number of weeks; but we are looking forward for still greater things. We learn, from the Indian papers, that the proprietors of the *Times* newspaper have engaged to bear half the expences in trying a fresh route. The government accepted the offer, and parties are now engaged in the work. The new

route is through Germany, (from reports.) By this route letters will be sent from Bombay to England in the short space of twenty-five days. J. Marshman, Esq., editor of the *Friend of India*, has for some time been urging upon the attention of government the propriety of reducing the postage, and using stamps. If the new route should answer, and stamps be brought into operation, we shall seem to be brought a little nearer home, and intelligence will not grow old by travelling.

During the last two months, we have thought much and talked much about 'the times that have gone over us.' Since my arrival in this country, I have often felt thankful that I am able to converse with the past, and by imagination to place myself in the circle of beloved friends. Certainly, it is some source of consolation to call up those hallowed feelings that bind you to those you love. When alone, I frequently picture to myself the crowded chapel, and the deeply interesting services held at Nottingham on the 13th of May, when I dedicated myself to the sacred work of preaching the gospel to the heathen. I trust I have not forgotten the promises I made, and the important charge delivered by my late tutor; but that never-to-be-forgotten day, the 3rd of June, as you will naturally suppose, seemed uppermost in our minds; we seemed as it were to be passing through the same scenes again: the thronging crowds that came pouring in from the railway station to Dover-street chapel—the general rush to obtain seats—the crowded platform of ministers—the impressive addresses that were delivered—the solemn stillness that pervaded the assembly—the cloud of hands that were shown by the people as a pledge that they would support the mission by their contributions and their prayers—the almost unparalleled kindness of the ladies at the tea-meeting—and the glowing remarks made by our dear brother in the evening, upon the glorious gospel of the blessed God,—all seemed present to our view. We are all thankful that they are *past scenes*, that the winds of heaven have been propitious in wafting us over the rolling waves of the ocean to India's benighted shores. By the mercy of God, we have also travelled in safety 800 miles inland, half of which was spent in preaching the gospel of the kingdom to deluded idolaters.

It would seem hardly necessary, after so many elaborate descriptions have been given of India's superstitious inhabitants, for me to bring the subject before your readers, and especially as I am not much acquainted with the Hindoo mythology. My mind has been very much affected of late with various things I have been called to witness in connection with idolatry. On the sea coast,

where we have been recently staying, I think there are at least a hundred temples, some of them the most contemptible things you can possibly imagine. I remember one morning looking into one of the most elegant as I passed; I saw three or four small, rough stones, with men painted upon them, in the attitude of dancing: as I returned, I thought, how appalling are such scenes to an enlightened mind! The great Jehovah, who created and sustains the universe by his power, by these people is compared to a handful of mud, or a painted stone; and, to quote the language of a heathen philosopher, 'they represent the holy, the immortal, and the inviolable gods, in the basest matter, and without life or motion; in the forms of men, beasts, fishes; some of mixed bodies; and those figures they call deities, which, if they were but animated, would affright a man, and pass for monsters.' While they entertain such ideas of God, it is only natural to suppose their conduct will be infamous. Virtue seems to be entirely lost, and that which ought to be their shame, is their glory. A few days past, I was conversing with my pundit about the gods of the heathen; he said, 'Juggernaut is lord of the world, and I am like bim.' At this sentiment I was rather astonished, but, upon inquiry, I found that, according to their own shastras, the gods are under the control of the muntas, and the muntas are under the control of the brahmins; therefore, a brahmin is greater than a god. This morning brother Stubbins's pundit came to me with a sentence from one of their books, to show me that Juggernaut was really divine. I replied, 'I see it is written so. If you will give me evidence that this is true, I will believe it.' He answered, 'To do that I am not able.' The more I see of hindooism, the more detestable in my view it appears. My daily prayer is, that the glory of the gospel may be seen by the people. O that they were wise; but, alas, alas! they are fools. O that I could feel for this people as the Saviour felt for Jerusalem when he said, 'O that thou hadst known, in this the day of thy visitation,' &c. Ministers and members of our churches, it is to you we look to send the gospel to Orissa. Thousands are every year perishing for the lack of knowledge. It is a cheering fact, that we have a larger number of labourers in Orissa than at any former period; yet the number of converts is small compared with the number of idolaters.

We received the following intelligence from dear brother Lacey, which, I trust, will lead many to sympathize with the followers of Christ in this land. Extract from brother L.'s letter:—'We have had terrible work lately at Choga; our poor people there have had a thorough pounding; hardly one

has escaped. Three or four (among whom is the preacher Parasna) were seriously hurt, their backs beaten to a jelly, and swelled like blown bladders. This occurred on Lord's-day last. They were invited to an adjacent village, on pretence of conversation. When they arrived, they were thrown down, surrounded by the natives, and beaten. Poor Rass Douree, one of the christians, was carried by the christian women, insensible, to his house. Brooks and I started to the rescue in the afternoon; but the affray was then over. We found the poor women in a state of great alarm, and the men disabled. They wept aloud when they saw us. (I was much afraid for some of the women, who were just at their period of confinement.) Three are still confined by the heathen, though I have found them, and have been to see them. They dare not do them further harm. We are now seeking redress; but I am quite doubtful if the judge will help us. Our people here are all well, folding their hands in patient submission. The immediate reason for this outrage is rather pleasant—the addition of four to the number of native christians there. The pralhan would not allow them to return to their houses, or repossess their property. It appears that one of them had thirty head of cattle taken, 700 or 800 seers of rice, besides other kinds of grain, &c., &c., and the possession of fourteen acres of land, cultivated and sown. Four or five, or more, were just on the point of coming out when the affray took place. It is no trifle to come out from the heathen community to be a christian.'

Brethren Stubbins and Buckley, with native preachers, Denabundo and Bunamalee, are gone to Pooree; Damoda, and Bobananunda, the schoolmaster, are gone to a festival about thirty miles from Berhampore. Balajee would have accompanied the two latter brethren; but, I am sorry to say, he is very ill with fever. When I saw him last, I inquired about the state of his mind. He said he had felt very happy during his affliction; that he had no fear of death. 'For if I die,' he said, 'I shall go to my Lord.'

We find the rains rather an unfavourable time for festival and bazaar preaching, but every favourable opportunity is taken to sow the good seed of the kingdom. The cause at Berhampore is not in a very flourishing state; but we are looking for brighter days. Our native preachers are very laborious men. Were our friends in England favoured with some of their addresses, they would be highly gratified. This seems to be our seed-time. May we not be disappointed in an abundant harvest. I remain,

Yours in the gospel,

W. BAILEY.

IRISH CHRONICLE.

SEPTEMBER, 1846.

THE TIME OF NEED.

THE distress which prevailed in Ireland last year, owing to the failure of the potatoe crop, was considered by many as exaggerated. It was soon seen however, that exaggeration was almost impossible. We sent out "AN EARNEST APPEAL" on behalf of our suffering agents, and the poor members of the churches there. It was very kindly responded to; in many quarters most liberally. The contributions have not yet been published, because it was feared the amount might awaken undue expectations in the minds of those for whose benefit it was given. It has been distributed with the utmost care; and next month the list shall be published, partly to serve as an example to those who have not sent any donation, and partly to exempt those individuals and churches who have already done what they could, from any fresh appeal.

It is quite clear, now, that whatever may have been the distress last year, it will be increased tenfold this winter. The potatoe crop is nearly all destroyed. It is likewise stated that the roots are so bad, as not even to be fit for the pigs. It is inevitable that the poor must either be helped or starve. We shall, therefore, now appeal to those who have not assisted in the former contribution.

This calamity will eventually be overruled for good. The people must have another diet. They will be weaned from potatoes, and acquire new tastes and better habits. When a nation almost is brought down to the lowest amount of food, consistent with actual existence, and that food can be got in abundance with little labour, indolence, want of forethought, recklessness, and many other vices, are the consequence. Moreover the mental energies are depressed as well as the physical. The moral sentiments are equally affected. Degradation, in every form ensues.

In the mean time, however, the starving multitudes must be provided for, until the measures adopted, and those about to be proposed by the government to find employment for the people, can take effect. Every penny sent across the water awakens gratitude in the recipient, binds him more closely to this country, and tends to remove the deep-rooted prejudice against the Saxon, whose injustice in former times, and spreading over so many ages, has created a feeling of bitter and intense hatred.

Justice to Ireland then, benevolence to suffering fellow Christians, a sense of duty, as well as the wisdom of embracing every opportunity of aiding the spread of truth in that land, and at a time, when the social condition of the people is undergoing a most salutary change, combine to render this appeal both seasonable and right. Dear brethren, think of these things. Assist the committee and the agents in their efforts to diffuse light through the darkness. You may effectually do it; not only by contributions to the general funds, but by your contributions to the "RELIEF FUND" in this distressing time of need.

THOMAS COOKE of Mountain River, finds the disposition to hear the word rapidly spreading among the people. We quote from his letters in May and June the following

FACTS IN PROOF.

The young convert from popery who is about to be baptized, came to the bible-class in my house this morning, and afterwards went across the bog, four miles to the village

where I reside. He helped me to carry out our prayer meeting, by singing and prayer; and all were greatly surprised and delighted, when I told them of his conversion.

On the first of this month, Mr. Hamilton baptized in the river the young man I mentioned in my last; and we gave him the right hand of fellowship the following Lord's day, and received him into communion. His brother will soon follow his example.

I visited the new station up the mountains

again. The people seemed glad to see me. Some came from a considerable distance. One of these named B——, wished to hold a similar meeting in his cabin, and told me he would get the neighbours together. I gave the large testament to the persons who had asked for it. Afterwards they came to our meeting, saying, they wanted to speak to me about some things in the scriptures. I read and explained 1 Tim. iv. and then prayed with them. On going away, they said they would come to the meeting in B——'s cabin, if I had one there, and *hoped I would hold one in theirs too.*

PAT. MURRAY writes in a similar strain. Access to the people is every day becoming more easy, and when secured, is followed by most friendly intercourse. Among other things he speaks of his delight at witnessing

A REMARKABLE CHANGE.

It was very cheering to me to hear the statement of a priest, lately a convert from Rome, to the faith of the gospel. There are two other priests in the family. When I was a Romanist we went to the same village school; and when I was brought to the truth as it is in Jesus, he was my greatest persecutor. It is a cause of much joy to my heart, to see him now stand and fearlessly preach the truth he once destroyed.

During the past month I have visited some protestant districts where great ignorance prevails. While the truth has been made known to them, the message has been heard also by many Romanists. *If I could visit thirty families a day I could get access to them.*

I have paid 149 visits to poor families, in whose cabins I have read the scriptures and prayed. More than 250 persons, chiefly Romanists, have on these occasions heard the word. I have given a bible to one, who is now searching for the truth, as for hidden treasure.

RICHARD MOORE mentions the kindly feeling growing up among the Romanists. It is evident that where the scriptures are known and read, they diffuse the spirit of love among the people. If this spirit is becoming *general*, it proves the success of evangelic efforts, for it is but

THE EFFECT OF A CAUSE.

The people in general, are not only willing to hear, but lose no opportunity. In the fields, in the bog, or the sea shore, they are ready to hear God's holy word; and those who are reading are conversing with each other about the things of the gospel, and thus communicating to others the knowledge of it.

On my way from E—— many had assembled. Several Romanists came up and shook hands with me. I perceived they wanted me to say something. I commenced a scriptural conversation, and soon opened my testament and read Ephesians ii. They all listened with the greatest attention. A protestant came up and said, Don't hear that man. One replied, We shall hear him, he is instructing us in the truths of the gospel. *Where the scriptures have been read, this is the state of the catholics in general.*

THOS. DUFFY finds the distress which prevails in Dublin most extensive and alarming. It engrosses the mind of all; and as no man of any feeling can see it without deep emotion, its constant presence is most distressing.

I have paid 140 visits this month amidst general distress and discouragement. I have distributed *ten copies* of the New Testament with appropriate tracts. I want a supply of "the Novelities of Popery," for many are eagerly seeking for it. You may form some idea of the distress, when I tell you that thirteen families of those I visit, have been forced to go into the workhouse during the past month.

The station at Dunmore continues to prosper. Mr. HARDCASTLE has been endeavouring to procure a plot of ground from the Board of Works, on which to erect a school-house; he has not succeeded. Still he hopes to secure a site, for the premises now occupied must soon be given up; and they are wholly inadequate to the wants of the place. Mr. M'CLURE is

BEGINNING TO REAP.

The services continue to be well attended, and several profess to be much profited thereby. Indeed, a manifest change for the better has taken place. Some, who were in the habit of spending a principal part of the Lord's day in the public-house, are now employed, during the interval of service, in reading the scriptures. Of this fact I have had personal knowledge, having occasionally visited them, unexpectedly, on that day. Very frequently, of late, as I have been returning through the village from seeing some families, I have heard the song of praise in several cottages, where, a short time ago, nothing but the profane song was to be heard. I am also now cordially received by several Romanists, who eagerly receive the tracts. Even the woman of whom I formerly spoke, as so assiduous in disseminating the tenets of popery among the ignorant Protestants, receives these tracts, and reads them carefully. Our con-

gregations average about fifty; the Sunday-school thirty; the day-school forty-eight.

Sometimes our brethren in Ireland hear of instances of usefulness after years of labour, and when they are removed to other stations. Mr. BATES has forwarded a communication to him from one of the members of a church situated in the district he formerly superintended. The good seed is not lost.

A DYING TESTIMONY.

While attending the death-bed of our departed friend, John Allen, he left it as an injunction on me to inform you, that it was under your ministry, about six years ago, that he was brought to a knowledge of the truth. Thank God he died shouting victory through the blood of the Lamb. There are many more who believe; and though the numbers who attend our meetings are small, it is gratifying to find some of them living witnesses of the truth.

Every month brings fresh proofs of the desire of the peasantry for the scriptures. Mr. BENTLEY having given PAT. GUNNING, a reader in his district, a small supply, forwards another application for more. There is much encouragement now in

BIBLE DISTRIBUTION.

The testaments you sent me were received with great thankfulness by the applicants. And as soon as it was known by others, who had made no application, that I had them, they came running to my house requesting me to give them some. I promised to send for more. They thanked me, and hoped I would do so as soon as possible. Please to send me, as soon as you can, four testaments, and two bibles. I am sure they will be thankfully received.

Much of the anxiety for the possession of the Scriptures, at present existing in Ireland, must be attributed to school instruction, in which department our society has taken an honourable position. PATRICK BRENNAN adverts to this topic, and his testimony will be taken as evidence of the

GREAT VALUE OF THE SCHOOLS.

It would delight you to hear some of the little ones answering from the chapters which they have read, or committed to memory. Many parents have learned the way to heaven from hearing their children reading and learning the word of God. I trust the society

will never give up the schools, for if they do, they will give up that agency which has been of most use among the Romanists. All, in this part of the country, who have left the church of Rome, have been brought out by their means. When I brought the papers and maps which you gave me to distribute in the schools, many of the little ones prayed God to bless the society; and I have no doubt that many more will attend.

The blind superstition which used to induce the Romanists to receive, without question, the commands of their clergy not to read the bible, is gradually disappearing. They begin to question the propriety of the prohibition, and to ask the reason for the prohibition of what they describe as

THE GOOD BOOK.

About a fortnight since, writes JOHN MORNAGHAN, I entered a cabin in the neighbourhood of M——. After some conversation with the woman, she said, "Sir, I believe you are a good man, and I feel delighted with your conversation; but what is the reason, if the bible be such a good book as you say, that our clergy should be so much opposed to it?" I replied, "The bible is the best of books, that God was its author, and salvation its object. Those who condemned Jesus to die were the clergy of that day, and all clergymen who refused their flocks the bible were following in their steps." The woman appeared quite stunned! After a pause, she earnestly asked, "Can we be saved without the benefit of our clergy?" I read to her those words, "God so loved the world," &c. and several similar scriptures. At length she said, "The book is right. For nine years I have been performing penances, and still I could not find in my heart peace with God. I have been to Loughderg twice, at the stations of Ball, as often, and I meant to go again this year; but now I will not, for I see it is the Lord alone who can save me." After praying with her I left; and she expressed an earnest hope that I would never come that way without seeing her.

TRUTH PREVAILS.

On the same day, in another house, I met several Romanists, among whom was the schoolmaster of the neighbourhood, and who usually officiates as priest's clerk. After some conversation, he asked, "Why don't Protestants believe in purgatory?" I replied, "Because the word of God does not warrant them to do so." He then referred to 1 Cor. iii. 13; 1 Peter iv. 12, as scripture proofs of such a state. I endeavoured to show the plain meaning of the scriptures he

quoted, and set forth the all-atoning blood of Christ, and that such doctrine was repugnant to scripture. One of those present seeing my opponent was silenced, exclaimed, "God help us, we are all greatly astray. I thought Mr. Mc D—— could meet any man on the principles of our church. But I see we are all almost equally ignorant of what we ought to know. "But I wonder why our clergy should tell us of such a place, if it has no existence." "Ah," replied a second, "if the clergy had less gains by purgatory, they would have less talk of it." Having gained their attention, I read many portions of scripture showing the all-sufficiency of Jesus. During this month I have distributed nearly 250 tracts, and three copies of the scriptures, all to Romanists.

ANCIENT AND MODERN PRIESTS ALIKE.

I was telling you, writes Thomas Cooke, to Mr. Hamilton, that the priest took six copies of the scriptures from his people lately. I went to him to know why he did so, and to ask whether he would return them. I had about one hour's conversation with him. He was civil with me. He told me he should acquaint his bishop to know what he would say about these people who were receiving and reading the scriptures against his wish. I do not blame you at all said he, it is your calling to give the people the bible; *but it is my calling to prevent their having it, and I will do so to my utmost.* What a picture we have in Isaiah lvi. 10, 11, of these wicked and ungodly teachers.

POSTSCRIPT.

Some of our agents write to say, that they hope those friends who have so often sent various articles to distribute as rewards among the scholars in the various schools, will not forget them. Some time has elapsed since they have received any. We beg to add that such things are always acceptable, and have done good.

Thanks to our Lynington friends, for another box of clothes for the school at Cork, of which Mrs. Drawbridge has kindly advised us.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.		£	s.	d.
L. L. Donation	70	0	0	Harlington, Collection.....	5	0	0
Friend A. Z. ditto	5	0	0	Colnbrook, Collection and Subscriptions..	5	4	6
Dorchester, Friend by Rev. S. Sincov.....	0	10	0	West Drayton, Collection	1	14	4
Milton, Subscriptions by Miss Dent.....	1	10	0	Wallingford, Subscriptions by Mr. Tyso....	2	1	0
Portsea, Mr. Hinton	1	0	0	Bury St. Edmunds, Mrs. Compton.....	0	10	0
Cork, on account by Mr. Jones.....	33	4	1	York, Subscriptions by Mr. Pritchett.....	1	0	0
Dunstable, Collection and Subscriptions...	6	0	0	Aeshby De la Zouch, Collection	1	8	6
Houghton Regis, ditto	3	4	6	Melbourne, Collection	2	2	0
Leicester, Subscriptions	25	12	6	Derby, Friends at Rev. J. G. Pike's.....	1	2	6
Arnsby, Collection and Subscriptions.....	4	0	0	Newport, Essex, Mrs. Hopkins	1	0	0
Nottingham, ditto	25	16	1	Friend to Ireland	1	0	0
Hackney, Mrs. Lowther	0	10	0	Lewes, per Mr. Button.....	8	10	0
Slimbridge, by Rev. W. Rose	0	2	6	Cambridge, W. Lilley, Esq.....	20	0	0

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.

IRISH CHRONICLE.

OCTOBER, 1846.

IRISH UNION MEETINGS.

It is very customary, with a certain class of persons, and a tolerably large class too, to say, when anything is done in a bungling, or strange, or seemingly absurd way, that is Irish. A meeting badly managed, or ill conducted is, according to their notion, an Irish meeting. Well, the meetings we are about to speak of, and which were recently held in the sister land, were truly Irish; not confused disorderly meetings, but affectionate, lively, earnest, solemn, and holy meetings. And may this always be their character!

For some years past, our venerable agent Mr. McCarthy has invited two or three of his brethren to come into his district, to assist him in holding an annual Union Meeting. He has forwarded an account of the one held the last week in August. There were present brethren Carson, of Tubbermore, Wilson of Clonmel, and Watson of Cork. On Saturday evening the 29th, Mr. Wilson preached and the service was delightful—on Lord's day morning there was a prayer meeting from seven till nine, to implore the presence and influence of the Divine Spirit—at ten they met again for public worship, when brethren Watson and Carson preached, after which the assembly removed to the river side, when in the presence of a large congregation, among whom were many Romanists, brother McCarthy baptized two persons, a mother and her daughter; the spectators conducting themselves with the greatest seriousness and decorum. The use of two houses, belonging to Romanists, was cheerfully granted for the occasion. Mr. Watson addressed the people, after the baptism, in a suitable and impressive manner, and commended them, and the service, to the divine blessing. The attendance at the evening service was large and attentive, and the day was one which will long be remembered as a high and holy day.

We were privileged to attend the meetings in Dublin. Each morning there was a prayer meeting, at the last of which, the letters from the churches were read. It was a time of much melting of spirit. At the first evening meeting, after prayer by two of the brethren, addresses were delivered by Mr. Mulhern, and Mr. Williams of Bristol College, who has spent two vacations in Ireland, on the love and the example of Christ. Mr. Carson preached on Wednesday evening, and the last meeting was a public one, the various speakers enforcing topics of deep interest, and all bearing on the work in Ireland. John Parkes, Esq. occupied the chair. The intervals were partly spent in devotional exercises, and partly in attending to the business of the Union.

The reports from the different churches were very encouraging. Emigration, as usual, had seriously affected some; but, in almost all, there was an increase. A spirit of brotherly love and deep devotion, which we have never seen surpassed, pervaded every heart: it was good to be there. Such services must tell. The friends at Dublin, whose arrangements for the comfort of all were most complete, felt it to be a privilege to make them and carry them fully out. Every one seemed to regret their close. We retired from these services with fresh hope and joy. It was plain that men of God were there, and that God was with them. The spirit of these happy assemblies will not soon expire. British Christians! when will ye heartily co-operate to cover all Ireland with these messengers of the gospel? Are you anxious to spread the truth in every land? Help to plant and sustain churches and missionaries in Ireland, and you will eventually draw a part of the resources from them to extend the operations elsewhere. Moreover, you will protect what you have done abroad from the attacks of the man of sin. Make Ireland your battle-field, and she will be unable to supply the crowd of priests which she now sends forth to disturb the peaceful folds which you have gathered in the distant parts of the earth.

The almost total failure of the potato crop is generally regarded by the people as a judgment of God for their sins. It may be overruled for their spiritual, as we are sure it will be for their temporal, good. RICHARD MOORE in referring to this prevailing sentiment, gives an example, among many, that Romanists are beginning to feel that there is a great difference between

TEACHERS AND WHAT THEY TEACH.

On returning home the other day I met Mr. ———, a Romanist, who told me the pope was dead, and had left a large property to his friends, and he prayed God, he might never be succeeded by another. He also said that he had never heard anything from the lips of his priest that would give any living joy to his soul; and that he always thought the time too short when he conversed with me on heavenly things. He expressed a hope that, in future, he should give more time to religious conversation, that he might be strengthened in the belief of the truth.

We have often called attention to the contrast between the temper and state of mind of the aged Romanists, and the youthful. The former are generally ignorant and bigoted; the latter disposed to inquire after, and listen to the truth. No doubt this difference is mainly owing to school instruction. JOHN TALBOT in his letter of Aug. 1st. gives a striking example of the effect of the truth upon

ONE OF EACH CLASS.

About three months since, I called on a man living at the back of the mountain, to whom I read John iii. and made some remarks on the chapter. His son seemed very attentive, and introduced some other topics. Seeing him inclined for information, I called again in three days. The old man did not seem pleased; so I read none, but spoke to them in the most profitable way I could. On coming out, the son came with me and asked me if I had the book I had read the other day? I said I had, when he asked me to read in it at the same place. This done, I left the Testament with him, desiring him to read it to his father.

Supposing the old man averse to hearing me, I did not call again till last week. As soon as I entered the door, I set my eyes on him, expecting nothing but displeasure. But his looks told me I was welcome; he settled a chair, sent for his son out of the field, and inquired what kept me so long away. I told him; when he asked my pardon, and hoped God would forgive him that he had been so

long ignorant of the blessed book. As soon as the son came in, he asked him if he had it; to my joy he drew the Testament from his pocket, and handed it to me. The father asked me to read the same place as before; and when I explained to him the meaning of the serpent on the pole, it was affecting to hear him saying with uplifted hands, *Oh what a great thing it is to see Jesus!*

Mr. MULHERN has been labouring with considerable success. Our friends are already in possession of the results of his labours at Banbridge. Would that the Committee had the means of supporting an agent there. It would soon be an independent church. We extract the following short statement from a recent letter to the Treasurer. He speaks of

SUCCESS AND THE PROSPECT OF MORE.

The meetings at Dublin were well attended, and in *all respects* were delightful and refreshing. Blessed be the Lord, our prospects of success are more abundant and brighter than at any former period. I have been looking over my own journal, and find that I have baptized *twenty within the last twelve months*. At some of my stations others are inquiring. who will, I trust, soon be giving evidence of love to Christ, by submitting to his ordinances.

Mr. HAMILTON, whose removal to Ballina has greatly renovated his health, and who is actively superintending his very large district, has been favoured with most encouraging tokens of the blessing of God on his labours. The following facts stated in his last month's correspondence, will show that

THE WORK IS GOING ON.

Our new teachers are helping to increase the congregation. We had a baptism on Lord's day evening, which was well attended, and very solemn. Three others have applied for baptism and fellowship.

I commenced a school in this town some time ago, in which we have nearly *one hundred children*; and two pious females are actively employed in teaching them. My eldest daughter visits it three times a week; and the children are much attached to her. A desperate effort was made to destroy this new institution, but without success. I have no doubt it will issue in the glory of God, and the salvation of many souls.

PATRICK BRENNAN has recently paid a visit to the district where he lived and

laboured in the early part of his life. He would naturally see whether any fruit yet remained. He did not look in vain, and as all would rejoice who long to see the Redeemer's cause flourish, where they had humbly endeavoured to do good, so he rejoiced when he found that

THE PRECIOUS SEED, THOUGH LONG HIDDEN,
WAS NOT LOST.

After I left Ballina, I went to K——, where I spent a portion of my early life. I was happy to see the same people that I had often read to, and explained portions of God's word, still reading it, though the priests had done all they could still to keep them in the dark. But praise to the Lord, the time is come, when the people begin to see that they ought to think for themselves. In one place I was engaged with them, they seemed so anxious to hear, that they kept me reading to them until midnight.

The day following, as soon as I was up, they were there again. I was delighted to see the great desire they manifested to hear the word of the Lord.

A DEARTH OF SCHOOLS AND READERS.

I was sorry to learn that there was not a single school or reader, in that part of the country, either belonging to our Society or any other. I was greatly grieved, as it was in that parish, the Society began its labours in Connaught. My wife taught a school there in 1815; and I have reason to be thankful that great good has resulted from that school *which can be seen to the present day.*

I have visited a good many families in my own locality during the past month, and distributed a number of tracts. I think the Lord is doing more good than can be seen by the eye of man. The people are more inquisi-

sitive on the subject of religion since the late calamity, than they ever have been before.

The extracts from THOMAS DUFFY'S monthly report, which follow, will, we think, not only prove interesting, but show the general usefulness of this sort of agency, and that it is keeping pace with the growing intelligence of the people. Would that we had at least two readers with every missionary, and one where every school was planted.

In sending you a report of my work during the last two months, it is with heartfelt gratitude I desire to state that amid all the trials of want and affliction, with which the poor are here visited, the promise is still true, "My word shall not return unto me void." Many cheering instances of this truth might be given. Let the few following facts suffice however for the present.

NOT PROSELYTISM BUT CONVERSION.

The man whom I mentioned as having some months ago, reproved me for not directly telling him to attend our place of worship, has ever since been a constant attendant upon the means of grace. He very often brings his family and others with him; and has become a decided convert. In a conversation which he has had with our pastor on this subject, he showed that his knowledge of the truth and of the requirements of the gospel was of no ordinary kind. And he now apparently longs much to become a member of a Christian church by baptism.

There are five or six others much of the same mind, but they have not such a knowledge of the Irish and English scriptures as he has, nor is their conduct, though unexceptionable, so well proved as his is. Others again know far more of controversy and read more extensively than they do, yet they show no desire to come out.

POSTSCRIPT.

According to promise, we subjoin a list of the contributions to the Relief Fund. We hope those churches that have not contributed, and those friends whose means will allow them to contribute separately, will do so without delay. When in Ireland the early part of the last month, we travelled from Dublin to Waterford, and thence to Cork. Not one sound potato-stalk could be seen the whole way.

Already the starving people have risen in some districts to demand food. Fever and famine are beginning to make havoc; and while the distress must be appalling, there is vast encouragement to render help now, as the calamity cannot fail to produce a great change in the social habits of the people, and, we hope too, a great change in their spiritual condition. The food subscribed is almost gone. Will tender-hearted Christians suffer their fellow-disciples in Ireland to famish for want of temporal food, when they are trying to feed them with the bread of life? Surely not.

THE
GENERAL BAPTIST REPOSITORY.

AND

MISSIONARY OBSERVER.

No. 94]

NOVEMBER, 1846.

[NEW SERIES.

MEMOIR OF MR. THOMAS EWEN,

Many years pastor of the General Baptist church, March, Cambridgeshire.

BY MR. JOHN EWEN.

A VERY general disposition prevails to read compositions which record brief accounts of those whose days and labours are ended, and whose exemplary and active lives have been devoted to the highest and best purposes that can engage the attention and employ the energies of men who sincerely love their species. These memorials are not only calculated to arouse the sympathies and attract the admiration; but they have frequently proved instrumental of much greater effects, and have operated upon the minds of survivors with a solemnity and force that admitted of no resistance, working in them effectually that change which giveth life.

At the request of many who highly esteemed him for his work's sake, I am induced to furnish a short memorial of one who has long been extensively known in the connexion as a disinterested and useful preacher of the everlasting gospel, hoping that it may not only be the means of perpetuating the remembrance of him, but that his example may influence

those especially who mourn his absence from them, and yet rejoice that he has finished his course with joy, and entered into his rest.

Mr. Thomas Ewen was descended from a family who had been long settled on a farm at Maxey, in Northamptonshire. His grandfather, Mr. John Ewen, was a member of the General Baptist church at Bourne; and the ministers of that church, and of the church at Spalding, used occasionally to preach in his house. His eldest son, also Mr. John Ewen, the father of my revered parent, left home when a young man. Some years after he married, and took a farm in the neighbourhood of Holbeach; but his wife died within a year of their marriage. He does not appear to have felt the influence of early religious instruction and training, but regularly attended the established church at Holbeach. Some rather unpleasant circumstances however induced him to discontinue his attendance there, and he went to hear the Baptists, who then assembled in a

private house at Gedney. There, after a little time, he was introduced to one of the ministers whom he had formerly heard at his father's house. He continued to attend, and that with great advantage to himself. He was baptized and received into the church, of which he remained a useful and honourable member until his death. After his union with the church at Gedney he married Ann Faunt, a member of the church at Coningsby. They were the first Baptists who were married at the church, and the officiating clergyman declined taking his fee on that account. The Baptists had previously solemnized their marriages in their own chapel, a privilege which ought never to have been lost.

Mr. Thomas Ewen was born at Gedney, on the 19th of April, 1757. He was taught to read by his grandmother, who in her declining years came to reside with her daughter. She was a good woman, and her instructions appear to have taken deep root in his mind; and he was often seriously impressed at an early age. He had been taught by her 'that the righteous would shine as the sun, and they that turn many to righteousness as the stars for ever and ever;' and believing that she was a righteous person, he used to go out in the evening to see if he could discover her star in the heavens. At eight years of age he was sent to a boarding school at Wisbech, and was conducted regularly to the General Baptist chapel on Lord's-days. He continued here about four years, and made considerable proficiency in writing and arithmetic; but he never saw an English grammar, nor did he know the meaning of the word at that time. On one occasion, during this period, he was showing his books to his uncle, D. Faunt, expecting praise; when instead of this he says, 'My uncle laid his hand upon my head and said, 'If thou knowest Christ, thou need'st know little more.
If not, all's lost that thou hast learn'd before;'

which made a deep impression on his mind. Mr. Poole, who was then the minister at Fleet, was used to converse with him; and when he was about twelve years of age, he asked him some questions which deeply impressed his mind, and caused him to weep. 'All this time,' he says, 'I was prone to evil as the sparks to fly upward; and often, very often, have I wished they would let me run with the multitude to do evil on the Sabbath-day, instead of going to a place of worship.' The state of his mind continued much the same until he attained his eighteenth year: about this time Mr. Jos. Proud commenced his ministry at Fleet, and preaching more calculated to arouse sinners was introduced. This was followed by the usual effects of such efforts: people flocked to hear—the chapel was enlarged—and a considerable number was added to the church. Mr. E. was not amongst the first of those who were baptized; but on the 17th of April, 1777, he and five others were baptized at Walton Dam, and six more on the following Sabbath, in the new baptistry in the chapel. These young converts, encouraged by their minister, commenced a weekly meeting for prayer and religious conversation. They were profitable opportunities, and were continued at the chapel with considerable regularity and constancy for some years, only omitting them during the busy seasons of hay and corn harvest. During this period Mr. E. with considerable energy applied to such studies as his highly esteemed friend, the minister, judged most proper for him to pursue. He began to write both in prose and verse, and made considerable mental improvement, considering the disadvantages under which he laboured. It was evident he read the scriptures with diligence and attention, and by this profited above many, otherwise his equals. He continued to attend the weekly meetings for prayer, and was generally expected

to preside and conduct them, until he removed to Sutton St. James, in the year 1782, when he entered upon a farm in that village. In this year he married Miss Sarah Arnold, the daughter of Mr. W. Arnold, of Bourne. As his residence was at a considerable distance from the chapel, and several of the friends lived at comparatively short distances from each other in what is called the Fen-ends, it was determined that those who resided in the vicinity of the chapel should continue to meet there, and those who, like Mr. E. lived at a distance, but nearer to each other, to meet at each others' houses. The meetings were at first held only at three houses, but these were eventually increased to nine; and these lively christians met together in all weathers, both male and female, when often the females were carried by their stronger companions over places otherwise impassable to them. It is cheering to contemplate such scenes as these; and we may confidently hope they did not labour in vain. Their souls enjoyed a feast of fat things and of wines well refined; and many of their neighbours received with joy the gospel of salvation by Jesus Christ. In this year, 1782, he lost his father, which was to him a heavy trial. 'I think,' he says, in a letter to a friend, 'I could not in this life experience any equal to it: it is too great for my pen to express; but I believe it is his unspeakable gain; and I desire to submit to it, believing it is best, because it is the will of heaven.' To this trial succeeded another, which was keenly felt, in his separation from one who, in the hands of the Lord, had been the instrument of his conversion to God, with whom he had indeed taken sweet counsel, whom he highly esteemed as the guide of his youth, and with whom the bonds of christian friendship were never severed.

We are now to contemplate Mr. E. in a progressively enlarged scene of labour. In a letter to his esteemed

friend, in Dec. 1787, he says, 'Last Wednesday evening, at our weekly meeting, I delivered a word of exhortation, in much weakness, from Eph. v. 8. Methinks I hear you say, "I am glad of it." Ah! my friend, I know you wish me well. I should be glad, too, if I could do any thing for God, or be useful to my fellow-sinners. But can you believe it, though I read more, write more, study more, and pray much oftener, yet I am frequently very cold and lifeless: and what is still worse, often sin grievously against a good and gracious God, even until I am tempted to despair. But blessed be God I still trust in Christ, and know that my Redeemer liveth.' This severe discipline was no doubt the means of quickening and strengthening the grace of God which was in him, and preparing him to become, in a more extended manner, the instructor and comforter of others. Mr. J. Smith, the pastor of the General Baptist church at Tyd St. Giles, applied to Mr. E. to render some assistance to Gedney Hill, he having commenced preaching there. He complied, and these labours served to introduce him to another scene of exertion at Whaplode Drove, where he preached once a week as long as he continued in the neighbourhood, and his labours were not in vain. The first persons he baptized were from that neighbourhood; they were united to Fleet church, and were afterwards dismissed to form the church now assembling at Gedney Hill. He was now frequently engaged to supply neighbouring churches, and preached with acceptance at Wisbech, Bourne, Coningsby, &c. About this time, also, he was called to endure a severe affliction. Mrs. E. was thrown from her horse when setting out to visit her father at Bourne, and was so much injured that for some weeks her life was despaired of; but in compassion her life was spared, and her health and strength restored. For this mercy he poured out his soul in grateful praises before God.

Whilst Mr. E. was thus employed, Mr. Prowitt, who was a native of Leicester, and had studied at Bristol, became pastor of the church at Fleet; but left them at the end of the year; having embraced Socinian sentiments. This circumstance placed them in difficulties; and after several attempts to procure supplies for the pulpit, they unanimously requested their young friend Mr. E. to preach to them. His mind was much exercised when this request was made, and he almost determined to refuse, and to keep away from Fleet altogether on the next Sabbath. Yet the subject remained with oppressive weight on his mind. It followed him whilst engaged in his business. Saturday evening came, and still he was undecided; but during the night watches a passage of scripture, 1 John iv. 16, was impressed on his mind; he arose to meditate upon it; went to Fleet and preached from the passage on which he had been meditating through the early morning hours. He continued to labour at Fleet on the Lord's-day until the month of April, 1791, when Mr. Burgess removed to them from Halifax, and he did not labour in vain. At the close of the year 1789 he writes, 'Though death has diminished our numbers, yet I trust the Lord will always have a people to serve and love him, even at Fleet. We have baptized six lately, and hope before long we shall have another addition. Whether I have reason to believe these are children the Lord hath given me or not, it gives me pleasure that the cause is not decreasing or dying under my poor labours. During this period the celebrated Mr. E. Winchester, an American preacher, who visited England to publish the doctrine of universal restoration, was preaching in the neighbourhood. Many received his opinions, and he was followed and admired exceedingly. Mr. E. remarks, in a letter on the subject of Mr. Winchester's popularity, 'that if ever so great and learned a man was to come and preach upon holiness

of life, self-denial, and insist upon strict conformity to the will of God, he would not be so admired, nor his doctrines received with such admiration and applause.' The effects of Mr. Winchester's lectures on universal restoration were manifest in disputes and divisions, both in families and churches; and many of those who embraced the tenet finally took their position amongst the cold and dreary dogmas of Socinianism. Whilst Mr. E. was earnestly endeavouring to prevent the evils which he foresaw would be the effect of Mr. Winchester's lectures he appears to have passed through deep waters in his own experience, as we may learn from the following extract from a letter to his friend,—'Did you but know how cold and dead my love to the best of all beings is, you would not then wonder that I manifest no more to you. "O wretched man that I am, who shall deliver me from the body of this death?" Blessed be the Lord, I know who is able and willing to deliver me. But you cannot imagine with what reluctance I go to a throne of grace. This world has got a faster hold of me than in time past. A while ago I thought I sat loose to it, and had some evidence that it was under my feet; but, alas! I find it is not so! Business calls me into the world, and I am enveloped in the things of time and sense, until I lose my hope, my happiness, my God. 'Time was when I could leave my business, servants, and labourers, and retire to enjoy my God in solitude and devotion; but now I can leave my closet, because there I enjoy not the presence of the Lord, launch into the world, and spend days and days in this manner, distressed beyond conception, neither enjoying my God nor the world. Oh! miserable state! I know enough of God to make my life a burden; but not enough to make it comfortable and delightful. May the language the pious Doddridge uses be ever that of my soul, "Lord if I may not enjoy thee, may I never enjoy any thing else; but go con-

tinually mourning after thee even down to my grave." I have no comfort but what arises from my grief. Happy they whose pleasures arise from their rejoicing in the Lord.' But in these dark and cloudy days, the Lord did not forsake his servant. 'How astonishing,' he says, 'that though I am so far, for the most part, from the enjoyment of the divine presence, yet the Lord confounds me not before the people. I hope I may venture to say, the Lord is with me in the pulpit. I go up mourning—find his grace sufficient there—come down rejoicing—appear for a while thankful; but am quickly shut up from the enjoyment of God by attention to the things of the world. Surely I am the most ungrateful of men.'

We next find this active and zealous christian supplying the church at Bourne in conjunction with two brethren in the Spalding church. The interest at Bourne had been long in a declining state, and they were now destitute of a minister by the decease of their aged pastor, Mr. Young. It is an interesting fact that the cause had sunk so low at Bourne, that if one member had died after the death of Mr. Young, previous to their receiving any addition, the endowment would have gone either to Gosberton or Spalding; but this was prevented by the success which attended the labours of these indefatigable men, who permitted not the distance of the place to prevent their regular visits until a minister was settled with the church. About this time the ancient church at Peterborough lost their pastor by death, and the same brethren supplied this church also, and with considerable success. The congregations increased, a new chapel was erected, and Mr. Wright invited to become the pastor. During the period we have just reviewed, Mr. E. received an invitation from the church at Halifax, to pay them a visit, with a view to his becoming their pastor; but he declined visiting them, as he at that time was

resolved to labour as an itinerant, rather than devote and confine his ministry to a particular church.

Whilst Mr. E. was thus exerting himself for the advantage of others, he was not slothful or negligent in attending to his own temporal and spiritual concerns. He was 'diligent in business, fervent in spirit, serving the Lord.' To a friend he thus expresses the ardour of his soul. 'You say in reference to the happiness of Heaven, "that your soul is enraptured with the distant prospect:" I hope you do not view the prospect at a great distance. I view it near at hand; I daily wish, pray, and endeavour to view it nearer and nearer. The thought of reigning in glory, and singing praises to God and the Lamb for ever and ever, with all the hosts above, and the spirits of just men made perfect, animates my soul: the more I meditate on the rapturous prospect, the nearer I seem to desire to view it; and the nearer I can bring death to my door, the nearer I seem to cleave to Christ; I wish ever to live humble at his feet, and to exalt free grace. It is in *Him* and through *Him* I have hope, a good hope that I shall ere long be a partaker of his glory, and now I cry,

"Take my poor heart and let it be,
For ever closed to all but thee."

In his worldly affairs he was also prospered, and experienced the fulfilment of the scripture adage, 'the hand of the diligent maketh rich.' He had long wished to have leisure for retirement and study; his beloved partner, encumbered with the care of an increasing family, and nearly six miles from the chapel at Fleet, could seldom attend the public services and enjoy the ordinances of the Lord's house; and his present situation being very inconvenient for the education of his rising family, he removed to Walsoken, near Wisbeach, that he might in some good degree enjoy and improve the advantages he so much desired, and which his new situation so fairly promised.

To be continued.

ADDRESS

To the Members of the church of Woodhouse, from their ever affectionate brother and well wisher, W. Bailey, Orissa.

DEARLY-BELOVED BRETHREN AND SISTERS,—Grace unto you and peace, from God our Father, and from the Lord Jesus Christ. In compliance with the promise I made to my beloved father, I will endeavour, by the blessing of Almighty God, to write you a brief epistle, which you may read, if it be thought advisable, at your *jubilee meeting*. I commu-
 nœ with feelings of peculiar pleasure; for, though I am not identically connected with you as a member, yet I shall always regard the General Baptist church at Woodhouse as my spiritual home. I had no idea, when I threw out the suggestion to the deacons, a few weeks before my departure, that you would act upon it; but I am happy to find it is so. I admire the day you have fixed for its celebration. To the thinking part of the community, a striking contrast will be exhibited between your conduct and the conduct of the servants of sin. The intellect of the latter will be prostrated, that they may gratify their carnal appetites; and, while Satan will be leading on his votaries through scenes of vice, you will be found in the house of prayer, singing the song of jubilee, in commemoration of the erection of your sanctuary. If I am spared, I shall hail the day as one of peculiar interest. The distance is too great for me to take a part in the services; but, though the wide ocean rolls between us, yet I will commingle with your prayers and praises at a throne of heavenly mercy. Jubilee! The word alone is exciting: a hundred things seem to rush into my mind as I meditate upon it. While musing, I am carried back to Mosaic times, and hear as it were the ram's horn or trumpet sounding to proclaim the day, and see the smiling countenances of various parties as

they obtain their release from the yoke of bondage. I am led forward to that glorious period, the jubilee of the world. A Sabbath of Sabbaths takes me to that eternal Sabbath which will be kept by the redeemed throng in heaven. Were a history of the town written, there would be no part of it on which I should look with greater interest than that of the erection of your sacred edifice. The gentry of the town, on various occasions, have been very charitable to the poor; but, I conceive, the most liberal donation bears no comparison with the gift made by Mr. Johnson to the Baptist church, when he gave them a piece of ground for the erection of a chapel, and also £5. to assist in the building. But the benefactor is no more; his remains are entombed near the house he loved; but his spirit is before the throne.

In consequence of my inexperience, it will not be expected of me to give any account of the founders of the cause. Were I able, I should prefer leaving it to my senior brethren; but, from an examination of some of the old Minutes, I am put in possession of some information which I believe will be acceptable. From the Minutes of the Association held at Birmingham, in the year 1788, I learn, 'That a few friends from Loughborough had that year commenced preaching at Woodhouse.' The chapel was erected, as you are aware, in the year 1796. The report of its erection was given at the Association held at Kegworth, in the following year. In the year 1802, Rothley and Woodhouse separated themselves from the Loughborough friends, and formed themselves into a distinct church. Shortly after, Mr. John Pollard was invited to be their minister. His stay was short, and they then invited Mr.

John Goddard, (1803.) In the year 1809, at Christmas, the church at Woodhouse separated from Rothley, and invited Mr. T. Wesley to be their pastor. In the year 1811, the church numbered thirty-four members.

While I am writing, I cannot but contrast your privileges with the privileges of the founders of the General Baptist connexion. Then they were persecuted from city to city, and from town to town; and frequently stones were showered upon them. Now we sit in peace and safety under our own vine and fig-tree, none daring to make us afraid. In their travels, they were frequently pursued by mobs, sanctioned by the clergyman of the parish. In various places, the same sentiment was uttered to them as was uttered to the apostle at Thessalonica: 'These that have turned the world upside down, are come hither also.' The appellation of wild fanatics was frequently given. But thanks be to God, they braved the storm, and counted not their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus. Their strong hold was not in the strong arm of the state, but in the mighty God of Jacob. The effects were glorious: men and women believed, and were baptized, and churches were formed. Time has changed the scene. The baptized churches are now an important body, and form a mighty bulwark against the progress of error. I have entertained an opinion for some time, that the Baptists, though now not the largest tribes in Israel, will eventually do most towards accomplishing that period when the song of triumph shall ascend from every shore, 'The kingdoms of this world are become the kingdoms of our Lord, and of his Christ.' Some will ask for a reason. I conceive the reason is obvious—because they earnestly contend for the

faith once delivered to the saints. A consistent Baptist is a lover of principle, even equal to his life; yea, and would rather sacrifice the latter than give up the former. To every member of the church I would say, Endeavour to be rooted and grounded in the truth. A mere attendance upon the services of the sanctuary will not be sufficient: testify by your conduct, under all circumstances, that you are christians. Shine as lights in the world; take firm hold of the promises; sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. According to prophecy, and the signs of the times, we may expect the followers of Christ to be severely tried. The murky waters of popery may again cover the land, and we may be compelled to test our faith by dying at the stake. Should this come to pass, may the Lord give us grace to die in his cause.

I feel disposed to say one word about the Sabbath-school. I am not aware when it was established; but of this I am certain, that hundreds have been taught to read the scriptures, and that not a few, through the pious admonitions of the teachers, have been made wise unto salvation. I rejoice that such a vast amount of instruction has been given by it. The morality of the town has been greatly improved. You have not laboured in vain, dear friends. Remember, that one that was fostered in your school has been for many years a faithful minister of the gospel: I refer to the Rev. J. Derry, of Barton. Some that have received instruction there, have emigrated to America; and I am in India: so that your instructions are felt in three parts of the globe. I shall ever feel thankful that I was a Sabbath-scholar, and a Sabbath-school teacher. Go on, brethren, and in a short time you will receive your reward.

I am afraid I have wearied your patience; therefore I must haste to a conclusion: but I cannot lay down my pen without just referring to by-gone days. I have many times joined with you in the services of the sanctuary, and many times have we commemorated the dying love of the Lord Jesus; but I expect our next meeting will be in heaven. Some of you have nearly completed your pilgrimage, and are about to enter the 'rest that remaineth for the people of God.' In a few years, at most, all

will have finished their work on earth, and the centenary of your chapel will be celebrated by your children. Finally, brethren, while you live, let the love of Christ constrain you, in all your proceedings; trust in him alone for salvation. He will support you in time, and the glory of his cross will brighten your passage to the tomb. Farewell. I remain your affectionate brother in the Lord,

WILLIAM BAILEY.

Berhampore, Orissa, June 28, 1846.

LATE FRUIT.

*'Cast thy bread upon the waters,
for thou shalt find it after many
days.'*—Ecl. xi. 1.

THE apostle James exhorts, 'Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh.' In a recent visit to Ilkeston, in Derbyshire, some circumstances passed under the notice of the writer, that appear to him very encouraging. After preaching, the cases of four candidates for baptism and fellowship were considered. One of the candidates referred to a sermon by Mr. Pike, from 'Remember now thy Creator in the days of thy youth.' It was twenty years since he had heard this sermon, the effect of which he long cherished. Another said, that he had been a boy in the Sabbath-school, and used to stand very near the place he now occupied, to hear the venerable Mr. Pickering. This must be nearly forty years since. These two persons have been thrown among the Primitive Methodists; but their old impressions in reference to the Baptists have revived, and they are now desirous of casting in their lot with them.

It is said, that certain seeds have

been found wrapped up with an Egyptian mummy, which, after the lapse of centuries, have vegetated; and thus the good seed of the kingdom may remain for twenty, or forty, or sixty years, and at length bear fruit in its own soil, and well reward the labours of former days or even a former generation.

One of the missionaries at Berhampore writes: 'A few weeks since, one of the carpenters from Ganjam called at our house. He was a good deal wrought upon by Bampton's preaching twenty years ago. He had also often heard the truth from brother Wilkinson. He said he was fully satisfied that christianity was the only true religion, and had been so from the time of hearing Bampton. He believed that Jesus Christ was the only Saviour, but was afraid to confess his name because of the reproach and loss to which it would subject him. D'Aubigne says, 'Ideas do not operate instantaneously. They speed their course in silence, like the waters that by filtrating behind our rocks loosen them from the mountains on which they repose; all at once the secret working reveals itself, and a single day suffices to give proof of the operation of many years, perhaps even of many centuries.'

A FRIEND.

LIFE OF THE APOSTLE PAUL.—No. II.

(Continued from page 298.)

VI. *His early efforts in preaching the gospel.* Paul was ever active. He seems to have been born for the first place. In the seminary of Gamaliel, he completely outstripped many of his fellows. Among the persecutors of the despised Nazarenes, he was the leader; and now that he is converted to the christian faith, we shall find him second to none in love to and zeal for Christ. A thorough change had taken place in the heart of Paul—a new world had opened to his view. From this time forth, he who had shone among the *literati* of the day—who had been caressed by the learned and the wealthy—the celebrated scholar of the renowned Gamaliel—forsook his former associates and pursuits, and, as if reason had reeled from its pivot, seemed ever after incapable of uttering but one sentiment—‘Jesus Christ came into the world to save sinners.’ In his future career, which was as brilliant, and devious, and swift, as the flaming comet, this was his constant theme; and, whether we see him among the superstitious Lycaonians, who would have worshipped him as a god—or among the voluptuous Corinthians—or in the court of the Areopagites, on Mars Hill, and surrounded by Athenian philosophers; whether we find him in the church or in the world—in the humble cottage or the magnificent palace—in the gloomy cell of the prisoner, or at the public tribunal of pretended justice—before the meanest peasant, or the most exalted monarch,—his whole soul seemed to be absorbed with this one theme. Fearless alike of the influence of priestcraft and state policy; neither courting the smiles of favour, nor fearing the frowns of power, with the most untiring zeal he proclaimed wherever he went, that Jesus Christ came into the world to save sinners. He taught how in Adam all died, and how in Christ all may be made alive.

Many days did not elapse after his baptism, and the gift of the Holy Spirit, before he commenced preaching this doctrine in the synagogues of Damascus, in those very synagogues to which he had come with letters of authority to

seize and bind any whom he might find calling on the name of the Lord. His preaching excited considerable interest; not more perhaps on account of his marvellous and unexpected conversion, than on account of the power of his eloquence and the force of his reasoning. Hence we are told, that he confounded the Jews who dwelt at Damascus, proving that this is very Christ.

It would seem, that he did not continue long unmolested; the hand of persecution was soon raised against him. To escape the fury of his adversaries, he spent the greater part of three years in Arabia, occasionally visiting Damascus. At the end of this time, the rage of the Jews had so far increased, that they had determined to kill him. In this wicked design, the governor, partially, if not heartily, participated. Their intention, however, was made known to Paul, who at length, with some difficulty and hazard, effected his escape. ‘Through a window, in a basket, was I let down by the wall, and escaped their hands.’

Having escaped from Damascus, he proceeded to Jerusalem. How changed the man, both in character and office! He went to Damascus as the Jewish inquisitor—to bind, to imprison, and to destroy; breathing out threatenings and slaughter: he fled from Damascus as a christian teacher—gentle as a lamb, docile as a child, and every pulse beating with love to God and man. Thus changed, one would have argued for him a cordial welcome from the christians at Jerusalem. The contrary, however, was the case. His reception was anything but grateful. Paul’s position at this time must have been exceedingly trying. He was persecuted by the Jews, and a terror to the christians. Execrated by some, and shunned as a deceiver by others—exhausted by fatigue of body and anxiety of mind—of whose hospitality didst thou partake, and who furnished thee with a pillow to rest thy weary head? Perhaps, like his divine Master before him, on that night,

‘Cold mountains, and the midnight air,
Witnessed the fervour of his prayer.’

Soon, however, he found Barnabas, 'a good man, full of the Holy Ghost, and of faith.' To him Paul laid open his heart. The Son of Consolation believed his statements, sympathized with him, 'took him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.' This was enough: he was recognized as a brother, and admitted to their fellowship.

His stay in Jerusalem was short—fifteen days; but during this short time he employed himself in preaching the gospel, and disputing with the Grecians, or foreign Jews. His concern, however, for their salvation, was rewarded by secret attempts to take away his life. Their intentions were made known to Paul in a vision; and the brethren, feeling anxious for his safety, removed him from Jerusalem to Cæsarea, and from thence sent him to his native city, Tarsus.

The manner in which he employed himself in Tarsus, is not recorded. We cannot for a moment suppose he was idle. It is highly probable that he preached the gospel in the neighbouring parts of Syria and Cilicia. We hear no more of Paul until the establishment of a church at Antioch. Barnabas had been sent thither by the church at Jerusalem; and finding a large sphere of labour, he soon went in search of Paul to aid him in his work. Having found him, they returned together to Antioch, and continued there a whole year, and 'assembled themselves with the church, and taught much people.' It was in this Antioch that the disciples of Christ were first called christians.

The prediction of a famine by Agabus, which would soon be felt in Judea, called forth one of those expressions of benevolence for which the first christians were so remarkable. All the disciples, according to their ability, contributed something toward the relief of their Judean brethren. These contributions Paul and Barnabas were deputed to convey to the elders at Jerusalem. Having accomplished the object of their mission, they returned to Antioch, taking with them John, whose surname was Mark. The church at Antioch was on the eve of a severe

trial—a trial which few churches of the present day are prepared to endure. What this trial was, will be seen in the following section.

VII. *His ordination.* Scarcely had these two devoted men returned to the sphere of their labours, scarcely had the church at Antioch time to congratulate them, and to return thanks to the Great Head of the church for their safe arrival, and to indulge the hope that their ministry would be long enjoyed, than, as they ministered to the Lord and fasted, the Holy Ghost signified his will that Paul and Barnabas should be separated, or set apart, to the work to which he had called them, viz., to the preaching of the gospel in the provinces of Asia Minor and Greece. This must have been a severe trial to the church. They conferred not, however, with flesh and blood: they fasted; they prayed; they laid their hands on them; they sent them away.

In this ordination service, we hear of no statement as to the nature of the sphere the missionaries were to occupy. In their cases, this was unnecessary. To some of the readers of this periodical, however, a few remarks on this subject may not be uninteresting.

At the time that Paul was called to the missionary work, Asia Minor and Greece were enveloped in heathen darkness. Over Judea and the adjacent parts, much light had been diffused; but over Asia Minor and Greece, a few rays, feeble rays only, had been spread; so that the darkness which had been increasing for thousands of years, during the reign of Satan, was almost as dense as ever. It was an interesting field that Paul was sent to cultivate; but the undertaking was one of the most arduous imaginable. The people whom he visited with the gospel, were a religious people, although their religion was erroneous and soul-destroying; but they did not know this. Their prejudices in favour of their religion were great and strong. It bore on its brow the furrows of age. Their ancestors, for many generations, had worshipped at the same shrines, and had placed their confidence in the same deities in life and death. Some of their temples were composed of the most costly materials, and were the most magnificent monuments of artistic skill in the land. It would be, therefore, no child's work to

induce the Asiatics and Grecians to abandon venerable age, surrounded by so many pleasing reminiscences, in order to embrace a cradled, and, to them, deformed infant.

If the christian religion had had for its object only an improvement of the religion in which they had been educated, and which had had an existence so lengthened, we may suppose, that even then Paul would have had the prospect of meeting with considerable opposition. Innovation was not relished then any more than it is now; but, instead of a mere improvement in their national religion, the object of Paul was nothing less than its utter subversion, or overthrow. He did not wish to improve it, but to tear it up by the roots, and hurl it to the devil, from whence it came. We can easily conceive, therefore, of the manner in which such a man would be contemplated, and the utter abhorrence in which he would be held. Those magnificent temples which had been erected at such an immense expence, for the accommodation of their gods, are declared to be mere repositories of silver and gold, of wood and stone. Those gods before whom so many thousands, yea, millions of their ancestors had prostrated themselves with reverence and awe, and to whom they had offered the most costly sacrifices and gifts, are declared most emphatically to be no gods. Their worship, their temples, and their gods, are declared to be vain and useless; and the name of a crucified and despised Nazarene is proclaimed as the only name under heaven given among men where-by they can be saved.

These few remarks will give a faint idea of the work and difficulties of Paul.

He was, however, fully equal to them. Never was a man better qualified to discharge the duties of the office to which he was called, than Paul. In gifts and graces he resembled a seraph; in humility, a child. His love to God and man, no waters could quench; his zeal no difficulties or opposition could abate. He was in every respect a wonderful man. His education had been commenced at Tarsus; the superstructure had been raised at Jerusalem; and it was perfected in the third heavens. His supernatural gifts were of the most brilliant kind; but what gave to them their colouring and lustre, was charity, or love. To love he gave the throne of his heart: love swayed the sceptre there, and directed his movements, and propelled him forward to the accomplishment of those Herculean labours which commenced at Antioch, and terminated at Rome. With all his brilliant attainments, he was humble as a child: indeed, in the exuberance of his humility, he almost annihilates himself. He admits at one time his apostleship, but places himself among the least of the apostles, and soon after declares that he is not meet to be called an apostle. He admits that he is a saint or christian, but declares himself to be the very least of them; nay, so great is his humility, that he refers to himself as an abortion, not a man—as one born out of due time.

This then is the work, and this the man called to it—a man capable of becoming, and willing to become, all things to all men, that by all means he may win some. Oh, for a double portion of his spirit to be poured out upon all our pastors, ministers, and churches!

(To be continued.)

HEBREW HISTORY.—No. XV. *concluded.*

THIS monarch, Neriglissar, (559) made great preparations for a war against the Medes, when their king Cyaxares, who in scripture is called Darius the Mede, sent for Cyrus, his nephew, and son of Cambyses, king of Persia, to assist him with his skill and forces against the Babylonians. After three years spent in mutual preparations for war, the two armies met; Cyrus was victorious, and the king of Babylon was left dead on

the field. The death of Neriglissar (555) was a great loss to Babylon, especially as he was a brave and excellent prince, and was succeeded by a son whose vices led his subjects to destroy him after he had reigned nine months.

Belshazzar then ascended the throne. He was the last of the Babylonish kings, and reigned seventeen years.* He was

* The arguments of Dr. Prideaux appear to settle this question.

grandson of Nebuchadnezzar, and son of Evil-merodach by his distinguished wife Nicrotis. This lady was the chief support of her son's kingdom. She strengthened its defences so that the city was thought to be impregnable. Belshazzar engaged the Lydians, and others in Asia Minor, to make war against the Medes, but they were overcome by Cyrus, and also the Babylonish forces. At length, in the sixteenth year of Belshazzar, (540,) Cyrus laid siege to Babylon itself. But his labours seemed to be fruitless, he could not hope to starve the Babylonians to surrender, as they had twenty years of provisions within the walls, besides what the open space was capable of providing: and the use of force would be of little avail against such walls as those of Babylon; and therefore, after near two years' siege, the Babylonians were as free from fear as ever. But when God has designed the downfall of a place, no act of man can secure it, and as Cyrus was the destined instrument for the humbling of Babylon, in a short time a way was opened for him to become master of the place.

Understanding that a great festival was about to be held in Babylon, when for the most part the king and his court and soldiers spent the night in revelry, Cyrus determined to attempt to enter the city on that occasion. Accordingly he turned off the river into the lake before-mentioned, so that by midnight the river was fordable for his soldiers. Under the direction of two deserters who had once been Babylonish nobles, the army entered the river at each end of the city, and marching until they met in the centre, they found the gates leading to the river not shut, through the carelessness of the soldiers, when they surprized the guard, slew the drunken soldiers and destroyed the king and his nobles, and thus at once became masters of this far-famed place.

As we have glanced at the movements of the army outside, let us just look at the transactions of the Babylonians within on this fatal night. Belshazzar made a feast for a thousand of his lords; and as all were feasting in entire security there was less vigilance among the soldiers and guards than was usual. They even neglected to shut the gates leading to the river. In the night, when the king was heated with wine, he ordered the vessels of gold and

silver which had been brought from the temple of God at Jerusalem to be sent for, that his wives and concubines might drink out of them. This impious deed was done; and as they drank they praised the gods of the heathen. But now came the end. Over against the king, on the wall, appeared the fingers of a man's hand, which wrote something in mystic or unknown characters on the wall. The king saw it; 'his countenance changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against the other.' In his alarm he called for some one to read the writing, but none of his wise men could do so. But the queen-mother Nicrotis, came and told him of Daniel, who was introduced as soon as might be unto the terrified king. The venerable prophet, now approaching ninety years of age, refused the great gifts the king offered, said, 'I will read the writing to the king, and make known the interpretation thereof.' But before he did this he reminded the king of Nebuchadnezzar, and how singularly God had humbled his pride, and added this dignified rebuke, 'And thou, his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the God of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, and thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are thy ways, thou hast not glorified.' How forcible are right words! The hand then disappeared from the wall, and this was the writing: '*Mene, Mene, Tekel, Upharsin.*' The words are Chaldee, and signify, literally, He is numbered; he is weighed; and they are divided. 'This,' said the prophet, 'is the interpretation of the thing: *Mene*,—God hath numbered thy kingdom, and finished it: *Tekel*,—Thou art weighed in the balance, and found wanting: and *Peres*, (or *Upharsin*,)—Thy kingdom is divided, and given to the Medes and Persians.'

It should seem that this interpretation, fatal as it was, somewhat relieved the king, who knew the strength of the city; and that he immediately decreed the promised honours to Daniel, and

gave orders to watch at the gates; but this vigilance was too late. The Persians had now entered the city, and, having overcome the drunken soldiers, and slain all who opposed them, rushed on to the palace, and destroyed the nobles; and that night was Belshazzar the king of the Chaldeans slain.* Thus fell the glorious kingdom of Babylon, fifty years after the destruction of Jerusalem.

The predictions which foretold the taking of Babylon, are both numerous and circumstantial, and deserve an especial perusal. They may be found in the writings of Isaiah and Jeremiah.† They also foretold the entire ruin of this wonderful city, and that its place should become a mere uninhabited swamp. All these prophecies, both its subsequent history, and the testimony of modern travellers, demonstrate to have been literally accomplished.

Cyaxares, the king of the Medes, or as he is called in scripture, Darius the Mede, then took the kingdom, (538.) In conjunction with Cyrus, he divided the whole empire into 127 provinces, and placed a prince or governor over each; and above these were appointed three presidents, who should reside at court, as the prime ministers of the king. Daniel, whose fame had spread all over the East, and was therefore known to Cyrus and Darius, was constituted the first of the three presidents. This deserved elevation excited the envy of the other ministers and princes, and they devised a plan for his ruin. They induced Darius to pass a decree, that none were to ask any favour of God or man for thirty days, but of the king, on pain of being cast into the lions' den. They knew Daniel's habit of devotion, and hoped that he would continue to pray. He did so, three times a day. His religion was not altered by this foolish decree. The king, when Daniel was accused to him, saw his own folly in making it; but the decree was gone forth, and Daniel was cast into the den. After a restless night, Darius went to the den, and, standing at its grating, said with a lamentable voice, 'O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?' And the good man, who was safe, replied, 'O king, live for ever! My God hath sent

his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.* This deliverance raised Daniel yet higher in the estimation of Darius, who made a decree in honour of the God of Daniel, and snared his enemies in their own net, by casting them into the same den, where they were quickly devoured.

It was in the first year of Darius, that Daniel, learning from the prophecies of Jeremiah, that the seventy years of captivity were drawing to a close, earnestly prayed to God, that he would remember his people, and grant restoration to Jerusalem, and make his face to shine on the holy city. His prayer, recorded in the ninth chapter of the book of Daniel, is remarkable for humility and fervour. God answered him by sending an angel to assure him not only of the deliverance of the Jews from their temporal captivity, but also of a much greater redemption which God would give his people from sin and hell, by the Lord Jesus Christ. The time of this was foretold. After seventy prophetic weeks, or 490 years, from the going forth of the commandment to restore and build Jerusalem, this was to be done: and it was at that period when Christ came, suffered, and rose again, 'having abolished death, and brought life and immortality to light by the gospel.'

Darius, having reigned two years, died; and then Cyrus came and took possession of the whole empire of the Medes and Persians, (536,) as his father had left him Persia; and thus he became the sole monarch of a most extended empire. Daniel was still living, and was honoured by this excellent prince. He made use of his influence with Cyrus for the restoration of Israel; and Josephus tells us that he showed him the prophecies of Isaiah, where Cyrus is mentioned by name, and commanded of God to rebuild Jerusalem. The sight of this prophetic record, written 150 years before his birth, would have a great effect on the mind of Cyrus; and also the fact that Judah was desolate, and that it was not his policy to render Babylon magnificent, would concur with the request of Daniel, and the commands

* Dan v. † Isa. xiii. xiv. xlv. xlvij; Jer. l. li.

* Dan. vi.

of God, to induce him to restore the Jews to their own land. Accordingly, in the first year of his reign, just seventy years after Jehoiakim was bound as a captive, the following decree was issued:—' Thus saith Cyrus, king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up,* and build the house of the Lord God of Israel. He is the God.'

Here we pause for the present, and reflect on the strange events which have passed before us.

1. How marked are the designs of God in the whole of the events which now happened to his people! He sought to correct their idolatry; and how effective the means employed! Various and severe had been their previous chastisements, but none like the captivity. Their city razed to the ground—their nobles slain—their land left desolate—and themselves captives in a distant land! These events, too, occurring according to the repeated predictions and warnings of the prophets, so exactly and signally fulfilled. They felt the stripes at the same time that they were made to see the justice and truth of God. Nor would the accomplishment of the other and singular predictions about Tyre, Egypt, and the surrounding nations, be without effect on them. It should seem, that, while they were in Babylon, they would, as it were, feel themselves in a new school, where the only lesson they had to learn, was the sovereignty of God. Nor would the firm faith and very signal deliverances of their elevated countrymen be without its effect. They would see in the faith of Shadrach and his companions, and of Daniel, their own proper model; and in their signal deliverances, the high regard God has for them that truly serve him. And as if this was not enough for their instruction, even the kings themselves are brought to acknowledge Jehovah. Thus Nebuchadnezzar becomes their instructor, and, by his repeated decrees and ultimate piety, leads them to fear God alone. Thus, also, Darius publicly enjoins reverence

for the only living God, and Cyrus declares himself his servant. Seventy years of such training and discipline effectually cured the nation of idolatry; so that since that period they have never been known to fall into it.

But God arranged for their comfort in captivity. Why did Daniel and his companions go first? Why were they distinguished and elevated to posts of authority before the general captivity of the people? To prepare their way, and render their position endurable, and protect them in their proper course. The same kind Providence that sent Joseph into Egypt, and raised him up to preserve his brethren alive, sent Daniel and his pious companions into Babylon, for the benefit of a captured race. The goodness of God appears even in the chastisements of his people.

And when the period of their predicted return approached, by how unlikely means was it effected! Another power ruled over men: to a man of other purposes the destiny of the world was committed. Nebuchadnezzar had intended to make Babylon the centre of universal empire, and the treasure-house of the world. Hence his desire to fill it with wealth and people; and to render it impregnable. Cyrus had other plans. His ambition was not for Babylon, which he dismantled, but for a Persian government, The former looked at the glory of a single city; the latter at the welfare of all, and hence he directed that 'Judah should be inhabited, and Jerusalem should be built.' The policy of the Babylonian empire would have been against the return of the chosen people; that of Persia was decidedly in its favour.

2. How vain and futile are the most gigantic projects of men! Babylon was a great city when Nebuchadnezzar came to the throne; but his ambition was to secure its highest and most permanent glory. His plans apparently succeeded. But how soon after him was its glory tarnished. After his grandson, it was no more the centre of empire. The kings of the earth, who are in their sepulchres, are represented by a beautiful figure of speech as accosting their fallen king, as he enters among them: 'How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou

* 2 Chron. xxxvi. 23, Ezra i. 2—4.

hast said in thine heart, I will ascend into heaven; I will exalt my throne above the stars of God; I will be like the Most High: yet thou shalt be brought down to hell, to the sides of the pit.* Its walls, its wealth, its forces, its antiquity, its glory, were of no avail when the day of its degradation arrived.

Babylon also represents the spiritual kingdom of antichrist, both in its extent, its riches, its traffic in the souls of men, its sins against God, and its doom; for we read, that the cry shall yet be raised, 'Babylon the great is fallen, is fallen.' As a stone cast into the sea, 'thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.' Oh, let us not be partakers of her sins, that we receive not of her plagues.

3. How distinguished the piety, how obvious the principle, of the good men whose deliverance is here recorded; and how signal the honour God put upon it. To persons ordinarily and especially under such favour, what temptation would have been presented by the command of Nebuchadnezzar to fall down before the image! They might have said, We do it to gratify the people; we do it for peace; we do it for our own security; we do it because it is the law of this empire, and we ought not to disobey the laws. But no: there was a province into which human law had no right to enter, and that was the province of conscience. They were obedient to the king in all temporal matters; but in regard to religion they acknowledged only the authority of God. He could not or would not understand this distinction, and ordered them to be punished; and doubtless the submissive idolaters applauded the deed. But God

Isa. xiv. 12—15.

delivered and honoured them. The same principle was the basis of Daniel's conduct, and led him to the den of lions. He remembered what was due to God, and did not recognize the most absolute monarch upon earth as having the right to interfere with him in the peaceable discharge of it. The sufferings of good men, under every form of persecuting government, since the apostles' days until now, have been on this principle, that there is a province which belongs only to God. It has been wrought out under pagan, papal, and protestant powers; and it is strange that so determined are the rulers of the earth to usurp the throne of God, and rule the consciences of men, that there is not a kingdom under heaven, at this hour, where that atrocious principle is formally and fully abandoned. The rights of conscience are better understood in this country than in any other kingdom; but as long as the power of the state is allied to the pretensions of the church, there is a virtual jurisdiction in a forbidden province, and a usurpation of the throne of God himself. Whenever mystic Babylon falls, the whole of this usurped dominion will be done away.

4. Lastly. How fatal an example of false security, is presented in the case of the last king of Babylon! He fancied all was safe, and was sporting in his own folly and sin, when sudden destruction came upon him! How similar is the conduct of men! They see around them evidences of the folly of a sinful course; but they do not notice them: they have warnings; but they do not regard them: they continue in unbelief and sin, until at last they are cut down, and there is no remedy. 'How are they brought into desolation as in a moment; they are utterly consumed with terrors.'

REMINISCENCES OF AN OLD SOLDIER.

(Concluded from page 335.)

FROM Almeida we proceeded to Badajos, the frontier town of Spain. It was strongly fortified, but we stormed and took it. Thence we marched to Salamanca; on our way thither we forded a river which took us up to the middle. At Salamanca we had an engagement which lasted all the day; after ceasing

for the night, as we supposed, General Cole, who commanded our division, 11,000 strong, begged permission of Lord Wellington to go forthwith and dislodge our enemies from a very advantageous position they had taken upon 'the heights'; his Lordship objected at first, intimating that enough had been done

that day, and that the troops required repose; after further intreaty, however, he consented; accordingly we were ordered to stand to our arms; then, advancing in a line three deep, we were commanded to fire a volley so soon as we had passed our own sharpshooters, and come to the charge at once; we obeyed, the bands meanwhile playing, 'Britons strike home.' It was a fearful adventure. Through the darkness and smoke which enveloped us, we could not well distinguish our friends from our foes; and there is too much reason to apprehend, that English killed English, and French slaughtered French. After a desperate struggle, in which *the crown of my cap was taken completely off*, our adversaries retreated, and we took up our position for the night; but we had little or no sleep through the groans and cries of the wounded and dying. At daylight, next morning, we turned out to muster, when it was found that about 5,000 of our party were killed and wounded. We were then ordered to march in pursuit of our enemies. At Vittoria we fell in with Joseph Bonaparte and his army; after a long engagement, we took his baggage and money and carriage, but he contrived to escape. Soon after this we laid siege to another place which was strongly fortified: the General promised us one hour to plunder, if we took it; but, should any exceed that time, they were to be shot. We stormed and took it. After remaining there a short time, we proceeded to Toulouse, where we had a fierce encounter with our foes; a large fort was taken and retaken three or four times over: at length, however, *we* managed to keep it. The French then solicited one day's truce, that the dead might be buried. A short time *before* this last engagement, peace had been proclaimed; but the intelligence did not reach us until it was over. When the tidings arrived, we were ordered to retreat. Soon after, we were reviewed by Lord Wellington, and then sent away to different places, as England, Ireland, Portugal, &c. My regiment came home and landed at Gosport. We were reviewed again near Portsmouth. Those who were deemed unfit for further service, or who had about completed the appointed period of servitude, were picked out and put in three different classes; I was in the third class, and was

sent to Chatham. While there, Bonaparte made his escape from Elba, and thus renewed the war; consequently those who were about to be discharged were looked over again, and 400 were retained, myself among the rest. Arms were then sent us again, with fresh clothing, and £1. 5s. each for 'Kit.' We embarked for Ostend, and were lying there when the battle of Waterloo was fought. After remaining there a short time, we were removed to Fermoy in Ireland, and from thence to the cove of Cork, when an order came for the battalion to be broken up. In a little while we returned to England, landed at Portsmouth, marched to within two or three miles of Chelsea, and there quartered. Soon after this we were ordered to give in our arms, and colours, and state caps. Having been examined by the general doctor, and having passed the board, myself and others were paid off. I left London on the 10th of November, 1816, and arrived at Ashby-de-la-Zouch on the 15th, where I have remained ever since.

The readers of this narrative will readily believe that I consider war a most tremendous calamity and curse; when I think of the depopulated towns and the devastated countries through which I have passed, the thousands of dead bodies among which I have walked, the heads of fellow-soldiers which I have seen instantaneously shattered to atoms by cannon-balls, the numbers I have beheld mutilated and crippled for life; I am deeply affected and distressed; I wonder at the savage barbarity of my species, and long for universal and everlasting peace.

It will be supposed, likewise, that as a christian man I feel devoutly thankful to the God of Providence for the preservation of my own life and limbs, for all the signal deliverances I have experienced, with all the blessings I have enjoyed. My fall at Gibraltar, my encounter with the Hottentots, my narrow escapes at Burgos, at the heights of Salamanca, &c., &c., are often thought of, and I trust will always be reviewed with gratitude and praise.

As a christian I am still engaged in a most important warfare. I hope I have taken to myself the whole armour of God; I desire to be a good soldier of Jesus Christ, to be valiant for the truth upon the earth, to fight the good fight

of faith, and lay hold on eternal life. I would strongly dissuade any of the readers of this narrative, who may require dissuasion from a military life, literally; but at the same time I beseech them all to fight against sin and Satan most valiantly, and never to cease fighting

until they are beyond the reach of such mighty and malignant foes.

My time on earth must now be short; may it be wisely spent, and usefully employed; and may I be found of God in peace through the death and righteousness of Jesus Christ. Amen.

REVIEW.

A Dissertation on the Scriptural Authority, Nature, and Uses of Infant Baptism. By RALPH WARDLAW, D.D. *Third Edition.* With an Appendix, containing Strictures on the views advocated by the Rev. Dr. Halley, in his volume entitled, 'The Sacraments,' on 'John's Baptism,' and on the Scriptural Requisites to Christian Baptism. Jackson & Walford: London.

As we surmised when noticing the lectures of Dr. Halley on 'the Sacraments,' that the Scottish pædobaptists would not permit his bold theory to pass by unnoticed—so the event has proved. Dr. Wardlaw has republished his dissertation on the Abrahamic covenant, and appended to it a lengthened examination, and also attempted a complete refutation, of Dr. Halley's wide and extensive scheme. Our readers will recollect that Dr. Wardlaw contends for the baptism of the children of believers, because of a supposed divinely-instituted connection between believing parents and their children, their parents being in the covenant of grace, they are also in it, and thus are entitled to its sign, which under the new covenant is baptism. On this principle Dr. W., and his Scottish brethren, would reject the children of unbelievers, because like their parents they are not in the covenant of grace. Dr. Halley, on the other hand, denies the existence of this connection between children and their parents. He says it is no where asserted in scripture—and that the distinction implied in the spiritual condition of the infants of believers and unbelievers, is not according to the word of God. In this he speaks truly. But from hence he proceeds to contend for the baptism of all infants without any restriction whatever. Dr. Wardlaw, in his appendix, contends,—1. That the scriptures prove 'profession of faith—repentance—discipling—to precede, and to be requisite to—the administration of baptism;' and 2, That Dr. Halley is oftentimes inconsistent with himself. Both these propositions are well sustained. The former indeed proves believers' baptism, and nothing else.

When will men be content with the plain scripture, and leave all human traditions? It is easy to prove believers' baptism from the word of God—but when the baptism of infants

is to be proved, the opposite and strange theories of its advocates, demonstrate the futility of the attempt.

DOCTRINAL PURITANS. *A Divine Cordial; the Saint's Spiritual Delight; the Holy Eucharist; and other treatises.* By THOS. WATSON. A. D. 1657. Tract Society.

THIS is a rich treasure of experimental piety. Every christian on perusing the various treatises contained in this volume will find much which is adapted to comfort, stimulate, and instruct.

MONTHLY SERIES. *The Life of Luther.* Tract Society.

THE frequent exhibition of the great instrument of the reformation, in these days of semi-popery and transcendentalism, will, we trust, have the effect of checking those pernicious and soul-destroying errors. Here is for sixpence an interesting and well written life of Luther.

LETTERS TO YOUNG MEN. By W. B. SPRAGUE, D. D., of Albany, America. Tract Society.

HERE are twenty-one letters to young men based on the history of Joseph, or rather the subjects are suggested by it. Seven letters are devoted to 'the sources of danger to young men,' eight to 'the character to which young men should aspire,' and six to the 'rewards that crown a virtuous course.' They are sensible—affectionate—and useful.

THE GREAT RAILWAY. By a Labourer upon it. C. Huselden, London.

THIS tract of twenty pages is rather ingenious and interesting.

THE DOMESTIC BIBLE. By REV. INGRAM COBBIN. No. 22.

MATTHEW HENRY'S COMMENTARY. Part II. London: Partridge and Oakey.

THE latter work needs no commendation of ours: the former deserves one. It is excellent,—and with its pictorial illustrations, questions, and notes, will be equal to the wants of all ordinary readers. It will be a treasure for one pound.

CORRESPONDENCE.

ON WITHDRAWING FROM A CHURCH.

SIR,—A correspondent, in your number for August asks, '1, Is the association of individuals with christian churches so purely voluntary, that a person may withdraw from its communion without assigning any reason? 2, If this question is answered in the affirmative, is there any impropriety in allowing a person guilty of gross immorality to separate himself from the church he has been connected with, in order to avoid exclusion?'

The above involves a point of discipline on which it is presumed, there can be little difference of opinion amongst your readers; but, as it refers to a proceeding that is not altogether unknown to our churches, I regret that no notice has been taken of it by any of your able correspondents. To supply their lack of service, is the object of this short paper. Your querist seems to allow that our churches are to *some* extent voluntary associations, and that individuals may, under certain circumstances, withdraw from them; but he wishes to know whether they are so purely voluntary, that this may be done without giving any reason.

In the opinion of the writer, our churches are professedly established on the pure voluntary principle. They do not recognize the agency of force either in bringing persons into their communion, or in retaining them in it. Now, if they are purely voluntary associations, any of their members may withdraw from them, and such withdrawal must be allowed on principle. If members request to withdraw, without giving the reasons upon which that request is founded, it is then for the church to consider the expediency of seeking to become acquainted with them. In some cases, it may not think proper to ask of the parties a formal statement of their reasons before granting their request, being substantially acquainted with them, having no hope of altering their resolution, and seeing nothing to be gained by the further agitation of the subject; but, should it seek from the persons wishing to withdraw an express avowal of their reasons, and fail in obtaining it, it has no means of forcing to a compliance with its wishes, nor can it derive any advantage from retaining the names of those parties whose hearts it has lost. In general, persons will retain sufficient self respect to induce them, when requested, to assign reasons for their procedure; but if not, a church has no right to seek by force to retain them in a communion which they have fully resolved to leave.

Your querist, supposing his first question

to be answered in the affirmative, asks, 'Is there any impropriety in allowing a person guilty of gross immorality to separate himself from a church he has been connected with, in order to avoid exclusion?' Certainly there is an impropriety, a great impropriety, in this. When an individual becomes a member of a christian church, he is entitled, on the one hand, to participate in all the privileges and advantages which belong to a church state; but, on the other, he is bound by the law of liberty, and his own voluntary and solemn promises made both to God and his people, to the performance of certain duties. It may suffice to observe, that it is his duty to walk worthy of the vocation wherewith he is called; but if, instead of doing this, he is guilty of immorality so gross as to call for his exclusion, he is not by any means to be allowed to withdraw in order to escape it. A church must withdraw itself from every brother that walketh disorderly. He must be purged out, or cut off. The church of Christ might much sooner think of aiding the escape of a guilty citizen from the hand of justice, than of allowing a member to withdraw under such circumstances. It cannot do it without committing an offence against its Head, and pursuing a course which will tend to its own degeneracy. So long as a person sustains his christian character, he may withdraw, but not when he has been guilty of gross immorality. It is then for a church to act, to vindicate religion, and to sustain its own credit by clearing itself of the guilty. The exercise of discipline, though confessedly difficult, is essential to the prosperity of religion. And let care be taken that the influence of wealth, private friendships, and family alliances, do not lead us to disturb the peace of the church by inducing us to obstruct its officers in the discharge of their duty; and that we do not, under colour of zeal for religion, seek to revenge some personal offence. May the Lord enable all our dear friends to stand fast in the evil day, that, having done all, they may stand.

Yorkshire, Oct. 6th, 1846.

BAZAAR AT THE NEXT ASSOCIATION.

As the next Annual Association is to be held at Stoney-street, Nottingham, the friends connected with that place of worship are anxious to get up a respectable bazaar on that occasion.

The interests of our Foreign Mission require every effort which can be put forth consistent with our attention to other duties.

How cheering are the prospects of our Mission in India! What is the Lord doing for the little band of christian heralds there? wonders, yes wonders. And in the school of seven boys at Ningpo, in China, I see the beginning of a glorious end; there may be in that school of seven children, the very persons who may not only form the germ of a christian church, but some of these dear children may become messengers of salvation to their fellow countrymen.

Money or articles for the bazaar may be

forwarded to Mr. George Trueman, treasurer, Halifax-place; to Mr. William Stevenson, Draper, Market-place; or to Mr. E. Barwick, Secretary to the committee, Bond street, Snetton. A committee of ladies have been appointed with the friends just mentioned, all of whom are anxious that at the next association something handsome may be realized on behalf of our mission to heathen lands.

H. HUNTER,

Chairman to the Committee.

OBITUARY.

MARIA SAUNDERS.

(Continued from page 274.)

I BEGAN this notice by stating, that faith in the Son of God—by which I meant, faith in him as the only sacrifice for sin—had worked in Maria a change, extraordinary, manifest, perfect. I have exhibited this change in its progress, not as clearly or as strongly as it appears to my own mind, or to some others, who, I trust, will give God the glory, and strive to follow in her steps,—but, at all events, as well as I am able, and with perfect truth. I now purpose to show how this faith made her happy in death. She long had a presentiment of early death: hence the many mournful allusions breathed through her writings; hence her love of lingering over the tombs of the pious young, (especially in the beautiful graveyards of the Isle of Wight, where she often mused over the remains of the ‘Young Cottager,’ at Brading, and the ‘Dairyman’s Daughter,’ at Arretton; and their example operated powerfully upon her, inspiring holy emulation;) and hence, whatever mingled the solemnity of death with tender human feeling and heavenly aspiration, drew forth her deepest sympathies. In March, 1844, speaking of her Saviour, she writes, ‘O may we all experience the happiness of falling asleep in Him. * * * I have suffered much, but am rather better to-day. Thank God for his great goodness and loving kindness to me, who am unworthy of the least of his mercies.’ May 2nd.—‘I can scarce hold my pen; I tremble all over with pain and weakness. I hope, by the blessing of God, I shall come out of this affliction as gold seven times purified. I have received good of the Lord; and shall I not receive evil also? May this be the means of leading me nearer and nearer to the cross of my dear Saviour.’

In June, having removed to the house of a friend at Winchester, the change, the return of warm weather, and judicious care, seemed to restore her once more; but she left too soon, to meet her sister Elizabeth

from London, to whom just before she wrote as follows, in direct reply to inquiries respecting her intellectual progress. I give it without comment. ‘You ask me if I read much. Why I read very little, from want of time; and the Bible and Repository are mostly the books. Of intellectual knowledge I have little; but, according to my ideas, it is useful for young persons to know and learn all they can to fit them for society, which the world thinks such an advantage; but, for my own part, society—I mean the society of carnal-minded persons—I care not for, neither, if I know it, will I associate with such; for, since I have chosen Christ as my Lord and Master, I have also chosen his people for my companions, and, by the assistance of his Holy Spirit, I renounce all others, now, and for ever. And if we read and study the word of God, there we shall find infinite wisdom and knowledge, which will last beyond the reach of time; for there we shall behold Christ, and, after this earthly house of our tabernacle is dissolved, we shall be with our Saviour, and with him we shall be perfected in all wisdom and understanding; and as to this world’s knowledge and wisdom, which is called the principal thing we exist for by many persons, what avail is it when on our death-bed? It is then passed and gone; whereas the knowledge of the Saviour of sinners lasts us through our pilgrimage,

‘And after death its joys will be
Lasting as eternity.’

O, my dear sister, may we enjoy more of the blessedness of religion, and look up to Christ for strength and support against all the fiery darts of the devil.’

Among her meditative memorandums, showing us the interior workings of her heart, are these:—‘When anything presents itself, think, if Christ were now on earth, would he do it? I must walk as he hath walked, and I must live as I intend to die. If it be not Christ’s will, it is my sin, it will be my ruin: I will, therefore, in every action, so carry myself, as if Christ were on the one

hand, and death on the other.' 'Heavenly Father, to thee do I pray; for it is thou alone that can save me, a poor sinful mortal, who would surely perish but for thy loving kindness.' After tracing the likeness of God in man,—'How have we abused that likeness, from Adam and Eve to me one of the chief of sinners! Then how canst thou stoop to hear what such a wretch as I can say unto thee, who am altogether vanity, and in whom dwelleth no good thing; for I own, O my most heavenly Father, that I am viler than the beasts that perish, and my mind is too much taken up with cares, and vanities, and follies, of this wicked world.' &c.

The love of nature is too often in our day perverted to the service of infidelity. A peculiar kind of refined idolatry thus obtains. But Maria loved to view the face of God in creation. This is apparent in many short verses which seem to have been the spontaneous utterance of her heart, during her travels, when the beautiful scenes and objects she beheld filled her with pious adoration. In July, she took her sister Elizabeth to the Isle of Wight. This was Maria's last visit there, and a truly blessed one; for she seemed to be enjoying a delightful state of feeling. Viewing, on one occasion, the picturesque scenery in the neighbourhood of Carisbrook, and the verdure and flowers of the fields, her face was suffused with a lovely glow, and she rapturously exclaimed, 'Oh, this is what I love! All that I see reminds me of something sweet in the Bible;' and she repeated a number of exquisite passages from the sacred writers, in harmony with the scene. Having crossed the island to Ventnor, they returned over Arreton down, and passed the Jone farm, where the Rev. Legh Richmond had visited the 'Dairyman's Daughter,' whose memory to all that part of the country has imparted the most touching associations. Riding in the stillness and solitude of the summer twilight, the sisters conversed on sacred themes, and sang their favourite hymns.

'Sweet the moments, rich in blessings!'

'It was the most delightful ride I ever had,' observes the survivor. Maria called on her dear and venerated 'father in Christ,' Mr. Vernon, of Newport. It was a meeting very pleasing to her. His parting words she treasured more than gold. 'Let thine eyes look straight on, and thine eyelids straight before thee; look straight to the cross of Christ, past everything else, and through everything else.' She took a deep interest in the welfare of the church over which he presides, though she had scarcely any opportunities for manifesting it.

In September, Maria writes, 'Thank God, I am once more restored, and able again to

fulfil my duties. But cough and hectic fever now set in, and she accepted an invitation from the writer to spend Christmas in London, whither her hopes had long been directed, but without encouragement. She writes, 'I count every day and nearly every hour till the time comes.' The weather was extremely severe when she arrived: the following day she exhausted herself in the execution of business, and then became seriously ill. Consumption, in fact, was deeply rooted; and just when some of us—the writer especially—learned for the first time her inestimable worth, we had the melancholy consciousness that it was now too late to save her. Our consolation, however, is great, to know, that from first to last she had a Friend who had overruled all her trials for her good. Her last illness scarcely knew any abatement from January to May, 1845. She suffered very, very much; but, I believe, was happier than ever she had been; for her affectionate heart was gratified by seeing all whom she loved vieing with each other to soothe her affliction with kind attentions, which she repaid by the sweetest gratitude and patience. After five weeks of severe illness in London, she was removed back to Southsea, out of consideration for her afflicted parents. The parting here was full of the 'bitterness of death;' but Maria exhibited a surprising firmness, comforting her comforters.

'No lingering look, no parting sigh,
Our future meeting knows.'

During the five following months, she was watched over day and night by her mother, who was unwearied in her melancholy task; which Maria cheered as much as she could by her cheerfulness, and even sprightliness. It must not, however, be supposed that she was without conflict. 'Feb. 6. I am exceedingly weak. * * I had my pastor here yesterday. He asked very serious questions, and prayed very beautifully that God would grant me the consolation I required, and fit me for whatever change he may see fit to order in his divine counsel.'

'Feb. 15. I have had no less than forty-six christian friends to see me, besides three of our dear Sunday-school children; so you see I am not without the *best company*.'

'I thank God I am very cheerful under my affliction, and sometimes *very* happy in my mind, and at other times I am taken prisoner by Giant Despair, and confined in Doubting Castle. I was so yesterday morning, but, thank God, I laid hold of the key called hope, and so got released from his iron dungeon. O, pray that I may have more faith and more hope; and do also pray that I may have more resignation to His divine will; for I seem so much to want to live, that I am afraid my gracious Father will be angry with me for not resigning my-

self to his will, though sometimes he comforts me when in the greatest distress by his dear promises.'

'Feb. 16. I have no rest at all at nights. Last night I was very ill, and my cough very violent; but still here I am another Sabbath, a living monument of the mercy and goodness of God. It is eight Sundays to-day since I have attended the house of God; but, my dear, what a mercy it is He is not confined to houses made with hands; but,

'Where'er we seek him he is found,
And every place is hallowed ground.'

I am very pleased with your letter, and the spirit of piety which it breathes. O, give your whole heart to Christ; live near to him; trust him; pray to him for me and for yourself. Pray that I may recover, if it be for my good; if not, then may I, with due submission, resign myself to his will.'

'Feb. 20. Do not grieve about my illness; for you know what the hymn says,—

"If half the strings of life be broke,
He can our frame restore."

'Sunday, Feb. 23. Another Sabbath-day the Lord in his mercy has spared his unworthy dust. What shall I render to him? what have I to offer? Nothing but a heart which has been too often polluted by sin; but he has promised to come in and sup with me, and I with him. Then come in, blessed Saviour; come and remove these bars which have kept me oftentimes from thy love. O, my dear friend, what a mercy it is to find Christ to be the chiefest among ten thousand, and the altogether lovely. I have found him such, and I rejoice to hear you can say with me in my affliction, "It is the Lord; let him do what seemeth him good." You and I have indeed reason to bless God that he has chastised us by affliction, so as to bring us nearer to him. All the teachers are very kind, and scarcely a day passes but two or three visit me. Sunday before last I had eleven to see me; last Sunday I had fourteen; and to day I had but seven, because Mr. Lanning, our superintendent, said it was too much excitement for me; but I can tell him, nothing more delights me than the love they manifest towards me. * * * Do not be too anxious concerning me; leave me to God; trust him with me: he is able to keep that which I have committed to his hands till the decisive hour.

"Then will he own my worthless name."

If he calls me hence, I shall but leave a world of sin and trouble to be with Christ, which is far better.' Speaking of the Sabbath-school, she says, 'Four of the dear lambs came to see me to day, and one burst into tears. I took her on my lap to comfort her; but teacher and child wept together.'

She mentions several teachers with particular gratitude; among them, the secretary, Mr. Fuljames. 'He is very kind to pray and talk to me so much. He told father I had great faith, and said too much in my favour, more than I deserved; for, if I have great faith, I received it from my heavenly Father. I know not how to express my feelings to Him who has done so much for me, and redeemed me with so dear a price, and has given me to hope that I am born anew.' Feb. 25, she subscribes herself 'your afflicted but happy sister.' 'Feb. 28. I write in great pain. I really feel as if all my strength and spirits were gone. How changeable is life! Yesterday five or six friends came to see me; all praised my looks, and I really felt as if I were a deal better. My minister was here a good while.' On that day she went down stairs for the last time.

(To be continued.)

THOMAS BAILEY, of Leicester, was born at Breedon, in 1772. His parents were members of the General Baptist church at Melbourne. At the age of fourteen, he was apprenticed to Mr. Davenport, a blacksmith, at Hathern. His master and mistress were pious members of the Wesleyan connexion. They were anxious for his welfare, and, among other manifestations of their solicitude, was their strong and urgent request that he would be baptized. They succeeded in inducing him to submit to their wishes, and he was sprinkled when in his fifteenth year, his master and mistress being sponsors. To this useless ceremony he often referred, at once confessing the gratitude he owed to their kindness: at the same time he pitied them in the delusion so deeply rooted, which a simple, impartial attention to the sacred scriptures must unavoidably have cleared from their minds. The pious house, and often pious preaching inmates, were made a blessing to the soul of their young friend. He saw the depravity of his heart, and the guilt upon his conscience prevented peace of mind, until he beheld in the person of Jesus Christ that complete Saviour, able to save to the uttermost all that come unto God by him. In this early stage of life he proved that wisdom's ways are ways of pleasantness, and her paths are peace.

At this time the celebrated John Wesley was at Nottingham; and many went from Hathern and its vicinity to hear that truly great man. The text has often been repeated by our departed friend,—'If your righteousness exceed not the righteousness of the scribes and pharisees, ye shall in no wise enter into the kingdom of heaven.' At this time he first commemorated the dying love of the Redeemer. To this opportunity reference has been made with the most pleasing satis-

faction. Looking back, in the distant view he saw the zealous, faithful, and affectionate preacher, animating the souls of his hearers with the glad sounds of salvation. His own mind deeply imbued with love to the Saviour, his youthful heart felt as the disciples when walking with the Saviour to Emmaus; and could say to his friends at subsequent periods, 'Did not our hearts burn within us as he talked with us by the way?' About the age of twenty-two he married the companion of his joys and sorrows, who survives him. While residing at Sheepshead, they lost their first child. This event, under a divine and sanctifying influence, brought his beloved wife to seek salvation. The prospect of meeting her departed babe in heaven gave to the afflicted mind sweet consolation, when she could rest her hope exclusively on the all atoning blood of Jesus. Now the joy of our departed friend was great, having his beloved travelling with him in the way to Zion. The scriptures were his study and delight; in perusing the sacred history, and observing the precepts, his mind became impressed with the subject of believers' baptism, and was about to be baptized at Loughborough, being then much pleased with occasionally hearing Mr. B. Pollard, at that time the pastor. A circumstance took place that led him to reside in Barleston, which brought him under the ministry of Mr. S. Deacon, to whom he became most devotedly attached. The friendship here formed continued through life. In a short time, he and his wife were baptized, and united to the Barton church, in 1805. While at Barleston, he was a very diligent and useful teacher in the Sabbath-school. In a short time he removed to Market Bosworth, where he carried on a considerable business as a framesmith. Engaged for some time in building expensive lace machines, he was brought into embarrassed circumstances, and, after having lost some hundreds of hard-earned money, he removed, and commenced business in Leicester. Diligence and economy, under the Divine blessing, enabled him to discharge, in about five years, every responsibility incurred while at Bosworth; and he had once more the delightful sensation, felt in an honest heart, when he could say, 'I owe no man any thing.' His attachment to the General Baptist cause led him to Archdeacon lane, where he and his partner were immediately invited to sit down at the Lord's table, and they were soon united to the church. The kindness of his natural disposition was such as rendered him a desirable companion in the way to Zion. He was chosen to be an elder, and this office he sustained for several years. Among the elder scholars of the Sabbath-school his services were very useful.

The many changes through which he had to pass on his journey, rendered every christian virtue and grace necessary to enable him with submission to resign his all into the hand of his God and Saviour. After the calm and happy state of mind, free from embarrassment, he was again deeply engaged with new inventions, promising great reward. To some extent, this was realized in 1828. Once more on the wide ocean of speculation, his vessel foundered; his hopes were blighted, and he was again brought into difficulties from which he was altogether unable to relieve himself; yet under these trials in his declining years he had the full assurance that all things would work together for good. Though at times cast down, it was only as the clouds that for a season obscure the sun's bright rays; and he could again rejoice under the rays of the Sun of righteousness.

In 1840 he had a long affliction, which was expected by all around to terminate his earthly course. From that time, the power both of the body and mind began to sink. Under this affliction, the humble, calm confidence of his interest in redeeming love, enabled him to rejoice in the prospect of eternal rest. While his once strong frame began to tremble, and the needful things of time became limited, a murmuring sentence never escaped his lips. He would often say, 'My time here will not be long. "The Lord is my Shepherd; I shall not want."' When talking to his christian friends, on whom he knew the cares and afflictions of life pressed heavily, he would refer to the rest above, and say,

'Let the prospect cheer your eye,
While labouring up the hill.'

The attachment he bore to all who loved the Lord Jesus, was fervent; but most sincerely did he love the brethren in the church, the officers, and his esteemed pastor. For the prosperity of Zion he longed—he prayed; for its purity he laboured. To solace the afflicted, and comfort the dying, was his frequent employ. Simplicity, humility, and love, were the bright features of his uniform character.

The afflictions of body under which he laboured for several years, by lameness, rendered it difficult for him to move from his fire-side a few yards to his work bench; yet under these circumstances his seat in the house of God was seldom empty on the Lord's-day morning.

He felt deeply for the spiritual welfare of his family on earth, a part of whom he humbly trusted were on the way to the church triumphant, being in the church militant. Some are halting between two opinions. To his soul, what a consolation if he had seen them all in the fold of Christ!

In his last affliction, his powers gradually

decayed. While able to engage in prayer with his friends, his frame was tranquil, grateful, and sometimes joyful. For some days he was unable to speak, but gave signs of internal composure; and at length, without pain or sigh, he breathed out his life. His end was peace. By faith, his widow and bereaved family look through the parting veil, and behold him in the enjoyment of a portion of that rest that remains for the people of God. He died on the 16th of

July, in the seventy-fourth year of his age. The event was improved by his beloved pastor, from a portion of sacred writ very often on his lips, and the truth of which was constantly manifest in his life,—‘Blessed are the poor in spirit, for theirs is the kingdom of heaven.’ A very favourite hymn, written by his revered brother, S. Deacon, was sung on the occasion:—

‘Friends and neighbours say I’m dead,’ &c.
S. H.

INTELLIGENCE.

THE LONDON CONFERENCE assembled at Berkhamstead, on Tuesday, September 29th, 1846, at half-past ten o’clock, A. M.

At the commencement of the meeting several of the brethren present engaged in prayer, and brother Heathcote, the pastor of the church, presided.

From the states of the churches reported, it appeared that since the last conference forty-five had been baptized, and twenty were waiting for the administration of that ordinance. About one fourth of the churches united in this conference, did not report, but the others gave a generally pleasing and encouraging statement of their condition and prospects.

A letter having been read from brother J. Stevenson, of Boro’-road, resigning his office as secretary to the conference, it was resolved, that, in accepting his resignation, the thanks of the conference be tendered to our brother for his services, and that he be requested to bring in an account of his expenses to the next conference.

That brother G. W. Pegg, of Commercial-road, be requested to act as secretary to the conference for the next two years.

That the next conference be held at the Commercial-road chapel, on Easter Tuesday, to commence at eleven o’clock; and that brother S. Ayrton, of Chesham, be requested to preach in the evening.

A public service was held at night, when brother Ayrton opened the service, and brother Underwood preached from Romans vi. 17., ‘But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.’
G. W. PEGG, Sec.

ANNIVERSARIES.

SHEFFIELD.—On Lord’s-day, September 27th, two very appropriate sermons were preached in the General Baptist chapel, Eyre-street, Sheffield, by the Rev. J. Wallis, of Leicester, on behalf of the funds of the chapel; after which, considering the circumstances of the church, the very liberal sum of £11. 8s. 7½d was collected; and on the

following evening a social tea-meeting was held in aid of the same cause, after which several ministers of the town kindly lent their assistance; and brotherly love and affection prevailed. The profits of the tea amounted to £2., making, with the collections of the previous day, £13. 8s. 7½d. W. L.

SPALDING.—On Lord’s-day, Aug. 20th, and Monday, Aug. 21st, the anniversary services were held here for the extinction of the debt on the General Baptist chapel. On Sunday, Aug. 20th, two excellent sermons were preached to large congregations, by the Rev. John Stevenson, A. M., of London; and one by the Rev. C. Springthorpe, of Leicester college. On Monday, Aug. 21st, a public tea-meeting was held. The trays were gratuitously provided by the friends. Addresses were delivered by Messrs. Springthorpe, Mathews, Jones, Stevenson, and Sharman. Mr. Butters occupied the chair, and gave a brief and interesting statement of the rise of the General Baptist cause in this place, and mentioned some facts relative to its progress during the last two hundred years. The first account of preaching and baptizing at Spalding, was in June, 1646, by Mr. H. Dennis. Since that period, there have been twenty-four settled ministers and pastors. It is at present destitute, Mr. Hoe having resigned. Four chapels have been erected on the same site. The present chapel was built in 1828, at a cost of £500; and the enlargement was made in 1842, at a cost of £500. At the commencement of this anniversary, the remaining debt was £411. 17s. 8½d. Towards discharging this debt, the collections on Lord’s-day, proceeds of tea-meeting, and collecting cards, with about £20. from the bazaar, amounted to £60. 17s. 4½d. The friends at the meeting agreed to subscribe and discharge the remaining balance by the end of the present year, and thus entirely free the chapel from debt.

J. B.

PINCHBECK.—The anniversary services connected with our place of worship were held on the 6th and 7th of September. On

Lord's-day, 6th, Mr. Kenney, of Holbeach, preached three interesting and useful sermons. On the 7th we had our annual tea meeting, after which a public meeting was held. Our friend and neighbour, Mr. Butters, presided, who, with Messrs. Simons, Springthorp, Strutt, Jones, Goldsworthy, and Kenuey, addressed the meeting in an affective manner. The collections and contributions amounted to £58. 1s. 9d., which has enabled us to pay (in addition to our interest and other expenses.) £50. of the debt, leaving £100. still to pay.
P. B.

BEESTON.—On Lord's-day, August 16th, two very impressive sermons were preached in the General Baptist chapel, Beeston; in the afternoon by the Rev. H. Hunter, from Nottingham, and in the evening by the Rev. J. G. Pike, from Derby. And on Monday, August 17th, the annual tea-meeting was held, when 170 sat down to tea; the trays were furnished gratuitously by the friends; after tea the meeting was addressed by the Revs. J. Fernyhough, J. R. Pike, C. Litchfield, and Mr. Hill. Each service was well attended. The collections, with the proceeds of the tea, amounted to the handsome sum of £16. 4s. towards liquidating the debt on the chapel.
W. G.

EAST LEAKE.—On Lord's-day, September 13th, 1846, Mr. J. F. Winks, of Leicester, preached two very excellent sermons in our chapel at Leake. On the Monday evening we had our annual tea-meeting, the weather was very propitious; and the attendance was unusually large, and the meeting delightfully interesting. Our much respected pastor presided. The speakers were Messrs. Bott, Winks, Osborne, and Harris. Proceeds of tea and collections £22. 7s. The cost of the enlargement in 1839 was £500, and is now reduced to about £100.

SMARDEN.—On Lord's-day, Oct. 11th, our chapel anniversary sermons were preached by brother Smith, of Sevenoaks. The collections after the two services amounted to something more than £8., by which, with weekly subscriptions during the year, we hope considerably to lower our chapel debt, which was last year reduced to £193.

PRAED-STREET, *Paddington*.—It will be recollected that in one of the latter Nos. of the General Baptist Repository for 1845, intimation was given that the church assembling in Praed-street, Paddington, intended to make an effort in the then current year, for the total extinction of the debt of £1030. then remaining due on their chapel. About that time, they arranged their plans, and have since been endeavouring vigorously to carry them out; and, although not able fully to accomplish their object, they have, by the divine blessing, succeeded to such an extent, as to

reduce the debt to a sum of such small amount, as will scarcely be felt to be a burden. The anniversary sermons were preached on Lord's-day, the 11th of October, and the annual tea-meeting (the provisions for which being gratuitously furnished) was held on the following day, when, it is computed, about 250 friends were present. After tea, the cards &c. were called in, and it was ascertained that there had been realized in the year, (including two small sums received from two sister churches,) £771. 1s. 8d. Other moneys however are confidently expected from some friends who have not yet been able to fulfil their promises, by which it is hoped that the total sum to be obtained will be about £800. The friends in Praed-street have thus collected, in the course of the five years of their existence as one body; no less a sum than £1710. 3s. 7d. towards their chapel debt, nevertheless they have not relaxed in their efforts for other objects calling for their aid, as in the course of the same period, they have raised for the Sunday-school connected with their chapel £133. 4s. 3½d.—for the Academy £45.—Foreign Mission £208.—and for their own current expenses £1587. 19s. 7d., thus making, with the £771. 1s. 8d. before mentioned, an aggregate of £3684. 7s. 5½d., although the church is but a small one, and consists, for the most part, of persons in the lower walks of society.
T. H. B.

BAPTISMS.

BEESTON.—On Lord's-day, Sep. 20th, six young persons were baptized, two males and four females. Our beloved minister preached a very impressive discourse, from Ephesians iv. 3., 'One Lord, one faith, one baptism.'

ALFORD.—On the 8th of August two males were baptized; and on Lord's-day, September 27th, another submitted to the same ordinance.
B. B. B.

MAGDALEN.—We had a baptism at Magdalen on Sabbath-day, August 2nd, when one brother put on Christ. The Rev. H. Wilkinson, missionary, preached, and J. C. Smith baptized.
J. C. S.

LONGFORD.—On Sabbath-day, Oct. 4th, two persons were baptized and added to the church.

CONINGSBY.—Thrice have the waters of baptism been disturbed here during the present summer. The last time was on Lord's-day, September 27th, when our minister baptized a young person who has for fourteen years been a consistent member with the Wesleyans, but who was convinced of the importance and propriety of believers' baptism by attending a previous administration of the ordinance.
R. MEADOWS.

SMARDEN.—On Lord's-day morning, Oct. 4th, two were buried with Christ in baptism,

by immersion; one a male; the other a female—both young persons. A very convincing and effective sermon was delivered on the occasion, by our highly esteemed friend, Mr. Jull, of Staplehurst. In the afternoon, before the commemoration of our Lord's death, the two baptized individuals were admitted by the pastor to the fellowship of the church. It was an interesting season. Our prospects are greatly improving. We hope to witness better days.

QUORNDON. — Lord's-day, October 11th, was an unusually interesting day with us. After a sermon in the morning by Mr. Staddon, on the authority of believers' baptism, nine persons were baptized by Mr. J. Bailey. In the afternoon they were received into fellowship with the church, in the usual way, and welcomed to the table of the Lord. In the evening, Mr. Staddon improved the death of a young friend. The congregations were exceedingly good through the day, and the most delightful feelings were experienced. We have arranged to baptize three or four more at Woodhouse, on the first of November.

J. S.

UPPINGHAM.—The Baptist cause recently established in this small town, assumes a very encouraging aspect. The general attendance of the congregations is about ninety persons, amongst whom some seem anxious about their soul's welfare. On Lord's-day, Aug. 20th, three persons were baptized; and on the 20th of September was held the first anniversary, when two sermons were preached by the Rev. W. Orton, of Barrowden. On Monday, the 21st, in the afternoon, the Rev. A. Simons, of Pinchbeck, preached in the Wesleyan chapel, which was kindly lent for the occasion. After the sermon, a public tea was provided. About 130 persons were present. A very interesting meeting was then held in the above-mentioned chapel. The Rev. Mr. Whitlock presided on the occasion, and the meeting was addressed by the Rev. Messrs. Simons, Robinson, and Orton; and by Messrs. Stanion, Deacon, Lawton, Needham, and Mitchell, of the General Baptist college, Leicester. The amount realized for the support of the cause, was £11.

OPENINGS, &c.

LOUGHBOROUGH, *Wood-gate chapel*.—Since the erection of the new chapel in Baxtergate, this house of prayer has been principally occupied by the Sabbath-school, until within the last few months, when public worship was again commenced within its walls. The friends having resolved to continue worship in that place, it has undergone great improvements: a new pulpit has been erected, the body of the chapel has been repewed, gas has been introduced; and it is now one of the neatest places of worship in the neigh-

Vol. 8.—N. S.

bourhood; and on Lord's-day, September 27th, the chapel was re-opened, when three eloquent and appropriate sermons were preached, by the Revs. A. Smith and J. Goadby, of Leicester, and W. Butler, of Heptonstall Slack. The congregations were large, and the collections liberal; and on the following Monday a tea-meeting was held, which was numerously attended. After tea the Rev. J. Goadby was called to the chair: our long-tried friend, brother Ball, opened the meeting by prayer, after which, pleasing, instructive, and practical addresses were delivered, by the Revs. E. Bott, of Wimeswold, W. Butler, E. Burton, of Portsea, T. Hoe, late of Spalding, J. Derry, of Barton, A. Smith, and J. Staddon, of Quorndon. The meeting was also favoured with the services of the efficient choir, who were assisted by individuals from other congregations in the town and neighbourhood; and the evening was spent in the most agreeable and pleasurable manner. The trays were furnished gratuitously and voluntarily; the proceeds of the same, with the collections and other donations, amounted to the liberal sum of £100. Our congregations are very encouraging, and we trust the pleasure of the Lord will prosper in our hands. Our friends in Baxter-gate are building new school-rooms, and we hope that the additional instrumentality which will now be brought into operation, will prove to be an increase of moral power, to be employed in promoting the best of causes, so that in future years it may fully appear that the things which happened 'have fallen out rather unto the furtherance of the gospel.' And it is our earnest prayer that both churches may enjoy peace within their walls, and prosperity within their palaces.

T. W. M.

OVENDON, *near Halifax, Yorkshire*. *Formation of a new church*.—Lord's-day, Sep. 13th, 1846, was a time of deep interest to our friends at Ovendon; for on that day they were formed into a church. The Rev. W. Butler, from Heptonstall Slack, preached in the forenoon, on the importance of christian union, from Acts ii. 42. The fellowship or union of the primitive christians, their steadfastness, doctrines, and piety, were powerfully and affectionately exhibited. Brother Pike, from Halifax, opened the afternoon service, by singing, reading a portion of scripture, and prayer; after which the Rev. W. Butler gave a serious charge to the members, and constituted them into a church, by giving the right hand of fellowship. Three deacons having been previously nominated, he set before them their duty in a faithful and scriptural manner; and then administered the Lord's-supper in the evening. Brother Pike preached an excellent and appropriate sermon, on the nature of repentance, from Luke xv. 10. The

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church at Ovendon is composed of members from neighbouring churches, who have removed on account of their temporal concerns:—viz., fourteen from Heptonstall Slack, two from Birchcliffe, two from Queenshead, and fifteen others. Since the commencement of this small interest here four have been baptized. Prospect are very promising. The premises we occupy are two adjoining cottages. The partition wall between the upper rooms has been removed, they are seated and fitted up with a pulpit for the purpose of carrying on public worship, and the lower rooms are occupied by our Sabbath-school. We have about 140 scholars. J. M. J. T.

HARTSHORN, *Derbyshire*.—A neat and commodious chapel having been erected in the village of Hartshorn, it was opened on Sabbath day, Dec. 14th, 1845, and following Tuesday. Brethren Yates, of Ashby, and Staples, of Measham, were the preachers. There was also a tea-meeting. The congregations were large, and the pecuniary results equalled the expectations of the most sanguine friends. The writer does not remember the exact amount.

ORDINATIONS, &c.

THE REV. THOMAS HORSFIELD, late of the General Baptist college, Leicester, was publicly set apart to the pastoral office over the infant G. B. church, Eyre-street, Sheffield, on Friday, September 25th. After the opening services, by the Rev. J. Jeffery, (Independent,) the Rev. J. Goadby, of Leicester, gave the introductory discourse; the questions to the church and minister were proposed by the Rev. H. Hunter; the ordination prayer by the Rev. W. Butler; and the charge to the minister by the Rev. J. Wallis, Mr. Horsfield's late tutor. At the close of the morning service, a cold dinner was provided in the vestry, of which most of the friends present partook; and at six in the evening the religious services were resumed; after singing and prayer, four of the members of the church who had been on probation about three years, were solemnly set apart to the office of deacons; the ordination prayer was offered by the Rev. J. Goadby, and the charge by the Rev. W. Butler; the Rev. H. Hunter then concluded the interesting services of the day by an impressive charge to the church. Several ministers of other denominations were engaged during the day. The whole of the above services were well sustained—a deep feeling of seriousness pervaded the meetings, and it is hoped much good will be the result, and that the union thus formed between minister and people will be a mutual blessing. May the little one soon become a thousand. W. L.

LEEDS.—Mr. Tunnicliffe having resigned, Mr. R. Horsfield, of Wendover, has accepted

the invitation of the Derbyshire and Yorkshire Home Missionary Committee to occupy their station at Byron-street, Leeds. He preached his last sermon at Wendover on Lord's-day, Sep. 27th, to a very crowded congregation, and commenced his labours at Leeds, Oct. 4th. It is hoped this change will tend to the furtherance of the gospel. It is a singular circumstance, that both Mr. T. and Mr. R. Horsfield were students together. One came from the north; the other from the south,—not related to each other,—and both are called upon by divine Providence to occupy perhaps two of the most important Home Mission stations connected with our body, and both situated in the same county.

SPECIAL PRAYER MEETING.*

NOTTINGHAM, *Stoney street*.—I am sure it will afford you pleasure, to hear what a very interesting day we had at Stoney-street chapel, on the first Sabbath in October: it was a day not to be forgotten, no, not in eternity. In the morning at seven o'clock, we had not less than two hundred at the prayer-meeting; there were tokens then that the Great Head of the church was about to give us a day of refreshing in the presence of the Lord. Ten brethren engaged in prayer. At half past ten o'clock, Mr. Hunter preached from, 'Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' The chapel was literally crowded, and the greatest order and attention prevailed. After the sermon brother Plowright prayed and baptized twenty-five persons, candidates for church fellowship; several others were baptized, but they chose to remain in connection with their old friends. In the afternoon we assembled at the Lord's table. Though extremely feeble, our aged and venerable pastor was present, and this gave the whole scene increasing interest; the deacons carried round the bread and wine, and when this service was ended, it was stated by Mr. Hunter that this was a day for prayer; and as a greater number of members was present than had ever been present at any former period of the history of the church, he thought we should continue together for a short time to supplicate the throne of grace; the association requested this day to be devoted to prayer; the state of our churches required it, and the fearful condition of the christian world called for heart-searching humiliation and prayer; and although God was smiling upon us as a church, yet there were many amongst us who seemed to take but little

* We are thankful to learn that the recommendation of the Association was attended to in most if not all of our churches. In some, they were seasons of hallowed emotion and deep and fervent prayer. May the Lord hear our prayers, purify and exalt our peety, and pour down on his churches in every place the Spirit from on high!

interest in the prosperity of the Redeemer's kingdom. Very much more good might be done than had been done amongst us, considering the extensive field we occupy. Several friends engaged in prayer. The heavens were not brass, nor the earth iron. If ever the presence of God and the power of the Holy Spirit were felt by an assembly of christians, it was on that occasion. There were between three and four hundred spectators in the gallery, who seemed as deeply affected as the members in the body of the chapel below. In the evening we had a sermon from these words, 'Pray for us, that the word of the Lord may have free course and be glorified.' After the sermon another prayer meeting was held, and thus the Sabbath ended—such a Sabbath we never had before. O that our Heavenly Father may send us many such delightful days. On Monday morning we met for prayer again—many friends were present, and apparently a holy feeling pervaded the minds of all.

In the evening we met again—I should suppose not fewer than five hundred were present; hrethren Dewey, Martia, Wood, Stevenson, and Hunter, addressed the meeting, and many of the friends engaged in prayer. Whatever may be the results of these services to others there cannot be a doubt that to the friends at Stoney street they will be like bread cast upon the waters.

LONGFORD.—You may be pleased to hear that we set apart the whole of Monday, Oct. 5th, for humiliation and special prayer. We had four services: one in the morning, at seven o'clock, and another at half-past ten, which were attended by members, and any seriously-disposed person that thought well. At two, p. m., we had one especially for members; and a hallowed season it was. No noise; but a melting tenderness seemed to pervade the whole of those present. At one time we were almost all in tears together. The evening meeting was open to all. It was a good time, and there were a great many present. I hope these meetings were the beginning of better days.

BURNLEY, *Special Services*.—On the first Sabbath in October, 1846, special services were held here, agreeably with the recommendation of the last Association. Sermons were delivered by the pastor of the church, on 'The languishing state of religion, the causes of that languor, and the means of a revival,' from Ezek. ix. 3-6, and 2 Chron. vii. 14. At the close of the morning service, nearly all the members present acted on the spontaneous suggestion of the minister, that instead of going to dinner, we should retire into the School-room to humble ourselves, fast, and pray. The Lord's supper was largely attended. Numerously attended prayer meetings were held—in the morning, at half-past six,

and in the evening, at the same hour. Deep humiliation and seriousness characterized the services of the day, and it is hoped much good will result. Another special service was held on the following evening. May the Lord 'turn again the captivity of his people, and cause his face to shine, that we may be saved!'

MISCELLANEOUS.

WOODHOUSE EAVES. *Jubilee of the church*.—It being fifty years since the erection of the General Baptist meeting house at Woodhouse, the 22nd of September was set apart as a day of jubilee. In the afternoon Mr. Goodliffe opened the service by reading and prayer. Mr. Derry, of Barton, preached a most excellent and appropriate sermon from Ezek. xxxiv. 26, 'And I will make them and the places round about my hill a blessing;' &c. Mr. D, from his own knowledge, (being a native of the place) contrasted the moral and spiritual condition of the village fifty years back, with their present privileges and attainments. At that time there was but one religious service in the whole week, and that at the established church. Now, there were two parish churches, a Baptist and Methodist meeting house, and usually two services in each of those places of worship. He then spoke of the good effected by our own people. Numbers he knew who had been active and zealous members of the church militant, who were gone to join the church triumphant; amongst whom were a Pollard, a North, a Wesley, and a Johnson.* Several had been called to the work of the ministry, and one raised up amongst them was now labouring in India. Upon the whole it was a most interesting and melting sermon: tears of gratitude and joy flowed from the eyes of many. An appropriate hymn, composed for the occasion, was sung at the close of the sermon. At half past four, about 200 friends sat down to tea, which did great credit to the ladies who superintended it. The scene was delightful—so many smiling faces, surrounded with evergreens and flowers, with which our young friends had decorated the room. The odours of the flowers were grateful; but much more grateful was it to see brethren meeting together in friendship and unity. Brother Preston opened the evening service with prayer. Our pastor, the Rev. J. Staddon, took the chair, and read an address from Rev. W. Bailey, in India,† after which a crowded congregation was addressed by the Revds. Staddon, Goodliffe, and Derry, and brethren Bailey and Pritchard took a part in the services of the evening.

* It is a remarkable fact that there is but one member now living: who assisted in raising the sacred edifice, that is, Mr. Slec, of Woodthorpe.

† See page 370 of the present No.

POETRY.

A SISTER'S DEATH.

'Has she not pass'd away
From all that dims the tearful eye?
From all that wakes the ceaseless sigh?
From all the pang that prey
On the bereav'd heart?'

I SAW her when the morning sun arose,
Nor deem'd I then, that ere the day was gone,
Her ransom'd spirit, free from pain and sin,
Into her Saviour's presence would have flown;
From earth to heaven she gently pass'd away,
As twilight rays when they give place to day.

O! I have witness'd death in other scenes,
And gloom and darkness gather'd round it there;
But here all was so cloudless and so bright,
So calm and motionless, I scarce could dare
To view the scene, and think so little strife
Could mark the passage on, from death to life!

I watch'd beside her bed, to witness there
How faith can comfort the departing soul,
Can brighten up the passage to the grave,
And rob the monster Death of his control
O'er mind and spirit in that solemn hour,
When the frail body sinks beneath his power.

I gaz'd upon her face, still beautiful,
Though cold and colourless as winter's snow;
I caught her eye, still full of tenderness, [glow;
Though Death was quenching fast its melting
I heard her voice, still musical its tone,
Though now its strength and energy were gone.

She felt that she was dying—but a smile
Of heavenly peace, sat throu'd upon her brow;
She talk'd of heaven and all its joys,
Of rennited friends, all happy now;
She paus'd—then gently said, 'I'm going home
Hark! angels whisper, "Sister spirit, come."'

'O Death, where is thy sting?'—a conqueror thou
We oft behold, but *here* a conquer'd foe,
The valley of thy power was cloth'd with light,
Nor could thy terrors quench the heavenly glow;
Attending angel-bands were hov'ring round
In peace to bear her to Immanuel's ground.

O well-remember'd scene—thou utterest still
Sweet thoughts of peace, that I may not forget,
That e'en when gone still leave their beauty here,
Just as the summer evening's sun, when set,
Casts far behind that pale and beauteous glow
The heavens reflect on this cold earth below.

Spirit below'd, thy voice shall speak to me,
E'en from the darkness of the silent tomb;
And when, like thine, my hour of change shall
come,

Like thine, may it be o'er from sin and gloom,
And suff'ring here, to light in that abode
Where thou now dwellest with thy Father—God!
Eust. London.

G. W. P.

'THE ROCK THAT IS HIGHER
THAN I.'—Psalm. lxi. 2.

UNTO thee in distress, O Lord, will I cry,
Now my heart is o'erwhelm'd with grief:
'Lead me to the rock that is higher than I,'
O succour, and give me relief.

I am weak as a reed that droopeth for drought,
Where the life-giving stream is denied;
Nor e'er can conceive a single good thought,
'Till grace from above be supplied.

Dark, dark is my heart, and stubborn my will,
All wayward my passions do rove;
The range of my vision faults numberless fill,
To be blind longer vainly I strove.

The light from above hath beam'd on my soul,
Overwhelm'd at thy footstool I lie;
These heavings and surgings, O Jesus, control
By the mandate, 'Be still; it is I.'

Thy hand shall uplift from the horrible pit,
And out of the miry clay;
The beggar with princes thou makest to sit:
O Lord be the rock of my stay.

When the breath of the wicked is kindled in hate,
Their tongues shooting arrows of fire;
Their rage they may glut, their malice may sate,
To the cleft I can sweetly retire.

Should floods of temptation come in on my soul,
And threaten to sweep me away; [roll,
This rock is a standard 'gainst which they may
And foam out their angry spray.

False friends may forsake, or death tear away
The last earthly prop we may have;
But Thou art the rock that can never decay,
And therefore art able to save.

When adversity hard shall knock at the door,
War, famine, or pestilence rage,
Jehovah, our rock, befriendeth the poor,
Their griefs to avert or assuage.

Let affliction press heavy on body or mind,
The grief-stricken spirit shall cry,
'Thy succour I seek, thy succour I find,
From "the rock that is higher than I."'

Should the cold waves of Jordan roll heavy and
Good anchorage here will be found; [fast,
The soul will out-ride e'en the bitterest blast,
To land on Immanuel's ground.

And when the foundations of earth melt away,
The heavens are envelop'd in flame,
On the rock we shall stand, and shouting display
His INCOMPREHENSIBLE NAME. N. W.

MISSIONARY OBSERVER.

LETTER FROM REV. W. JARROM.

Ningpo, June 18, 1846.

MY DEAR BROTHER.—It affords me great pleasure to inform you, as you perceive, that at length, through the watchful providence of God, my dear wife and myself have been safely and comfortably brought to this populous city. We left Hong Kong, as you will probably have learnt before you receive this, on May 25th, and after a tedious and somewhat dangerous passage of nearly three weeks, reached Chusan without sustaining the least injury, on June 12th. On entering the harbour the first object that we saw, (and which afforded us such satisfaction to see, as an Englishman only can feel who has seen it in a foreign land,) was the union jack proudly floating in the air from H. C. steam ship, the '*Nemesis*,' which took so prominent a part in the late war, and H. M. troop ship, the '*Sapphire*.' These were not the only British vessels; there were others, but they were for the most part opium clippers, small vessels engaged in the much-to-be-lamented and very ruinous traffic of opium. The city of Tinghae, the capital of Chusan, was given up, without much ceremony, to the proper Chinese authorities, on the Wednesday before our arrival; and the '*Sapphire*' was there to convey the native Indian troops to Hong Kong, or British India. The island, it is expected, will be given up, and the remaining troops removed in a few weeks. The Chinese tradespeople, and others that have derived considerable pecuniary advantage from the residence of the British troops among them, are sorry that they are going; not so with the mandarins. Mr. and Mrs. Loomis, useful missionaries from America, at Chusan, now expect that they shall be obliged to leave; in the event of their doing so, they will come to Ningpo.

Very early on Saturday morning, the morning after our arrival, we commenced our preparations for proceeding to this city. By nine we were under weigh in a commodious Chinese boat, or barge, but full of boxes of all sorts and sizes. The morning was beautifully fine—wind and tide were in our favour; in about three hours we reached Chinpaë, at the entrance of the Ningpo river, and in another three hours we found ourselves at Ningpo, the place of our destination, that we had so often talked of and thought about, and prayed that we might in due time safely reach. Never did I feel more constrained to say, 'Hitherto the Lord hath helped us.' What a distance have we

come! To how many dangers have we been exposed! Through what climes we have passed! From what sicknesses preserved! And how safely, how comfortably have we come all these thousands of miles; with no injury to our persons or property; with great freedom from anxiety and fear! 'Bless the Lord, O my soul, and all that is within me, bless his holy name.' 'Come, magnify the Lord with me, and let us exalt his name together.'

Mr. Hudson living in the city, and Dr. M'Gowan living out of it, on the opposite bank of the river, we landed near, the house of the latter. He and his dear wife gave us a truly missionary welcome. Not expecting us they were of course very much surprized, as were also Mr. Hudson and his son; but we were all very delighted and thankful to find that we were all together here. After spending a day or two at Dr. M'Gowan's, we removed yesterday to the residence of brother Hudson, which, for the city, is airy and very comfortable. We have selected a house for ourselves, on the whole, the best house at liberty in the city, but the present occupants are not leaving it of two or three months. In the mean time, we take up our abode here, to the great satisfaction and pleasure of us all. The city, though confined, is probably as healthy as the neighbourhood of Dr. M'Gowan's house, where other missionaries are residing; for though this is as open as the country, the rice fields render it unpleasant and unwholesome. But O this city! I have read and conversed a deal about China, but since coming to Ningpo I find that the impressions of my mind were by far too favourable. Ningpo is a large city, five miles in circumference, and is very populous; but though represented as the cleanest, or one of the cleanest, cities in the empire, is dirty and confined and unwholesome, so as no one that has not seen can correctly picture to his mind. Of the many towns which I well know at home, I know of none that has streets, however narrow and mean, so narrow and filthy, as some of the best streets in this place. Two persons cannot walk together, or ride side by side, with umbrellas up; in some instances one umbrella is quite enough for one street in width. But more of this some other time, if spared.

On Lord's-day we attended an English service at the Presbyterian place of worship, near Dr. M'Gowan's house. There are several American Presbyterians here, and they have formed themselves into a church, of which Mr. Culvertson, one of the mission-

ries, has been chosen the pastor. There were no foreigners present but the few missionaries; from the consulate the attendance is infrequent. There were several Chinamen, and a large number of boys from Mr. Way's school. In the afternoon we crossed the river and came into the city, to Dr. M' Gowan's native chapel. What a sight was here! A native preacher, brought hither by Dr. M. from Hong Kong, was addressing the assembly, which was considerable, composed of males and females; the number of the latter, though less than that of the former, was large. There was confusion before we went, but it was much increased when we arrived with our wives. A foreign man is an object of curiosity among the Chinese till he is known; but a foreign lady is very much more so. On this occasion, as Mrs. M. was known a good deal, my dear wife was the great attraction; and immediately we were seated, a dense crowd gathered around to examine her person. Never was there greater eagerness and curiosity displayed in viewing some strange phenomenon in nature, than these poor people now showed. They were particularly desirous of ascertaining whether or not the foreign ladies had small feet, which among the Chinese are considered eminently beautiful and attractive. Here the poorest adopt this custom; not so in the south. I don't know whether or not you are aware that this is a purely Chinese custom, and that the Tartar ladies, from the empress to the meanest Tartar woman, do not thus deform their feet; while the custom of allowing the hair on the top of the head to grow long, and hang down the back braided, and the hair on the other part of the head shaved, is purely Tartar, and enforced by the Tartars on the Chinese, at the time they conquered China, some 200 years since. Indeed the present costume of the Chinese is purely Tartar; nor are the Chinese allowed to wear their ancient dress, except on the stage. I may just add, to give you some sort of correct idea of a Chinese lady's foot, in the appearance of it, that it resembles the hoof of a cow, or a pony, or some such animal as much as any thing I know; they are perfect cripples, can neither stand nor walk, excepting for a short time and then they totter like a reed shaken by the wind. We next went to Mr. Hudson's house, where in the court and hall was a considerable concourse of Chinese listening to sentences respecting 'the true doctrine' from the lips of your devoted and indefatigable friend and brother Hudson. Had I not just before been informed how he could speak in the colloquial language of the people, I should have been taken with great surprise. His son Joseph, Mr. Hudson tells me, can speak more and better than himself. Here, then, is a good beginning;

one of the missionaries in China, at any rate, has commenced active operations; and in how short a time! May the other be as usefully employed sooner than he has hitherto anticipated! Of course you are aware that I could not do anything in learning the spoken language of Ningpo, owing to the very great difference between this and that of Hong Kong. I trust, however, that with diligence I shall soon be able to tell the people that Jesus Christ came to save sinners, and that they are sinners. After Mr. Hudson had talked a little to the people, Mr. M. addressed them. At both places tracts were distributed, and very eagerly caught at. We spent the evening at Mr. M's. We could not help exclaiming, 'We have seen strange things to-day.' May these efforts be eminently successful. At present there are no converts at Ningpo; I believe there are one or two inquirers. This is a fine missionary station. Among many advantages, I briefly mention one,—the easy access you have to the women. Miss Aldersey,—an English lady who has devoted herself and a considerable income to the improvement of the women of China—has a large school of girls here, of some of whom she hopes well. I am particularly pleased with the people of this city generally: they seem so friendly, and so anxious to hear, and receive and read our tracts. We have great cause for thankfulness that we have been directed hither. The climate is said to be healthy.

But I must draw my letter to a close. Let us remember one another at the throne of grace. May our churches remember China. The field is immense, and white to the harvest. Remember us with much affection to Mrs. G. and family, Mr. Wigg, Mr. and Mrs. Hull, Mr. and Mrs. Harvey and family, my brother, Mr. and Mrs. Coleman, Mr. and Mrs. Wallis, Mr. and Mrs. Brooks, and all my old Leicester friends.

Yours affectionately,
W. JABROM.

LETTER FROM MR. LACEY.

Cuttack, May 28, 1846.

MY VERY DEAR AND LONG-BELOVED BROTHER BUTLER.—

I received a letter from brother Goadby yesterday, in which he mentioned you among other of my old friends, as well, and doing well: by doing well I mean, being useful. This circumstance put me in mind of writing to you. * * * The weather is just now awfully hot; thermometer 90 in the house with closed doors, and in the sun, 104. This is rather warm. indeed it is impossible to be out for a minute. The sun's rays penetrate and smite with fearful power. Nevertheless, the appearance of nature is

most beautiful—most enchanting. One cover of rich green paints the universal surface; the trees labour under their burden of the rich foliage; the mango fruit bespangles the fine large mango trees, as with spots of green, and yellow, and gold. The herds of cattle, sheep and cows, as thick as peas, almost cover the grassy plains; beyond the river half a mile off, are the rich and thick jungles, literally painted, and richly perfumed with odoriferous plants, of great beauty; and beyond this, range the blue mountains of Orissa, where sleeps the stately elk, and where lairs the royal tiger. Though everything is most enchanting in appearance, yet every thing seems to labour under the pressure of the heat. Not a breath of air is in circulation. A heavy fall of rain has occurred, and the heat from the moist earth is evaporated like a warm mist or fog, and hence the weather is so oppressive. We live, as it were, in the midst of tolerably thick steam. You will not wonder that we get out but little just now. All I can do is to get out mornings and evenings among the native christians, or visit my christian colonies of Choga and Kbunditta, to see the people. Beyond April, Europeans cannot travel. In October they may resume their labours. Yet in this interval we have several festivals which we can attend, the chief of which is the Ruth festival at Pooree, where we are under the sea breeze, and can labour with tolerable comfort. Our labour, by the Divine blessing, has lately been producing some fruits. This is in a part least likely, that is, in a place under the government and control of a hill raja. We have consequently no protection for the converts. The place is only seven miles from Cuttack, and from my house our little chapel, which is built on the summit of a hill, is a conspicuous object. At Choga we have more than seventy people, and they are fast increasing. Choga is a most romantic place, where I should like you, and others, to join me a day or two; that, among other things, you might witness with your own eyes what the grace of God has done for a number of people, who not long since were poor, ignorant, degraded, debased idolaters. The very place is greatly changed from what it was some time since. It was covered thick with large and small thorny jungle, and was nearly impenetrable, except to wild beasts. The tiger had his occasional lair here, and now that he is unhouseed, he frequently pays the place a visit. We cannot adopt modern improvements and innovations. Within these two months he has made five visits to the place, and has carried off and killed three cows and other animals. The whole jungle has been burnt and rooted up. In its stead now are seen human habitations, and little garden-plots, running down the

side of the hill to its foot. The hill consists of two parts; one part is crowned with a neat brick chapel, and the other with a small bungalow. We have room for twelve or fourteen families more at Choga, and then I must look out for other spots of land. I am obliged to adopt this system of separate location for the native converts, as the prejudices and laws of hindooism do not permit a man who has lost caste to dwell among people of caste, and so of ceremonial purity. Hence our native converts are obliged to leave the place of their birth, the place of their fathers; and it became a question how they would be best disposed of. I had no doubt but separate location would be best, and have pursued this plan. They have usually lost their houses, and have been subjected to other grievances on their assuming a christian profession. At one instance I was rather amused, and afterwards annoyed. The convert was obliged to leave his house; to this he agreed. The next thing, his old creditors, &c., wished him to square his accounts with them, as he was becoming as dead to them. To this also he agreed. I was curious to know what sort of debts the young man owed, and which made up the formidable sum of 14s.; and on examination I found these two items; 'Item, Lent your elder brother to enable him to be married, two rupees. Item, Forfeit money due to the raja from your sister in law in consequence of her becoming a widow, three rupees.' I remonstrated to both these, but they insisted on payment. It is customary for widows to pay a forfeit of three rupees to the raja on the death of their husbands! The young man paid his debts, and left the place, though these two items remained for further consideration. We have several of these colonies, at one of which a European missionary should be placed: I refer to Khunditta, thirty-eight miles north east of Cuttack. I just give you a list of our colonies, and a rough guess at the number of inhabitants in each.

1. *Christian-poor.* (The place of christians) in Cuttack, seventeen houses, one school, one chapel, and seventy inhabitants.
2. *Society-poor.* Seven houses, and thirty-two inhabitants.
3. *Laceyie.* Twelve houses, and thirty inhabitants.
4. *Oodleyapoor.* (Choga) Eighteen houses, one school, one chapel, and seventy-six inhabitants.
5. *Becher nugger.* (Khunditta) Eight houses and one school, one chapel and sixty-two inhabitants.

At these places the ordinary way of increase is rapidly going on; and I often think that the Divine blessing, 'increase and multiply,' occurs with double power among our people, for they increase very fast, and the

offspring generally live. At one or other of these places, new converts are located as they come, so that life and enlargement characterize them all, except Christian-poor, which is full. These, however, do not contain near all our people—many are in separate locations on our compounds, or are living at other of our mission stations.

The moral character of the native christians, as a mass, is greatly improved over that of the heathen around, and over what their own character used to be. Those who are converted persons, are better on principle, and the nominal christians are better from fear and from convenience. When any of them grossly transgress some moral regulations, which they have agreed to observe, they are, as by agreement, turned out of the location. Of this kind we have had only two, and one of these is still hopeful; though the other appears to have abandoned all propriety. The management, of all kinds, of these institutions, occupies much of my time, for I am obliged to be ruler, landlord, general umpire, magistrate, &c. &c., as well as their pastor, and my court is seldom free from some appeal or other, or some complaint which some one has to lodge against another. They have the oddest ways imaginable of judging of justice, and have no idea of evidence. They esteem it the strangest phenomenon that evidence should be necessary to conviction and punishment.

In some of our stations or locations, we have a regular administration of religion, conducted by myself, assisted by several of the native brethren, and at two of the places a native preacher is stationed from year to year. At three there is a school, in which the children are taught to read the scriptures, and all our other publications. The expense of these schools does not amount to much—not more than seven shillings per *ensem*. They are entirely attended by christian children; the heathen are yet too shy to approach so near as to meet in a christian school. I want many more such colonies, as I am persuaded this is the way to give christianity hold upon the country; the way to teach them to support themselves; the way in which they may display their new and heavenly principles to advantage and usefulness.

Our young brother Millar made his first attempt in Oreeh yesterday; he read a chapter in Oreeh before the afternoon sermon. I thought his pronunciation tolerably good, considering that he has had disadvantages in getting the language. The people were surprised and pleased. His performance was encouraging. By this time Wilkinson has reached home. I hope he will be rendered useful to the cause, and that he will visit Yorkshire. Hope Mrs. B. is well;

please to present our best regards to her. Also our kindest remembrances to your Slack friends. I retain a pleasing recollection of your kindness and affection. My visit to you is among the delightful recollections of my visit to the land of my fathers.

I have heard from Hudson lately. He gets on pretty well, and has begun to print and circulate books. Also I hear from John Chapman at Bombay. The railway effort is very promising, and will do immense good to India. Adieu, my dear brother.

Affectionately yours, C. LACEY.

MISSIONARY ANNIVERSARIES.

LONGFORD *Union place*.—On Tuesday, Sep. 29th, 1846, our third anniversary in behalf of the Foreign Mission was held in our chapel. In the afternoon the service was opened by the Rev. I. Spooner, P. B., of Attleborough, after which a very profitable discourse was delivered by the Rev. F. Franklin, who has been pastor of the P. B. church at Coventry upwards of fifty years. Service commenced in the evening at half-past six, and the chair was taken by the minister of the place. Addresses were delivered by T. Shaw, chairman, T. Spooner, F. Franklin, W. Chapman, and Mr. T. Weigham. During the evening service special prayer was offered in behalf of our esteemed and valued brethren, J. G. Pike, and H. Wilkinson, who were absent through affliction. Collections, subscriptions, &c., £11. 2s. 5d. H. C.

BURNLEY.—On Sunday, September 20th, 1846, two appropriate sermons were delivered here by the Rev. H. Wilkinson; and on Monday the 21st, an interesting missionary meeting was held, when the cause of the heathen was pathetically and efficiently pleaded, by E. Pollard, Esq., chairman; Rev. H. Wilkinson, missionary; B. Evans, (P. B.); and R. Abrams, (Indep.) The chapel was well filled. Collections and subscriptions for the year £15. 11s. The efficient labours of our esteemed brother, Mr. Wilkinson, have given an impulse to the missionary spirit here, which will be seen, we hope, in the increased contributions of the coming year.

WIRKSWORTH.—Lord's day, October 4th, was our missionary anniversary here, when we were favoured with the assistance of our esteemed brother, the Rev. H. Wilkinson, who preached at Shottle in the afternoon, and Wirksworth in the evening, and made collections on behalf of the missions. Monday evening was devoted to a meeting at Wirksworth, and Tuesday to one at Cromford, which were addressed by the Revs. Amos Smith, J. Peggs, and H. Wilkinson. At both places the congregations were excellent, and the collections encouraging.

THE
GENERAL BAPTIST REPOSITORY.

AND
MISSIONARY OBSERVER.

No. 96]

DECEMBER, 1846.

[NEW SERIES.

MEMOIR OF MR. THOMAS EWEN,

Many years pastor of the General Baptist church, March, Cambridgeshire.

BY MR. JOHN EWEN.

(Concluded from page 369.)

MR. E. and his family being now settled at Walsoken, and in the enjoyment of at least some of the advantages which he purposed attaining by his removal, he was, for some time, but partially employed in the ministry. He assisted Mr. Freeston, the pastor of the church at Wisbech, whose ministry his family regularly attended; and continued his itinerant labours as opportunity offered. The church at March being in a declining state at this time, and its aged pastor, Mr. Thos. Mills, almost incapable of labour, a more regular field of exertion was opened for Mr. E., whom Providence had brought so much nearer to them, and liberated from most of his previous engagements. He preached for the first time at March on the 9th of December, 1792. He continued to labour at Peterborough, Bourne, and March, until sometime in the year 1795, when Mr. Mills resigned the pastoral office, and Mr. E. commenced regularly preaching

amongst them. It appears that his labours were highly appreciated by the people from the commencement of his occasional visits, by the increase of the congregation when he preached: this gave some offence to the aged pastor, and was probably the cause of Mr. E.'s visits being for some time less frequent than they would otherwise have been. He continued to reside at Walsoken until the year 1797; but then removed with his family to March. The Great Head of the church had already blessed his labours, and in the month of July, 1796, he baptized ten converts, the first fruits of his regular ministry amongst them. They now went on their way rejoicing. The congregations increased; the place was too strait for them, and they began to think of building a new chapel. This was displeasing to the good old man, the former pastor, who wished them to be satisfied with the old one until his decease; but a little friendly con-

versation with him prevented any opposition on his part, and the church, encouraged by their present minister, and the success that attended his labours, proceeded to enlarge their borders, to lengthen the cords, and strengthen the stakes, that they might break forth on the right hand and on the left. A suitable piece of ground was purchased, and a commodious and neat building erected for the worship of God. Between £300. and £400. were subscribed towards the expence before the building was begun; towards which £200. were subscribed by the church, and the remainder by friends in the neighbourhood who wished well to the cause. The first brick of the new chapel was laid in June, 1799, by Mrs. Ewen, the pious mother of the minister, who never visited her son at March after that time; and it was a source of pleasure to him, which he never mentioned without expressions of gratitude to Him whose providence had thus arranged it. The chapel was opened Oct. 8th: Mr. D. Taylor, of London, and Mr. Briggs, of Gosberton, were the preachers. The Lord continued to smile upon them in their new place of worship: the hearers increased, and, through the Divine blessing, some were converted and added to the church. He now also commenced preaching at Wimbington and Doddington, neighbouring villages. This offended the curate of Doddington, who threatened to put down these irregular proceedings. The clergyman at March, with whom he was on friendly terms, advised him how to proceed, and promised he should meet with no interruption before the next quarter sessions, at which the three places were registered, and himself qualified as a protestant dissenting minister.

The cause continued to prosper, and received valuable assistance from Mr. Freestone, who visited the friends, and administered to them the Lord's-supper, Mr. E. supplying for him at

Wisbeck; but the Great God, whose ways are in the deep waters, called Mr. Freestone to Hinchley, and thereby separated Mr. E. from his beloved friend and fellow-helper. This occurrence rendered some fresh arrangement necessary to insure the regular administration of gospel ordinances and discipline; and the church invited their beloved minister to become their pastor. He complied with their request, and was ordained. Mr. Pollard, of Quorndon, delivered a charge to the minister, and Mr. Freestone preached to the people. In this new and important position, Mr. E. continued his labours with considerable success; and a good degree of unanimity and peace was maintained. In the course of a few years, it was found necessary to increase the accommodation for the hearers, and galleries were erected in the chapel. The last of these alterations was completed in the year 1821. 'After this time,' he says, 'we did not go on so harmoniously as formerly; nor were we so well attended with hearers. A few of our members were dissatisfied with my preaching, which coming in an indirect manner to my hearing, I immediately resigned my pastoral office. This was refused; but I persisted in it. Here is room for much animadversion; but I will neither excuse myself, nor accuse others. I hope the church has pardoned me; and what is more, I hope that God has pardoned both the church and myself.'

This separation, though much to be deplored, and perhaps too hastily determined, was to him such a complicated scene of trial as he had never experienced before. Under this trial, he conferred not with flesh and blood, but had recourse to the word of God. His trials were not now confined to pastoral and ministerial difficulties; but the change which had depressed the value of land and agricultural produce, pressed heavily upon him. His earnest desire was to stand ac-

quitted at the bar of conscience, and accepted in the sight of God. He says in reference to these trials: 'I commenced reading the book of Job.' The latter part of the eleventh chapter particularly impressed his mind. The fourteenth verse induced searchings of heart and life, and the succeeding promises, he declares, with expressions of gratitude to the Giver of every blessing, were all of them literally fulfilled in the Lord's dealings with him during the remainder of his life.

It is pleasing to record the fact, that, in the dissolution of his connection with the church as their pastor, there was no sacrifice of mutual love. He continued in fellowship with them, and either preached for them or supplied for others, that the most acceptable supplies might be at liberty to supply them, as often as circumstances appeared to require these services from him. He now preached frequently at Chatteris, and commenced his labours to introduce preaching at Whittlesea, in conjunction with the students from Wisbech. These labours were prospered; some converts were baptized, and, with five members from the church at Bourne, were formed into a church, with whom Mr. Wood, a student from the Academy, settled as their minister, when Mr. E.'s labours amongst them ceased. We next find this indefatigable man serving the church at Gedney Hill, and receiving his reward in the revival of the cause there, and the increase of their number. Spalding church also partook largely of his unwearied labours for about two years. It may here be observed, that, after his connection with the church at March was dissolved, he never entered into any engagement with any church to preach for them more than once a fortnight, reserving a moiety of his time, as he says, here or there, wherever he might be called.

We are now to view our venerable friend in the last scene of his regular

labours. Advanced in years, but with his natural force unabated, and his ardour undiminished, he engaged to supply the church at Magdalen and Stow Bridge once a fortnight, being a journey of eighteen miles from his residence. This service he continued without any material interruption until very near the close of his long and active life. For some years, there was little success to encourage him, and the cause was languishing; but in the Lord's time he visited them with a time of refreshing from his presence. The preaching of the cross was made the power of God unto the salvation of many souls. In the month of May, 1841, this aged minister baptized twenty candidates at Magdalen, and thirteen the next day at some place in the same neighbourhood, and connected with Mr. Wherry's labours. The cause continued to prosper; other additions were made, and a new chapel was erected. His labours here were closed by his increasing infirmities, on the 11th day of August, 1844. In reference to this close of his active and useful life, he says, 'My labours are for ever finished; my blessed Master has laid me aside; my constitution is broken up; my hearing fails; and my sight is gone, so far as it respects reading. This is a *privation*; but I will not call it an *affliction*. It is his will, and I have some years since determined always to *approve* His will, divine grace assisting me. I am fully persuaded that an entire approval of the divine will, in its most extensive sense, is the whole of the christian religion in miniature. I bless God, that, though I cannot read, I can meditate; and while thus employed, I can sometimes adopt the following lines:—

"Methinks I hear their rapturous lays,
Their joyful songs of love and praise:
My soul is all on fire;
I long to reach the happy land,
With them in Jesus' presence stand,
And swell the music higher."

The closing scenes of Mr. E.'s earthly pilgrimage are to be now presented to our attention; and here we shall find that

'The chamber where the good man meets
his fate, [life.]

Is privileged above the common walks of

We cannot better describe the happiness and peace that he enjoyed during the last feeble steps of his pilgrimage, than by inserting a few notes of visits paid to him by our respected friend, the pastor of the church. He says, July 27th, 1844, 'Mr. Ewen came in, it being Saturday evening. I feared he was worse than usual, as he was not gone to Magdalen; but he gave me to understand that he was at home in consequence of their having a preacher for the anniversary at Magdalen. I then asked him if he would give a short sermon in the afternoon of the following day at home. His reply, characteristic of his unassuming disposition, was to the following effect:—"If I am able to do anything, or to say anything, that may be useful, I am quite willing; but I am afraid that my friends continue to ask me out of compliment, and from fear that I shall feel hurt if they do not ask me. I assure you I have no such feeling; I am so forgetful now, that I fear I shall talk nonsense." He was reminded that his reason was still mercifully continued, and that his friends were glad occasionally to hear him while he was able to speak. He replied, "It behoves us to work while it is day; the night cometh, when no man can work. I never was what is called a correct speaker; and if I do any good, or ever have done, I attribute it, under the blessing of God, to my speaking in a manner that I feel myself, and that shows that I am sincere in what I say, however plainly it may be said. I have been capable of a good deal of labour, and I wish to labour while I have any prospect of being in any way useful." He added, that he thought, if he should

be continued through the ensuing winter, he must be content to abide at March. It was observed, that it was a great mercy that he was looking for a better and permanent place of abode. He replied, "I make myself very familiar with the thought of death. No day comes without, I may say, my thinking of it frequently. I am not at all afraid to die. I am a poor, unworthy sinner; but Christ died for sinners. All my hope is in him. He is able to keep what I have committed to him. If I mistake not, I have entirely committed myself and my all into his hands. To say that I am *resigned* to the will of God, is to say too little for my feeling. I am more than resigned; I entirely *accord* with all his will."

It appears that he visited his friends at Magdalen but once more after this, and was then for a short time confined to his bed, when Mr. Jones visited him, and, after some little conversation, he said, "'I have no desire to live, or wish to die." It was remarked, It becomes us to be resigned to the will of the Lord. "To be *resigned*," he replied, "is too feeble an expression for me; I wish always to *approve* of what he does. I desire to be thankful that I am in his hands, and that he does with me according to his will. I shall be saved as a pardoned sinner; but I hope it is not wrong to say, that I have peace and comfort in religion, and that I live in the hope of salvation through Christ alone."

'Next day, Sunday, Aug. 18th, I visited Mr. Ewen. He was improved in health, and sitting down stairs. I said, "You have not often been confined a prisoner in your house on the Lord's-day." "No," he replied, "indeed I have not. I don't remember the time when I was so before; nor have I for many years been obliged to keep to my bed for three days; never, I think, since I had the small-pox, when I was sixteen years old."

'Sep. 30th. Enjoyed an hour's conversation with Mr. Ewen, when he was free to converse, and many gracious words proceeded out of his mouth. Among other things, he said. "Some people would call this the lane of affliction, leading to death; but to me it is no affliction: I have neither ache nor pain. The great Architect is taking down the tabernacle very easily, without sound either of axe or hammer. I have neither wish to die nor desire to live. If the Lord were to refer it to me either to die or to live, I should earnestly wish to refer the matter to his decision entirely. I think my mind is as free to reflect as ever it was, if not more free; and I have much pleasure in reflecting both by night and by day on the gracious promises and doctrines of scripture. I think Baxter says, There are two marks which only a servant of God can have: these are, that he sincerely takes God for his portion, and would not part with him for all the world; and Jesus as the only way to the Father. I trust I have these marks. Some people would call this enthusiasm; if it is, it is such enthusiasm as makes me very comfortable, and from which I have no wish to part. As to hypocrisy, that's out of the question: I have lived beyond that."

'July 17th, 1845. Mr. Ewen remarked, "As I cannot hear now, except persons direct their conversation particularly to me, I sit for hours, at times, in silence; but no one can conceive the happiness that I then often feel in meditation. If I could see the Saviour, I could not forbear shouting,

'Glory, honour, praise, and power,
Be unto the Lamb for ever.'"

'Mr. Ewen was very fond of sacred poetry, and had stored his memory with very much of this in early life; and he retained this in a great measure to the last, when he found it very difficult, and often impossible, to recollect occurrences of recent date.

Often, during his confinement to his house, would he entertain himself and his visitors with the repetition of pieces of considerable length, and very appropriate to his experience. I shall not soon forget, on one occasion, when our conversation on the future happiness of the righteous had been somewhat animated, with what overflowing feeling he exclaimed—

'Come, ye angelic envoys, come,
And guide the willing pilgrim home:
Ye know the way to Jesus' throne,
Source of my joy, and of your own.'

'During several following months, our friend continued generally free from pain, and composed, but gradually sinking. June 20th, 1846, as I was about to leave home for several days, I went in to see Mr. Ewen, confined to his bed from mere debility, when he said, "I am as happy as I can be. I know not that infinite wisdom and goodness can make me happier without taking me to heaven." On my return, he was still living, but very low. When roused to consciousness, so that he knew me, he said—

"Happy land of pure delight,
Where saints immortal reign."

God is love, and he that dwelleth in love dwelleth in God, and God in him. God is with me now." This was the last conversation I had with Mr. Ewen, a few days before his departure to that better world of which he had often talked and often preached.'

These are sufficient to show the Lord's gracious dealings with his servant whilst taking the last steps of his long pilgrimage. About sixty-nine years had elapsed since his baptism, and, during this whole period, he had been zealous for the Lord of Hosts, and affectionately desirous of the happiness of the human race. He was not without faults; but he possessed many excellent qualities. As a minister and servant of Christ, he was humble, ardent, diligent, and faithful. Deeply sensible of many

disadvantages under which he laboured, he dared not on that account decline the work in which his divine Master had so evidently owned and blessed him, through the entire period of his ministry. As a husband and parent, he was distinguished above many for kindness and unremitting concern for the present and future happiness and comfort of his family. As a friend, he was faithful, affectionate, full of sympathy, and in an uncommon degree constant, and that frequently under circumstances that had a tendency to separate very

friends. His work was now finished, his strong man bowed under him, and on Sabbath-day, July 12th, he slept in Jesus, his peaceful transit being scarcely observed by those who surrounded him. 'Mark the perfect man, and behold the upright; for the end of that man is peace.' He was interred in the burial-ground of the General Baptist church on the following Thursday, and on the next Lord's-day morning, his valued friend and pastor improved the event from, Phil. i. 21, 'For to me to live is Christ, and to die is gain.'

LUTHER AND THE REFORMATION.

(Continued from page 337.)

At Erfurt, Luther's days were for some time spent in a state of deep dejection. Heaven had ordained him for purposes requiring peculiar qualifications, and he must first undergo a thorough mental and moral revolution. The tempest which agitated his soul, was far more fearful than the raging storm which had burst on his solitary path in the field near Stotternheim.

'In the course of his study,' says Ranke, 'he fell upon texts which struck terror into his soul: one of these was, "Save me in thy righteousness and truth." "I thought," said he, "that righteousness was the fierce wrath of God, wherewith he punishes sinners." Certain passages in the epistles of Paul, haunted him for days. The doctrine of grace was not indeed unknown to him; but the dogma, that sin was at once taken away by it, produced upon him, who was but too conscious of his sins, rather a sense of rejection—a feeling of deep depression, than of hope. He says, it made his heart bleed; it made him despair of God. "Oh, my sins, my sins, my sins!" he writes to Stanpitz, who was not a little astonished when he received the confession of so sorrowful a penitent, and found that he had no sinful acts to acknowledge. His anguish was the longing of the creature after the purity of the Creator, to whom it feels itself profoundly and intimately allied, yet from whom it is severed by an immeasurable gulf—a feel-

ing which Luther nourished by incessant solitary brooding, and which had taken the more painful and complete possession of him, because no penance had power to appease it, no doctrine truly touched it, no confessor would hear of it. There were moments when this anxious melancholy arose with fearful might from the mysterious abysses of his soul, waved its dusky pinions over his head, and felled him to the earth. On one occasion, when he had been invisible for several days, some friends broke into his cell, and found him lying senseless on the ground. They knew their friend; with tender precaution they struck some chords on a stringed instrument they had brought with them; the inward strife of the perplexed spirit was allayed by the well-known remedy.'

These mental conflicts at length gave way before the potent influence of the gospel; the penitent saw 'that the same eternal grace whence the whole race of man is sprung, mercifully brings back erring souls to itself, and enlightens them with the fulness of its own light; that God in Christ reconciles us to himself, not imputing our trespasses unto us; and justifies us freely by faith.

Luther was still a devoted son of the church of Rome, and diligently attended to all her burdensome requirements. Divine Providence, however, was gradually moulding and preparing him for the important sphere he was soon to occupy. Not long after the period to

which we have been referring, he visited Rome. His first emotions were associated with unbounded joy; but he soon felt the most powerful misgivings. The conduct of the priests, from the highest to the lowest—the almost universal predominance of the most abominable vices,—filled him with amazement and sorrow. He thought, too, there was a strange incongruity between his practice and his faith. He tells us, that, whilst climbing the Scala Santa on his knees, to obtain plenary indulgence, a reproving voice continually sounded within him, 'The just shall live by faith.' So fearfully flagitious was the state of religion and morals, at this time, in the capital of Christendom, that Machiavelli says, 'The greatest symptom of the approaching ruin of christianity, [meaning Roman catholicism] is, that the nearer the nations are to Rome, the less do we find in them of a christian spirit; the scandalous examples and crimes of the Roman court, are the cause of Italy's having lost all principles of piety, and all religious feelings.' Luther returned to Wittenberg with a sad heart: his mind, however, gradually expanded, and the light of truth, with a soft and delightful radiance, began to permeate his inner man.

The Lateran council, in March, 1517, granted the pope a tenth part of all church property throughout Christendom. Three commissioners were deputed to traverse Germany, for the sale of indulgences, the proceeds of which were professedly to be applied to the building of St. Peter's. John Tetzel, one of the pope's commissioners, appeared in the neighbourhood of Wittenberg, and unremitting were his exertions to induce the people to purchase his precious commodities. Some of this poor harlequin's expressions being repeated to Luther, the reformer said, 'If God permit, I will knock a hole in that man's drum.' Shortly after, he preached a sermon on the subject, in which he took occasion to explain the doctrine of Divine forgiveness. This sermon was printed, and created great excitement. On the evening of the feast of All Saints, 1517, Luther attached with his own hand to the church door ninety-five propositions against indulgences. The next day he appeared at the university, ready to defend his theses. No one attempted to impugn them, and in less than a

fortnight they were distributed throughout all Germany; indeed, not many weeks elapsed before they were circulated through the greater part of Christendom. We cannot now enter into the arguments and discussions which the reformer held with his various antagonists, and can only remark, that the timidity of his friends alarmed him much more than the opposition and abuse of his foes. In the former, he found trial and dejection; from the latter he drew augmented ardour, renewed zeal, with fresh and more fearless courage.

At length an ecclesiastical court was instituted at Rome, for the purpose of trying Dr. Martin Luther; and he was summoned to appear before it in person within sixty days. Every influence was employed by his friends to procure him a trial in Germany: after some time, this was granted, and the whole affair was entrusted to the care of De Vio, a legate from the papal court. The legate submitted three articles; first, Luther's retraction of all his errors; secondly, a promise was demanded that he would abstain in future from propagating his opinions; thirdly, he was requested to avoid all that would unsettle the church. The reformer would enter into neither of these engagements, nor would he retract. Conference after conference succeeded each other, ending with the legate's telling Luther, 'Retract, or return no more.' They parted, and never met again. Luther shortly after appealed to a general council. He deposited in the chapel of Corpus Christi, at Wittenberg, an appeal from the pope to a council of the church. This, however, was the last thing to which his holiness would consent. Instead of a council, another legate was sent to Germany, in the person of Charles of Miltitz. He arrived in December, 1518, and observed, to his utter astonishment, that a majority of the inhabitants had received the doctrines of the Reformation. Several conferences ensued between him and the reformer; ultimately it was arranged, that both parties should be silent on the points in dispute, and that the pope should be accurately informed of the state of things. This, however, soon failed of success. Important political events now occurred, consequent on the death of the emperor Maximilian; and the changes which

transpired seemed for a time to threaten the utter destruction of the work in which Luther was engaged. He, however, continued firm and unshaken, self-possessed and courageous. He had seventeen days' disputation with Dr. Eck, in the ducal palace, in which the supremacy of the pope was repeatedly introduced. This controversy completed the emancipation of Luther's mind from subjection to the bishop of Rome.

Charles V. becomes emperor, and he is an enemy of the Reformation. The plot thickens every hour: the very life of the reformer is threatened; but he looks beyond the raging storm to the throne of God. 'I have taken my stand,' he says; 'I despise the fury of Rome. I have no wish for reconciliation or communion with her, for ever! Let her condemn and burn what I have written; I, in my turn, will condemn and burn the pontifical law, that nest of all heresies.' On the 23rd of June, 1520, Luther publishes an appeal to the emperor of Germany, and the christian nobility, on the reformation of Christendom. In this production he attacks the papacy without mercy, denies the existence of a priesthood in the christian dispensation besides that of Christ, depicts the effects of papal domination, opposes the celibacy of the clergy, and hurls the boldest and loudest defiance at the pope. This powerful appeal was carried abroad, as if on the wings of the wind; men held their breath, awaiting the issue. Rome must take up the gauntlet thus heroically thrown down. His holiness is importuned to place Luther under the ban of the church. A bull is issued. The reformer and his adherents are allowed sixty days for submission; and if, at the termination of this period, they are contumacious, they must all be smitten with excommunication. Germany and all Europe tremble; but Luther is unmoved. In due time, the bull arrives at Wittenberg, and is communicated to the authorities. The noble champion of truth writes a protest against it, and deposits it in the hall of the university, in the presence of a notary and five witnesses. A few days afterwards, a notice is placarded on the walls of the university, inviting the professors and the students to attend at the east gate, near the holy cross, at nine o'clock next morning. A large concourse assembles—a pile is prepared—one of the oldest

Masters of Arts sets fire to it; as the flames arise, Luther is seen approaching; he throws into the fire the Canon Law, the Decretals, the Clementines, and the Extravagantes, of the popes; when all these are consumed, he lays his hand on the pope's bull, holds it up for the people to see it, and says, 'Whereas thou hast grieved the Lord's holy one, may the everlasting fire grieve and consume thee'—and hurls it into the flames! Rome had lit many fires to consume the bodies of men; Luther lit his, and it was the appropriate emblem of that fire which destroys not the man, but his sins and impurities, and of that light of truth and love which expels the gloom of the benighted spirit, and glows in the renovated mind, calmly, serenely, and for ever.

For many other scenes in the life of the reformer, we must refer our readers to the important works appended to our first article. We have thought it right to furnish the above details, in order to be able to give a more intelligible account of D'Aubigne's last volume, as well as to bring more prominently before the mind the progress of the Reformation.

At Worms, Luther was condemned; but the edict issued then, was, as is well known, at first evaded by the mysterious disappearance of the reformer, and afterwards it was rendered impossible of execution by the resolution of Nuremberg,* and the increasing embarrassments arising to the emperor Charles, from the state of his own affairs in Spain and Italy. At length the diet of Spire was called. Ferdinand, acting for Charles, insisted that in all the formalities of the diet the church customs should be maintained. The evangelical princes demanded a place of worship. This was refused, and the princes ordered their ministers to preach in the halls of their palaces. The cathedral of Spire was deserted, and the halls were thronged.

'It was not only the ministers, but the knights and the grooms, "mere idiots," who, unable to control their zeal, every where eagerly extolled the word of God. All the followers of the evangelical princes wore these letters braided

* This resolution consisted in calling a free council of the empire, and in sending to Rome eighty grievances, couched in strong and firm language. At Nuremberg, the Reformation gained a decided victory.

on their right sleeves, V. D. M. I. Æ., (*Verbum domini manet in æternum.*) 'The word of the Lord endureth for ever.' The same inscription might be read on the escutcheons of the princes, suspended over their hotels. This was not all; the protestants knew that the mere worship was not sufficient. The landgrave had therefore called upon the elector to abolish certain court customs, which dishonoured the gospel. These two princes had consequently drawn up an order of living which forbade drunkenness, debauchery, and other vicious customs, prevalent during a diet.'

The zeal of the reformed states had its effect. Ferdinand felt afraid to act on the principle which had led to the convening of the diet, and he began to reflect that it was at least possible to quiet, if not please all parties. The deputies from the cities called for the abolition of every usage contrary to the faith in Christ Jesus. The bishops cried out, 'Burn all the hooks with which Germany has been inundated for the last eight years.' The bishops proposed an impossibility, and it is probable that the cities were rather surprised at finding committees appointed to inquire into their grievances. In what is called by D'Aubigne 'the commission of princes,' in which ecclesiastics and laymen were in equal numbers, the report was unfavourable to the Romanists. The marriage of priests was recommended; persons were to be allowed to commune in one or both forms; German or Latin to be equally permitted in public worship. 'The evangelical christians, at the sight of this glorious prospect, redoubled their exertions. "Stand fast in the doctrine," said the elector of Saxony to his councillors. At the same time, hawkers, in every part of the city, were selling christian pamphlets, short and easy to read, written in Latin and in German, and ornamented with engravings, in which the errors of Rome were vigorously attacked. One of these books was entitled, '*The Papacy, with its members painted and described, by Dr. Luther.*' In it figured the pope, the cardinal, and then all the religious orders, exceeding sixty. Under the picture of one of these orders, were the following lines:—

'Greedy priests, see roll in gold,
Forgetful of the humble Jesu.'

Under another:—

Vol. 8.—N. S.

'We forbid you to behold
The Bible, lest it should mislead you.'

And under a third:—

'We can fast and pray the harder,
With an overflowing larder.'

'Not one of these orders,' said Luther, 'thinks either of faith or charity. This one wears the tonsure; the other a hood: this a cloak; that a robe. One is white, another black, a third grey, and a fourth blue. Here is one holding a looking-glass; there one with a pair of scissors. Each has his playthings. Ah! these are the palmer-worms, the locusts, the canker-worms, and the caterpillars, which, as Joel saith, have eaten up all the earth.'

It is difficult to relate the proceedings of the diet without apparent inconsistency. On the first of August a general committee proclaimed the necessity of a reform of existing abuses, and, on the third of the same month, was published a decree in favour of the edict of Worms. We transcribe from D'Aubigne:—

'The persecution was about to begin. The reformers would be thrown into dungeons, and the sword, drawn on the banks of the Guadalquivir, would pierce at last the hosom of the reform. The effect of the imperial ordinance was immense: the breaking of an axletree does not more violently check the velocity of a railway train. The elector and the landgrave announced that they were about to quit the diet, and ordered their attendants to prepare for their departure. At the same time, the deputies from the cities drew towards these two princes, and the Reformation appeared on the brink of entering immediately upon a contest with the pope and Charles V. But it was not yet prepared for a general struggle. It was necessary for the tree to send out its roots deeper before the Almighty unchained the stormy winds against it. A spirit of blindness similar to that which in former times was sent out upon Saul and Herod, then seized upon the great enemy of the gospel; and then was it that divine Providence saved the reform in its cradle.'

The instructions from Charles, which Ferdinand thought of executing by this decree, were dated at Seville, March 23, 1526. The emperor was then at peace with the pope. In the interval between

this and the time of the diet, all was changed: Rome, Venico, Franco, and England, had entered into a league against Charles. In June the emperor carried the most favourable propositions to be made to the pope. They were ineffectual, and, in the spirit of that age, Charles's ambassador, returning on horseback from his last audience with the pope, placed a court fool behind him, who, by a thousand monkey tricks and gestures, expressed contempt of his holiness. The buffoonery of the court fool, or the insult of the ambassador, was answered by a brief from the pope, threatening the emperor with excommunication.

'Charles did not hesitate. He wheeled to the right as quickly as the pope had done to the left, and turned abruptly towards the evangelical princes. "Let us suspend the edict of Worms," wrote he to his brother "Let us bring back Luther's partisans by mildness, and by a good council cause the evangelical truth to triumph." At the same time he demanded that the elector, the landgrave, and their allies, should march with him against the Turks, or against Italy, for the common good of Christendom.'

Ferdinand could not safely go as far as Charles wished, and the recess of the diet allowed each state to act on the subject of religion within its own territories, and at its own discretion, till a general, or at least a national council, should be held. Such council it proposed to be held within the year. The purposes of man are strangely frustrated. Notwithstanding the intended crusade against the German reformed states, the imperial army marches to Rome. It would occupy too much of our space were we to relate the circumstances which led to the strange result of the assault and sack of Rome. The plunder and outrage were as in other cities, but, in addition to this, there was the

delight to the German soldiers of sacking the papal court.

'Many prelates,' says Guicciardini, 'were paraded on asses through all the city of Rome. One day a lasquet named Guillaume de Sainte Celle, put on the pope's robes, and placed the triple crown upon his head, others adorning themselves with the red hats and long robes of the cardinals, surrounded him, and all going in procession upon asses through the streets of the city, arrived at last before the castle of St. Angelo, where Clement VII. had retired. Here the soldier cardinals alighted, and lifting up the front of their robes, kissed the feet of the pretended pontiff. The latter drank to the health of Clement VII.; the cardinals, kneeling, did the same, and exclaimed that henceforward they would be pious popes and good cardinals. They then formed a conclave, and the pope having announced to his consistory that it was his intention to resign the papacy, all hands were immediately raised for the election, and they cried out, "Luther is pope! Luther is pope!" Never had pontiff been proclaimed more unanimously. Such were the humours of the Germans.'

This strange scene gave a time of repose from external enemies to the states that favoured the Reformation. The reform of ecclesiastical institutions had been more than once thought of; but the unity of the church, and the integrity of the empire, were abstractions which paralyzed all exertion. Suppose pope and emperor acting in concert, and desirous of such reform, the necessity of which was admitted by all; the project might perhaps have been approachable; but this was an event that could never be expected. What the empire could not accomplish, the diet of Spire (of 1526) gave each imperial state the opportunity of endeavouring to accomplish.

(To be continued.)

ON THE STATE OF OUR CONNEXION.

THE statistical returns of our last Association must have awakened in many minds anxious concern for the welfare of our churches. It is evident that we lack above all things—spiritual prosperity. The low state of religion in

other denominations, though pleaded by such as are at ease in Zion in justification of their *inertia*, ought really to awaken intense and prayerful desire that an evil so extensive in its influence may be arrested and removed. Under the

influence of such emotions, let us explore the humiliating cause of our present depression, and suggest means for our future improvement.

Since 1840, we have had a clear addition to our denomination of more than 3,000 members. This is an annual average increase of upwards of 500. This year, however, our clear increase has only been 171, though we have lost fewer by death than in many previous years. We have baptized 1,034, and have lost by death 236; yet through the prodigious and unparalleled number of exclusions and withdrawals our clear increase is reduced to 171. 'Is there not a cause?' Let facts declare. In looking over the statistical returns, I find that out of 564 that have left our churches by exclusion and withdrawal, 250 have been separated from ten churches. In the reports of these churches allusion is made to a spirit of *carnality and worldly conformity* that has crept in amongst the brethren, and produced these disastrous results. Here, then, we have *one* acknowledged cause of many of our relapses—a cause that we must mark, for, though it has operated in different and distant churches, it has uniformly produced the same calamitous effects. Declension in piety—excommunication from the brethren—and shipwreck of faith and of a good conscience—are amongst the evils that follow in its train. The existence of this spirit in our churches is alone sufficient to account for our extraordinary relapses.

A spirit of carnality and worldly conformity has always operated in this manner. It led some of the primitive disciples of the Saviour to walk no longer with him. It was a growing evil in the apostolic churches—the very beginning of that mystery of iniquity which did already work. It was the blight of the church in after years, and a fruitful source of corruption in the dark ages. If this spirit had not infected the seven churches in Asia, we believe that Mahomedanism could never have overshadowed those fertile regions. If the one church at Rome had proved invulnerable to its corrupting and depraving influence, Antichrist would never have defiled the sanctuary of God, and extended his desolating powers over the dominions of empires, and through the lapse of ages. We have no hesitation in saying that the church in every age,

through imbibing this spirit, has been guilty of the blood of souls. In our own denomination through the past year it has not only occasioned sad and numerous relapses; but far as it has extended, has prevented prosperity and increase. Those ten churches to which reference has been made, have been honoured with but few conversions: their different works of faith and labours of love have been comparatively unblest, and I am sure that no diligent observer of the course of events can for a moment doubt that in that sterility and barrenness has been visibly manifested the displeasure of God in consequence of that sordid, worldly spirit, which, like Achan, has lurked in the camp. Important inquires arise here. Whence has this spirit arisen, and how must it be expelled? Probably the mania for railway speculation has been one originating cause; and the corrupting influence of excessive commercial speculation and unbounded competition in trade, has been another. A third may be traced in our very low standard of spirituality; and a want of more care and prudence in the admission of members to our fellowship, is the last fruitful originator of this carnality in the church that we shall now mention. Some of these things, or all of them together, have given rise to that carnal worldly spirit, which, like the man of sin, has been sitting in the temple of God, making himself drunk with the blood of saints.

This spirit must be exorcised, or he will ruin our churches. The carnal mind, where it exists, must be renewed; the line of demarcation between the church and the world must be rendered visible; the spirituality of the Saviour, and his separation from the present world, must be ours; and we must come out and be separate, and touch not the unclean thing, or these calamitous circumstances will return upon us with all their desolating and destroying influence. The voice of inspiration to the christian church is: 'Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.'

Having referred to the cause of the unparalleled diminution of members in some of our churches, let us inquire why a greater degree of prosperity has not been realized by the Connexion at large. Of

the 1034 that have been baptized during the past year, nearly 700 have been added to thirty churches; while the other 100 churches have only added about 300 amongst them. It is deserving of remark, too, that these thirty churches that have been thus blessed have had the fewest exclusions; while the losses have fallen most largely and most disproportionately on those churches that have lacked accessions. Our clear increase as a denomination during the past year would have been greater by 200, if the 100 churches that have lacked accessions had been blotted out of existence. While they have added 300 by baptism, they have lost 500 by exclusion and withdrawal. Is not this having a name to live, and being in reality dead? We cannot conceal the fact, and would to God it could be made to ring in the ears of every member of our churches, that a smaller number of christians in 1840, or any of the following years, did far more for God than a larger number in 1846.

These things prove to my mind that spiritual apathy is the great reason why we have not had to our churches more abundant accessions. Though our number has been swelling for years, our prosperity has gradually declined.

Other facts, we think, will sustain this position, and make it doubly evident that spiritual apathy is the sin of the denomination at large. Our statistical returns prove that in a church of 100 members, we have not on an average more than fifteen or twenty persons employed in the Sabbath-school, that rapidly increasing field of christian usefulness. Suppose, however, that we have twenty in the Sabbath-school out of every 100, perhaps we shall have about the same number that assist in conducting prayer-meetings, visiting the sick, and engaging in other works of mercy and benevolence. Here, then, we have forty out of 100 doing something for Christ. Then there is that important sphere for devoted effort—tract distribution, in which, so far as I can ascertain, we do not employ more than ten individuals in a church of 100 members; so that, on the most charitable calculation, there is quite half of our members that *do nothing at all* in the shape of active, devoted effort for the glory of God in the salvation of men. In many instances two-thirds of the

church do nothing, for the same persons are Sabbath-school teachers, tract distributors, prayer-leaders, and all. With these facts before us, can we doubt that apathy is the sin of the church?

We may look around in our churches, but where shall we find the diligence that should mark the man who has talents entrusted to his care, with this arousing injunction: 'Occupy till I come?' Where discover the activity and holy fervour demanded of those who must fight the battles of the Lord? where shall we find that anxious concern for the prosperity of Zion that should be evinced by him who has said, 'If I forget thee, O Jerusalem, let my right hand forget her cunning,' &c. ? and where that deep and heartfelt sympathy for perishing men that should be found in all those characters who have to 'watch for souls as those that must give an account?'

It is clear to me as the light of day that we are far, very far below that state of holy devotedness, entire consecration and self sacrifice to the cause of God our Saviour that is demanded to free us from the blood of souls, and ensure to us at last that welcome plaudit, '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.'

I would submit to my brethren in the ministry, with all deference, yet with that earnestness which the subject demands, whether *we* are not responsible to a great extent, for that low state of piety in the churches. Is not the piety in the pew like that in the pulpit? Must we not, from our position, either lull the people to indolence, or rouse them to activity? If so, how important that we ourselves should be wide awake—up and doing; stimulating the church to increased activity, and crying before God in all the fervour of one spirit, 'Awake, awake; put on thy strength, O arm of the Lord: awake as in the ancient days, in the generations of old.'

There is another class of very important and honoured agents in our churches—the deacons, on whom these facts call loudly to look around them, and inquire whether there be no fault in them; whether they have not contributed to this low state of things. Brethren, yours is a responsible office. If the ministers give tone to the church's piety,

you give it to the church's activity. If you are not active, from your position, you prevent others from being so. Members look up to you, and expect you to take them by the hand and lead them into the different departments of the Lord's vineyard, where they can have appropriate employment. Emulate, we beseech you, the piety and activity of the first deacons, who were full of faith and of the Holy Ghost, and were ever ready to spend and be spent for Christ and the church's sake.

Individual members, you too must feel interested in this matter, or Zion will not, cannot arise and shine. The vows of God are upon you as well as us. You have said, 'This people shall be my people, and their God my God.' At this important crisis, then, when the whole denomination mourns, summon up your courage, and buckle on your armour,

and hasten to the field of conflict. Beware lest the curse denounced against Israel come upon you: 'Curse ye Me-roz, said the angel of the Lord; curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty.' Never let it be said again in the history of our denomination, that one half of our members are at ease in Zion. If your minister finds you nothing to do, seek out a sphere of usefulness for yourselves, and try by every means to bring sinners to Christ. Give the Lord no rest till he shall make Zion a praise in the earth, 'until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.' Then will the day of the church's redemption come, and the Lord will add unto her daily such as shall be saved.

T. H. S.

EPISTLES OF COMMENDATION.

'It is a constant maxim with me, if my conduct will not vindicate itself, it is not worth vindicating.'—DR. CAREY.

How valuable is character; and how valuable its proper exercise! The apostle inquires of his traducers at Corinth, 'Need we, as some others, epistles of commendation to you, or of commendation from you? Ye are our epistle written in our hearts, known and read of all men.' To have the acquaintance and friendship of the wise and good, is of great importance. It may remind us of the scripture, 'A gift is a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.' What important events have hung upon the connecting thread of a letter of introduction, or a note to some minister, deacon, tradesman, or friend, in a distant town, or province, or colony, of the empire! When this introduction can be done *personally* by kindred or friends, it possesses peculiar influence. I have met with the following in Mr. Larom's *'Awakening: A Memorial of a year of revived Religion in the first Baptist Church in Sheffield, 1840'*:—'Many young persons have been converted during this gracious visitation; and many of these are the children of pious parents. About two years since, a respectable widowed mother, then unknown, came into the vestry one Lord's

day, to introduce herself and her son, who was with her. She was just placing him out to learn a business in the town. She herself resided at a distance, and was a member of a Baptist church. Her son, she said, had taken a sitting in our chapel. She wished to bring him more under my notice, and to commend him to my special care; that, at a distance from maternal observation, he might be under the minister's eye, and find in him, though not a parent, yet a friend. That young man, in answer, I doubt not, to a widowed mother's prayers, is now among our converts, and has recently been received as a member of the church.' Is not this duty of parents and guardians very much neglected? Are not young people, sons and daughters, too often launched on the sea of life without proper charts and compass? The late Dr. Newman, of Stepney, remarked, 'Of all the parents who have brought their children to me, I remember *only* one who said, 'Point my son to the Lamb of God.'

Frequent occasions arise for these letters of commendation to the children and friends of the 'dispersion.' Within about a month I have written letters of this character to Derby, Birmingham, and London, for a brother and two sisters; and a fourth for a young friend removing to Liverpool. May these young people be benefitted by the

care and kindness of distant friends.

By such notes or letters the stranger is at once introduced, with little ceremony, and no difficulty, on his or her part; and thus useful character may be brought into circumstances of spiritual benefit and christian activity. Paul's letter to Philemon, on behalf of Onesimus, is a beautiful specimen of christian correspondence. Members removing to a distance, should always obtain these letters of commendation, that they may soon be at home, and active and useful, remembering it was written even to the poor banished captive Jews of Babylon. 'Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace.'—Jer. xxix. 7. Let ministers and officers, and active members of our churches and schools, be attentive to strangers. Under the law, it was enjoined, 'Love ye the stranger; for ye

were strangers in the land of Egypt.'—Deut. x. 19. And in the judgment we shall hear the words from the Lord, 'I was a stranger, and ye took me in.'—Matt. xxv. 35.

Let not our young people, let not our friends, be unduly depressed with their changes and removals. They may be overruled for great good. Jacob said, 'With my staff I passed over this brook, and now am become two bands.' 'God shall enlarge Japhet.' This removal may lead them to their 'Rehoboth—room to dwell in.' 'Follow Providence, not force it.' It has been well observed by the Free Church of Scotland, 'It is best for God's little ones to be led, with the pillar before them—bright enough to show them the way, and yet so cloudy as to hide what they are coming to—whether the danger that might daunt their weak hearts, or the success that might dazzle their eyes.' P. B.

THE AMERICAN FREE WILL BAPTISTS, AND THE EVANGELICAL ALLIANCE.—We are right glad that our transatlantic brethren express themselves strongly on the course pursued by the Alliance as to slavery. Never anticipating much good from the ostentatious display of brotherhood connected with the Alliance meetings, nor imagining that a body composed of materials so essentially discordant as to the agitating question of state patronage, could long hold together or ever act effectively against the foes of evangelism and protestantism, we did not anticipate any very important results from its great convention. But we were not prepared to see British dissenters and ministers of distinction, for the sake of union with Americans, agree to hold the question of slavery in any measure in abeyance, or to commit themselves to a course in which their hostility to that monster sin is compromised. Alas for man! The following are the sentiments of the Free Will Baptists:—

'By the last arrival from England, accounts of the proceedings of the great Convention of protestant christians were received. It commenced in London, pursuant to appointment on the 19th of August, and adjourned on the 2nd of Sept., having continued its sessions fifteen days. The number of members is said to have been considerably over one thousand: about one hundred and

fifty of whom were from countries foreign to Great Britain, nearly seventy from this country. Sweden, Germany, Holland, Belgium, France, Switzerland, Italy, the West Indies, and Canada, were represented; and two or three of the delegates present were from Asia and Africa.

'We were greatly disappointed at the course of the Alliance in regard to slavery. One slaveholder was in attendance, a 'Rev. Dr. Smith,' from Charleston, S. C., and made a speech in opposition to a motion to exclude slaveholders. He thought the Convention ought not to attempt to define the limits of christian brotherhood! Through the efforts of the ministers from this country, the proposition to exclude slaveholders from the Alliance was finally defeated!! It is truly mortifying that professed ministers of the gospel, from the Free States of this professedly freest country on the globe, should have stood forth in a Convention of christians and christian ministers from all parts of the world, as the apologists of men professing to be christians and christian ministers who are practising the foulest system of oppression the world ever saw! By so doing, they have brought upon themselves lasting disgrace, and dishonoured that holy gospel of which they profess to be the ministers.—*Morning Star, Sep. 30th.*

REVIEW.

THE KAREN APOSTLE; or, *Memoir of Kothah-byu, the First Karen Convert; with Notices concerning his Nation.* By the Rev. FRANCIS MASON, *Missionary to the Karens.* Tract Society. 18mo. pp. 120.

THE Karens are a singular race. Detached from the Burmese, and other nations among whom they dwell, by their exemptions from idolatry, their debased social position, for they were the slaves and burden-bearers of all, was apparently the means by which they were preserved from the notice of an idolatrous and persecuting priesthood. Some of the predictions which had obtained currency among them prior to the occupation and subjection of Burmah by European forces, are most extraordinary.

This little volume contains a large amount of valuable information, given in the form of a memoir of one of the first converts, whose

character, conversion, labours, and successes it relates. The volume is invested with deep interest.

ADDRESSES TO THE AGED. By STEPHEN TYING, D.D., *New York. Tract Society.*

HERE are five short sermons, addressed to aged sinners. They are pertinent, affectionate, and useful.

MONTHLY SERIES. *Blights of the Wheat, and their Remedies.* Tract Society.

HERE is a truly scientific work, prepared by a person of eminence, assisted by others, on a most important, practical subject. We have not space to give an analysis of its contents. This is needless, when for sixpence our agricultural friends may purchase and peruse for themselves. It is illustrated by several engravings.

OBITUARY.

Mr. J. Scott, of Melbourne,

Died, Nov. 13th, 1846, at an advanced age. He was for many years an active, worthy member and deacon of the church. His end was peace.

MARIA SAUNDERS.

(Concluded.)

THE 29th of May arrived, and some of us had almost begun to hope that she might be raised up. She left her bed in the afternoon, and washed and dressed herself with more than her usual nicety. Her cough had left her, or nearly so; but her countenance appeared changed. A few friends came to see her. It was evident all the evening that the last change was approaching; for, though she was perfectly easy, and lively, and collected, her look altered about every half hour. A peculiar, almost awful solemnity, was felt at times. Mr. Fuljames then prayed for her, and during this prayer—the last which was to be offered up for her on earth—though she was unable to kneel, and the stupor of death was fast stealing over her, she continued uttering fervent ejaculations. He took leave of her, saying, ‘If I should not see you again on the earth, I trust we shall met each other in heaven.’ Maria said, ‘Yes, I think we shall.’ She did not return to bed until late, and then sent for her sister Sarah to come up and read to her. Sarah was too much affected. Her youngest sister then went up and read to her by her desire in 2 Cor. iv. v.

Her features now bore the impress of death: her lovely blue eyes, always beaming so soft a light, were now indescribably piercing and solemn; her voice, which had been peculiarly strong all day, was not feeble, but thrillingly expressive as she repeated after her sister, with a countenance so lighted up that it was truly seraphic—‘willing rather to be absent from the body, and present with the Lord;’ ‘For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.’ She would permit no one to remain with her that night, except one of the teachers. She would not lie down till her mother consented to leave her. * * *

Her mother coming into the room early in the morning found her dying—without having in the least changed her position—without seeming to have waked out of sleep. She expired calmly at five minutes to six.

‘O Death, how ends thy strife?—
In everlasting life.’

Scarcely had she breathed her last, when a glorious beam of sunshine, darting through the window, irradiated the bed and her pale face—a blessed type of a blessed reality—the Sun of Righteousness had risen in unclouded glory on our dear departed one, to be obscured no more for ever.

My dear sister was attended to the grave by all the teachers and children in the Clarence street school. The Rev. Mr. Arnott, Baptist minister, delivered a funeral address, and in the evening, the Rev. E. H. Burton improved the occasion on the text, ‘When

Jesus, therefore, had received the vinegar, he said, "It is finished," and he bowed his head, and gave up the ghost.'

'Calm on the bosom of thy God,
Fair spirit, rest thee now;
E'en while on earth thy footsteps trod,
His seal was on thy brow.

Dust, to its narrow house beneath—
Soul, to its place on high;
Those who have seen thy look in death
No more may fear to die.'

M. B.

ELIZABETH SPENCER, of Rothley, died on the 22nd day of August last. She had been a member of the church at that place, and a teacher in the Lord's day school, about eighteen years. Her early life was spent, it appears, as is the case with too many young persons, without fearing God or doing his will. Her education was chiefly obtained at the school of the establishment in her native village, and no permanent impressions of a serious nature seemed to have been made on her mind until she became a teacher in the Baptist Lord's-day school. Now the discovery that she was a sinner was made; the burden which conscious guilt imposes was felt and mourned over; and the natural inquiry pressed as to a place of safety. Her state of mind being ascertained, she was pointed to Him who is mighty to save, and believing through grace, she gave herself to God's people in the ordinance of baptism, in the April of 1828. It was in the school she exercised her talents chiefly—a sphere of christian operation in which she took much interest, and for which she was well qualified, being naturally fond of reading, and having a retentive memory. She was regarded as a valuable agent in that institution, which now laments its loss.

Her removal from time was awfully sudden, being at work on the morning on which she died: though poorly she was not materially worse than usual; after only a few minutes absence from her employment, she was found fallen on the floor, and was never able to speak afterwards. Medical aid was immediately obtained, and anxious friends flocked around to help to the uttermost of their means; but both the physician and friends were in vain; in less than one short hour, the separation of the mortal and immortal parts took place, and, ready or unready, the spirit was ushered into the presence of its Maker, to undergo the scrutiny of that court where only righteousness is regarded, and whose Judge will ever do right. As we cannot at present follow her, we must wait our own call to know certainly her present and eternal state. She has left the school in which she laboured with acceptance and perseverance—the church of which she was a creditable member—her friends—and her husband, who is also a member,—to

lament her sudden removal, all of whom hope to meet her in the realms of light and peace. May her place be more than made up from the world, and may all who survive her learn the brevity and uncertainty of human life, and seek to secure that life which is from above, by an immediate acceptance of that grace obtained by the Redeemer of our souls.

GEORGE CRESSWELL was born at Smalley, in the County of Derby, in the year 1810, and was brought early in life to attend the preaching of the gospel at the Baptist chapel in that place, by his parents, who were members of the church. At the age of eighteen he was convinced of his condition as a sinner, and was led to experience that godly sorrow which worketh repentance unto salvation, and which needeth not to be repented of; and had the satisfaction to know that his guilt was all washed away by the all-atoning blood of Christ. He, with two of his brothers and a sister-in-law, were baptized and united with the church at Smalley, where he continued a member until he removed to Ilkeston. Soon after his removal to this place, he was invited to assist in the Sabbath-school, and afterwards appointed superintendant, in which office he continued until prevented by sickness. His attachment to the school was such that he particularly requested to be buried as near the school door as possible.

At the time he united with the church here, the cause was in a low state, so that he was gladly received by the friends, and soon began to make himself useful. In a short time there was a revival of religion, in which he was actively engaged in visiting and conversing with sinners, warning them to flee from the wrath to come; at the same time pointing them to the Lamb of God, which taketh away the sin of the world. He was regular in his attendance at the means of grace. Our friend was one who took deep interest in the missionary cause; he not only felt for those at home, but was anxious for the conversion of the millions of India, nor did he forget them at a throne of grace. He had a great desire to see Mr. Wilkinson, the missionary, who had just returned from India, which he was permitted to do the evening before he died. When unable to attend the chapel, he wished to have a prayer meeting at his house, which was held between the services, and which he enjoyed very much.

When asked about his prospects for another world, he expressed great confidence and faith in the Lord Jesus Christ, as the only sure foundation on which he built his hopes. A friend called to see him one day, when he said to him, 'O how glad I am to see you: I am so happy.'

A few hours before his departure, a friend came into his room, on whom he fixed his eyes as if he had something important to communicate, and with a faint whisper, said, 'All is right.' Another friend entered the room, which reminded him of a beautiful hymn she had read to him on the Sunday, about the saints' departure, called, 'All is well.' He made a slight motion with his hand for her to come to his bed side, when he whispered, 'It is hard work to die; but all is well,' which were nearly the last words which he spoke. He died June 17th, 1846, aged 36 years. His funeral sermon was preached by Mr. Plowright, to a crowded congregation, on Lord's-day, July 5th, from, 'It is good for a man to bear the yoke in his youth.'

G. S. W.

RICHARD RILEY.—'The memory of the just is blessed.' Richard Riley was born at Northouram, near Halifax, Dec. 14th, 1799. In early life he attended with his father the ministry of the word at Queenshead; but the word preached did not profit him, 'not being mixed with faith.' In the course of Providence he removed to Halifax, where circumstances transpired which, under the influences of the Divine Spirit, issued in his conversion to God. He was on several occasions urgently invited by a friend to attend the Sabbath-school in connexion with the General Baptist church. After manifesting considerable reluctance, he at length assented, and on a subsequent Sabbath accompanied his friend to the school. Whilst there he was much affected by an address which was delivered to the teachers and scholars. He felt the importance of being decided for Christ, and from that time attended in good earnest to the things which belonged to his everlasting peace. In a few months he was baptized and added to the Halifax church, in whose fellowship he remained until called to 'the general assembly and church of the first born.' He was much esteemed by his fellow-members, who about eight years after his baptism elected him to the office of deacon. This office he used well, and 'purchased to himself a good degree, and great boldness in the faith.' In the spring of 1844, he was attacked with a severe illness from the effects of which he never recovered. In the early part of this year, (1846,) more alarming symptoms manifested themselves, and the servant of Christ 'received the sentence of death' within himself. In these solemn scenes his mind was stayed on Christ, looking for everlasting rest. On the last Sabbath of his life he was anxious to know how the Sabbath school was getting on. During the time of health he had been ardently attached to Sabbath school engagements, and the ruling passion was strong in the hours of languor and disease.

VOL. 8.—N. S.

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The time of his departure hastened on: Saturday, March 28th, was his last day. The last hour came: during its revolving minutes, he enjoyed an ecstasy of delight which seemed somewhat to resemble the far more exceeding and eternal weight of glory: he exclaimed, 'Glory! glory! this is dying! this is dying! sweet! sweet!' A brief pause ensued; the ministering angel arrived, and the ransomed spirit went home. Our departed brother has left a numerous family, whose spiritual welfare he ardently desired. May they follow him as he followed Christ, and then they shall meet at last, as a whole family in heaven.

J. G. P.

MR. MATTHEW HENRY WILKES died in the neighbourhood of Birmingham, August 21st, 1846, after a severe and protracted affliction, in the forty-seventh year of his age. His venerable father was for many years an influential member and deacon of the church in Bond-street, and an acceptable local preacher; consequently, our friend had the privilege of a religious education, and from childhood was accustomed to attend the ministry of the word. His sound general knowledge, his cheerful and affectionate disposition, the urbanity of his manners, and his amiable and dignified deportment, endeared him to all who had the honour and happiness of his acquaintance.

For the last four years, at the request of the church in Lombard-street, he kindly took the lead in the singing, which he conducted greatly to the comfort and satisfaction of the congregation. He was cordially attached to the great doctrines of the gospel, and during his affliction frequently expressed his entire confidence in the atonement of Christ, and triumphed in the full and free salvation procured by his death.

By his removal the choir has lost an estimable and talented leader, and the cause of Christ a steady and efficient helper. A discourse on the occasion of his death was delivered by his intimate and attached friend, Mr. Cheate, to an attentive and deeply-affected audience.

May his sorrowing widow be strengthened by divine grace to bear her irreparable loss; and may all who have so often united with him in singing the praises of God on earth, enjoy with him the infinitely delightful harmony of heaven.

DIED at Birmingham, May 9th, 1846, aged eighty-four, Mr. Isaac Moore; and on September 21st, Mrs. Ann Moore, his widow, aged eighty-two years. They had been members of the church nearly fifty-one years, having been baptized together, Nov. 1st, 1795. 'They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.'

In the lower ranks of life are often to be

found persons distinguished for genuine piety, and though little known by the world, approved of God. Our friends made no figure among men, but quietly and humbly pursued their christian course, resting their hopes of heaven on the plain and simple truths of the gospel.

Their religion was the religion of the Bible, and till his vision was impaired by age Mr. M. took great delight in reading the word of God, and was exceedingly grieved when he could no longer peruse the sacred page. In conversation, however, he dwelt on what he *had* read, and speaking of the blessed Redeemer would say with artless simplicity,

'For sinners like me he died on the tree;
His death is accepted, believers are free.

Mrs. M., though worn out by age, was removed suddenly, being one Sabbath in the

sanctuary, and the next in heaven. She, like her venerable husband, studied the scriptures, and made a point of reading the New Testament over twice a year. Their bodies are deposited in the same grave, waiting the resurrection of the just. They were lovely and pleasant in their lives, and in their death they were not long divided.

MRS. CLARKE.—November 3rd, at Billesdon, aged sixty-two, peacefully fell asleep in Jesus, Mary Ann, the affectionate wife of Mr. J. Clarke. She was one of the oldest members connected with the General Baptist church in this place. Her upright and consistent life proved the sincerity of that profession she so long made; and her death, calm and happy, gave reason to surviving friends to 'sorrow, not as those who have no hope.'

INTELLIGENCE.

BRADFORD BAZAAR.

DEAR BROTHER,—We shall be obliged by your inserting in the coming Repository, that the affliction of several of our friends has compelled us to postpone our bazaar, which it has been thought best should take place in the spring. We also very gratefully acknowledge the receipt, since midsummer, of £6., the amount of a public collection at Wisbech—of a box of interesting articles from the ladies of Beulah chapel Commercial-road, London—of 10s. additional from Chesham—and of donations from Northallerton, Manchester, and Belper. The previous kindness of the churches at Nottingham, St. Mary's Gate, Derby, Archdeacon-lane, Leicester, Chesham, Anon chapel, London, Louth, Tarporley, Coningsby, Sheffield, and our neighbouring churches, we hold in thankful remembrance. From some others we have hope, and to many we could affectionately express strong desire of assistance.

I remain, yours sincerely.

R. INGHAM.

ON SABBATH SCHOOLS.

What are the general arrangements of a well-conducted Sabbath-school, and the duties of the various officers of the same?

What are the best means for promoting the religious character of our schools, and of retaining the elder scholars?

What can be done to obtain a greater supply of suitable and well trained teachers for our schools.

J. O.

[A series of brief and practical articles in reply to the above, would be both acceptable and useful.—Ed.]

THE YORKSHIRE CONFERENCE assembled at Lincolne, Sep. 29th, 1846. Mr. Josiah Pike opened the public worship by reading the scriptures and prayer, and Mr. Hogg, of Clayton, preached from Daniel vi. 11.

The church at Todmorden presented thanks for ministerial supplies, and requested a repetition of this favour till the next conference. The arrangement of supplies was referred to the financial committee.

The church at Ovenden intend to apply to their local friends for their general ministerial supply, and request that six of the pastors of churches visit them annually. The Conference directed these friends to apply to the churches for their consent for their pastors to supply them six Lord's-days during the year, and to administer the Lord's supper to them.

The report of the Home Mission was read, and it was directed to be printed under the direction of the committee.

The report from Leeds was discouraging, but the church has given Mr. R. Horsfield, of Wendover, a call to supply them, and he has conceded to their wishes. The committee of the Derby and Castle Donington Conference, have united with the church at Leeds in this invitation to Mr. R. Horsfield, and the Yorkshire Conference approve of their decision, and pledge themselves to assist, as far as possible, in raising the necessary funds.

Statistics of the churches.—At Leeds the church has suffered from division. At Bradford they have a few candidates, but they are not without discouraging circumstances. The congregations have increased at Birchescliffe, and they have additions to their private meetings. They have baptized and added

to the church at Heptonstall Slaek eight persons. At Lineholme there is a small improvement. No visible change at Shore. They have baptized six at Burnley, and have several inquirers.

The next Conference to be held at Birchescliffe. Mr. R. Hardy to preach in the morning, on 'the duty of members of christian churches to the rising generation, especially in our Sabbath-schools;' and Mr. R. Horsfield in the evening.

THE DERBYSHIRE CONFERENCE assembled at Smalley, August 3rd. Brother Ward, of Ripley, opened the meeting with prayer, and brother Burrows, of Alfreton, presided. The reports from the churches were on the whole encouraging, especially from Ilkeston and Crich. From these reports it appeared that at Alfreton and Ripley there were four candidates; Belper two baptized; Chesterfield, three candidates; Dnfield, three baptized; Ilkeston, several inquirers; Smalley, six baptized and four candidates; Crich, five baptized and two candidates; Wirksworth, seven baptized and two candidates; total, twenty-three baptized, and fifteen candidates.

This meeting was characterized by a spirit of christian love, sympathy, and an holy desire to extend the cause of our blessed Saviour.

The Home Mission at Chesterfield engrossed most of the time at this meeting. It appeared that a considerable balance was due to the Treasurer of the Home Mission, in this district. The secretary was requested respectfully to apply for a portion of the £200., left for the benefit of the General Baptist Home Mission.

The churches in the district were earnestly requested to make their collections for the above object as early as possible, and send them to the Treasurer, Mr. Ward.

The next conference to be at Ilkeston on the 25th of December, brother Burrows to preach in the morning on 'Christian Revivals,' and a meeting to promote that great object to be held in the evening. J. F.

LOUGHBOROUGH, *Wood-gate.* Formation of a new church.—The readers of the Repository will have learnt from another communication, that the Wood-gate chapel, after having been occupied by the Sabbath-school for nearly eighteen years, has again been opened as a place of worship; and on Lord's-day, Oct. 18th, a church was formed in that place. In the morning the Rev. T. Hoe, (late of Spalding,) opened the service by reading and prayer, after which brother Marshall preached from Matt. vii. 20., urging upon those who were about to be united in christian fellowship, the necessity and importance of holiness of life and consistency of conduct, as an evidence to the world that they were sincere in their profession.

In the afternoon the Rev. F. Burton, of Portsea, conducted the service. After reading the scriptures, and prayer, the names of the persons who were about to be united, amounting to nearly 140, were read over; and also a brief epitome of the doctrine and discipline, as generally believed and practised amongst our body; and after the friends had signified their desire of giving themselves to each other and all to God, our esteemed brother Burton proceeded to administer the ordinance of the Lord's-supper; and while he was speaking of the necessity of love to Christ, as the principle of obedience, and the only principle which would render obedience acceptable to God, agreeable to our selves, and persevering in its operations, all found it good to be there, and we trust the resolutions then formed will not speedily be broken.

In the evening brother Burton preached from Luke ii. 29, 30., and though the day was very unfavourable, the congregations exceeded our expectations.

Our friends are active, and seem disposed to work, and we would earnestly pray that at future associations, Loughborough may be able to present reports from two peaceful and prosperous churches.

THE MIDLAND CONFERENCE will assemble at Dover-street chapel, Leicester, on Tuesday, Dec. 29, 1846. Mr. Staples, of Meaham, to preach in the morning, on 'the low state of religion in the churches.'

ANNIVERSARIES.

PETERBOROUGH. — Anniversary services were held at Peterborough on Wednesday, October 21st. The Rev. Dr. Burns, of London, preached in the afternoon a very effective and beautiful discourse. Tea was provided gratuitously by the ladies, in a large room engaged for the occasion, at which a goodly number of friends attended. After tea, addresses were delivered by the Revs. Dr. Burns, George Dyson, and Pentney. It was a very interesting meeting, and gave great satisfaction. The collections were liberal, and we have been enabled to pay off £10. of the debt incurred by repairing the chapel, leaving £13. to pay.

LONDON, *Ænon chapel.*—On Lord's-day, Oct. 25th, 1846, two sermons were preached—morning and evening—by our pastor. Attendance, good; and collections, liberal. On the following Monday evening a crowded tea meeting was held; the trays having been kindly and liberally given to the chapel fund. After the tea, a public meeting was held, when our pastor, as is his usual custom, gave an account of the pecuniary state of the church, and the progress of the cause during the past year, both of which were of a pleasing and encouraging character. Interesting

and edifying addresses were delivered by the Rev. J. Stevenson, A.M.; Rev. W. R. Baker, congregationalist; Mr. W. Stevenson, of the London University; Mr. J. Batey, of Charles-street; and our worthy deacon, Mr. G. East. J. G.

MACCLESFIELD.—On Monday evening, Oct. 5th, we had a very interesting tea party. The speakers were, our pastor, Mr. Maddeys; Bembridge, of Manchester; D. Oldhan, Esq., Sutton; J. Crossley, Scotch Baptist, Ashton-under-line; and Samuel Sharpley, Park-green. The proceeds of the tea amounted to the sum of £5. 4s. J. O. M.

BARROWDEN.—On Thursday, Oct. 8th, services were held to remove a small debt incurred in recent improvements of the chapel. The Rev. Jabez Burns, D.D., of London, preached an excellent sermon in the afternoon. Tea, on a magnificent scale, was provided by the ladies of the congregation, and several interesting and effective addresses were delivered in the evening. The entire proceeds amounted to upwards of £26.

BAPTISMS.

LONDON, Commercial-road.—On the last Sabbath in September we had the privilege to receive five individuals by baptism. Our pastor preached a very searching and faithful sermon, from James i. 22. The Lord is doing great things for us, whereof we are glad.

P. H. L.

PETERBOROUGH.—We had a baptism of one on Sep. 6th. Our chapel is well filled, and the cause, we hope, is progressing.

MISCELLANEOUS.

REV. J. G. PIKE.—We are most happy to learn that the health of this valuable minister is considerably improved.

REV. E. H. BURTON.—After a period of severe mental affliction, we are gratified to learn that Mr. Burton has resumed his labours in the possession of renewed health.

REV. J. A. JAMES.—The senate of the University of Glasgow, on the 6th of November, conferred the degree of D.D., on this distinguished minister. Mr. James has, however, conscientious scruples against the use of such a title by christian ministers, and therefore determines not to wear it. In this he is associated with the late Robert Hall, and the present tutor of Horton college, Mr. Acworth, &c.

Now in the press, and will shortly be published,—*Macedonia, or, A Voice to the Christian Church,* in seven lectures by the Rev. G. Staples, with an introductory essay by the Rev. Jabez Burns, D.D.

DERBY AND DONINGTON HOME MISSION ACCOUNT.—For the information of the friends

connected with the Derby and Donington districts of the Home Mission, the treasurer begs to present a brief statement of the cash account up to June 30th, 1846. It may also be satisfactory for them to know that their station at Leeds is assuming an encouraging aspect: the congregations are increasing, and but little doubt remains that their efforts, in conjunction with the Yorkshire friends to establish the cause at Leeds, will be ultimately crowned with pleasing success. It will be seen however, by the accounts that the Home Mission greatly needs increased effort.

RECEIPTS.

	£.	s.	d.
Derby, Collection	-	-	10 14 7
„ Subscriptions	-	-	8 18 4
Melbourne and Ticknall, Collections and Subscriptions	-	-	16 9 6
Donington and Sawley	-	-	14 2 2½
Ashby and Packington	-	-	6 17 8½
Mr. Rawson, Kegworth			10 0
			£57 12 4
Balance due to Treasurer			25 0 8½
			£82 12 0½

PAYMENTS.

	£.	s.	d.
Balance due to the Treasurer	-	-	7 14 1½
Printing Reports	-	-	1 5 0
Mr. Tunnicliffe's salary	-	-	50 0 0
Interest on chapel debt, £500.	-	-	20 0 0
Expences for supplies to Stoke	-	-	3 7 6
Postage and other expences	-	-	0 6 5
			£82 12 0½

JOHN EARP, Treasurer.

MISSIONARY ANNIVERSARIES.

STALEY BRIDGE.—On Lord's day, Sep. 27, two impressive sermons were preached on behalf of the mission by the Rev. H. Wilkinson, to attentive congregations. In the evening he delivered an address to the Sabbath-schools, on the wretched condition of the heathen. Many tears were shed, and much interest appeared to be excited among the young. May it increase, until all hearts are filled with compassion for the poor heathen. The collections and subscriptions amounted to £29. 4s. 2d.

TARFORLEY.—Sermons were preached in this place by the Revds. Wilkinson and Shore, on Lord's day, Oct. 25th, and Tuesday following. On Tuesday evening a very large and interesting meeting was held, when Messrs. Wilkinson, Shore, Aston, Dutton, and Gathorpe, addressed the meeting. Mr. C. Bate in the chair. Collections and subscriptions, £28. 13s. 9d.

MISSIONARY OBSERVER.

LETTER FROM MR. BAILEY.

Berhampore, Sep. 2nd, 1846.

MY DEAR SIR,—In a few days a year will have rolled into eternity since we first beheld this land of superstition and death. In reviewing the kindness of our heavenly Father in the various manifestations of his goodness in the passing year, we have great cause for thankfulness; true, some of us have been called to drink of the cup of affliction, but in my own case I trust I can say, It was good for me to be afflicted. My own weakness became more strikingly apparent, and I felt that I was only strong when upheld by the grace of Christ. I was enabled to look upon the pleasures of time as mean and despicable when compared with that exceeding weight of glory beyond the grave. You will rejoice to hear that my fever has left me, and that I feel fully restored. It will be some satisfaction to our friends in England to learn that my long attack of fever has by no means injured my constitution; on the contrary, my medical adviser told me not to be discouraged, as it would assist materially in acclimating my system, and in preparing me more fully for extensive labour in India. Brother Lacey wrote to me to the same effect. But at best this is a land of uncertainty, and not unfrequently are the stoutest men first removed by the fury of disease. May we live with our final home in prospect.

But you will feel anxious to know whether we are moving forwards or retrograding in the cause of Christ at Berhampore. I presume you have heard from the senior brethren that for some time little or no fruit resulted from our labours, and have fervently prayed that the showers of heavenly grace might descend upon our Zion, and that the word of the Lord might run and be glorified. As we gazed upon thousands slighting the offers of mercy—perishing in sin, and entering the unseen world with a lie in their right hand, we have often felt that we could individually adopt the language of Jeremiah, 'O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for this people.' From December to July an awful apathy seemed to pervade the minds of the people: our scene of labour appeared like an arid waste without any outward appearance of coming fertility. But we lost no opportunity to sow the good seed of the kingdom in Berhampore and the region round about, and we looked upward to the great Gardener of the spiritual universe, that he might cause the wilderness and the solitary place to be glad, and the

desert to rejoice and blossom as the rose. I am happy, yea, I rejoice, to be able to inform you that brighter days are dawning upon our mission in the south. The kingdom of darkness is shaken: the fetters which bound several 'Lo, these many years,' to the prince of the power of the air, have been broken, and they are now submitting themselves as willing captives of the Prince of Peace.

About six weeks past, a high caste Teluga brahmin came to our house one morning to have some conversation about the welfare of his soul. We found him a very hopeful inquirer, and invited him to stay. In a few days he brought his wife: she is a very interesting woman. Since they came amongst us they have conducted themselves with propriety, and we expect their names to be proposed for baptism to-morrow afternoon at our monthly church-meeting. This man is a native of Vizagapatam. He received his religious impressions through reading some tracts given him by Mr. Dawson, of Chichacole. May the Lord keep him and his partner from the temptations of this fallen country.

About a month past a weaver came to inquire about religion. We sent for our senior native preacher to converse with him. After a long and interesting conversation, the man saw the folly of idolatry. He said, I will forsake these refuges of lies, and will worship only the true God and Jesus Christ. On the next day he entirely came out from the heathen community with his wife and two children. On the following evening, we accompanied our native friends to his house, that we might bring away his cooking vessels, loom, and other articles of furniture. A large crowd collected that they might witness the departure of the 'unhappy wretch,' or dog, as they would call him, who had brought an everlasting reproach upon himself and his posterity. We are much pleased with the weaver and his wife: they are anxious inquirers after the right way. The man's countenance seems lighted up with joy, and the wife appears very happy. She told brother Stubbins last week that the only reason for which she came, was, that she might love and serve the Saviour. Our hearts' desire concerning them is, that they may find him 'of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph.'

A few days past, our native preachers were going to the bazaar, and on their way they saw a poor wretched devotee howling to Hoonaman, the monkey god, and praying with great earnestness for help. The god

was not propitious; hence he gave no heed to the poor man's cries. The worshipper became angry, and cried with a loud voice, 'O stone, hear me.' At this time our native brethren stepped forward and said, Why worship an image? worship the true God, and Jesus Christ, his son. The attention of the devotee was arrested. He had never before heard the name of Christ. Our friends invited him to come with them, and as they went on their way, they preached unto him Jesus. He stayed on the mission premises that night, and early the next morning he fetched his gods, &c., and laid them down in the presence of the native christians—set his feet upon them, and declared he would worship them no longer. Brother Stubbins and I went to see him, but he was gone to wash the filth from his body, which he had not done for years. After looking at the bamboos, which were entwined round his waist—at his incense, sacred flowers, gods, &c., we returned. On our way home, we met him with Demoodar. When D. said, 'These are the sahibs, the poor fellow seemed overjoyed. As a proof of his sincerity, he first fell upon brother Stubbins's neck, and then upon mine. Could you have been with us, dear sir, and witnessed this affecting scene, I conceive you would have envied our office, and would have desired greatly to be engaged as a missionary of the cross. We went to Damoodar's house, and brother Stubbins, in a most affecting and fervent manner, thanked God for his abundant mercy in calling this poor wanderer out of darkness. This man has been wandering over the continent of India for ten years. He said, 'For ten years I have been travelling hither and thither for salvation, but to-day I have found it—I have found it—I have found it!' He is very ignorant, but humble as a child. I have had several conversations with him, and have always been pleased. I said to him a day or two ago, Do you know why we came to India? He replied, 'I have not the least idea. But you know I am a little brother, but you are a great brother.' Pray that this wanderer may find rest in the Saviour.

On Monday last, a very respectable young man was about to enlist in the army as a seapoy. Balagee saw him, and knowing him, inquired what he thought of doing. He said, I am going to enlist for a soldier. B. said, Ah brother, you had much better come with me and enlist in the service of Christ. He came—broke his caste, and he is now with our people. He is a nice looking young man, from eighteen to twenty years of age.

Since I commenced this letter, a very respectable blacksmith has broken caste and joined us. Last Saturday evening we passed his shop. We heard several singing the

'Jewel Mine of Salvation,' and we thought it an omen for good, as it has proved. We are not without hope that a carpenter and a barber will come amongst us in a few days. O that they may decide for the Lord.

Two women that have been engaged by Deunabundoo and Balagee as servants, have recently received the truth in the love of it. A few months past they were very careless; but their hearts have been changed, and they are now happy in the Lord. Brother Stubbins delivered a very powerful and effective discourse from 'How shall we escape if we neglect so great salvation?' This sermon, in the hands of the Lord, was instrumental in the conversion of one of them. She came to our house, and said to brother Stubbins, 'O sahib, before I was very ignorant; before, I was very wicked; but your sermon on Sunday turned my mind over.' We expect to baptize these women, a lovely little boy from our school, and a girl from sister Buckley's. May they continue 'steadfast, immovable, always abounding in the work of the Lord.' I might say much more about these our new friends, but if all be well brother Stubbins will give you an interesting account next month. Our beloved brother Stubbins is now devoting an hour and a half every day to the native preachers for their improvement in theology. They have decidedly improved. They are led to think more, and of course they will preach better. On Thursdays a sermon is read.

It is time I concluded my long epistle. I hope our dear brethren and sisters in England will be encouraged to go on with increased zeal in their work of faith and labour of love. Our chapel is quite full every Lord's day. I hope we shall soon have to enlarge our holders. O that the present success may be only as a prelude to a mighty harvest. We are all well. Brother and sister Stubbins unite in love with me, and brother and sister Buckley, to yourself, Mrs. Pike, and every member of the family. I remain, yours affectionately,

W. BAILEY.

P. S. I refer in a former part of the letter to a party singing the 'Jewel Mine of Salvation' in the man's shop that this morning broke his caste; brother Stubbins has just informed me that it was in the next shop, and there is reason to hope that good is doing there.

LETTER FROM A NATIVE PREACHER,

(By Mr. Stubbins.)

MY BELOVED BROTHER GOADBY,—You have requested letters from our dear native brethren. I hope to be able occasionally

favour you in this respect, and when I do, I shall strive to give you translations as literal as possible, without any attempt to polish them for an English eye; thinking that in this way they will generally be really more interesting, and better illustrate the true character and feelings of those who are our glory and joy. The following is from Bhubanananda, (*the joy of the world.*) He is one of the most upright, honest-hearted men it has been my privilege to meet with. He is from the neighbourhood of Khunditta. But I will not anticipate the simple history he gives of himself. His letter is as follows:—

‘To the illustrious presence of the very honourable and my beloved Goadby saheb, christian Bhubanananda, with many affectionate salutations, sends this letter.

‘How I was in the bondage of satan, and how the gospel found me, not having seen with your bodily eyes, I will briefly describe in writing. My forefathers were all idolaters, and I, to obtain salvation, worshipped various gods; such as the wooden Jaganath, and the stone Mahadeb; the little gods also I worshipped, and served certain brahmans and boishnabs. I also visited shrines and performed penances, and associated with what are called holy people. In this way, with the hope of obtaining salvation, I performed many works, but in them all I obtained no peace of mind, knowledge, holiness, love, or devotion. As dry dust is driven before the wind, so was my soul driven by various sinful works. I sat completely in the shadow of death, and was only prepared to suffer punishment in everlasting hell. But blessed, blessed be the Lord God! he so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; but of this religion of Christ I then knew nothing. Into my dark country of death the sahebs and christians came to preach the life giving word—the gospel, which several of my companions embraced. This gave rise to great contention among us; but they continued to preach the gospel. At length I considered in my mind, and was convinced that what they said was true, and receiving a hook I read it in secret. The people, however, getting to know that I had read a christian book, made a great disturbance, and fearing them I remained silent. A few days after this, Stubbins saheb came to preach in my village, and hearing him, my mind was completely enlightened: I prayed in secret, and obtained strength and courage. One day at twelve o’clock, remembering the Lord, I forsook all and fled to the christians at Khunditta. Seeing me, together we rejoiced, together we fell to the ground, and together we prayed. On leaving my house,

however, satan greatly tempted me to return. I saw the works of my forefathers around me, and began to think, Can I leave these? but I shut my eyes and swore to be the Lord’s for ever! and thus ran on with haste. The christians were afraid I should turn back; but I said, No! I am now the Lord’s; with his people will I live; and with his people will I die! After a few days, Lacey saheb baptized me; thus I was openly buried to sin, and rose again to newness of life. Since that time I have read what is written of God and of Christ, from Genesis even to Revelations. Stubbins saheb and Buckley saheb preaching in my own language, I obtain much instruction. At first my wife did not wish to accompany me; but the Lord in mercy brought her, and now we live together in the faith of Christ. I teach the christian school under Stubbins saheb’s care at Berhampore.

‘The handkerchiefs, &c., which some one in love sent me, [several of the presents from friends in England, which I brought out were given to him, and others, without being specially sent out for them,] I received with great delight. Some persons one day, seeing a handkerchief in my hand, inquired where I got it? I told them a dear brother in England sent it. You have rendered us great assistance, and we can make you no returns; nevertheless we often remember your great love, and in the name of Christ for yourself and all our christian brothers and sisters we daily pray to the God of all grace. Let all continue to pray for me, and for this country, that in the end, before the throne of Christ, we may obtain everlasting life! I have thus briefly written to you. Forgive all errors, and believe me, your loving younger brother,
BHUBANANANDA.’
Berhampore, August 10, 1846.

P. S, I should be very rejoiced if, in your great kindness, you would write me a short note.’

Such, my dear brother, is the simple, unadorned letter of this follower of the Lamb. Let any one read it, and then ask himself if christian missions have done nothing for at least one poor soul! The next contribution is a translation of a part of the first division of a sermon read by Balajee before myself, brother Buckley, and the native preachers, last Thursday, from 2 Cor. v. 1, ‘For we know that if our earthly house of this tabernacle were dissolved,’ &c. I should say I have the native preachers daily as a sort of Bible class, except on Thursdays, when they read to us alternately a sermon they have prepared. I confess that to my mind there seemed something more strikingly appropriate in the passage than ever there appeared before, and I cannot but think it will be interesting to some of our friends in England; while it may perhaps cause a smile to come

over the faces of some of our graver theologians. Having passed through a short introduction, and announced his divisions, he said:—'Paul well understood the nature of tents, for he was a tent maker, and perhaps sometimes lived in one as he went about from place to place, preaching the gospel, and here he employs the tent as an illustration of the frailty of our bodies and the uncertainty of our lives, to awaken the Corinthians to serious reflection. A tent is beautiful to look upon; but it is, at best, a frail habitation. It is shaken by every wind, and is bent in by the rain. Often the ropes break, and the corners fall. It is liable to fire, when a general destruction would ensue. Should it fall, it would soon rot in the earth, or the white ants and insects would soon devour it. At best its duration is short, and no one considers it a perpetual residence. Should a storm arise, it might be broken down and carried away, so that it could not again be found.' [Here he alludes to a tent that was completely blown away and lost when a *corps*, some years ago, was removing from this place to Cuttack.] 'Its occupant is constantly, more or less, on the watch, and himself prepared on a sudden to depart from it, because he knows not what may happen to it at any time. He is also in fear of thieves, lest they should enter and steal his goods.' [There are no locks nor fastenings to a tent-door; it is merely tied down with strings, which any one could easily and secretly untie.] 'But should his tent be broken down, or in any way be destroyed, he has hopes of fleeing to a house—a more substantial residence, which is not so liable to accidents. While in his tent he is frequently engaged in repairing it, and always finds something to do. This the apostle well understood; and to this frail, temporary abode he compares the human body, which he calls the tent-like house.' [This, it should be observed, is the legitimate idea of the text, and is so translated in Orah.] 'The body is as a tent, the soul is the inhabitant. This abode is uncertain in its duration. It is shaken by fevers, and is bent by rheumatisms, gouts, &c.; its corners fall by the disease or breakings of sinews, muscles, bones, &c. The thieves are Satan and his emissaries, who enter and take away all that is valuable; and sin is the fire which destroys all, whether habitation or inhabitant. The storms to which it is exposed, are, untimely deaths, cholera, &c., that carry it away as on the wings of a mighty hurricane, till its place cannot be found. As a dweller in tents is usually a traveller, staying but a short time in a place, so is it with the soul, far away from its home, sojourning in this country but for a season, and is fast travelling through it. But his tent often wants repairing from the injuries it sustains; thus

it is with the human frame, which requires daily attention, and often a great deal of mending with food and medicine, cords tightening, &c. And, as a man in a tent finds much to do, so should the christian, but it should be for God—it should have reference mainly to his future. Here we are but travellers, dwelling in frail, temporary habitations, exposed to a thousand accidents and dangers. These bodies are but tent-like, earthly habitations, which must, at best, soon fall; but to the man who stands ready and watching, it is but the signal to enter at once that "building of God, a house not made with hands, eternal, in the heavens." He then proceeds to give a description of that house; its character, durability, freedom from danger, &c., and contrasts it with the present; and lastly, shows how we know it. 'We know that if our earthly house of this tabernacle, (or tent) were dissolved, we have a building of God, a house not made with hands, eternal, in the heavens.' How animating is the prospect of the christian, but how gloomy and destitute the prospect of those who have no house to enter, when their tents fall, &c., are some of his reflections. Blessed be God, the hope of the christian Englishman and the christian Hindoo is one. In this hope, my dear brother, we live, we labour, and we hope to die. Whether our tents fall in England or in India, it is matter of little moment. The road to the house above is as short from one land as from another, and it will soon be travelled!

By the way, you mention in your letter how hot it has been. We were really amused with the idea of such intense heat—thermometer above 78! Why we had it at ninety-three by the sea-side, and thought it almost the frigid zone compared with Behampore, where it was not less than 98 in the coldest place we could find in a house made as cool as it could be by artificial means! It is now the middle of the rainy season, when it is several degrees cooler; but yesterday morning I was preaching with thin, loose white jacket and trousers on, a bit of ribbon round my neck, and my collar turned down, but I was as wet through with perspiration when I had done as though I had been doused in a pond. However, I had a glorious congregation of more than a hundred Hindoo souls to preach to in the chapel. A man and his wife came and renounced caste a few weeks ago, and appear to be going on well. We expect another man and his wife, and two children, to-night or to-morrow morning, from the hazaar.* Hopeful signs in several instances appear, but I rejoice with trembling!

Thine ever, I. STUBBINS.

* They have come, Aug. 12, and broken caste.

IRISH CHRONICLE.

NOVEMBER, 1846.

SYMPATHY IS GOOD, BUT HELP IS BETTER.

At the risk of seeming to be too importunate, we must again press the dreadful condition of the Irish people on the serious attention of our readers. Sometimes indeed, the frequent repetition of a topic, however important, tends to produce indifference. Even the sympathy of tender, kind-hearted, persons is sometimes checked by the unceasing recital of suffering, though it be very deep and appalling. But the calamity which Providence has brought upon Ireland is so terrible, and its consequences to the great mass of her poverty-stricken population are so fearful, as to place the case beyond the possibility of our becoming indifferent. If the cry for bread is now incessant, and the appeal for succour is repeated again and again; every one feels it is not the fabled cry of wolf! wolf! The distress is so wide and dreadful, that it is exceedingly difficult for those who do not see it, to form a just conception of its character and extent.

If it were only for the purpose of affording relief to our agents, whose hearts are wrung by the misery which stalks all around, by giving them the opportunity of pouring out their grief; we cannot refrain from publishing a few extracts from their more recent letters. But it may serve another purpose to do so. In addition to the public accounts of the condition of Ireland, our friends may wish to hear what the agents on the spot have to say, ere they place any fresh contributions at the disposal of the Relief Committee.

Mr. M'CARTHY writes on the 17th inst. from Kilbeggan, as follows:—

“It is quite evident the hand of God has fallen heavily on the people of Ireland. For what reason we cannot accurately determine. It may be for the almost general rejection of his word. This is not so much the question, as what is to be done. The people are suffering. Thousands are starving! Men, women, and children, are without subsistence. They are daily coming to my door, and making the most pitiable and heart-rending lamentations. Withhold your hand, and turn a deaf ear to their cry, is impossible. But what is one among so many? It is useless to multiply words to make known the true state of the case. Can any thing be done, on your side of the water, to lessen their present wretchedness?”

Mr. BERRY of Abbeyleix, in a letter dated the 15th, remarks:—

“We are almost in a state of stupefaction here. We know not what a day may bring forth. The potatoes, bad as they are, have been nearly all consumed. Hunger, destitution, and misery prevail. For the last fortnight, from two to three men have been supported by each farmer and shopkeeper. Here inland, we are worse off than in the seaports. May the Lord preserve us!”

The accounts from other districts are equally deplorable. Mr. HAMILTON, of Ballina, observes:—

“With regard to the poor, I do not know how I shall be able to bear the cries of distress I am obliged to listen to every day. Several of our own people find it difficult to procure one wretched meal in the day. My wife and I have slept but little this past week, on account of the number that come to tell us their distress. There was no Indian meal this last fortnight. Nearly half of the children in our school have been obliged to go into the workhouse, which is now so full, that it can hold no more.”

Comment on these statements is surely unnecessary. That all our readers will sympathise with millions of their fellow subjects plunged into the very depths of poverty and woe, we fully believe. But this will not save them from famine and death. They will be grateful for your sympathy. But for timely succour, which may save them and their little ones from perishing, the blessing of those who were ready to perish will come upon you. A collection at the Lord's table, or one in our congregations generally, might enable our agents to provide, first, for the members of our little churches and the scholars in the schools, and then to extend it to others in their immediate locality, according to their best judgment, “until the calamity be overpast.” And these devoted men, while distributing temporal food, will not forget to hold out the bread of life at the same time. And who can tell how much the great purpose of the mission may be advanced thereby!

Amidst the details of the distress now next to being universal in Ireland, and which naturally occupy a considerable space in the correspondence of the agents, we have some encouraging accounts of the progress of the truth. PAT. BRENNAN, in his monthly letter for September, gives some instances of the want of the temporal bread producing a desire for

THE BREAD OF LIFE.

I am happy to be able to say that there are some poor to be met with who are reading the word of God very carefully. I was recently returning from inspecting the school at C— and met with a man to whom I gave a testament a short time ago. He told me the reading of it had given him great comfort. Convinced that though the priest could not forgive sin, and that purgatory could not purge away its remains, he had found, from the book, the way of pardon by Jesus Christ.

About six weeks ago, I met with two soldiers walking near my house. I got into conversation with them about reading the scriptures. They paid great attention, and when they were leaving I gave them some tracts. To my great delight, they came to me the next day to have some more conversation. The Lord's day following they came to chapel. They have invited me to the barrack, and promised to get some of their comrades to hear me.

The state of the schools in the various districts is reported as highly encouraging. They are a very important part of the agency. Through the schools belonging to all the evangelic bodies labouring in Ireland, we mainly owe the withdrawal, by the hierarchy, of the prohibition from reading the Douay version of the scriptures. And by them, as a means, we can secure the advantage thus given of distributing the truth more widely. The Committee have recently endeavoured to increase their efficiency. This has occasioned considerable outlay; but it is an outlay not only unavoidable, but one which all must approve. The following extract from RICHARD MOORE's letter of September last, being confirmed by similar testimony from other districts, will give a general idea of the usefulness of this part of the agency employed in Ireland:—

I am just returned from my inspection of the schools. They are tolerably well attended, and the children are greatly increasing in knowledge. They commit large portions of scripture to memory; and we may add, that it is not likely that it will be forgotten, or that the knowledge thus gained of the contents of the sacred volume will be finally ineffective or lost.

INQUIRY, INSTEAD OF BLIND CREDULITY.

On returning from this inspection, I met with a young man who had often argued with me in favour of the Romish faith. I had my bible in my hand, and we sat down on the road-side. The deeper we got into the exhibition of heavenly truth, the more he liked what I read and explained. We went into a house that was not far off, where we spent the evening. On parting he acknowledged that the blood of Jesus Christ was all-sufficient for the salvation of the soul.

Indeed, the number of the Romanists who are thirsting for the word of life, is increasing. On every side they hail my appearance, and often surround me anxiously inquiring. On a recent occasion I was conversing with a considerable number, when one attempted to defend the doctrines of the Romish church. I asked him how long he had been in the habit of attending to what his church taught him; "More than fifty years," was his reply. Can you tell me, I inquired, how a poor sinner can be saved? He was silent for some time, and then referred to good works. On this I spoke to them all. Here is a man who has been attending to the teaching of the church for fifty years, and cannot now give a good account of how he is to be saved. Those fifty years have been badly spent surely. In five minutes I can show you, out of this book, how God can be just, and yet the justifier of all who believe in Christ. One of them came to me afterwards, and conversed with me on these subjects, and assured me if he could be sure the way I described was the way God had appointed, he would never bow to priest any more. I tried to remove one difficulty after another, and then left him in the hands of Him who can perfect the good work wherever it is begun. I continue to receive numerous invitations from Romanists to visit them and their families.

It is very natural that an intelligent people, like the Irish, should be anxious to discover, if possible, the reason why God has laid his hand so heavily upon them. This leads them to what JOHN MONAGHAN describes in the following extract from his letter of Sept. 18, and strongly suggests the propriety of making this visitation the subject of an affectionate and earnest address to the people generally. A good, suitable, kindly written tract on this subject would, without doubt, be eminently useful just now.

I am happy to say that at present the people, particularly the Romanists, seem to value and to delight in reading the scriptures more than ever. Some indeed read them in order to ascertain if the famine of food, that now stares them in the face, has been therein foretold; whilst others more wisely read the consoling truths of the gospel, and freely con-

ness that it is for their disobedience against God, and their neglect of his sacred word, that this affliction has now fallen upon themselves and their children.

SOMETHING UNUSUAL.

In a house where I called a few days since, I met a man engaged in reading the first chapter of Joel to several others, all Romanists. As soon as I entered, one of them said, "Give this man the book, he will read and explain it for us." I read many portions to show that God afflicted men to do them good, and bring them to repentance, and that they would turn to him for mercy. Here a poor aged man replied, "For ten years I have strictly attended to my duties in order to please God, yet he has no mercy on me. He has taken away all my years' provender, as well as that of my wickedest neighbours." This charge against God, which is not common with the people, led us all to a lengthened conversation on the fallen and depraved state of the human heart, and the necessity of our natural mind being renewed. On this all present acknowledged the truth of what had been said, and the poor old man seemed to feel the impropriety of what he had spoken, for he clasped his hands together and looking up, prayed that God would forgive the wicked language he had used respecting his name.

ENMITY AND PREJUDICE CONQUERED.

A Romanist who lives convenient to the school at C— has, for many years, shown the greatest opposition to the truth. He was continually going about among his neighbours reading a controversial book, and cautioning them against the bible, stating that its doctrines were heretical, and contrary to those of the catholic church. Some months ago, when I was visiting the school mentioned above, the mistress, seeing this man go by, invited him in, saying, that the reader was then in the school, and that he would have a good opportunity of objecting to what he did not like. The invitation was accepted, and he came in with displeasure evidently on his countenance.

While I was examining the children, he sat and listened most attentively. Observing that his manner changed while this was going on, I bade the children to their seats, and read many scriptures, showing man's natural state, the need of divine grace, and the nature of justification before God through Christ. He listened with deep attention, and never spoke a word of contradiction. On leaving, he parted with us in a friendly manner, and expressed his satisfaction with what he had heard.

In about a month afterwards he called upon the mistress, telling her that since he heard the scriptures, the bible appeared in another light; that his heart was smitten for his past conduct, but he hoped God would pardon him, for he had done it ignorantly. *He then besought her to get a bible for him, adding, that he now believed it to be the word*

of God, and that he felt it to be his duty to read it for himself and his family.

Surely the word does not return void, and is spreading. In all my engagements among the people, I generally find them willing to hear, and they make such inquiries about it, and for religious instruction, as show that it is making an impression on their minds.

It is to be expected that any active and successful exertions to spread the truth, will excite strong opposition. Indeed, the energy and extent of that opposition, is a proof of the efficiency of these efforts; and it is encouraging to know that it does not silence inquiry; on the contrary, it is a stimulus. Our attention has been called to this sign of the times by a letter of THOS. COOKE'S, dated Sept. 21, from which we extract a few lines referring to this subject.

OPPOSITION EXCITES INQUIRY.

We had a delightful meeting yesterday. Our prayers, and hymns, and expounding the scriptures, were truly refreshing. Those inquiring Romanists, of whom I spoke to you, were there. They were not simply affected; they were bathed in tears. The almost indescribable opposition of the priests, through the surrounding district, is serving the cause. *The meetings increase at all my stations; and the people are giving up their usual arguments against reading the word of God.*

AN AFFECTING APPEAL.

The committee, and all sympathising friends in England, will be glad to hear of the readiness which the people display, to hear and read the word. Oh that the Lord may give them a heart, as well as the means, to employ persons to teach the thousands which I cannot reach, and would willingly receive them, and the gospel message. They are perishing for lack of knowledge. They cannot be well met by any other class of agents.

I hope you have not forgot [this is to his superintendent] the great distress and hunger among some of our friends at Easky, which exists at this present moment. They must not be suffered to die of hunger. Two pounds of money would alleviate their distress, and prevent starvation; *and would do more good to those who are without, who would thus see our love for each other, than a whole volume of dry words!* You must not wait for an answer from the committee. Write, and tell me what I must do.

Desirous of producing the evidences of the usefulness of the different agencies employed in Ireland, that our readers may have before them, from time to time, illustrations of the Society's operations, we take, from W. McADAM'S letter of September 21, a few examples, showing

THE WORKING OF THE SCHOOLS.

On the 3rd inst. I visited the school at C——, which is indeed in a flourishing condition, owing to the assiduousness of the teacher, notwithstanding it is strongly opposed both by minister and priest. After the school was dismissed, I was delighted to see some girls return again to read part of the Old Testament. On inquiry I found this was often the case. They take great delight in reading the wonderful works of God. The good seed thus sown, will spring up by and bye to the divine honour and glory.

On the 4th I went on to B——, and went into a smith's shop, and had some salutary converse with those present about the goodness and mercy of God, as manifested in

the gift of his beloved Son, through whom we have redemption and the forgiveness of sins. To one in particular, I pointed out the danger of putting any trust or confidence in man, or the sons of men, and repeated several texts to prove what I had said. He spoke of his little daughter, who could read very well, he said; and he begged me to get a bible for her, that she might read about the great God to the family. I gave one to her, and he and his wife returned me many hearty thanks for the gift.

The people are all deeply affected by the signs of the times, and they generally attribute the distress to their sinfulness. They readily receive tracts, and are much disposed to serious conversation, and seem more anxious for the bread of life.

POSTSCRIPT.

The winter is now approaching, and we beg our friends who so kindly help us in the way of clothing, to do so as soon as they conveniently can. The schools, and the poor members, need such help more than ever. Scarcity of food will fearfully aggravate the severity of winter. Assistance offered in good time greatly enhances its value. It is doubly useful. May we also request the favour of being apprised, *by post*, of the transmission of parcels for Ireland. The donors are then known, and regularity is ensured both in forwarding the articles, as well as in acknowledging their receipt.

. Receipts on account of the Relief Fund, will be acknowledged in the next Chronicle.

CONTRIBUTIONS SINCE OUR LAST.

		£	s.	d.			£	s.	d.
Colchester	W. Blacklock, Esq., by Rev.	10	0	0	Bugbrook—collection.....	3	7	4	
	Mr. Francis	2	10	0	Molety of weekly subscriptions } (2 years).....	3	2	8	6 10 0
Dungannon	—the church	0	15	0	Clipstone—collection				4 16 0
Stanwick	.....	3	0	0	London—annual subscription by Col-				
Torrington	.....	1	0	0	lector				29 17 6
Maidstone	—Mr. Wagborne	5	0	0	" Mr. Swinstead				1 1 0
Madras	—Major Russell	2	15	0	" Mrs. Cozens and friends for Con-				10 0 0
Fietwick	—collected by Mrs. Goodman.....	12	10	10	Hemel Hempstead and Boxmoor				5 18 9
Moulton	—collection	11	11	6	Kettering—collection after lectures.....				5 0 0
St. Alban's	—collection and subscription	0	10	0	Northampton—collections and subscrip-				17 6 2
Luton	.....	3	6	0	tions.....				
York	—Miss Brayfield								
Paignton	—contribution								

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.

IRISH CHRONICLE.

DECEMBER, 1846.

THE REVIEW AND THE PROSPECT.

It is perfectly natural that those who have contributed to sustain the operations of a religious or benevolent institution, should sometimes inquire into the result of their efforts, and especially when there may be peculiarities in the sphere of labour. That of the Baptist Irish Society has many such; and now that attention is again directed to Ireland, as the subject of a calamity, purely providential, a review of what has been effected for her spiritual benefit cannot but be interesting.

The annual meeting recently held exhibited a clear increase, equal, at least, to that reported on behalf of the entire churches connected with the Baptist Union, and this notwithstanding the deductions made by emigration, an item never to be forgotten in relation to Ireland.

When it is further considered, that nearly twenty Christian churches have been planted entirely through the agency of the Society, those who can conceive of what is involved in the formation of one evangelical community, a dissenting one, a baptist church, will not turn aside incredulous of good effected, but will feel disposed to give thanks, and resume their steady and strenuous efforts. The older churches have felt the beneficial influence of the Society also, and their condition this day, compared with what it was prior to its establishment, demands an acknowledgment; besides which, the amount of spiritual benefit imparted to numbers of the Roman church, who either remained its nominal members, while rejecting its grosser errors, or who had not the resolution, when they ceased to attend its services, to make a public avowal of the truth, must remain incalculable. "The day will reveal it," to the surprise and infinite delight of many.

With respect to the future, the sky is brightening. Knowledge increases; the scriptures are diffused in augmented numbers, in English and Irish, in protestant and in Roman catholic versions; thousands during the winter will assemble in groups of half a dozen in the cabin when the labour of the day is over, to read and talk of Christ, and the *nature and method of his salvation*. In all Irish protestant communities, a marked increase of spirituality, and of consequent effort, appears, and if that effort is not always directed in the wisest course, or unlovely traits are exhibited, still it is far better than stagnation. Some good remains; the evil in great part evaporates.

But the present is a crisis, painful, yet, in the view of many, evidently promising. It is a time of thought, of examination, of device; it portends great change in the relation of the people to the soil, which now refuses its wonted productions. Improvements in agriculture seem inevitable. Attention is thoroughly awakened to the necessity of great effort on the part of every class, the peasant, the farmer, the landlord, and the government. Obscure and remote districts, distinguished now for destitution, will be laid open to view, and probably some remedy devised for the enormous pressure of the absenteeism, which drains the country incessantly of its produce; and who can fail to connect with this the advance of intelligence and comfort, so fatal to superstition, and so friendly to religious culture? If the gospel of Christ has penetrated through every fold of ignorance and prejudice, "mighty through God," how much more shall its benign influence be felt, as these are removed from the native mind?

In the meantime, and at once, *succour is needed*. Measures for relief are indeed in active progress, but the pressure is universal and simultaneous. Relief cannot be thus afforded; active and immediate co-operation is indispensable. In the larger towns and cities, sea-ports in particular, relief can be given more easily. In country districts, and those of remote situations, the suffering must be intense. The presentments under the Labour Act have been very liberal, but time is requisite to bring the works into operation. Wages are very low; provisions scarce, and consequently dear. In this sea-port, meal from Indian corn exceeds the

price of fine wheat flour. The same article which was purchased in July at eight guineas per ton is now scarcely less than seventeen pounds. The retail price, of course, is higher, and in many places it cannot be had, while the few potatoes yet left are almost void of nutrition. Families who have members capable of employment at the public works may procure a scanty livelihood; but the distress that will fall on the aged, the widow and fatherless children, and solitary females, must be very great. The appeals from the Baptist Irish Society for aid, are worthy, therefore, of all attention, as its agents in every place may, by cautious discrimination, administer great relief to a class which the rules of many public bodies would entirely exclude. Some of the members of our country churches, in particular, are, included here, and some of our Readers also, whose small salaries are utterly inadequate at this juncture. May the wealthy and the benevolent respond with cheerfulness, as the Lord hath prospered them! Never was the practical influence of religion more urgently required, and that on the behalf of a people eminently *patient and grateful*, whatever exceptions may be presented in some directions.

Above all things, *promptitude* is required in temporal relief; and may earnest prayer accompany this, and all the spiritual ministrations of those faithful men whom the benevolence of British Christians is sustaining in their work!

Waterford, Nov. 6, 1846.

C. H.

It is most desirable, at this juncture, to increase the number of those agents who can read and speak Irish. Such persons are useful to *two* classes. It is vain, however, to talk of increase, when no small difficulty is experienced in supporting the agency already employed. But we may hope to be able to accomplish this good work ere long, since the social and religious condition of Ireland is exciting almost universal concern. JOHN NASH, an old and faithful agent, in a recent communication, speaks of

LABOUR AND ITS FRUITS.

There are two men whom I taught to read the sacred word in Irish, and to whom I pointed out the errors of popery. One of them sent me a letter a few days since, in which he says, that his only hope for salvation is in Jesus Christ and his atoning blood, and that he had done with popery. There are two families living near, who are improving rapidly in reading the Irish Testament. Tracts are likewise anxiously inquired for. Some young men often come for more, as they read those which I give them. I wish I had a good many of that named "Andrew Dun."

THE ONLY PRIEST, AND THE TRUE RELIGION.

One day last month, I went into a house where there was a number of men; among these was an old man, who asked me, "Will you call for the priest when you are dying?" "No," said I, "but on the great High Priest who bought me with his precious blood." "But God did not appoint more than one religion," he replied. "True," I rejoined; "and who are they that have that religion?"

and who are they that keep it? and can you tell what is the true religion?" A man named D. immediately answered, "The holy Roman Catholic church is the right religion." "Man," said I, "you are mistaken. All who believe in Jesus Christ as their *only Saviour*, are holding the true religion, since God hath appointed no other way of salvation but the death of his Son, and whosoever believeth on *him* shall never perish." "There is one fault in ye," said D., "ye don't adore the virgin." "No, I do not, because I wish to observe that petition in the Lord's prayer, thy will be done on earth as it is in *heaven*, and there is none worshipped in heaven but the Eternal God." "I could not be persuaded," he replied, "but that Christ would give any request to his mother." "Then hear, D., what Jesus Christ himself says, *My mother and my brethren are those which hear the word of God, and do it*. Now if the things you have mentioned could save you, Jesus need not to have died for sinners. There is a great and a good road to Limerick, and you don't want another. Jesus Christ says he is 'the way, the truth, and the life.' Why do you try to get to heaven by narrow, crooked roads, when there is the only straight road thither, and which is appointed by God?"

There is abundant reason to be satisfied with the appointment of an agent at Dunmore, a fishing station near Waterford, and to which the attention of our friends has been repeatedly called. There appears to be a steady attendance, averaging about forty persons, and a good attendance in the school. Mr. M'CLURE's letter for October, shows that

DUNMORE IS WORTH CULTIVATING.

The attendance would be much larger were it not for the removal of several families to Dublin, and elsewhere. Since I have been here, not less than thirty-four persons have left. Some of these were our most attentive hearers, and appeared to be seriously impressed with the truth. The schools continue to do well. Since our meetings have required candle light, the passage and window outside are often filled with hearers, when the night is fine. As we leave the door of the room open to let in air, those outside can hear very well. On the whole, good is doing. The people hear the message of mercy, and several seem deeply affected thereby, and are inquiring the way to Zion.

Those agents who have been longest in the field can bear the most decisive testimony to the usefulness of the Society. They know what was the state of the people some twenty-five years ago. They see what it is now. JOHN MONAGHAN refers very naturally, and with much interest, to

THE STRIKING CONTRAST.

Although we do not see conversion to God extend so widely as we could wish, yet, when we compare the present with the former conduct of the people, we see that religion has extended to a considerable degree. And it is an undeniable fact, that in this district, this change has been effected by the labours of the Society. In our engagements among the people, it is evident that the Lord is blessing his own work. Though we may not live to see a nation born in a day, yet, in the great account, it will be said, this and that man were born here.

JUDGMENT IS OFTEN MERCY.

Even while conversing with the sorrowful and afflicted, I have had several pleasing engagements. I have tried to show them that God's judgments are mixed with mercy; and that they are mercies when they lead us to examine our own hearts, and to cast ourselves in prayer and faith at a throne of grace.

I am also happy to add, that at no former period have I found the people, Romanists as well as protestants, more willing to hear the word of God read to them, or more disposed to join with me in prayer. Our meetings are still well attended, and I trust the members of the church at C. are growing in grace.

The following extract from RICHARD MOORE's letter of October 18th, wills how how the church of Rome still plays with the superstitious feelings of a people so long under her dominion. No wonder

the efforts to spread the light of truth should encounter fierce opposition. Such spiritual despotism must fall where the word of God has free course.

SUPERSTITIOUS MODE OF AVERTING CALAMITY.

On my return from B. last Lord's day, I met with several persons in the village of E., who were talking about the distress which now prevails all around. On conversing more closely with them, I found they had got some "holy water" from a priest. There was a pond of water close by, and pointing to it, I asked them who gave that water? they said, "The great God." "And do you think," said I, "that a priest can make water more holy than God?" They were silent. Some, however, told me that *they had bought it*. "What for?" I inquired. "To preserve the potatoes from the blight!" "Then you have got a weak instrument to employ against His arm, who could crush all worlds in a moment." I read many passages of scripture to them, to show that such things were a part of a false religion.

SINNERS CONVERTED.

F. M. came to my house a few days ago, saying that he wished to join the church. He had been searching the scriptures for many years, and was now convinced of the truth. His father-in-law wishes him to wait a little, as he is anxious to join too, and that both should go down into the water, after the example of Christ. His wife and daughter, I have reason to believe, are both equally convinced of the truth as it is in Jesus. I have visited during the month, 78 families, paid 162 visits, held 13 prayer-meetings, and distributed about 30 tracts.

There is something truly encouraging in being able to add, month after month, and from every district in which the Society has agents, proofs of the growing spirit of inquiry, and the increasing desire for the scriptures. While the people rejected them, little good could be expected. Now that they wish to have them, that they may read for *themselves*, they are open to influences for good, to which heretofore they were wholly insensible. THOMAS DUFFY's journal for October supplies some proofs from the Irish metropolis.

RIGHT NOTIONS RESPECTING THE SCRIPTURES.

The Bibles and Testaments you gave me have greatly assisted me. It would be impossible to describe the avidity with which many read now, who formerly believed the scriptures had their origin with Luther! A man told me the other day, that such was his opinion until he read Christ's sermon on the mount. But now he was convinced they were from God.

POSTSCRIPT.

It will be seen from the contribution list, that donations to the Relief Fund have come from all parts of the kingdom, and to a useful amount. The Subcommittee of distribution, remembering the winter is only begun, are sending supplies to the missionaries as carefully as possible. Had we room, we might fill a page with letters gratefully acknowledging this timely and efficient aid, and which show, from the dreadful distress prevailing in most parts of Ireland, that but for such succour, many who have been assisted must have perished. While we entreat our friends not to withhold their hand, we must remind them, that these contributions ought not to diminish our usual supplies for the general purposes of the Mission. These have not been to the same amount as during the same period of the past year. We hope this statement will have its proper consideration.

CONTRIBUTIONS SINCE OUR LAST.

		RELIEF FUND.			
		£	s. d.	£	s. d.
London—				Rye—Lord's table, by Mr. Smith	1 6 4
	Providence Chapel, Shoreditch, by Mr. Cubitt	4	0 0	St. Alban's—	
	Jones, Mr. J. M.	1	0 0	Fisk, Mr	5 0 0
	Cox, Mr.	5	0 0	Wiles, Mr. E.	1 0 0
	Coloss. iii. 17	5	0 0		6 0 0
	Cooke, Mr. J. and Mrs.	5	0 0	Bootle Chapel—by Rev. J. J. Davies	7 6 4
	M. N.	2	0 0	Bury—by Mr. J. Harvey	1 10 0
	Islington Green, by Rev. J. Brown	8	0 4	Ross—A friend	1 0 0
	Brixton, Mrs. and Miss Freeman	3	0 0	St. Peter's—Mr. Cramp	1 0 0
	Hanson, J. Esq.	3	0 0	Loughton, Mr. Carryer	0 10 0
	Friend, by Mr. Angus	5	0 0	Harley—Lord's table, by Mr. Jones	3 0 0
	Friend at Bermondsey, by Rev. S. Green	1	0 0	Markyate Street—Lord's table, by Rev. W. Wake	1 0 0
	Jacobson, Miss	1	0 0	Cambridge—W. E. Lilley, Esq.	3 0 0
	Waltham Abbey—Lord's supper	2	6 8	Tavistock—Miss Angus	5 0 0
	Leicester—C. B. Robinson, Esq.	10	0 0	Falmouth, Mrs. Clarke	0 10 0
	Swansea—York Place, by Mr. Ellis	4	0 0	Newcastle-on-Tyne—by Miss Smith	1 10 0
	Eythorne—Mr. Hewlett's pupils and friends	1	7 6	Kingston—Lord's Table, and friends, by Mr. Ruff	3 3 0
	Totlebank—			Milton—Miss C. Dent, by Rev. S. Green	0 10 0
	The church	4	0 0	The Church, Lord's table	1 5 0
	Collected by Miss Briggs	1	0 0		1 15 0
		5	0 0	Upton—Mrs. and Miss Hudson	0 10 0
	Edinburgh—Mr. and Mrs. Wemyss	3	0 0	Shrewsbury—Mrs. and Miss Hilditch	2 0 0
	Warwick—Lient. Mogridge	2	0 0	L. L.	15 0 0
	Ross—collection by Rev. E. Claypole	5	0 0	Collingham—Mrs. Nicholls	5 0 0
	Melksham—collection by J. Phillips, Esq.	6	6 1		

GENERAL PURPOSES.

		£	s. d.		
London—				Maidstone—Bible Classes, by Rev. H. H. Dobney	10 10 0
	Walworth, by Miss Watson	1	13 6	Kidderminster—subs. by Mr. Lythall	0 17 0
	Tottenham, coll. by Rev. R. Wallace	9	7 0	New Mill and Tring—collections and subs.	8 1 0
	Maze Pond, by Mr. Heath	6	14 2	Mrs. McDonald's Stock	6 15 0
	Chelsea—collection	5	0 0	Chesham—contributions	4 13 3
	Boe, Mr. P. (3 years)	3	0 0	Kettering—Acknowledged	5 0 0
	Camberwell—collection	25	0 0	Sent since	0 14 8
	Black, Rev. Henry (2 years)	2	2 0		5 14 8
	Gurney, W. B. Esq. donation	10	10 0	Leeds—subscriptions	18 8 0
	E. Y. by Mr. Angus	2	0 0	ShIPLEY—collections and subscriptions	9 5 4
	Cambridge—collected by Rev. S. Green	28	16 8	Bradford—subscriptions	15 17 0
	Fareley—collection	2	0 0	Halifax—subscriptions	4 14 0
	Bromley—collection and subscriptions	3	2 6		

Thanks are tendered to Mrs. Horne and Ladies at Worcester, for a box of clothing, for the children in the schools.

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.