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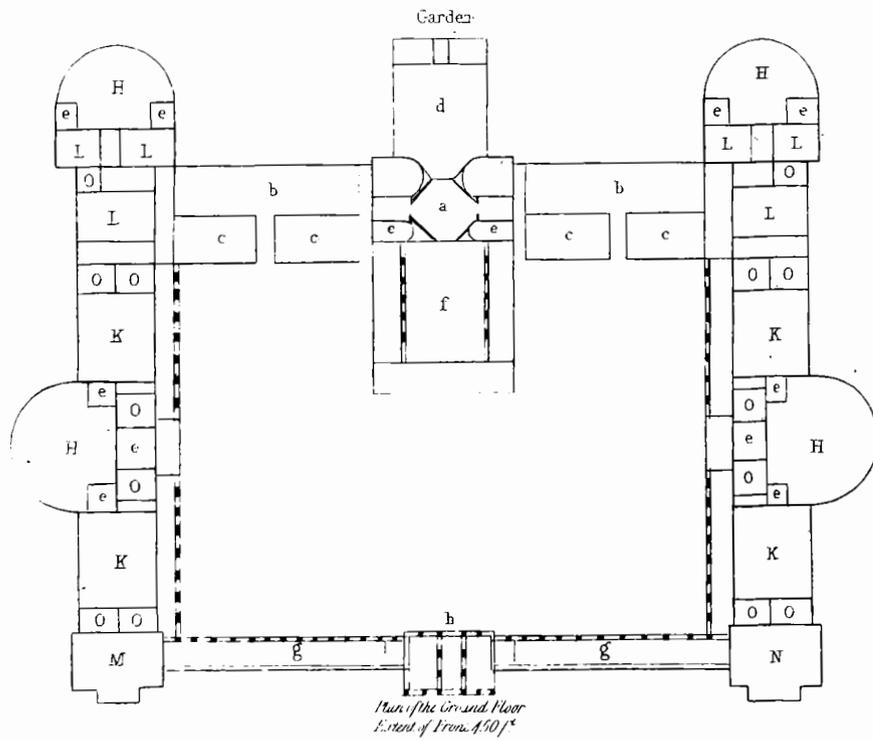
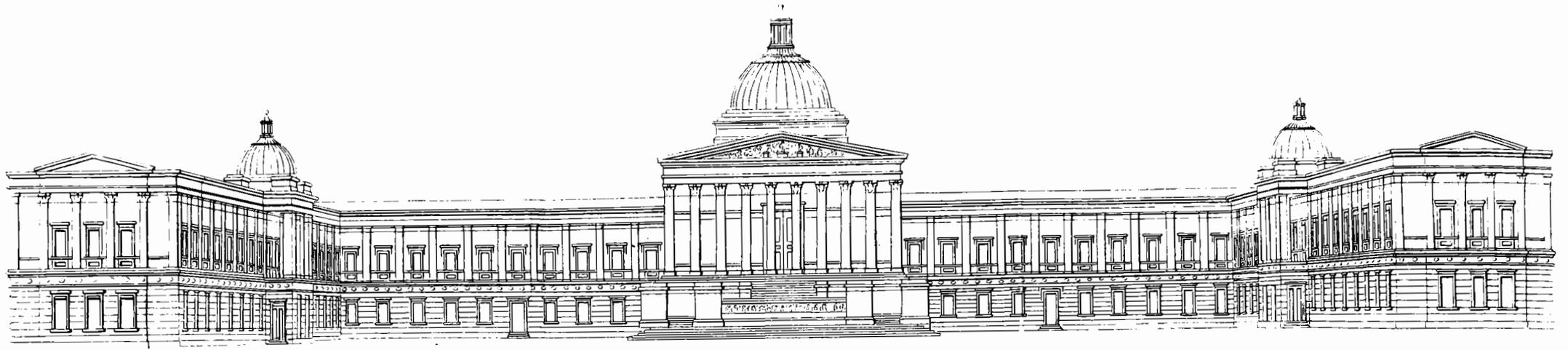
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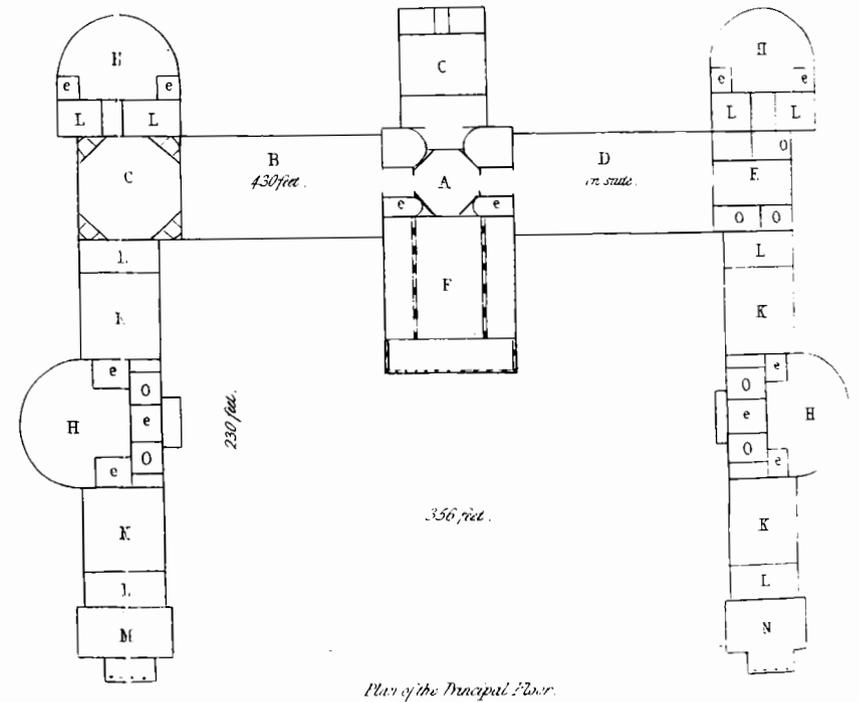
DESIGN ADOPTED BY THE COUNCIL FOR THE UNIVERSITY OF LONDON



REFERENCES.

- A Vestibule 36 feet diameter
- B Museum 118 by 50
- C D° of Anatomy 50 by 48
- D Library 118 by 50
- F D° ... continued
- F Great Hall 80 by 50
- G Council Room
- HH Great Lecture Rooms
- KK Smaller D° 44 by 30
- LL Examination Rooms
- M Secretary &c
- N Librarian &c
- O Professors Rooms
- a Subvestibule
- bb Cloisters 108 by 24 each
- cc Students assembling Rooms
- d Students Library
- e Staircases
- f Sub-hall
- gg Ambulatories
- h Propylaeum

William Wilkins, M.A. R.A. Arch^t. 1826.



As it will be seen that for the sake of clearness the Colonnade in the Ground Plan has been omitted from the Elevation.

THE
BAPTIST MAGAZINE

FOR

1827.

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

VOL. XIX.

(VOL. II. THIRD SERIES.)

Speaking the truth in love.—Eph. iv. 15.

LONDON:

PUBLISHED BY WIGHTMAN AND CRAMP,

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1827.

LONDON :
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15, Old Bailey.

PREFACE.

THAT the Editors have been spared to bring another Volume of this Work to a close, demands their heartfelt gratitude to the Father of Mercies: they have sought, in conducting it, solely to promote the cause of God and truth, and therefore feel assured that the glory of Him “whose they are, and whom they serve,” has been, and will be advanced, even by their feeble and imperfect labours.

They consider it reason for congratulation, that a Publication devoted principally to the use of one of the smallest sections of the Christian Church in Britain should, at the close of eighteen years, maintain so *large* a sale; especially since the number of religious periodicals, during that time, has exceedingly increased.*

The Baptist Magazine contains a greater number of pages than any other similar work at the same price; yet its profits have enabled the Proprietors to distribute, towards the assistance of a most deserving and necessitous class of petitioners, nearly £3000.

The Editors have adopted means to secure monthly some ably-written papers, both in the Essay and Review departments of the work.

* Of Magazines, Reviews, &c. devoted to the propagation of Protestant and Evangelical principles, there are many thousands issuing monthly from the London Press alone.

On a variety of accounts, the present state of the Particular Baptists requires a Magazine to represent its principles, both as to doctrine and discipline, correctly; and to circulate its Foreign, Irish, Home Missionary, and other Intelligence extensively. The Conductors pledge themselves, therefore, to make this work the organ of the Denomination to the full extent of their ability and opportunity; and for this purpose they affectionately and respectfully invite the co-operation of their Christian brethren, whose contributions to its pages, or other means of influence, may assist to increase its merits and widen its circulation. In particular, they earnestly entreat the prayers of their pious readers, that the blessing of God may visibly attend the work.

The Editors owe an acknowledgment to those kind friends from whom they have received expressions of approbation as to the improvements of the Magazine, and are anxious that their future labours may more entitle them to similar commendation.

The Number for January, 1828, will contain a Memoir of Martin Luther, translated by a pious and respectable foreigner resident in London, expressly for the Magazine, from a German work most extensively circulated on the Continent in the year 1817, the third centenary of the Reformation; and the first of a series of Essays on "the undesigned Coincidences in the Histories of the Four Evangelists:" also an Engraving of Dr. Olinthus Gregory, Mathematical Professor of the Royal Academy, Woolwich.

London, Dec. 15, 1827.



REV^d GEORGE PRITCHARD,

Kippel Street, LONDON:

London, Published July, 1827, by Wightman & Cramp, 24, Paternoster Row.

THE
BAPTIST MAGAZINE.

JANUARY, 1827.

MEMOIR OF THE LATE MR. PETER
M'FARLANE.

MR. PETER M'FARLANE, the late justly esteemed pastor of the Baptist Church in Bethesda chapel, Trowbridge, Wilts, was born in Scotland, in the parish of Luss, Dumbartonshire, in March, 1780. When in youth he was chiefly employed in herding sheep, on the mountains of that part of Caledonia, and was also engaged in fishing herrings latterly on some of its extensive lakes. It was while thus occupied, that God called him by his grace, and from which he finally took him to labour stately in the gospel of his Son.

Mr. M'Farlane's first concern about his state and danger began about the year 1801. He had either heedlessly, or from curiosity, gone to hear a Mr. Donald M'Arthur* preach, whose ministry

* Mr. M'Arthur had been engaged with a boat for some time on the Clyde and some of the western lakes; being awakened himself to concern about his own soul, he began to warn his neighbours of their guilt and danger, both privately, and more publicly at prayer meetings, with seasonable effect. The attention of the people in these parts were so generally excited, that the houses in which they were accustomed to meet were too small to contain the people who attended upon his instructions; of course he was obliged to resort to the fields, and address them there: uncommon effects began to appear under his alarming addresses; many people were agitated in a peculiar manner, and seized with paroxysms, which operated variously, and excited very general attention to his ministry wherever he went, and whether he addressed the people in English or Gaelic. It was soon evinced that there was nothing spiritual, nor saving in such excitements, though, for a season, consider-

able weight was laid on them by some who followed Mr. M'Arthur's ministry; still there can be no doubt that good was done amidst these appearances, which continues to this day, though many fair blossoms have also gone up as dust, and their root becomes as rottenness. In course of time Mr. M'A. adopted Baptist sentiments, and was baptized by Mr. M'Farlane, pastor of a Baptist Church Meeting in Skinner's-Hall, Edinburgh, after which he baptized many of his people who were united together as a Church, who worshipped at Port Bannatyne, in the Island of Bute, and also at Dunoon, on the Clyde, nearly opposite Greenock, at each of which places meeting-houses were fitted up for their accommodation, and by this time he devoted himself wholly to the ministry. It was not to be expected that such things should take place in a country, where hitherto they had been unknown, and yet excite no resistance; of course Mr. M'A. and his friends had their own share of misrepresentation and reviling, and in one instance this broke out into open violence. In the month of October, 1805, a neighbouring gentleman acting as a justice of peace, on a sabbath morning, as this zealous minister was beginning the solemn services of the day upon the sea shore, within the flood-mark, opposite his property, he violently seized him, carried him away from his congregation, kept him in confinement until next day, when he delivered him over to captain Tatham, the regulating officer for the service of the navy at Greenock, who sent him immediately on board the *Tourterella* frigate, and out of the country. After being detained five weeks on board different ships of war, he was at length released by the express order of the Lords of the Admiralty. No sooner indeed were the circumstances of the case made known to the Board, than with the utmost promptitude they directed him to be discharged, and granted him a certificate, that he was never again to be impressed into his Majesty's service. After his discharge from the navy Mr. M'A. raised an action of damages against the above gentleman before the Court of Session. The late Henry David Inglis, advocate, and one of the Pastors of a Baptist Church, Edinburgh, undertook to

had excited considerable interest in the southern parts of Argyle-

shire, especially in the islands of Bute and Cumbray. The preacher at that time addressed his congregation from Daniel, v. 27.—“*Thou art weighed in the balances and art found wanting.*” However, thoughtless Mr. M'F. might have been when he entered the congregation, he soon found himself made a party; in all that was said he found himself described, and became convinced of all, and judged of all. Though his attention was now completely aroused and riveted to things spiritual and eternal, yet his mind was long and painfully exercised with a sense of his sin and danger, before he attained to that righteousness and peace which is enjoyed only in the knowledge and faith of our Lord Jesus Christ. His opportunities of religious instruc-

tion were few, and the representations of divine truth he had an opportunity of hearing, were vague and obscure. The variety of new opinions which were then afloat in his neighbourhood on religious subjects, operated unfavourably upon him; his mind was constantly exercised about some new sentiment, and it was long before he attained clear and distinct views of the way of a sinner's acceptance with God. He frequently walked many miles when he knew a sermon was to be preached, in the hope of hearing something that would give him quietness of mind, and often he returned dejected and afraid, thinking that the day of grace to him was past; his body became wasted with the anxiety of his mind; he was unable to sleep, and indisposed for food or conversation, while his friends wondered, and feared what would be the result.

manage Mr. M'Arthur's cause before the court, but died while it was depending there; afterwards it was taken up by George Cranstoun, esq. advocate, who concluded his pleadings on behalf of his client in the following terms:—“The Toleration Act a hundred years ago inflicted a penalty of 100*l.* on any one who should interrupt or disturb a congregation during the performance of divine service; and is a hundred guineas too great a sum at present, to be awarded as damages, and *solatium* to the respondent, (Mr. M'Arthur) who was not only interrupted and disturbed in the midst of his congregation, and in the exercise of his acknowledged privilege, but dragged away with circumstances of peculiar insult, degradation, and cruelty, and forcibly detained for a period of five weeks on ship-board? If so great an outrage to justice, to humanity, and to the principles of the British constitution, committed by a magistrate in a distinguished situation, and aping the form and authority of law is not made a subject of penal animadversion, it ought at least to infer complete indemnification to the blameless sufferer.” Judgment was, of course, given against the prosecutor, who was subjected to a fine and considerable expences, while it proclaimed to Scotland the nature and extent of the religious privileges afforded her by the Toleration Act, which cannot be invaded with impunity. Some years subsequent to this, Mr. M'Arthur went to America, where he still resides.

At this time a sacrament occurred at Greenock, which he was resolved to attend, not formally to partake of it, as on former occasions, for now he dared not be a communicant, but he regarded it as a season where the Lord might possibly speak peace to his burdened spirit; he watched for the morning with intense anxiety, as he had to cross the Clyde, and stormy weather might frustrate his purpose. The sabbath dawned, but it was tempestuous, and his heart sunk within him, yet he recollected that he had braved many dangers to taste worldly pleasure, and well might he do it now, when his soul was at stake. He left his home, and on reaching the ferry, found that no boat could get off the shore,—he resolved to go further up the river, and walked three miles to another place, where he met with a person desiring to cross. The storm had a little abated, they ventured together, and reached the opposite

shore. He arrived in Greenock too late for the more early services of the occasion, but attended the later ones, and was closing the day in despair of enjoying the hope he so earnestly desired, when a person invited him to accompany him to an English service, where Mr. John Love, of Glasgow, (formerly of London, and secretary to the London Missionary Society, afterwards Dr. Love) was to preach; he went with his friend,—the text preached from was Genesis, xlix. 4.—“*Unstable as water, thou shalt not excel,*” which was greatly adapted to his state of mind. In the course of the sermon many causes of the uncertainty and disquietude of the state of mind under which he laboured were pointed out, and at its close he was directed to the Saviour, as the only source of stability and peace: this had a happy effect; a joy now took possession of his mind, to which he had hitherto been an utter stranger, and believing, he entered into rest.

This revolution in his feelings was so decided, and so prevailing, that he felt to have commenced a new existence. On returning home his friends were astonished at the sudden change in his spirits, from silence and dejection to cheerfulness and vivacity. He contemplated with inexpressible delight the laws and ways of God, especially his expression of love and grace in the Gospel, and was for some time permitted to enjoy almost uninterrupted happiness; he began immediately to warn those around of their danger, and it became the first desire of his heart to proclaim the gospel to his fellow-creatures; his thoughts were continually dwelling on this subject, and he frequently found himself in the fields with his hands raised in the attitude of preaching, so that many of his neighbours would turn aside, to

avoid being addressed by him. He introduced family worship into his mother's house, at which time he often spoke from the Scriptures, when many occasionally attended beyond his own circle; his friends urged him to attempt speaking in public, but much persuasion was required to convince him that it could be the will of God, that he should be employed in proclaiming the glorious gospel. His first attempt was unexpected to himself; he was called forward to speak, when he went only to be a hearer. The success which attended his first efforts encouraged him to go forward; he heard of several who were awakened to a conviction of their danger, and one or two such records occur in his journal:—“The first night crowds of people attended, two or three persons seemed to be awakened, which encouraged me to stay longer; sometimes I was interrupted by their cries and tears, so as to be obliged to desist altogether from speaking for a short time; there appeared to be a general revival among many of those who had been before changed, as well as among the unregenerate. Night and day I was engaged in preaching to them, and my ardent prayer was granted, in seeing many of them turned from sin to righteousness; and God has given such success to my feeble labours, I feel it my duty to go forward.” He adds, “I am often astonished that God should have given countenance to truth so inaccurately stated, but He had regard to what of his own was scattered, and rendered it mighty to the salvation of sinners.”

Being called forth to labour for the salvation of his fellow men, much in the same way as Mr. M'Arthur, and upon the same field, they of course became coadjutors in the same work, and among the

same people. His journal records a variety of objections he now felt to his former church communion, especially the very general administration of the sacrament there, as well as the want of discrimination of character in the addresses on these occasions; these appeared powerful obstacles to his continuance in that communion. In that journal also, on the subject of Baptism there appears to have been that thorough consideration which ever characterized him before the adoption of any new sentiment, or the taking of any first step, and believing that the evidence was in favour of the baptism of believers only, he was baptized at or about the same time as Mr. M'Arthur. He now consulted several ministers, whose judgment he respected, about the propriety of engaging himself entirely in the ministry, and uniformly received encouragement, accompanied with some advice to spend some time at an academy before he entered more fully on the work.

In the summer of 1805 he visited the Baptist Church in Kilwinning, Ayrshire, Scotland, when he and they became knit to one another in love, which mutual interest and attachment was never broken; he became very intimate with their pastor, and obtained his advice and interest on his behalf, in relation to his engaging wholly in the ministry. After spending some time in Ayrshire he returned to his nets, at the season of fishing herrings on Lochfine, when he engaged for the last time in this occupation; but while thus employed he did not cease to engage in the service of the gospel on Lord's days, and at other opportunities; he also found it necessary at this time to contend for the purity of the gospel of Christ in the circle of his labours. In a letter to one of his friends at Kilwinning, dated October, 1805,

after regretting that his occupation in fishing allowed him so little time for the improvement of his mind, and expressing the great happiness he had felt among his friends there, he says—"I often wonder that any thing in this world should ever occupy our attention, or lead us away from him who redeemed us by his own blood; for my own part, I often move heavily, and stand in need of fresh supplies of the grace of God to keep me ever in motion. Circumstances are trying with me at present; however, I ought to rejoice in contending for the truth, and especially for the truth that is the foundation of a guilty sinner's hope, and gives him confidence in the sight of his Maker."

Mr. M'Farlane visited Kilwinning a second time in the course of a few months, when admission to the academy of Bradford, York, under the charge of Dr. Steadman, was procured for him; he therefore left the church of Kilwinning for that Institution, in the month of February, 1806, with many good wishes on their part, and much fervent affection on his. But from his friends, among whom his labours had been so much blessed, the separation was much more painful. As a preacher he was popular, and his ministry successful; their separation, therefore, produced a kind of Bochim among them, and nothing but the hope upon his part, that his going to the academy would turn to the furtherance of the Gospel by his instrumentality, and the expectation both on their part and his, that he would in due time return to settle among them, rendered the separation at all bearable. He arrived at the academy at Little Horton, Bradford, about the 10th of March, 1806, pleased with his lot in the south, but bearing a burden of concern for his affectionate and weeping friends whom he had left

behind him in the north, and deeply concerned that he might act properly in the situation in which he was now placed. In one of his letters to his friend in Kilwinning, about this period, he says, "I pray, and I hope you will pray, that I may be kept from doing any thing that will be the means of causing you to regret recommending me to the Academy, or to make any sorry that they had admitted me, for I feel pained at the very thought that ever they should be imposed on, or that ever they should have to repent of having admitted any from the Baptist churches in Scotland."

While prosecuting his studies at the Academy, his letters evinced his continuing to live in the fear of God, and that he walked with him in newness of life; he felt a lively interest in the general affairs of the kingdom of Christ, especially in that part of the country where he he then resided and laboured, and there God made his ministry useful in several instances, which was very gratifying to his heart; but amidst all his engagements in the south, he never forgot his first friends in the north; his deep interest in them all, and his kind remembrance of them as individuals, with their particular circumstances, was very uncommon, "They have remarked that whatever were the acquirements he made at Bradford, or whatever the circle of society in which he moved there, when he visited them, they found him the same both in private and public as when he went out and in among them at the beginning; the same simplicity and sanctity of character distinguished him, his ministry was plain and pious, graced with solidity and Scripture phraseology.

When Mr. M'Farlane left Scotland, it was with the prospect and

the wish of returning to live and labour in it. But before he had finished his studies at the Academy, he received invitations from several churches, which had enjoyed the benefit of his labours while a student, to spend some time with them in order to his ultimately becoming their pastor. He finally fixed on settling at Rawden, in Yorkshire, and was ordained a pastor over the church there in the month of April, 1811. Nearly twelve months afterwards, in alluding to that event in a letter to a friend, he says, "It would afford me pleasure to have an interview with you, and spend some time among you; I am often with you in spirit, and in imagination have frequent excursions to Scotland, both asleep and awake. Though I am comfortable upon the whole, yet I frequently think I should be more at home in my native country, and should the Lord spare my life, I sometimes think it probable I may end my days among you. You would see an account of my ordination in the Baptist Magazine; it was a solemn, affecting, and pleasing season to me. It appeared a formidable undertaking, when I considered the work on which I had entered, and does so still, but the Lord has hitherto enabled me to hold on my way, and still I would commit my cause to his management and care. I have often feared I should stick fast, but hitherto God has kept me in motion, and I hope he will continue to do so, until he land me on the shores of eternity. I was married, and began housekeeping on the 21st of May, and have reason to think my wife is from the Lord; we are one in our views and aims, and walk hand in hand to our heavenly Father's house. Since I wrote you last, I have passed about a year of the most eventful

part of my life. I stand in increasing need of your prayers, and those of all my Christian friends, that the Lord would strengthen me, and give me wisdom to manage all my affairs with discretion. As a church we enjoy peace and walk in love. We have had a few additions to our number of late, and hope we shall have more soon; my labours have not been so successful as I could have wished, yet I hope I do not labour in vain; were my labours more blessed, I think I should feel more at home."

This extract presents a specimen of the Divine procedure, which led to the settlement of Mr. M'Farlane, with the church in Rawden, and of the spirit and manner in which he conducted himself, with the desires and intentions of his heart in settling among them. His anxiety to be useful to the souls of his fellow men in turning them to God, formed a prominent part of the intentions of his heart, and the ends he proposed to himself in the service of the Gospel. In this spirit he at first began his work in his own country, which never forsook him, while he was allowed of God to continue his labours, and in every place he in some degree obtained the desire of his heart. Wherever the work of conversion was going on under his ministry, he felt toward that spot, and spoke of it as his "home," but if for any length of time it seemed to subside, he began to hesitate whether it were not his duty to remove elsewhere. Others have felt in the same manner in similar circumstances, who have not been able to decide that it was their duty to remove from their present station, and yet, perhaps, it was an error in them to remain, for we know that a change has sometimes been of advantage, both as it respected

the success of the preacher's ministry elsewhere, and the prosperity of the church which he left; but others may, and no doubt have, left their stations too hastily, and very improperly; not only for this cause, but also for other reasons, few movements are more momentous than these. But whether pastors remove or remain, under such circumstances, surely much solemn self-examination, accompanied with "all prayer and supplication," and devout deliberation, are necessary in determining the individual how he should act, lest by remaining he disobey those dictates of Providence which may intimate the propriety of his removing; or, on the other hand, incur the woe of the idle shepherds (and such there are), who for some selfish or sinister ends, leave their flocks.

(To be continued.)

ON THE EXTENT OF REDEMPTION.

To the Editor of the Baptist Magazine.

SIR,

IT is well known that there are various opinions on the extent of the Redemption of Christ, some maintaining that the death of Christ was a *universal*, or *general* redemption, intended alike for *all*; others that it was *particular* in its design, and ultimately effectual only for the Elect. Hence the terms *universal*, or *general*,—and *particular* redemption.

DR. WHITBY, one of the coolest and best informed writers on the Arminian side of the question, gives us the following statements: "When I say Christ died for all, I mean that he died *equally* for all." He afterwards acknowledges, "equally for *Judas* and for *Peter*." "He died for all *conditionally*, or so as that they should be made

partakers of the blessings of his (Christ's) salutary passion, upon condition of their faith, repentance, and sincere obedience to the laws of the New Covenant." "He only by his death hath put all men in a capacity of being justified, and pardoned, and so of being reconciled to, and having peace with God, upon their turning to God, and having faith in our Lord Jesus Christ, &c."—*Whitby's Dis. on the Five Points*, pp. 107, 108, 109. London, 1710.

What we mean by *particular redemption* is, that the death of Christ as an atonement, was in the view and design both of himself and of his Father, for the salvation of the Elect; so that the reason why he came and died was, that he might redeem those given him by his Father, and bring them to eternal glory, through sanctification of the Spirit, and belief of the truth.

Here let it be observed, that the subject of discussion is not a question of *power*; not whether Christ *could* have redeemed more, had it been the will of God that more should be saved; nor whether his blood was not sufficient for that purpose; but a question concerning the *design* of the Deity, and thus it is intimately connected with the doctrine of Election. On this subject the following considerations appear to me deserving of attention.

I. *The Scriptures speak of the end of Christ's coming and dying, as not uncertain, but known and definite.*

Those who adopt the system of *general redemption*, will probably reply, that the word of God also speaks of the death of Christ as being for *all*, and for *every man*; and a thorough partizan of either opinion will clamour for the sense of the passages which seem on one side only: the fair way, however, is to look at both.

Many parts of God's word assert that the coming of Christ was not to make an experiment, but to accomplish a design. He came to save his people—they were chosen in him before the foundation of the world. There is also a manner in which they are spoken of that is very striking; the Lord is represented as standing in various important relations to those whom he came to save, sometimes as being responsible for them, at other times as allied by the most endearing ties. Thus, "I know my sheep, and am known of mine; my Father, who gave them me, is greater than all, &c.; this is the Father's will who hath sent me, that of all that he hath given me I should lose nothing, but raise it up again at the last day; all that the Father giveth me shall come unto me; I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine; thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

So when the apostle Paul was speaking of the marriage contract, he exhibits it as an image of the relationship between Christ and his church; "He loved the church and gave himself for it." In the Epistle to the Corinthians, he says, "Ye are not your own, ye are bought with a price;" to the Galatians, "who loved me, and gave himself for me;" to Titus, "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, &c.;" and in the book of the Revelations, one strain of the song of those who are saved is, "Thou wast slain, and hast redeemed us unto God by thy blood." The sentiment that runs through these and similar passages is, in my view, more than any description of a mere *general redemption*

contains; and unless the evidence of the doctrine of Election can be annihilated, the conclusion must be, that Election and Redemption will be found intimately related.

In reply, it will be said, that other passages speak of the *universal* extent of the death of Christ; *a ransom for all, — for the world — the whole world — for every man, &c.*; and it may be said, these texts demand as fair a hearing as those before quoted — a requisition too equitable to be for a moment denied. But that which decides the difficulties arising from apparently conflicting statements, is not so much the individual interpretation of the passages, as the principle of the interpretation. No one can doubt that the passages first quoted, point out a certain end which the Lord intended to execute, for which he would shed his blood, and which was the salvation of his sheep, his church, those who were given him, that he might give to them eternal life, &c. In this view the words are capable of a literal interpretation to the extent of all they express; but when the general terms, *all, the world, the whole world, &c.* are used, they occur so commonly in connections where they are not capable of bearing a literal interpretation, that we cannot suppose they are designed to be understood in their literal acceptance. It is stated that Christ died for those given him, where the context shews the security of their salvation was the subject in hand; it is not stated anywhere, that I recollect, that Christ gave himself a ransom for *the world, for all, for every man, &c.* for the purpose of securing the salvation of *all*, in the same strict literal sense. Nor do those who plead for general redemption interpret the passages on which they build their system in

this manner. The fair inference then is, the two lists of texts either do not refer to the same thing, or else refer to it in very different senses. Again,

II. *If Christ came to fulfil a design already laid, he knew that his death would be the efficient cause of the salvation of SOME, while others would not be benefitted by it; there can, therefore, be no probability in the supposition, that he should declare his death was EQUALLY for those who would NOT, as for those who WOULD, be benefitted by it.*

If we suppose that Christ died *equally* for all men, the state of the Heathen must either raise a great difficulty, or lower the efficiency of the death of Christ as an atonement. Besides, let us look at our Lord's own words, when he said, "I know my sheep, and am known of mine; and I lay down my life for the sheep. And other sheep I have which are not of this fold, them also must I bring, and they shall hear my voice," John, x. 14—16. We observe here, the character of the sheep, the other sheep who were then not in the fold, but to be brought in, and the design of the Lord to lay down his life for the sheep: and now, let us calmly ask, can we imagine, after adverting to the particulars of our Lord's own statement, that the fact is, he gave his life for his sheep, and equally for the goats and wolves, that were of a perfectly different description?

On our views of our Lord's character, he knew the plan he came to execute, and he knew also all the results. He knew that he came to save some, and that they would be saved. He knew that the others would not be saved. It is hence, in my view, inconceivable, that our Lord should die with the idea of saving all, or of dying for all equally,

when he knew that no provision was made for an equal distribution even of the knowledge of his death, much less for an equal application of power, and of means to make it effectual.

But this leads us to another observation ;

III. On the plan of universal redemption, as stated by DR. WHITBY, that Christ died *as much for JUDAS as for PETER, and hath put all men in a capacity of being saved upon their turning to God, it seems necessarily to follow, that the great effect of the death of Christ is nothing more, than to open a way for the penitent to return to God.*

Candid and clear sighted men acknowledge that this is a fair inference from the doctrine of general redemption. It then follows, that in a special and peculiar sense, Christ died for *none* ; for he died *equally* for those who never heard of him, who never knew him, who never loved him, and who never believed in him, as for the apostle Paul, or any of his brethren.

The consequence of this theory is, that it keeps out of sight one prominent end of the death of Christ, which is, the application of the benefits of the atonement to the believer as the ground of his JUSTIFICATION before God. For on the view above given, the end of the Atonement is not the *Justification of him that believes in Jesus, except in a very figurative and distant manner, but a mere opening of the way whereby a penitent can obtain mercy.* This feature of the doctrine strikes me very unfavourably. It prepares the mind for a rejection of those views of the atonement, by which it is peculiarly distinguished. For in whatever way the sentiment is brought forward, that there is a

way of access for the penitent to seek unto God for mercy, the whole end of the Gospel revelation is practically answered. In point of fact, therefore, the *Arminian*, and the *Unitarian* come so near each other, that there is but a single step between them.

But there is a stronger objection to the theory of general redemption than this, which is, that it does not come up to the proper force of scriptural language. The Church is a *purchased possession* ; the bride, the *lamb's wife*,—"whom he loved, and gave himself for it, that he might sanctify and cleanse it by the washing of water by the word." Could the apostle have used this imagery with any pretence to accuracy, if the truth was, that Christ gave himself for every one else, as well as for those who were his *peculiar property*, and peculiarly the objects of his affection? And when the apostle said, "he loved me, and gave himself for me," did he mean no more than this, that he loved and gave himself *equally* for every other person throughout the whole world?

To mention only one passage more ; "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins;" the apostle adds, "and not for ours only, but also for the sins of the whole world." These words the apostle adduces as a source of consolation and hope to the penitent believer ; but does the consolation mean no more than this, that in the privilege now recited, we have no advantage above others, for he is equally the advocate and propitiation of every man in the whole world? If this be all that the apostle meant, he most effectually destroyed the force of his own representation.

To conclude, it may be said, our view tends to throw difficulties in our way, and prevents us from fully and freely preaching the Gospel to sinners.

The reply is, it did not in the days of the apostles, and it ought not now. The address of the Gospel to men is not founded on our knowledge of the designs of God respecting them; but because they are reasonable and accountable beings, it is right to tell them what is true, and to endeavour to engage their attention to what is good. and this is the means by which God leads them to repentance and the acknowledgment of the truth.

The advocates of general redemption possess no advantage over us in consequence of their peculiar sentiment. They affirm that there is access unto God for penitent sinners of every description: do we deny this? No; we maintain it as firmly as they do. If we preach the Gospel less earnestly, less freely, and less fully than they, the fault lies in us, not in our system. They will object, that while we preach to men, we believe that there are many for whose salvation there is no provision. To this objection it might be enough to reply, that the point in hand does not respect the power of Christ to save those who come to God through him, be they ever so numerous; we are therefore not restrained by the apprehension that any may desire to come, who will find that the power and grace of Christ is not sufficient to save them. But besides, we retort the objection; for general redemption makes no provision for the salvation of any one. On their own showing, it does nothing more than "put men all in a capacity of being justified and pardoned upon their turning to God, and having faith in our Lord Jesus Christ." As

soon, therefore, as the advocates for this doctrine begin to state that the grace and power of God attends his word, inclines the mind to hear, renews the heart, and turns the sinner to God, they are off their proper ground; they are come upon ours; and are practically declaring that they themselves look beyond their own system, before in a single instance they can anticipate certain success.

Finally, it is evident that the apostle Paul was not afraid of the tendency of the doctrine of Christ's redemption. On the contrary, he gave it peculiar prominence. He says, "Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Here the idea of acquirement, of purchase, of property peculiarly his own, is distinctly marked. How can these terms apply "equally" to all men? Yet the end of the whole was, that the purchase of his blood might be purified, and become zealous of good works. Thus the apostle uses doctrinal representations to produce practical effects. Let us not be afraid of following such an example. Suppose a party of good men, of different opinions on this subject, had been canvassing it, till they had exhausted all the arguments they could recollect on each side; suppose one of them should say, to bring the whole to a point, let us turn it into a prayer; and if he was asked, how this was to be done, should reply, that we may be looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity; which of them would not agree to the proposal, and close their petition with a hearty Amen? I am, yours respectfully,
Dec. 1826. MICROS.

THOUGHTS ON THE CERTAINTY OF DEATH.

TIME is ever on the wing, and death is ever nigh! How necessary is it that we should improve the former while it lasts, and prepare for the latter, that we may be ready for the awful summons, not knowing when it may come. The season of the year reminds us of these solemn realities, and should excite in every individual serious thoughts on that interesting question recorded in the 89th Psalm, and the 48th verse, "What man is he that liveth, and shall not see death?" What *young* man is he that liveth and shall not see death? Those who are in the younger part of life are apt to place death at a great distance, and to suppose that it is time enough for them to think about leaving this world when they are old. But who can take a lease of his life, and say, how long he has to live? he certainly will see death sooner or later, and he may not live to be old. The summons may come while he is in the morning of his days, and in the bloom of youth. Young persons therefore should prepare to meet their God at the hour of death. What *old* man is he that liveth and shall not see death? To him the question comes closer still. The days that are past he can never recall; and whether they have been improved to the best of purposes, or not, in proportion to the number of days he has already lived, he has so many days less to live. If they have all been spent in sin, he must look upon death with terror and dismay: but if they have been spent in wisdom's ways, he may expect to meet death as a friend, and will be able to say, "to die is gain." What *poor* man is he that shall not see death? He may have many troubles here, ex-

perience many privations, and meet with many difficulties, with which the rich are unacquainted. But he must see death; and if he is found in Christ, it will prove a happy exchange for him. He has indeed but little to leave behind; his possessions lie beyond the grave; being rich in faith, he is an heir of that kingdom which can never be moved. On the other hand, the poor man that dies in his sins, whatever troubles, losses, or disappointments he meets with here, they are but the beginning of sorrows, for everlasting destruction from the presence of the Lord awaits him after death. What *rich* man is he that liveth, and shall not see death? Riches have their use, and when properly applied, are desirable—but he must see death; and when the last enemy comes he must be stript of all his treasures, and leave them behind. "For (saith the Apostle) we brought nothing into this world, and it is certain we can carry nothing out." And Job speaks to the same purpose; "naked came I out of my mother's womb, and naked shall I return thither." If he has an interest in Christ, a treasure in heaven, he will gladly leave all behind, that he may possess durable riches; an inheritance which is incorruptible and undefiled, and which fadeth not away. If the reverse of all this, the riches he once enjoyed will only aggravate his guilt, and increase his misery in a future state, with the keen remembrance, "he has received his good things, but now he is tormented." What *learned* man is he that liveth and shall not see death? There are men learned in the law—men who are skilled in astronomy, who though they cannot number the stars, are able to give that account of them which the bulk of mankind know nothing

of, and concerning which many will hardly believe. There are men who have attained to the knowledge of Philology, Mathematics, Chemistry, Surgery, Nautical Tactics, the art of war, and the Classics — but each of these men must see death, and if this is all the knowledge they have attained, it will do them but little good while they are destitute of the knowledge of Christ and the salvation through him. They may be highly esteemed by their fellow-creatures, and as far as their knowledge extends in the different departments above referred to, they may be rendered useful to the community: but when death comes these kinds of knowledge will be of no avail in the prospect of eternity. The apostle Paul, though brought up at the feet of Gamaliel, desired to know nothing among the Corinthians “save Jesus Christ and him crucified.” And to shew the superior excellency of that kind of knowledge, the great Redeemer in his intercessory prayer thus expresses himself: “This is life eternal, that they may know thee the only true God, and Jesus Christ whom thou hast sent.” To know the efficacy of his blood, the value of his righteousness, the riches of his grace, and the wonders of his love, is essential to the salvation of the soul, and stands connected with eternity, and therefore as far exceeds all other kinds of knowledge as the soul is more precious than the body, and eternity of more importance than time.

What *illiterate* man is he that liveth and shall not see death? While in the present world, he may live in obscurity, move in a very narrow circle, and scarcely be seen or known beyond the neighbourhood where he resides; but he also must see death. If he has

experienced a work of grace in his heart, repented of his sins, believes in the Lord Jesus Christ, walks humbly with his God, and lives devoted to his service, his happy soul will not be passed by or neglected when it leaves the body, but a beloved Angel will be sent from heaven to conduct the departing spirit to the realms of everlasting bliss. If, on the other hand, he dies ignorant of the Gospel, an enemy to God by wicked works, a despiser of Christ, his people and his ways, he will die in his sins and perish to eternity.

What *gifted* man is he that liveth and shall not see death? Gifts have their use; they will make a man shine before his fellow creatures, and, till discovered, he will be admired by the real Christian who is incapable of searching the heart or knowing the motives by which he is influenced. As a member of a church of Christ, he may have the gift of prayer; as a preacher of the Gospel, he may instruct his hearers, who applaud his talents and admire the ingenuity of his sermons, and sound his name through the religious world with the trumpet of fame! This living man must see death. And whatever gifts he may possess, however useful he may have been as an instrument in saving others, if he is destitute of *grace*, it is not spiritual gifts, or natural acquirements, or shining talents, or a splendid profession, can save him. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then

will I profess unto them, I never knew you; depart from me, ye that work iniquity." Such is the language of our Lord in his excellent sermon on the Mount, who is appointed to be the Judge of the quick and dead, and will judge every man according to his works. Should he be able to speak with the tongues of men and of angels, and is destitute of charity (love to God, and love to men), he is compared by the Apostle to "sounding brass, or a tinkling cymbal," which intimates that a man may make a great noise in the religious world, and in the exercise of ministerial talents become very popular, and yet be a lost character, and rejected of God at the last day — *I never approved of you.* "A lost minister (an author observes) is the most shocking character in hell!" What man is he that liveth who is a partaker of *grace*, and shall not see death? It is the lot of all men. There is no discharge in this warfare. It is appointed unto men once to die. One as well as another, and once for all. Here is no exception. Two individuals, and but two, went to heaven without dying. Enoch was translated that he should *not* see death; and Elijah went up to heaven, body and soul, in a chariot of fire, and Elisha saw him no more. This exception is no rule for us. We see the righteous as well as the wicked die. Death, the king of terrors, makes no distinction between the rich and the poor; the young and the old; the prince and the peasant; the wise and the unwise; the godly and the ungodly. He spares none, but cuts down all before him and brings them upon a level. In the grave there is no distinction. There the philosopher lies at the feet of a babe, and the master is lodged in the same story

with the servant. The worm riots on the body of a saint, as on that of a sinner; both lie down in the grave, the house appointed for all living. Both say to corruption, "Thou art my father; to the worm, thou art my mother and my sister." All go down to the bars of the pit, and they rest together in the dust.

"But the wide difference that remains,
Is endless joys or endless pains."

When we see the number of graves opened in the parish where we reside, and consider that there is the same memento in every county and kingdom through the world; when we see the mourners go about the streets, the same as in Solomon's time; when surviving relatives are so frequently called upon to put on mourning apparel; and especially when we visit the mansions of the dead, and pay the last token of respect to those whom we loved, and with whom we once conversed; when the house of God where we sang his praises, is turned into the house of mourning; and we sit and hear the funeral sermons of departed friends and relations — we may be ready to exclaim with the pious psalmist, "Wherefore hast thou made all men in vain?" He who is glorious in holiness, fearful in praises, doing wonders, is infinitely wise, good, and just. He never created any thing in vain; nor does he send affliction, disease, pain or death without a cause, and to answer some valuable and important end. If, indeed, there was no future state, no existence beyond the confines of the grave, the present state of things would wear a very different aspect. Then the prosperous wicked might assume an air of triumph, and say, "To-morrow shall be as this day,

and much more abundant," while the persecuted believer would give himself up to grief, and say, "If in this life only we have hope in Christ, we are of all men most miserable." "But now is Christ risen from the dead, and become the first fruits of them that slept." 2 Cor. xv. 19 and 20. Could we look into heaven and see the redeemed of the Lord, and hear them sing to their golden harps the song of Moses and the Lamb; or could we look into hell and see those unhappy spirits who are cast, with tormenting devils, into a lake which burneth with fire and brimstone—then we should view present scenes in a very different light, and consider our present state only as a probationary one, and as a preparative for a future and better world.

Considering our continuance here to be but for a *short* duration, and comparing the vast eternity which will succeed our fleeting days, we should treat the things of this world with a comparative indifference, and weep as though we wept not; or rejoice as though we rejoiced not; or buy as though we possessed not; and use this world, as not abusing it: for the fashion of this world passeth away. All its affairs, whatever scheme may be formed in the mind of its busy votaries; all the vain parade, all the idle farce of life, "passeth away." And away let it pass, if we may at last obtain a better country, that is, an heavenly.

SCRIPTURE PARALLELISM.

UNDER this title I am desirous of drawing the attention of your readers to an interesting feature in the composition of the Sacred Scriptures. It appears to be a fact, that in a large portion, if not

in the whole, of the inspired volume, words, ideas, clauses, sentences, and even passages of considerable length, are, more or less systematically, arranged in modes exhibiting a correspondence or parallelism, varied in kind, but reducible to a common principle. We have long been familiar with the name and general idea of Hebrew poetry, together with the arrangement of the Psalms and Prophecies in lines resembling blank verse. It seems, however, that the parallelism which was thus brought to light, and was thought to be a peculiar characteristic of Hebrew poetry, is found in compositions which are by no means poetical, and in the Greek as well as the Hebrew portion of Holy Writ. The subject has been largely treated by bishop Jebb, in his *Sacred Literature*, and by Mr. Boys, in his *Tactica Sacra*, and *Key to the book of Psalms*; and to these writers I must refer for the proofs and illustrations which any of your readers may require. I beg leave, at present, to proceed upon the assumption that the fact is as above stated; and to exhibit a few of the instances in which it appears capable of beneficial application to the purposes of biblical criticism. I do this the rather, because the question has been repeatedly put, and it may, indeed, both very naturally arise, and very properly be put:—Of what use is this new theory? It may be applied, I conceive, to objects of considerable importance, and so directly interesting, not only to ministers and students, but to the great majority of attentive readers of the Scriptures, as to deserve and engage for it a welcome and fixed regard.

It is material, however, that its value should not be rated too high, an indiscretion by which in some

quarters it has already suffered. I am very far from wishing to insinuate that the Bible has not yet been understood, or that it cannot be understood without the study of parallelism; and as far from pretending by its aid to discover new truths, or to add to the destructive weapons of controversy. I would recommend it only as a help to an inquisitive and admiring mind, in exploring the treasures and the beauties of the sacred field. Let the reader candidly judge whether this is excessive praise.

When the theory of Scripture parallelism is applied to a passage, its first and most immediate bearing is on the structure of the sentence, or sentences of which it is composed. It aids in acquiring a distinct view of the several members, in their individual value as principal or subordinate, and in their mutual relations. I may safely affirm, that it affords a view of these things much more distinct than can be attained by any other method.

I need scarcely say any thing to prove the importance of such an advantage, as it is manifest that the full and correct understanding of any composition must depend on a clear discernment of its structure, and more especially, as it is well known how much of the obscurity of Holy Writ arises from its complexity and apparent intricacy of style. I may confidently add, therefore, in the second place, that the study of parallelism is adapted to throw light on obscure and difficult passages.

Assistance may be derived from it also, in ascertaining the proper interpretation of a passage, of which several views may be taken; as in all probability there will be found one which more clearly agrees with the parallelism of the text than the rest. How frequent

the occasions for such a decision are, and how embarrassing, every attentive reader of the Scripture knows.

Upon the same principle it will be found, that false readings and erroneous translations may be detected and remedied; the parallel structure being so complete and delicate, as almost inevitably, and with unquestionable accuracy, to exhibit whatever mutilation or perversion it may have suffered.

When extended to portions of greater length, the principles of parallelism are powerfully adapted to illustrate the connection subsisting between different passages. It helps to discover such as are really though remotely connected, to trace the course of an argument, to account for sudden transitions, and re-appearance of topics once mentioned, and to evince the completeness of a proof, or the validity of a conclusion.

And if it does all this, I need not add that it delightfully tends to reveal the hidden beauties of the Sacred Scriptures, and to augment their force on the mind. It is in truth so clear, and so charming an elucidation of the peculiar character of scriptural composition, as at once discloses the source of its unrivalled influence, and enables us to derive from it the highest advantages. How far these assertions can be made good by actual examples, I will endeavour to show hereafter.

* H *

QUERY.

To the Editor of the Baptist Magazine.

SIR,

THE doctrine of the Millenium, or reign of Christ on the earth, has been an article of faith in the Christian Church from the earliest ages. But the interpretation of

it, by those who have written on this branch of prophecy, has been exceedingly diversified, and different opinions are still entertained concerning it. But the great importance of this doctrine, and the lively interest with which it is regarded by all the real friends of religion, in this day of evangelical activity, render it highly desirable that we should have scriptural ideas of its nature and import.

I would, therefore, beg to propose the consideration of this subject, through the medium of your useful Miscellany. The calm investigation of it by your Correspondents may, probably, place the doctrine in a clearer light—give

your readers a better understanding of it—animate to more vigorous exertion, to hasten on by ardent wishes and fervent prayer the advent of that glorious period. I therefore beg leave to enquire, what are we properly to understand by the Millenium?

Do the Scriptures warrant us to expect that the reign of Christ on earth will be *personal*, or *spiritual*?

Will there be both a spiritual and personal reign according to the Scriptures? A calm attention to the above, will greatly oblige, Sir, yours respectfully,

AN ENQUIRER.

Nov. 28, 1826.

POETRY.

HYMN.

“*Thou makest the outgoings of the morning and evening to rejoice.*” Ps. lxxv. 8.

THE morning's outgoings, its beauty, and splendour,
To thy creatures, O God! should thy witnesses be;
And the stillness of evening, more soothingly tender,
Should gather our spirits to centre in thee.

But the aid of thy Spirit must livingly teach us,
With power and with unction deriv'd from above;
Ere the voice which these speak can availingly reach us,
Or we can interpret their language of love.

If the glory of Nature, alone, could have guided
The pilgrims of earth to their mansions on high,
The Light of the Gospel thou hadst not provided,
Nor a Saviour descended for sinners to die.

Then pour out thy Spirit on sons and on daughters,
Open eyes to thy beauty, and ears to thy voice;
That praise to thy name, like the sound of vast waters,
May bid us with morning and evening rejoice.

Suggested by the usual Portraits of the Saviour.

A blameless fancy it perchance might be,
Which first with glory's radiant halo crown'd thee;
Art's reverent homage, eager all should see
The majesty of God-head beaming round thee.

But had thy mien to onward sight been such,
 In God-like splendour, unto sense appealing;
 What mortal hand had dared thy form to touch,
 Though conscious even touch was fraught with healing?

More truly, but more darkly — prophecy,
 Thy vesture of humanity had painted,
 Uncomely, and repulsive to the eye,
 A man of sorrow, and with grief acquainted.

Saviour, and Lord! if in thy human hour
 Evangelists, alone, might tell thy story;
 O how shall painter's art, or poet's power
 Thy promis'd Advent show, when "coming in thy glory?"
 BERNARD BARTON.

REVIEW.

Miscellaneous Pieces on various Religious Subjects, being the last Remains of the Rev. Andrew Fuller; collected and arranged with occasional Notes, by J. W. Morris, intended as a Supplement to his Memoirs of the Author. pp. 328. 8vo. Price 7s. Wightman and Cramp.

In reflecting on the multifarious avocations of the late invaluable Secretary of the Baptist Missionary Society, we are astonished that he should have found time to have written so much to interest and edify the pious of all Denominations: especially when we consider, that the writings of Mr. Fuller are not characterized by those evidences of haste and inaccuracy, which so commonly distinguish the productions of rapid and slovenly writers. All seem to admit that he possessed a mind of unusual strength and originality; which appears to have been sustained in almost unwearied operation, nor is it less obvious, though more abundantly gratifying, that his extraordinary talents and exertions were excited by an influence of the highest order, and directed to the attainment of an object paramount to every other.

The author of this volume, too, may be usefully exhibited as a striking instance of what may be effected, in connection with intense application and patient perseverance, even where the

light of science and literature may not have illumined the path of early life. To such a mind, the very consciousness of defect will often strengthen the impetus to industry, and inspire an unconquerable determination, in pursuing an important object, not to be overcome by difficulties which may ultimately yield either to the penetration of thought, or the labour of research; and thus, not infrequently, that is actually accomplished, which persons of superior education acknowledge would have done honour to the most liberal acquirements.

Nor can such a mind be limited in its range, to the contemplation of a few isolated points; or merely revolve within the narrow circle of the most trite and common-place subjects. Seeking both its appropriate aliment and repose in the vigorous exercise of its energies, it urges and multiplies its inquiries, until, on a variety of important articles, having obtained satisfaction itself, the result is ingenuously disclosed for the advantage of others. The work under consideration amply illustrates our statements, as will sufficiently appear by consulting the diversified table of contents. And it must be apparent, that to such perspicuous, and generally satisfactory elucidations of these various topics, as

are here presented to the reader, considerable versatility of talent must have been required. At the same time, it is worthy of being remembered, that, however excursive may have been the reflections of our author, they were uniformly under the convoy of sacred principles, and intimately associated with his ministerial profession: a boundary which the Christian instructor has in some instances overstepped, exposing himself to imminent peril, and exciting the apprehensions of his most pious adherents.

But, after all, how often have we had occasion to lament, that with these master minds there has been connected a deportment so supercilious and austere, that under its influence timidity has trembled, and modesty has been confounded. Too conscious of their own superiority, and elevated by the incense of adulation, which many liberally offer, that they may obtain a consideration to which they have no other title, they overlook the gentleness which has made them great, and whoever has the temerity to controvert their oracular decisions, must expect to be assailed in a style of arrogance and contempt which no eminence will justify, and for which the possession of the most extraordinary attainments can form no adequate apology. It has, therefore, afforded us the highest satisfaction to observe, that Mr. Fuller unites with the force, the sweetness of truth — he is as persuasive as he is energetic. Even his opponent, though he will find him firm and undaunted, has nothing to dread from provoking epithets, violent invectives, or coarse personalities. Knowing to whom he was accountable for the gifts by which he was distinguished, he was manifestly conscientious in the application of them, and hence his controversial papers, though remarkable for their tenacious grasp of the chief points in debate, are nevertheless free from that acrimony by which polemics have too generally wrought on the irascibility of their antagonists, and affectingly deteriorated their own productions.

It is time, however, for us to give our readers a more particular account of

these "last remains" of departed greatness. It appears that many of the articles comprehended in this volume, have long since been before the public in different periodical works; while others are entirely original pieces. As to the former, Mr. Morris says,

"The miscellaneous effusions of Mr. Fuller's pen were extremely numerous. In one form or another they appeared successively in nearly all the religious journals of the day, published among Dissenters, whose editors were ever solicitous for his assistance; but as they were written at different intervals, during the space of about thirty years, and during the process of intellectual and literary improvement, they possess, of course, various degrees of merit. A large proportion of them are in answer to queries on doctrinal or casuistical difficulties, and some few on practical and experimental piety; but in all, the peculiar turn of the writer is sufficiently apparent, and will easily be recognized by those who are conversant with his larger works. Some of them are, indeed, in the author's best style, and display all that discrimination and force of reasoning for which he was so much distinguished." p. 9.

As to the original pieces, the editor remarks —

"The only remaining source from whence the present volume has been supplied, are some private letters addressed to myself, or sent to be transcribed, but which were not intended to be printed. On examining these, I found, in addition to what has already appeared in my *Memoirs* of the author, a number of sketches, too valuable to be lost, and which may with propriety be inserted in the present volume, now that the parties to whom most of them refer are deceased." p. 10.

The whole number of articles inserted in this highly interesting Miscellany is seventy-nine; nearly every one of which appears to us to convey important instruction on the particular subject of which it treats. We feel assured that our readers will very generally become familiar with this valuable volume, or we should transcribe largely from its contents. The attention of our readers is earnestly solicited to the paper entitled, "Thoughts on civil government," which, but for its length, should now be introduced entire, for it must not be mutilated; but our confined limits determine our selection to the article, "PICTURE OF AN ANTINOMIAN."

" Understanding that a certain preacher, who was reported to be more than ordinarily evangelical, was to deliver a sermon in the town where I reside, and hearing some of my neighbours talk of going to hear the Gospel, I resolved to go too. I thought that I loved the Gospel, and felt a concern for my neighbour's welfare: I wished therefore to observe, and form the best judgment I could, of what it was to which they applied, with such an emphasis, that revered name.

" I arrived, I believe unobserved, just after the naming of the text; and staid, though with some difficulty, till the discourse was ended. I pass over what relates to manner, and also much whimsical interpretation of Scripture; and shall now confine my remarks to the substance and drift of the discourse.

" There were a few good things delivered, which, as they are stated in the Bible, are the support and joy of pious minds. I thought I could see how these things might please the *real* Christian, though on account of the confused manner of their being introduced, not the *judicious* Christian. Pious people enjoy the good things they hear; and being thus employed, they attend not to what is erroneous; or if they hear the words, let them go as points which they do not understand, but which they think the wiser preachers and hearers do. I cannot give you the plan of the sermon, for the preacher appeared not to have one. I recollect, however, in the course of his harangue the following things.—'Some men will tell you,' said he, 'that it is the duty of men to believe in Christ. These men say that you must get Christ, get grace, and that of yourselves; convert yourselves, make yourselves new creatures, get the Holy Spirit yourselves, &c.' Here he went on with an abundance of misrepresentation and slander, too foul to be repeated.

" He asserted with the highest tone of confidence I ever heard in any place, much less in a pulpit, his own *shintship*; loudly and repeatedly declaiming to this effect—'I must go to glory—I cannot be lost—I am as safe as Christ—all devils, all sins cannot hurt me!' In short, he preached himself, not Christ Jesus the Lord. He was his own theme, I believe, throughout one half, at least, of his sermon. He went over what he called his *experience*, but seemed to shun the dark part of it; and the whole tended to proclaim what a wonderful man he was. Little of Christ could be seen: he himself stood before him: and when his name did occur, I was shocked at the dishonour which appeared to be cast upon him.

All accurate distinction of character, such as is constantly maintained in the Scriptures, vanished before his vociferation. The

audience was harangued in a way which left each one to suppose himself included among the blessed. This confusion of character was the ground on which he stood exclaiming, 'I am saved—I am in Christ—I cannot be lost—sins and devils may surround me, but though I fall and sin, I am safe—Christ cannot let me go—lusts and corruptions may overwhelm me in filth and pollution, as a sea rolling over my head: but all this does not, cannot affect the new man—the new creature is not touched or sullied by this: it cannot sin, because it is born of God—I stand amidst this overwhelming sea unhurt.' All this the hearers were told in substance, and persuaded to adopt; and it was sin and unbelief not to do so!

" The whole was interspersed with levity, low wit, and great irreverence. On the most solemn subjects of 'hell, devils, and damnation,' he roared like a Billingsgate, or blasphemer. On the adorable and amazing names of the blessed God, he rallied and sported with such lightness and rant as was truly shocking. This was especially the case in his repeating the words of the prophet Isaiah: 'Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light; let him trust in the name of the Lord, and stay upon his God.' The manner in which the sacred name was here used, was highly profane and impious.

" On returning from the place, I was affected with the delusion by which some of my neighbours were borne away; crying up the preacher as an oracle; 'a bold defender of the Gospel.' To me his words appear to answer with great exactness, to what is called by the apostle Timothy, 'profane and vain babbling;' and which, from an accurate observation, Paul declared 'would increase unto more ungodliness, and would eat as doth a canker or gangrene.'

" Need I ask, can this be true religion? The effects which it produces both on individuals and on societies, sufficiently ascertain its nature. It was and is affecting to me to think, what a state the world is in; so few making any profession of serious religion, and so few of those that do, who have their senses exercised to discern between good and evil. To think of Christian congregations, who have heard the word of truth for a number of years, being carried away with such preaching as this, is humiliating and distressing to a reflecting mind. Alas! how easily men are imposed upon in their eternal concerns! It is not so with them in other things; but here the grossest imposture will go down with applause. Yet why do I thus speak? 'There must needs be heresies, that they who are approved may be made manifest.'

We are apprehensive that preachers

of the above description seldom look into the glass of our monthly pages; and, were they even to condescend so far, we still doubt whether the correctness of this graphical representation would be perceived and acknowledged. We have thought, however, that the appearance of this original sketch may preserve some of our readers from allowing their occasional presence and approbation to countenance certain characters, whom, in its principal features, it affectingly resembles.

Poetical Effusions, Miscellaneous and Sacred, by Benjamin Coombs. pp. 120.—Wightman and Cramp. Price 4s.

EVEN admitting the possession of refined poetical taste and talent, yet it does not necessarily follow that every effort of the muse should be equally successful. The evolutions of genius are so perfectly distinct from mere mechanical operations, and so dependent on circumstances over which human ability can exercise but a very limited control, that it seems impossible accurately to determine how high it may soar, or how low it may sink.

At the same time it must be acknowledged, that the reputation of genius may seriously suffer by inattention, or too easy a compliance with solicitation; especially if such ebullitions should be permitted to go at large in quest of public patronage, a boon which, now a-days, seems to be somewhat partially and parsimoniously distributed. We would, therefore, strongly recommend, particularly to the junior class of poetic authors, to exercise an unrelenting suppression of all those effusions, whose appearance might induce an estimate of their ability very much beneath its intrinsic value.

Our friend, Mr. Coombs, will know how to interpret and appreciate our observations. We can assure him it has afforded us the highest satisfaction to witness the pious feeling which pervades his publication; and, from the numerous pieces which it contains, it would not be difficult to produce many gratifying

specimens of poetical excellence. We presume the following will be considered deserving this character.

“Return unto thy rest, O my soul.”

Like Noah's dove, the spirit seeks in vain,
Whilst o'er the earth she wings her devious way,
Some solid ground—some resting place to gain;
The world, deceitful as the treach'rous main,
Is deluged with a thousand gilded woes;—
Now cheer'd alas! by hope's delusive ray,
She lights to spend a long and cloudless day;
And now, o'erwhelm'd by disappointment's throes,
She mourns the ark she left—to heav'n she lies,
Where pleasure ne'er betrays, nor ever dies;
And on the tomb of faded earthly joys
Where hope's fair scene in scatter'd fragments lies,
She writes—and Oh! 'tis truth her pen employs—
“Too low they build who bui'd beneath the skies.”

But even if Mr. C. were not to rise to poetical pre-eminence, we beg leave to remind him, that for some years he has sustained a more elevated character, which we sincerely trust he will be most of all concerned to cultivate and magnify.

A Review of the Congregational System, in Connection with a Department of its Local History. By John Howard Hinton, A.M. Price 1s.

IN this pamphlet Mr. Hinton has given the history of the Churches composing the “Berks and West London Association.” He then proceeds to inquire into the effects of the Congregational System, as exhibited in that history, and to urge the importance of preserving the System in its purity, and bringing it into full and adequate operation. Our limits will not allow of large extracts, but we hope that many of our readers will procure the pamphlet for themselves, and derive much benefit from the judicious observations it contains. Mr. Hinton observes—

“We are quite aware it must be admitted, and we are willing to admit it in the outset in the most express and ample manner, that

our system has not accomplished all which might have been expected from it. So far from producing kindred societies, or even increasing their own strength, there are in some churches marks of decay, and even a struggle for existence. In conjunction with this, however, let it be remembered that internal mischiefs have kept pace with the external, and enable us to assign a sufficient cause for them. Sometimes the introduction of false doctrine, arianism here, and there antinomianism; sometimes the neglect of wholesome and necessary discipline, followed always by a declension of vital godliness, and often by the prevalence of flagrant immoralities; sometimes the disregard of divine ordinances, with the very inefficient occupation of the ministerial or pastoral office; and sometimes a spirit of disunion and mutual estrangement, fostered and embittered by angry debates respecting trifles and absurdities; by these various maladies have our churches been afflicted; and is it surprising that their strength has wasted, and their usefulness been impeded? No rational ground can be exhibited for expecting a different result. But what is this to the reproach of the congregational system? Are these necessary or approved parts of it? Are these among the elements from which we have ever professed to anticipate good? Assuredly not. We expect beneficial results only from sound doctrine and faithful discipline, from pure hands and united hearts. Such things are the sinews of the body; they are actually to be found in it; and in exact proportion to their prevalence has been the prosperity and usefulness of our churches. To say this is to say every thing. It is to admit that the system, so far as it has wrought at all, has wrought well. That the evils which attach themselves to it should produce advantage, is neither possible nor desirable. Why should there be a bounty upon false doctrine, or unholy living? Rather let those who wish to be either happy or useful, learn first to be holy and true.

"It may be observed, indeed, that as under such influences our societies decay, and in some instances perish, their capability of future usefulness is injured. We are far from regretting such a result. It is a most happy element in any institution, that its power to act at all should precisely correspond with its power to act beneficially. Further than it is beneficial there is no importance at all in maintaining any society, most of all a religious one. When it becomes useless, let it decay. Additional force is derived to this sentiment from the very important fact, that in proportion as religious institutions become useless, they become also mischievous; at all events by preventing, or perhaps repressing, the operation of better elements which, without such obstruc-

tion, might come into action, and almost inevitably also by fostering and propagating the most serious evils. With respect to a church characterised by false doctrine, or lax discipline, or unholy lives, we wish that it may be either reformed or exterminated. We cannot conceive why it should be maintained for its own sake, either to become an actual nuisance, or to afford an argument against the necessity and an obstruction to the practicability of better adapted means. In these respects it would in our opinion have been unspeakably advantageous, if all churches had resembled our own.

"If it should be thought discreditable to our system that it is obnoxious to the generation of evils which may prevent its usefulness and cause its decay, we might answer that it is so in no greater degree than other religious institutions. Endowed or established churches are equally liable to similar mischiefs, so that they at least can claim no advantage, and are entitled to throw no stone. But we go further, and assert that such churches are far more readily overrun by them, and by many others from which the congregational method is exempt; while they have in themselves no reforming or renovating power, being adapted only to perpetuate and sanction things as they are, or as they become under the operation of involuntary causes. The evils to which our system is subject are in number fewer, and in magnitude smaller, than those which attend any other; while the principles of the system itself tend to keep open every eye to their entrance, and arm every hand for their expulsion. The instances are not rare in which the purity and vigour of our churches have been maintained by these means, and in many others the inherent vitality of the system has shewn itself by a determined and successful struggle."

Benevolence, a Sunday School Anniversary Piece of Music, composed to the 523d Hymn, Dr. Rippon's Selection, by W. J. White of Braintree, late of St. Albans.

THIS Composer published some time ago Sacred Melodies, of which we were called to speak favourably, and this piece is equally creditable to his taste and feeling. It would be of advantage if those who compose for general use, would confine themselves to a smaller compass of notes than they usually do, few persons can sing in the air without flattening and consequent discord higher than F. While we would not confine melody within the four notes, of which the noble old tune Canterbury is composed, yet we must

regard it as an excellence, when a suitable and expressive air is produced, without running to the extremes of high and low tones. The author will take our hint in good part, and perhaps, profit by it. To conclude, we wish that all teachers and scholars in our schools were as well employed on Anniversary occasions, as they would be in practising this piece. Music may have its dangers, but to sing the praises of God might also be made a preservative from unbecoming amusements at such periods.

The Able Minister; A Sermon, preached at the Annual Meeting, August 3, 1825, of the Northern Baptist Education Society, by William Steadman, D. D. London. Wightman and Cramp.

THE office of a Minister of the Gospel is so responsible in its nature, and so important in its results, that it is highly necessary those should be frequently brought to the view, and pressed upon the attention of those who are engaged in it; especially young ministers who have devoted themselves to the sacred work, and who are training up for the discharge of its various duties.

In the Sermon before us, founded upon 2 Cor. iii. 6. the esteemed Author, who presides over one of our Academical Institutions, has rendered an acceptable service, in showing "the special service assigned to able ministers;" "the work of God in making them able ministers;" and "the elements that constitute such characters." On the second general head the author has these appropriate remarks:

"I need not inform you, that in our Denomination there have existed, and in a degree still exists, strong prejudices against Academical Institutions, they have been thought to interfere with the prerogative of God, whose work alone it is to make men ministers, and to introduce into the ministry such whose qualifications are merely human; nor can we severely and indiscriminately censure such persons. The jealousy may arise from a proper, though a misapplied principle. But what is the most effectual means of subduing the prejudices, of removing the jealousy? Not that of argument, though that has its use, but that of such a general course of action as may convince all, that we do not, and will not, patronize any but such as Christ has made ministers, and that

in the whole course of our labours upon them, we maintain an uniform regard to that divine influence which only can mature those principles of heavenly origin, and succeed our efforts in what falls within the province of human culture, and sanctify to the best of purposes the improvements made. Thus shall we convince them that we do not usurp this authority, but act in due subordination to those whose province alone it is to make men *able ministers of the New Testament.*"

In the third division the worthy Doctor gives the following as the elements of the ministerial character, viz. "True and eminent piety; ministerial gifts; a portion of acquired knowledge; and a constant supply of the Holy Spirit." All these particulars are illustrated most admirably, in a way well adapted to impress the lineaments of the character upon those young men who are under the Doctor's immediate care, as the President of the "Northern Baptist Education Society."

Our limits prevent us from enlarging. We congratulate the Denomination that it has such an able minister of Christ, filling a station so very important for the future welfare of our churches.

The Baptist Children's Magazine, and Sabbath Scholar's Reward. No. 1. Jan. 1827. To be continued Monthly. Price One Penny. J. F. Winks, Loughborough; Wightman and Cramp, London.

WE have been favoured with a sight of the first number of this little work, previous to its publication; and hasten to announce it to the Teachers of our Sunday Schools, and to recommend its general adoption as a reward book. It is respectably printed, and is adorned with five decent-looking wood-cuts. The contents, too, are well adapted for the moral and religious instruction of children, and are pleasingly diversified by anecdote, tale, and dialogue, so as to keep up the interest of the work, and secure the attention of the infantile mind. We are informed that several Baptist ministers have promised their assistance in conducting this Magazine, and that it will be decidedly a Baptist publication. We hope it will be successful.

LITERARY RECORD.

New Publications.

1. *Three Discourses on the Internal Evidence of Christianity, and the Causes of Unbelief.* by Jonathan Watson. Edinburgh, Waugh and Innes. 1826. 18mo. pp. 83. Price 1s. The arguments of each Discourse is as follows: 1. The character of God which the Bible contains must have been furnished by himself, because it is a character which the best of men could not have conceived—which bad men would not have published—which harmonizes with all right conceptions of Deity derived from natural religion—and which commands the voluntary admiration and love of all who understand it. 2. The Bible contains a system of religion which must commend itself to enlightened reason, on account of the accurate acquaintance with the human heart which it discovers—the wondrous adaptation of a moral remedy to the moral diseases of our nature—the extraordinary transformation of character which it produces on those who understand and believe it—and the animating and rational hope with which it inspires believers in the prospect of leaving this world. 3. While pleas for Deism are derived from the inconsistencies of professors—the ungodliness and rapacity of the clergy—superstitions—mysteries—and the doctrines of divine sovereignty, its real causes are to be found in ignorance of Scripture—hatred to the purity of the Gospel—and disaffection to the being and government of the true God. These topics are discussed with a moderate portion of talent, though in a style somewhat too declamatory, and occasionally somewhat too contemptuous.

2. *Palmer's Select Pocket Divinity.* 1. *Life a Journey.* By the Rev. A. M. Toplady, A.B. 32mo. Price 3d. 2. *Christ is All.* 32mo. Price 3d. Well printed, on good paper, and neatly got up in every respect. It is the intention of the publisher to issue a Series of similar little works, on Experimental and Practical Divinity, as Pocket Companions for devotional Christians. We wish him success, and think he cannot fail to ensure it, if his selection is always as judicious as in the present instances.

3. *Protestant Union; a Treatise of True Religion, Heresy, Schism, Toleration, and what best means may be used against the growth of Popery.* By John Milton. To which is prefixed, a Preface on Milton's Religious Principles, and unimpeachable sin-

cerity. By Thomas Burgess, D.D. F.R.S., P.R. S.L. Bishop of Salisbury. Price 3s. Rivingtons.

4. *The History of the Inquisition of Spain, from the time of its Establishment, to the Reign of Ferdinand VII. Abridged and Translated from the Original Works of D. T. A. Llorente, formerly Secretary to the Inquisition, &c. &c.* 8vo. pp. 583. Whitaker,

5. *A Letter to the Right Hon. Lord Besley, occasioned by a Speech delivered by his Lordship at the Meeting of the Kent Auxiliary Bible Society, held at Maidstone, October, 1826.* By Andrew Thompson, D.D.

6. *The Authority of Jehovah asserted; or, a Scriptural Plea for the Seventh-day Weekly Sabbath, as the only Sabbath ever given by God to Man, &c. &c.* Price 1s. 6d.

7. *The Triumphs of the Gospel. A Sermon, preached in the Baptist Chapel, Halifax.* By Charles Thompson. Price 1s.

8. *Devout Aspirations in Scripture Language, for every Day in the Year.*

In the Press, &c.

Early in February will be published, Part I. Price 3s. Emma de Lissau; a Narrative of the striking vicissitudes and Peculiar Trials of her Eventful Life.

Shortly will be published, The Union Collection of Hymns and Spiritual Songs, additional to the Psalms and Hymns of Dr. Watts; adapted to the use of the Church and the Social Circle, the Family and the Closet. In this Collection, it is intended to bring into one view the beauties of the best Composers. Evangelical sentiments combined with the charms of poetry, and ardor of devotional feeling, with becoming dignity of expression, have been regarded as the chief requisites. Hymns of a controversial nature, on baptism, will not be introduced.

The Child's Scripture Examiner and Assistant, Part IV. or Questions on the Gospel according to the Acts, with practical and explanatory observations, suited to the capacities of Children. By J. G. Fuller.

A New Edition (materially improved, and with additions), of Albat's Elements of Useful Knowledge.

The Friends of Anti-Slavery will be happy to hear that a Work is in the Press by the Author of "Consistency," "Perseverance," &c. entitled "The System, a Tale of the West Indies."

OBITUARY.

MISS HANNAH COLE.

Bowling Iron Works, near Bradford,
Yorkshire, Dec. 6, 1826.

To the Editor of the Baptist Magazine.

SIR,

SCARCELY any part of your valuable work is read with greater interest than that which relates to departed worth. An account of God's gracious dealings with his children, is very much calculated to cheer the mind, to raise the affections from earth and earthly objects, and produce the exclamation of one of old, "Let me die the death of the righteous, and let my last end be like his." If any thing is more calculated than another to touch the feelings, and draw the sympathetic tear, it certainly is that stroke which prematurely removes to another world young persons just rising into life.

This was the case with the subject of these lines. The Obituaries of your Magazine were the means of comfort and support to her mind, during a long and painful affliction, and it is hoped that a brief account of her might be of benefit to others, who have yet to travel through the gloom of affliction, to the valley of the shadow of death.

Hannah, the daughter of William and Millicent Cole, of Bowling, near Bradford, Yorkshire, was born on Thursday, the 13th of June, 1811. The years of childhood and youth passed away without any particular occurrence, more than what is common to the rising race. When she arrived at the commencement of the present year (1826), symptoms of a decline began to show themselves. Loss of appetite, languor of spirits, and great weakness were suddenly followed by a very violent attack of inflammation, on Thursday, the 23d of February, which entirely confined her to bed for several weeks; during this time, every opportunity that offered was employed in reading, prayer, and conversation

with her. Bunyan's Visions of Heaven and Hell, which were read in the family previous to her illness, had, it afterwards appeared, made a considerable impression on her mind. The Pilgrim's Progress, the Obituaries in the Magazine, and other books which treated of the Saviour, and of experimental religion, were very serviceable to her. The prayers and conversation of many respected friends and relations were also beneficial to her soul. These various means were attended with a divine blessing, and she evidently made advances in the knowledge of herself and of Jesus Christ. She mentioned to her mother that she entertained no hopes of a recovery, but communicated it without the least alarm, as she anticipated it from the commencement of her illness. When severe pain was upon her, which was almost her constant companion, she would sometimes repeat those beautiful lines,

Tho' painful at present, 'twill cease before
long,
And then O how pleasant the conqueror's
song;

laying a great stress upon the words *and then*, as if longing to depart.

The efforts of parental care and medical skill were unremittingly employed, but every thing proved ineffectual, so that she was reduced to the utmost weakness, and worn almost to a skeleton.

But she was supported in a wonderful manner by her heavenly Father. If gratitude, patience, and submission in great affliction were ever exhibited, they certainly were in a very eminent degree in her conduct and behaviour.

If she thought a repining word ever escaped her lips (for she frequently wished to be gone), she would check herself, and say, "but I will wait patiently until my time comes."

At three different times she was tempted to doubt her sincerity, and her

interest in Christ; but she was soon relieved by her favourite passages, "I love them that love me, and they that seek me early shall find me;" and "him that cometh unto me I will in no wise cast out;" the above words she wished to be improved, after her decease, for the benefit of the living. She was, indeed, highly favoured with strong faith in the Saviour, and relied with the greatest confidence on the promises of the blessed Gospel. As her end drew near, her inward man grew stronger and stronger. Nine days previous to her dissolution, when a respected friend prayed and sang with her, she joined with all her strength, especially in the last verse of the 19th Hymn, 1st Book of Dr. Watts.

Then when ye hear my heart strings break,
How sweet my minutes roll,
A mortal paleness on my cheek,
But glory in my soul.

And on the Sabbath before she died, when a relation was with her singing the 550th Hymn in the Selection, she joined with particular emphasis in those lines,

Should Jordan's streams o'erflow its banks,
I'll boldly venture through.

Many things very interesting to her friends, and satisfactory to her genuine piety might be mentioned, were not brevity necessary. It was evident to all around her, that the thoughts of death were not painful to her, but quite the contrary. For some time back, she chose, with the greatest composure, the place where she wished to be laid, and those who were to carry her to it. After the Sabbath she grew worse very fast, but continued comfortable in her mind, and always gave the most satisfactory answers to all enquiries put to her. The last question which she was asked, respecting the state of her mind, which was but a few minutes before her last breath, was, "are you happy?" her answer was, "quite ready." At length nature was completely worn out, and on Thursday the 23d of Nov. she sweetly fell asleep in the arms of Jesus, without the slightest struggle, or the

least conflict. On the Tuesday following, her mortal remains were interred in the Burial Ground of Sion Chapel, when Dr. Steadman read suitable passages of Scripture, and implored the Divine blessing on the solemn occasion, which was followed by a very pointed and seasonable address, by the Rev. B. Godwin, to a great number of spectators.

On the evening of the Lord's day, Dec. 3d, an impressive Sermon was preached by the Rev. B. Godwin, to a large and deeply affected congregation, from the words above referred to, viz. John vi. 37.

"The above account has been handed to me by a respected friend, to be forwarded to your Magazine: I beg leave to add a few words. Of the reality of my young friend's piety none can doubt, who had any acquaintance with her during a very painful illness of about nine month's continuance. But hers was one of those cases, so often occurring in young persons who have been favoured with the prayers and counsels of pious parents from their earliest years, in which the development of the religious principle is so gradual, as to render it impossible to assign the exact period of its commencement. There was no terror of conviction—no sudden transition to peace and joy:—there was no extraordinary occurrence to mark with distinctness the different stages of Christian experience; but there was what was far more important, satisfactory evidence of "repentance towards God, and faith in our Lord Jesus Christ." She had those scriptural views of her sinfulness in the sight of God which produced contrition, but not despondency; she had been taught from her cradle to lisp her Saviour's name, as soon, therefore, as she felt her need, hope sprang up in her bosom. She embraced the Gospel method of salvation with a simplicity and cordiality, which left no room for doubt. She believed the Divine testimony respecting the power, and grace, and faithfulness of Christ, and saw no reason for hesitation, or reserve in

trusting him with her eternal all. I questioned her on this subject more than once, and the uniform reply was, that she believed Christ was able to save her, and willing to save her, and she could, therefore, without fear, trust her soul and body into his hands. This humble confidence continued, with a few slight interruptions, noticed in the above account, to the close of her life. Nor were the "fruits of righteousness" wanting; such as were appropriate to the chamber of affliction were "amply brought forth in their season." She believed that God, her heavenly Father, was wise and good, and appeared to feel as complete an acquiescence with his will as can be imagined. Those who stood by her coach often saw the writhings of agony, and the big tear rolling down her hectic cheek; but I believe none ever heard an expression of murmuring or discontent. She often longed "to depart and to be with Christ," but was willing to wait his time. It was, indeed, deeply interesting and affecting to behold her, so young, bidding farewell to the world without regret, and entering "the valley of the shadow of death without fear." Nor was the scene less solemn and touching on the day of her funeral, when maternal tenderness, lingering over the dear remains, was taking the last look, and the bereaved father,

calling around him his surviving children, with a voice and tone, which indicated the deep feelings of grief, moderated by Christian principle, addressed them thus:—"My dear children, God has in great goodness given unto us many of you:—now he has in infinite wisdom taken one from us. None but parents know what parents feel. I pray God that this solemn dispensation, of the wisdom of which I have no doubt, may be blessed to your souls, and lead you to the knowledge of him, so that her death may be your life. And if you, or any of us should be called to suffer affliction, may we be enabled to manifest the same Christian temper." The voice ceased—only sobs were heard—the coffin was closed—and in a short time the grave received that deposit, which we trust the Saviour, at his second coming, will claim as his own. Her parents "sorrow not, as others which have no hope." May the junior branches of the family never forget the closing scenes of their sister's life. May the general impression produced by this affecting providence be salutary and permanent: may many who are now young in life seek that Saviour through whom she found peace, and prove, like her, the truth of his promise, "him that cometh unto me, I will in no wise cast out. B. GODWIN."

INTELLIGENCE.

UNIVERSITY OF LONDON.

Prospectus.

THE Plan of the University of London is now so much matured, that the Council, chosen to superintend its affairs, deem themselves bound to lay an outline of it before the public, in order that the friends of public instruction may have a fuller opportunity of determining how far the Institution deserves the continuance of their support.

The number and names of the subscribers sufficiently evince the strong

conviction of its utility which prevails in the class for whom the Institution is peculiarly destined, and who consult their own interest, as well as that of the public, in contributing towards its establishment.

The City of London is nearly equal in population, and far superior in wealth, to each of the kingdoms of Denmark, Saxony, Hanover, and Wirtemberg, every one of which has at least one flourishing University. Supposing the annual rate of increase, in the last five years, to have been the same as in the

proceeding ten, the present population cannot be less than 1,400,000 souls,* of whom there are about 40,000 males between the ages of 16 and 21; the usual period of academical education. Out of this number it appears to be probable from the Parliamentary returns of the Property Tax, in the latter years of its duration, that from 4,000 to 6,000 are the children of persons who can easily defray the very moderate expense of their attendance on lectures in London. It may safely be affirmed, that there is no equal number of youths in any other place, of whom so large a portion feel the want of liberal education, are so well qualified for it, could so easily obtain all its advantages at home, and are so little able to go in quest of them elsewhere. No where else is knowledge more an object of desire, either as a source of gratification, a means of improvement, or an instrument of honest and useful ambition. The exclusion of so great a body of intelligent youth, designed for the most important occupations in society, from the higher means of liberal education, is a defect in our institutions, which, if it were not become familiar by its long prevalence, would offend every reasonable mind. In a word, London, which, for intelligence and wealth, as well as numbers, may fairly be deemed the first city in the civilized world, is at once the place which most needs an University, and the only great capital which has none.

The Plan of the Institution will comprehend Public Lectures, with examinations by the Professors; mutual instruction among the pupils, and the aid of tutors in those parts of knowledge which most require to be minutely and repeatedly impressed on the memory. It is intended, that the Professors shall derive their income at first principally, and, as soon as may be, entirely, from the fees paid by their pupils; they will hold their offices during good behaviour. Professors will doubtless be found of eminent ability, and of such established reputation, as to give authority and lustre to their instructions, so that the University will not be wanting in the means of exciting and guiding superior faculties in their ascent to excellence, as well as of speedily and easily imparting the needful measure of knowledge to all diligent students. The number of the Professors, the allotment of particular branches of individuals, and the order in which the lectures ought to be

attended, are matters not yet finally settled, and some of them must partly depend, in the first instance, on the qualifications of candidates; others will permanently be regulated by the demand for different sorts of instruction. Some professorships may hereafter be consolidated; more are likely in process of time to be subdivided; many entirely new will doubtless be rendered necessary by the progress of discovery, and by the enlarged desire of the community for knowledge. The course of instruction will at present consist of Languages, Mathematics, Physics, the Mental and the Moral Sciences, together with the Law of England, History, and Political Economy; and the various branches of knowledge which are the objects of Medical Education. In the classification of these studies there is no intention to adhere strictly to a logical order, whether founded upon the subjects to which each relates, or on the faculties principally employed on it. Without entirely losing sight of these considerations, the main guide of the Council is the convenience of teaching, which for the present purpose is more important than a scientific arrangement; even if such an arrangement could be well made without a new nomenclature of the sciences, and a new distribution of their objects. A few preliminary observations will explain the grounds of the first choice of subjects for Lectures, and the reasons for assigning, in some instances, boundaries to the province of each Professor.

Some languages will probably be studied only by those whose peculiar destination requires such attainments, and in this department generally, it will be fit to seek for every method of abridging the labour by which the majority are to attain that proficiency to which they must confine themselves. But the structure of human speech is itself one of the worthiest objects of meditation: the comparison of various languages, makes each of them better understood, and illustrates the affinity of nations, while it enlarges and strengthens the understanding; even the minute and seemingly unfruitful study of words is a school of discrimination and precision; and in the arts which employ language as their instrument, the contemplation of the original models, not only serves to form the taste of the youth of genius, but generally conduces to expand and elevate the human faculties.

The Mathematical Sciences are so justly valued as a discipline of the reasoning faculties, and as an unerring

* By the returns of 1821, the numbers were 1,274,000.

measure of human advancement, that the commendation of them might seem disrespectful to the public judgment, if they did not afford by far the most striking instance of the dependence of the most common and useful arts upon abstruse reasoning. The elementary propositions of Geometry were once merely speculative; but those to whom their subserviency to the speed and safety of voyages, is now familiar, will be slow to disparage any truth for the want of present and palpable usefulness.

It is a matter of considerable difficulty to ascertain the distribution of Physics, a vast science, or rather class of sciences, which consists in the knowledge of the most general facts observed by the senses in the things without us. Some of these appearances are the subject of calculation, and must, in teaching, be blended with the Mathematics; others are chiefly discovered and proved by experiment; one portion of physical observation relates to the movements of conspicuous masses, while another respects the reciprocal action of the imperceptible particles or agents which we know only by their results; a great part are founded on that uniformity of structure, and those important peculiarities of action, which characterize vegetable and animal life. The subjoined division of professorships in this province, though chiefly adapted to the practical purpose of instruction, is influenced by some regard to the above considerations.

As the Physical Sciences aim at ascertaining the most general facts observed by sense in the things which are the objects of thought, so the Mental Sciences seek to determine the most general facts relating to thought or feeling, which are made known to the being who thinks, by his own consciousness.

The sub-division of this part of knowledge, would be very desirable on account of importance and intricacy; but the close connexion of all the facts with each other renders it peculiarly difficult.

A separate Professorship of Logic is proposed, not only because it supplies the rules of argument, and the tests of sophistry, but still more for that mental regimen by which it slowly dispels prejudice and strengthens habits of right judgment.

Perhaps, also, Rhetoric may in time merit a separate Professorship, of which one main object would be to undeceive those rigid censurers, and misguided admirers, who consider eloquence as a gaudy pageant; and to imbue the minds of youth with the wholesome assurance

that when guided by morality, and subjected to logic, it is the art of rendering truth popular, and virtue delightful; of adding persuasion to conviction; and of engaging the whole man, the feelings as well as the understanding, on the side of true wisdom.

The object common to the Moral Sciences, is the determination of the rules which ought to direct the voluntary actions of men; and they have generally been subdivided into Ethics and Jurisprudence; though the important distinction between these sciences has seldom been accurately traced, still less steadily observed. The direct object of Ethics is the knowledge of those habitual dispositions of mind which we approve as moral, or disapprove as immoral, and from which beneficial or mischievous actions ordinarily flow. In an ethical point of view, actions are estimated good in proportion to the excellence of the state of mind from which they arise. The science of Ethics is co-extensive with the whole character and conduct of man; it contemplates the nature of virtues and duties; and of those dispositions which are praiseworthy, and of that course of action which is incumbent on a reasonable being, apart from the consideration of the injunctions of law, and authority of civil government.

The first object of Jurisprudence, (taking that term in an enlarged sense,) is the ascertainment of rights, or of those portions of power over persons or things which should be allotted to each individual for the general welfare. The second is to determine what violations of these rights are so injurious in their effects and consequences to society, as to require prevention by the fear of adequate punishment. It is the science which defines rights and crimes; it presupposes the authority of government, and is limited in its direct operation to the outward actions of men as they affect each other. Ethics, though it has a wider scope, contemplates its objects more simply and generally. Jurisprudence, within its limited sphere, considers its objects in more points of view; prescribes more exact rules, and is therefore compelled to make minute and even subtle distinctions. The confusion of these two branches of moral science has contributed to disturb the theory of Ethics, and to corrupt the practice of legislation.

The study of the Law of England has for centuries been confined to the capital, where alone is a constant opportunity of observing its administration in Courts of Justice, and of acquiring skill

in peculiar branches under private instructors. These exclusive advantages of London for the study of the law will be enhanced by combination with Lectures and Examinations, while systematic instruction in law, and in general knowledge, will be rendered accessible to those branches of the legal profession who are now shut out from them in common with the majority of the other youth of this capital.

The maxims which ought to be observed by independent communities towards each other, and of which the fitness is generally acknowledged by civilized states, together with the usages by which they profess to regulate their intercourse, constitute what is metaphorically called the law of nations.

Political Philosophy, which considers what are the rights and duties of rulers and subjects in relation to each other, naturally belongs to the province of Ethics.

In an arrangement which does not affect a rigid method, History and Political Economy may be classed either as parts or appendages of Moral Science. A minute knowledge of History cannot be communicated by lectures. But the outlines of general history, directions to the student for historical reading, the subsidiary sciences of Geography and Chronology, together with some information respecting Numismatics and Diplomats,* and the rules of Historical Criticism, will furnish ample scope for one Professor.

The object of the science of Political Economy is to ascertain the laws which regulate the production, distribution, and consumption of wealth, or the outward things obtained by labour, and needed or desired by man. It is now too justly valued to require any other remark, than that the occasional difficulty of applying its principles, and the differences of opinion to which that difficulty has given rise, form new reasons for the diligent cultivation of a science which is so indispensable to the well-being of communities, and of which, as it depends wholly on facts, all the perplexities must be finally removed by accurate observation and precise language.

For the studies which are necessary in all the branches of the Profession of Medicine, London possesses peculiar and

* The ascertainment of the age and authenticity of ancient manuscripts, chiefly of public documents, by their written character and other outward marks. The adoption of this technical term from the continental nations seems to be justified by convenience.

inestimable advantages. It is in large towns only that medical Schools can exist. The means of acquiring anatomical knowledge, medical experience, and surgical dexterity, must increase in exact proportion to the greatness of the town. At this moment the great majority of those who are called general practitioners, who take no degree, confine themselves to no single branch of the profession, but in whose hands the whole ordinary practice of England is placed, receive their systematic instruction from lectures in London, during one or two years, while many of them are attending hospitals. The annual average of such students is about seven hundred. Many of the Lecturers have been, and are men of very eminent ability; and the practitioners thus educated are, generally, most respectable for information and skill. It is no reflection on either body to affirm, that Medical education would be improved, if the teachers of most distinguished ability who are now scattered over London, were gradually attracted to one Institution, where they would be stimulated to the utmost exertion of their faculties, by closer rivalry, larger emolument, and wider reputation. To what cause but to the present dispersion of eminent teachers can it be ascribed, that the greatest city of the civilized world is not its first School of Medicine?

The young men who are intended for the scientific profession of a Civil Engineer, which has of late been raised so high by men of genius, and exercised with such signal advantage to the public, have almost as strong reasons as those who are destined for the practice of Medicine, for desiring that a system of Academical education should be accessible to them where they can be best trained to skill and expertness under masters of the first eminence.

To these examples might be added, the obvious and striking case of commerce, which would be of itself sufficient to show the advantage of bringing literary and scientific instruction to the place where diligence and experience in liberal occupations are acquired. By the formation of an University in this metropolis, the useful intercourse of theory with active life will be facilitated; speculation will be instantly tried and corrected by practice, and the man of business will more readily find principles, which will bestow simplicity and order on his experimental knowledge. No where can every part of information, even the most remote and recondite, be obtained so easily as in a city which

contains cultivators of all branches of learning, followers of all opinions, and natives of every quarter of the globe.

The Council are rather encouraged than disheartened by the consideration that their undertaking rests on the voluntary contributions of individuals, to which, after a season of public difficulty, they now appeal with firmer assurance. They are satisfied, that experience of its advantages will, in due time, procure for it such legal privileges as may be found convenient for its administration; and they are not unwilling that the value of testimonials of proficiency and conduct, granted by the University, should, at least in the commencement, depend on the opinion entertained by the public, of the judgment, knowledge, vigilance, and integrity, of the Professors. For the good effects expected in other Seminaries from discipline, the Council put their trust in the power of home and the care of parents: to whom, in this Institution, which is equally open to the youth of every religious persuasion, the important duty of religious education is necessarily, as well as naturally, entrusted. That care, always the best wherever it can be obtained, will assuredly be adequate to every purpose in the case of the residents in London, who must at first be the main foundation of the establishment. When its reputation attracts many pupils from the country and the colonies, those means of private instruction, and domestic superintendance, may be adopted, which have been found in other places to be excellent substitutes for parental care.

Finally, the Council trust, that they are now about to lay the foundation of an Institution, well adapted to communicate liberal instruction to successive generations of those who are now excluded from it, and likely neither to retain the machinery of studies superseded by time, nor to neglect any new science brought into view by the progress of reason; of such magnitude as to combine the illustration and ornament which every part of knowledge derives from the neighbourhood of every other, with the advantage which accrues to all from the outward aids and instruments of libraries, museums, and apparatus; where there will be a sufficient prospect of fame and emolument to satisfy the ambition, and employ the whole active lives of the ablest Professors; where the most eminent places in education may be restored to their natural rank among the ultimate and highest objects of pursuit; where the least remission of diligence must give instant

warning of danger, and an attempt to pervert its resources to personal purposes cannot fail to cut off the supply sought to be perverted; where the inseparable connexion of ample income, and splendid reputation with the general belief of meritorious service, may prove at once a permanent security for the ability of the teachers, an incentive to their constant activity, and a preservative of the establishment from decay.

I.—*Languages.*

1. Greek Language, Literature, and Antiquities.
2. Roman Language, Literature, and Antiquities.
3. English Literature and Composition.
4. Oriental Literature, subdivided into—
 - A. Languages from the Mediterranean to the Indus.
 - B. Languages from the Indus to the Burrampooter.
5. French Language and Literature.
6. Italian and Spanish Literature.
7. German and Northern Literature.

II.—*Mathematics.*

8. Elementary Mathematics.
9. Higher Mathematics.

III.—*Physics.*

10. Mathematical Physics.
11. Experimental Physics.
12. Chemistry.
13. Geology and Mineralogy.
14. Botany and Vegetable Physiology.
15. Zoology and Comparative Anatomy.
16. Application of Physical Sciences to the Arts.

IV.—*Mental Science.*

17. Philosophy of the Human Mind.
18. Logic.

V.—*Moral Sciences.*

19. Moral and Political Philosophy.
20. Jurisprudence, including International Law.
21. English Law, with (perhaps) separate Lectures on the Constitution.
22. Roman Law.

VI.—*History.*

23. History.

VII.—*Political Economy.*

24. Political Economy.

VIII.—*Medical Sciences.*

25. Anatomy.
26. Physiology.
27. Surgery.
28. Midwifery and Diseases of Women and Children.

29. *Materia Medica and Pharmacy.*
 30. *Nature and Treatment of Diseases.*
 31. *Medical Jurisprudence; together with*
 32. *Clinical Lectures, as soon as an hospital can be connected with this establishment.*

It is due to the promoters of this Institution, to state the privileges and advantages to which they will be entitled in respect of their contributions, whether by subscription or donation to its funds.

The Deed of Settlement fully provides for the protection of the proprietors from all liability beyond the amount of the sums respectively subscribed by them. While it confers large powers on the Council, it also interposes every proper check on any irregularity in the exercise of those powers, by the appointment of auditors, and by General and Special Meetings of Proprietors for the revision of the proceedings in Council, and the adoption of such new By-Laws and Regulations as in the progress of the establishment may from time to time be required.

The rights and privileges of the proprietors under such Deed may thus shortly be recapitulated:—

1. Absolute right of presentation of one student, in respect of each share, at such reduced rate of annual payment, and subject to such rules and restrictions as may be prescribed by the Council.
2. Interest on shares not exceeding 4½ per cent. out of surplus income.
3. Privilege of transfer and bequest of shares.
4. In cases of ballot, a proprietor of one share is entitled to one vote; of five shares, to two votes; and of ten shares or upwards, to three votes, with privilege of voting by proxy at elections.

Donors of £50. and upwards are entitled to all the privileges and advantages of proprietors, except the transfer and devolution of their interest, and have no more than than one vote on any occasion.

In addition, proprietors and donors will have the right of personal admission to the library, and the various collections of the University.

It is difficult at present to form any precise idea of the annual expense at which the proposed system of education can be afforded; but a confident belief is entertained that it will not be more than £30. per annum, for a student admitted on the nomination of a proprietor. In the early period of the establishment, it is probable that no other students than those presented by proprietors can

be admitted; and whenever the extended scale of the Institution will allow of a general admission of students, their annual payments must necessarily be much higher than those required by the nominees of proprietors.

A piece of ground has been purchased, at the end of Gower Street, for the erection of the proposed building, and the Council have adopted a design of Mr. Wilkins; a lithographic sketch of which may be had by proprietors, at the office of the University. The estimate for completing the whole building, faced in stone, is £87,000.; but the Council hope to be able to finish so much as will be sufficient for the first objects of the Institution, for £30,000.; and if the first stone be laid in July or August, they trust that the classes will be opened by the end of the next year.

Signed, by Order of the Council,

F. A. COX, LL.D.

Hon. Sec. to Council.

THOMAS COATES,

Clerk to the Council.

7, Furnival's Inn, Aug. 8, 1826.

STEPNEY ACADEMY.

THE Annual Meeting of the Subscribers and Friends to the Stepney Academical Institution will be held (Providence permitting), on *Tuesday Evening*, Jan. 16. at the King's Head Tavern Poultry. Chair to be taken at Six o'clock precisely,

NOTICES.

The Church and Congregation in Badcox Lane, Frome, lately under the care of the Rev. S. Saunders, have most unanimously invited the Rev. T. F. Newman, from Bristol Academy, to become their Pastor—which invitation he has accepted.

The Rev. Joseph Brooks, formerly of Newport Academy, and late of West Haddon, Northamptonshire, has accepted an invitation to the Pastoral office from the Baptist Church at Fenny Stratford, Bucks.

LIST

OF

PARTICULAR OR CALVINISTIC BAPTIST CHURCHES.

N.B. The first column gives the name of the place where the Churches meet, the second the date of their formation, the third the name of the Pastor, and the fourth the date of his settlement. We regret the imperfections which attend the list, and hope that in future years they may be removed.

BEDFORDSHIRE.			
Barton.....	1820	John Warring.....	1821
Bedford.....	1791	Thomas King.....	1816
Biggleswade.....	1771	Thomas Middleditch.....	1819
Blunham.....	1670	John Beetham.....	1822
Cardington, Cotton End.....		John Holloway.....	1822
Carlton.....		Charles Vorley.....	1796
Cranfield.....	1660	William Wakefield Steers.....	1792
Dunstable 1 Ch.....			
Dunstable 2 Ch.....	1803	Daniel Gould.....	1826
Keysoe.....	1652	Henry Bottle.....	1823
Leighton Buzzard.....		Thomas Wake.....	1793
Luton.....	1689	Ebenezer Daniel.....	1812
Maulden.....		Samuel Hobson.....	1808
Potton.....		William Cooper.....	
Ridgmount.....		William Cuttriss.....	1818
Sharnbrook.....		Joseph Hindes.....	1818
Southill.....	1693	Thomas Tay.....	1819
Staughton (Little).....	1767	James Knight.....	1806
Steventon.....	1655	Joseph Such.....	1804
Toddington.....	1816	Thomas Ramsay.....	1816
Westoning.....	1814	George Dance.....	1814
BERKSHIRE.			
Abingdon.....	1652	John Kershaw, A. M.....	1815
Beech Hill.....		James Rodway.....	
Farringdon.....	1620		
Kingston Lisle.....		Daniel Williams.....	
Newbury.....	1640	Thomas Welsh.....	1813
Reading 1 Ch.....	1640	J. H. Hinton, A. M.....	1821
Reading 2 Ch.....	1805	— York.....	
Reading 3 Ch.....		— Cox.....	
Wallingford.....	1791	Joseph Tyso.....	1819
Wantage.....	1648		
Wokingham.....	1774	John Coles.....	1819
BUCKINGHAMSHIRE.			
Amersham 1 Ch.....	1783	Richard May.....	1824
Amersham 2 Ch.....	1823	James Cooper.....	1823
Aylesbury.....			
Chenies.....	1760	Ebenezer West.....	1821
Chesham 1 Ch.....	1717	William Tomlin.....	1811
Chesham 2 Ch.....	1820	William Cooper.....	1823
Colnbrook.....	1708	William Coleman.....	1823
Crendon (Long).....	1802	William Hopcraft.....	1822
Datchet.....	1786	William Bayley.....	1819
Gold Hill.....	1806	D. Ivis.....	1826
Haddenham.....	1810	Peter Tyler.....	1810

Hanslope.....	1818	John Hill.....	1818
Ickford.....	1825	C. Dodwell.....	1825
Ivinghoe.....	1804	G. Clark.....	1807
Kingshill (Little).....	1814	Thomas Jordan.....	1814
Missenden (Great).....	1776	S. R. Allom.....	1823
Newport Pagnell.....	1662	George Foskett.....	1818
Northall.....	1812	William Johnson.....	1812
Olney.....	1694	James Simmons.....	1818
Penn.....	1802	J. Dolling.....	1805
Quanton.....	1816	D. Walker.....	1817
Risborough (Princes).....	1708	Thomas Terry.....	1820
Stratford (Fenny).....	1805		
Stratford (Stony).....	1656	John Simmons A. M.....	1824
Swanbourn.....	1809		
Waddesdon Hill.....	1787	George Williams.....	1809
Winslow.....	1660		
Wycombe (High).....		Henry Paice.....	1824
CAMBRIDGESHIRE.			
Bottisham Lode.....	1811	Thomas Reynolds.....	1817
Cambridge.....	1726	T. C. Edmonds A.M.....	1810
Camps (Castle).....	1817	William Jobson.....	1817
Chatteris.....	1819	Benjamin Gosney.....	1822
Cottenham.....	1780	John Meakin.....	1812
Downham.....		— Britton.....	
Gamlingay.....	1710	Enoch Manning.....	1818
Haddenham.....	1812	G. I. Pinchard.....	1816
Harston.....	1785	B. Fuller.....	1824
Isleham.....	1693	John Reynolds.....	1819
Melbourne.....	1654	William Pepper.....	1818
Oakington.....	1819		
Over.....	1735	George Prudden.....	1811
Soham.....	1750	J. C. Ward.....	1825
Streatham.....	1801	Joseph Howlett.....	1801
Sutton.....	1789		
Swavesey.....	1789	Thomas Tall.....	1795
Wilburton.....	1808	John Langford.....	1808
Willingham.....	1662	John Rootham.....	1791
CHESHIRE.			
Audlem.....	1815	— Thursfield.....	1825
Chester.....	1806	W. C. Bottomley <i>Minister</i>	1826
Hill Cliff.....	1663		
Little Leigh.....	1820	— James Bradford.....	1820
Warford.....		— Holt.....	
CORNWALL.			
Calstock.....	1818		
Chasewater.....	1769	Joseph Morcum.....	
Falmouth.....	1803	W. F. Burchell.....	1825
Grampound.....	1820		
Helstone.....	1804	Joseph Lane.....	1814
Penpole.....	1802		
Penzance 1 Ch.....	1802	J. Shoveller Jun.....	1826
Penzance 2 Ch.....	1826		
Redruth and St. Day.....	1802	John Dore.....	1818
Saltash.....		— Matthews.....	
Skinner's Bottom.....	1815	John Cruise.....	
Truro.....	1789	Edmund Clarke.....	1820
CUMBERLAND.			
Broughton.....	1662	Samuel Ruston.....	1819
DERBYSHIRE.			
Belper.....		S. Johnson.....	
Chesterfield.....	1817	David Jones.....	1821
Derby.....	1793	C. E. Birt A. M.....	1817
Loseoe.....	1783	Joseph Swain.....	1807
Swanwick.....	1804	{ William Fletcher.....	1804
		{ — Stovel.....	1826
DEVONSHIRE.			
Ashburton.....	1798	William Dore.....	1822
Bampton.....	1690	John Cherry.....	1822
Barnstaple.....	1817	W. Aveline.....	1825
Bideford.....	1821		1824
Bovey Tracey.....	1773	Joseph Lee Sprague.....	1796

Bradninch	1816	Charles Sharp	
Brayford	1817	George Lyle	1825
Brixham	1800	Edward Willlake	1823
Collumpton		Richard Humphry	1808
Crediton	1817	William Davies	
Dartmouth	1646	Philip House	1822
Devonport			
2nd Ch.		Thomas Wilcocks	1822
1st Ch.		Thomas Horton	1813
Exeter 1 Ch.	1654	Samuel Kilpin	1818
2nd Ch.	1818	John Mason	
Harberton Ford		James Gard	
Honiton		William Lush	1822
Kentisbeer, St. Hill	1816	C. Hawkins	
Kingsbridge		John Nicholson	
Modbury		S. Gillard	
Plymouth	1648	Samuel Nicholson	1823
Prescot		Benjamin Thomas	
Shaldon		E. H. Brewer	1825
Sheepwash		John Mitton	
Stonehouse			
Teignmouth	1821		
Tiverton	1687	John Singleton	1814
Torrington (Black)	1833	John Metters	
(Great)		Thomas Pulsford	1820
Uffculm	1810	John Wood	1824
Uptontery	1652		
DORSETSHIRE.			
Loughwood		Richard Gill	1800
Lyme Regis	1665	Abraham Wayland	1822
Poole		Samuel Bulgin	1807
Weymouth		James Hoby	1826
Winborne		H. Gill	
DURHAM.			
Berwick upon Tweed		A. Kirkwood	
Hamsterly	1652	David Douglas	1822
Rowly (Cold) and Hindley	1785	William Fisher	1820
South Shields 1st. Ch.	1818	George Crook	1824
2nd Ch.	1823	George Brown	1823
Stockton on Tees	1809	William Leng	1824
Sunderland			
Wearmouth (Monk's)			
ESSEX.			
Billericay	1815	B. Crowest	1815
Braintree		W. Humphries	1825
Burnham		John Garrington	
Chigwell Row		West	
Coggeshall			
Colchester 1 Ch.		George Francis	1816
2 Ch.		William Dowling	
Colne (Earl's)		M. G. Pudney	
Dunmow	1823	A. Sangster	1823
Halstead		John King	
Harlow	1662	Thomas Finch	1819
Hedingham (Sible)		R. Langford Jun.	1822
Ilford	1801	James Smith	1808
Langham	1790	J. W. Goodrich	1820
Loughton	1816	Samuel Brawn	1817
Mersey			
Potter Street	1754	John Bain	1804
Rayleigh	1799	James Pilkington	1799
Ridgwell			
Saffron Walden		Jesiah Wilkinson	1809
Sampford (Old)	1805		
Thaxted		Thomas Byatt	1814
Thorpe	1802	William Bolton	1802
Waltham Abbey			
GLOUCESTERSHIRE.			
Avening	1819		
Blakeney		John Jones	
Bourton on the Water	1650	Thomas Coles, A. M.	1801

Chalford		James Dean	1798
Cheltenham	1753	Jenkin Thomas	
Chipping Campden	1724	George Jayne	1821
Chipping Sodbury	1709		
Cirencester	1651	Daniel White	
Coleford		John Fry	1814
Eastcombs	1800	J. O. Mitchell	1825
Fairford	1720	Daniel Williams	
Gloucester	1813	William Yates	1826
Hillsley		Thomas Shakspeare	
Horsley	1715	William Winterbotham	1801
King's Stanley	1630	James Cousins	1818
Lechlade	1817	J. Clarke	1818
Minchinhampton		Joseph Dunn	1826
Naunton and Stow	1665	Joseph Miles	
Stroud	1822	Henry Hawkins	1823
Tetbury			
Tewkesbury	1655	Daniel Trotman	
Thornbury			
Uley	1820		
Winchcombe	1810	John Mills	1826
Winstone	1822	T. Davis	1823
Woodchester	1825		
Wotton-under-edge		T. Thomas	1821
HAMPSHIRE.			
Andover	1824	Samuel Whitewood	1826
Ashley	1817	Thomas Rutter	1817
Batramsley		William Mursell	1804
Beaulieu	1817		
Blackwater		Thomas Burgwin	
Broughton	1690	Hugh Russel	1809
Hartley Row	1808	Sidney Thompson	
Helier's (St.) Jersey		Thomas Jarvis	
Jean (St.) Jersey		Jean de Gruchy	
Lockerley		N. T. Burnett	1823
Long Parish	1818	Thomas Fletcher	1818
Longueville (Jersey)		— Carrè	
Lymington		Jas. Millard	
Newport (Isle of Wight)	1821	John Franks	1821
<i>Portsea.</i>			
Meeting-house Alley	1709	Daniel Miall	1801
White's Row		Thomas Morris <i>Minister</i>	1826
Ebenezer	1812	John Hadden	1813
Salem		Richard Young	1814
Porton and Lake Lane	1811	{ Thomas Tilly	1812
		{ John Clay	1821
Romsey		William Yarnold	1812
Southampton	1700	B. H. Draper	1820
Wellow (Isle of Wight)		William Read	
Whitechurch		Philip Davies	
Winchester	1822	Thomas Griffiths	1822
Yarmouth (Isle of Wight)		Isaac Watts	1826
HEREFORDSHIRE.			
Garway	1802	William Evans	1820
Kington	1805	Samuel Blackmore	1823
Leominster	1652	Thomas Edmonds	1814
Madly	1817	J. Norgrove	1826
Peterchurch	1820	Thos Jones	
Ross	1819		
Ryeford		W. Williams	1809
Tenbury	1819	Jos. Price	1819
Withington	1817	Jos. Davies	

(To be continued.)

MONTHLY REGISTER.

FOREIGN.

DURING the last month, the affairs of *Portugal* have almost exclusively engaged the attention of Europe. The Anti-Constitutionalists, whose intrigues and treasours had occasioned their exile, fled into Spain, the natural receptacle for all that is bigotted and slavish. Clothed and armed by the Spanish Government, and acting, to say the least, under its connivance, they have invaded Portugal—the Spanish Authorities encouraging them, and the priesthood raising subscriptions to defray the expences of the attempt. It was a sagacious measure on the part of those priests; for they regard knowledge and liberty as their sworn foes, and doubtless hoped, that by expelling them from Portugal, they would be able to retain the whole Peninsula in darkness and bondage. We trust they will be mistaken.

The Portuguese Government wisely solicited the aid of England, their old and faithful ally. It was impossible that such an appeal should be made in vain. No sooner were the English Ministry satisfied of the necessity of the measure than they acceded to the request; and at this moment, thousands of British troops are on their way to Portugal. They have gone—not to make war, but to preserve peace—to defend, not to attack—to prevent anarchy and bloodshed from desolating the land—and if they *must* strike, only that they may save. Heaven grant them success, and preserve Europe from the horrors of war!

We are not without hopes that the decisive measures adopted by England will be at once efficient and instructive. Spain and her petticoat-manufacturing sovereign will be convinced of feebleness and folly, and Europe will again be reminded that the British lion is gentle when kindly and respectfully treated, but terrible in his wrath.

Much importance was attached to the part that *France* might take in this struggle. The speeches of Charles X. and M. Damas, his minister for foreign affairs, (at the meetings of the Chambers, Dec. 12 and 19) have quieted the

minds of most persons, being entirely of a pacific tendency. France co-operates with England in endeavouring to preserve peace. It will give us great pleasure to report to our readers on some subsequent occasion that their united efforts have succeeded.

We are sorry to observe that among the measures about to be proposed by the French ministry are some restrictions on the liberty of the press. One of those restrictions shows, plainly enough, the spirit of the projectors. Persons are to be prohibited from printing any thing that tends to expose to ridicule the Roman Catholic religion or its Clergy! Truly, the Romish lady is a most sensitive personage: she can be the harlot, unblushingly, and before all men; but, *call* her so, and she is all agitation and alarm, protests her innocence, and vows vengeance on her calumniators! Nevertheless, the day of exposure and punishment is coming.

DOMESTIC.

Dec. 12. His Majesty sent a message to Parliament, communicating information of the hostile movements in Portugal. The discussion which followed, was only marked by its unanimity and animation: the speeches of Messrs. Canning and Brougham, in the House of Commons, were fine specimens of brilliant eloquence: all agreed that the armed interference of England was justly called for; and an Address to his Majesty, with assurances of co-operation and support, was immediately voted.

Parliament is adjourned till Feb. 8.

Ireland, we fear, is in an alarming state. The leading men among the Roman Catholics are exerting themselves to the utmost to inflame the minds of the populace, by intemperate, not to say seditious harangues. Meanwhile, the work of reformation is proceeding: many individuals, it is said, have recently abjured Popery and embraced Protestantism.

Much distress still prevails in the country, especially in the manufacturing districts. Trade is slowly, very slowly reviving. May the judgments of God be sanctified!

IRISH CHRONICLE,

JANUARY, 1827.

It appears from the letters of our agents of the past month, that the Reformation from Popery has at length commenced, and begins to appear in Ireland. These are the effects of the uncompromising spirit by which the Scriptures have been taught in the schools and have been explained in the cabins. For nearly 300 years the vast revenues of the Church in that country have been possessed by professed Protestants:—for more than 200 years a very considerable body of Presbyterians has existed in Ulster, largely endowed by the state. Nearly for as long a period several Baptist congregations have been found in some of the larger towns and cities. Many proofs might be given of the inanity of all these Protestant congregations, and their total inefficiency, as to spreading the doctrines of the Reformation. The spirit of the *ten spies*, who had returned from exploring the land of Canaan, has almost universally prevailed; while there has been scarcely a *Joshua* or a *Caleb* to protest against their unbelieving neglect of the command of the God of Heaven. The commission of the Saviour seems to have been understood by Protestant Ministers in Ireland, as meaning “every creature,” except their good neighbours, the Roman Catholics! Instead of contributing towards their conversion from Popery, they contributed towards the erection of Popish chapels, and seemed to say, as a Protestant Archbishop has lately declared—“In those points, which are of the utmost importance, *we* (i. e. the Established Church and the Roman Catholics) perfectly coincide.—There exists between you and them a perfect concord in all the great doctrines of Christianity!”* It has been a great blessing that Societies in England, formed for the religious instruction of Ireland, have gone with the Bible *only*, the Religion of Protestants “as the weapons of their warfare.” Laying aside secular and personal considerations, they have not used “carnal weapons,” but those which have been always “mighty through God.” Let the true-hearted Protestants in Ireland zealously co-operate with their brethren in England, and follow up the plans of Scriptural education in the schools, and of employing enlightened men to read the Scriptures in the Irish language in the cabins, and we shall see, in the course of a few years, popery in Ireland, as to its predominating influence, not only weakened but destroyed. “*Whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming.*” 2 Thess. ii. 8.

From the Rev. Josiah Wilson to the Secretaries.

Boyle, Nov. 14th, 1826.

DEAR BRETHREN,

In the journals which I now forward, you will see a confirmation of some of the observations I made in my last letter. I refer particularly to the hostile disposition evinced by the anti-bible readers in this country. The Priests have found that any thing in the way of argument to oppose the circulation of the word of God will not answer their purpose; and therefore all, with whom they have influence, are earnestly exhorted not to listen to, nor touch the damnable book! Many in consequence are prevailed on, not even to be civil

to, and, when the least pretext can be obtained, strenuously to oppose or maltreat the readers of the bible, whether teachers of it or not. But it will be gratifying to you to learn, as it is peculiarly pleasing to me to inform you, that this violence is inducing some of those who have read the scriptures to their spiritual advantage, to evince, in a more full and satisfactory way than they have hitherto done, their attachment to the revealed word of God.

I may add to the preceding observations, that those who appear determined to read the scriptures for themselves, discover also an earnest desire to hear the preaching of the gospel; of this, I had striking evidence on Monday last, at Mohill, and on Sunday last at Ballinacarrow, in both which places I ge-

* Charge of Dr. Laurance, Archbishop of Cashel, p. 7, 12.

nerally have very good congregations ; but on those occasions they were much larger than usual, and there were many Roman Catholics present.

I have nothing particular to say respecting the schools, as the children are only now returning to them after getting in the potatoes, for which purpose they have been absent for several weeks, in reference to this, Ireland's harvest, every observer of Providence must see abundant cause for the liveliest sentiments of gratitude to God; who, just at the period when every one was expecting a dearth; sent the seasonable showers from heaven to water the earth, and has caused an excellent and abundant crop of this "staff of life" here; which, in consequence of the scarcity of grain, is of course doubly acceptable.

I forgot to mention in my last, that in the four months previous to that date, I had of course seen all the schools once at the regular quarterly inspection; but many of them a second and a third time, going unexpectedly to see if they were proceeding as well during my absence as when I was expected, and also to ascertain if their appearance corresponded with the accounts given me from time to time by the casual inspectors.

I am happy to inform you that with one exception only, every teacher was at his or her post, and on inquiry I found that the absence of that one was of necessity, he being obliged by summons to attend some law business on that day.

This statement will, I am sure, be gratifying to you and the committee, as the circumstance was to

Yours, affectionately,

J. WILSON.

P. S. You will probably think that the journals of W. M. and B. B. might appear with advantage in the Chronicle; the latter is from a Sabbath Reader, who was early mentioned in the proceedings of the society, and who has maintained an excellent character. When first employed by us, (though he now writes English so well) he could not speak one sentence in English.

From Mr. John O'Brian to the Rev. J. Wilson.

12th November, 1826.

REVEREND SIR,

SINCE my last I have been employed and exercised as usual. Though the votaries of error at their stations of confession endeavour to enslave the consciences of

those who are dupes to their craft; yet several new places have been opened for reading and explaining the Irish Scriptures, where I have found favour with the people, and frequent opportunities of speaking to them of the things which belong to their everlasting peace. I have read and lectured in Treen, Templeavanny, Ballenafad, Ballymore, Kilaracht, Carowanurlar, Ardmile, Liserlough, Lecharrew, Cootchall, Drumshanbo, Ardrelleen, Drumheuf, Leitrim, and Carrack; in all these places they seemed to rejoice to hear the scriptures of truth in their native language. Pat Davys' uncle sent for me a few days ago, to bleed his daughter; many were present, (who came to visit the sick girl,) where I read and proclaimed to them the everlasting gospel. Some of these were serious enquiring persons, who expressed their thankfulness for what they then heard, and acknowledged with seeming gratitude the suitability of the gospel, and exclaimed against their priests for their covetousness and indolence, and the very little pains they took to impress the minds of their people with scriptural knowledge, but rather endeavoured to prevent them from hearing it. Mr. Crawford has conferred great eulogy on the Baptist Schools, and says that many of his acquaintance had been benefited by them; that a whole family of the Gallaghers, who reside in the vicinity of Drumheuf, are inclined to renounce Popery, by means of the children attending the school, and themselves making the scriptures of truth their constant study. He also told me of his own servant boy, who has been converted from Popery by the same means, and holds no communication with those whom he left, except when he is advising them to flee from the wrath to come. He shews scriptural reasons for his coming out from among them, and when he is insulted and abused by his former companions, he does not return railing for railing, but remonstrates with them, that if they knew the religion of the bible and the spirit of the gospel, it would teach them to practise a contrary conduct, and to act from better principles. Currin, the school-master, told me, that the last sermon you preached in Drumheuf, wherein you explained the nature of a Jubilee, has caused a great stir and enquiry among the inhabitants of that neighbourhood. It is generally remarked that where the gospel is preached, schools established, and the Irish Scriptures read and expounded, that the swearer fears an oath, the drunkard is sober, and he who stole

steals no more, but labours with his hands to provide things honest in the sight of all men.

From B. B. to the Rev. J. Wilson.

Nov. 12, 1826.

REV. SIR,

NOTWITHSTANDING all the efforts made by the enemy of souls at this time, to frustrate the light of truth, and to hold fast the strong grasp he has of the kingdom of darkness, yet there are a few whom the Almighty has in mercy snatched out of his claws and plucked as brands from the burning; and others who are beginning to see the awful deception of his agents among them, (who has heretofore deprived them of the power of thinking for themselves, or even indulging any suspicion of their arrogance, or doubting their powers or pretensions to infallibility under the pain of condemnation,) that they are determined to throw off this their yoke of bondage, and apply themselves to the study of the Scriptures. As for instance, a young man called M. C. who lives in the parish of K., and to whom I gave an English and Irish Testament some time back, came to my place a few days ago and stopped with me for three nights together, reading and comparing the Scriptures. He gave me a long detail of the jubilee week in that parish, and that he had to contend with different people in his neighbourhood on that subject; and that he through curiosity went along with the crowd to the Chapel on the first Sunday of the Jubilee, in order to hear the bishop preach on that subject. It happened that it was our Priest who preached on that day. I was surprised to hear him preach such doctrine as I never heard from any Priest before in my life. He told the flock not to be deceived by themselves (the Priests) thinking that they had power to forgive sins. No (said he), it is God alone that can forgive sins. This was giving their own Catechism the lie, which says, "has the clergy power to forgive sins? Yes, and the means of grace also." This contradiction in their own doctrine I adopt to stop the mouths of the gainsayers ever since, and this they cannot contradict; and indeed there are a good many who are beginning to suspect the Priests and their doctrine, especially the most religiously inclined; but the young folks are more inclined for the Ribbonism system, which is now more prevalent than ever since the Jubilee is over.

The above mentioned young man has

promised to come again and stop with me for a few weeks, in order to learn how to read the Irish Testament, and to understand the plan of salvation more fully.

To give you an accurate statement of all my excursions and the different arguments I have with people, would be an almost endless task; however I hope I have omitted no opportunity of usefulness in declaring the whole counsel of God to such as were willing to hear.

From Mr. William Moore, to the Rev. J. Wilson.

Ballinacarrow, Nov. 10, 1826.

REV. SIR,

IT is not easy in the agitated state of the country to give a clear statement. Even since my last, every day they are becoming worse and worse; and the long nights coming on, many are in great terror, so that the state of human nature seems to be at the worst. Notwithstanding, great is my cause of thanksgiving, I get not the smallest offence; and there is one thing most certain, wherever the Lord has one scattered sheep he will find it out. The following is perhaps an extraordinary case as in my experience has occurred. About two months ago, in the Barony of Corran, I got acquainted with a young man that enlisted very young in a light horse regiment. Sometime after the regiment was ordered to India, he was at Jugernaut; he gave a most satisfactory account of his travels; he was wounded in an engagement, the under part of his heel being shot off, so that he is greatly disabled. But from the missionary accounts I have read, I found he gave a most faithful statement. He told me he had heard the missionaries often, but did not understand them. I asked him if he did not think the idolatries and superstitious of the Hindoos very strange? He said at first he did, but after long habit he thought nothing about it. I told him, as he was a man of information, I hoped he would not take what I should say amiss. He said, on the contrary, that he would be very thankful for instruction, and had a great desire to get acquainted with me. I made some remarks on the aspect of the period we live in, and that I would not say much for myself, but read the Scriptures. I first began with the fall of man, and led him on to the giving of the law, and shewed him for what intent and purpose that law was given, and that Christ was the end of that law for righteousness, &c. I never saw a man pay greater atten-

tion, he appeared to swallow every word I spoke.

I told him, from his discretion and inclination to hear, I was under the necessity to give a clear explanation of the Christian Religion; that Christ had purchased his church with his own blood, and in the Scriptures had left clear signs whereby his church can be known. That there would appear a false church, claiming to be that true church, and also the marks whereby the false would be known are also pointed out in the Scriptures. He said that was what he wanted. I shewed him, of the human race there are only the Popish and Protestant making the claim; that the Jewish Church has no claim; that as he had seen their numbers in his travels, he was persuaded they had no claim; he was sure of that. I told him he was also sure that neither the Mahomedan or Hindoos had any pretension, to which he fully agreed. Then said I, between Protestant and Papist the trial evidently rests. I then opened the 12th chapter of Revelations, under the emblem of the woman clothed with the sun, &c., and then turned to the 17th chapter; then drew the contrast between the two doctrines. There is not a part of Popery which I did not explain, but particularly the Jubilee going on this year. That whatever state they were in at any period, this year exceeds every former. Every sentence he fully agreed to, without the smallest doubt on his mind. He reads very imperfectly, but said he would read the Testament daily; he besought me to go often, but I really forgot until returning from the county of Roscommon, when I wrote to him to say I would meet him at the place we first met; it was the most stormy day of this season, he faced the wind and rain, and I cannot describe the joy he shewed at meeting. He stopped until very late, and left fully confirmed in the truth. But when he got home he told a brother-in-law of his he was sorry he was not with him to hear the Scriptures read in Irish. The brother-in law being a stout resolute fellow, set out, dark and stormy as it was; he said he came purposely to hear the Irish read: I read and spoke a long time, he paid great attention, and began to make many remarks. I had no great opinion of him at first, but he fully agreed in every thing I said. Well, Owen, said I, you know open confession is a principal part of your creed, now tell me, are you a Ribbon man? I know (said he) you think I am, but I declare I am not; I have been often solicited to become one; but it used to strike my

mind that the very man that would swear me in would swear against me; they are treacherous, and I will not be in their power: whether you believe me or not, I declare the truth, and am as much hated by them as you are. I told him I believed him, and would ask him but one question more. Did he verily believe the ribbon men, in their confession to the priests, confess themselves to be the men they were? I am sure they do, said he, and if they did not, the Priest would ask them, for the greater the crime he is sure to get the more money. I know it by experience, that if I was to murder you, for five shillings I could get forgiveness by extraordinary penance; for they never will discover the confession, therefore the penitent is sent to make satisfaction for the crime. I have been thinking of these matters, said he, and if I had any means of support but my daily labour amongst them, I would openly renounce them, but should not get one day's labour from them. And though I am still outwardly of them, I hate them and their profession as much as you. I really was astonished at the fellow's free declaration, and the confidence he placed in me. All I could do was to shew him the gospel plan of salvation, to which he paid great attention. There are some other occurrences this last month, but I particularly mention the above, as it is evident that the cloud will shortly burst one way or the other.

Collected by the Rev. S. Davis, since the Annual Meeting.

At Kimbolton	£3 10 0
Wellington	3 0 0
Bath	25 0 2
Tannton	0 4 7½
Frome	4 1 0½
Wellington	1 10 6
North Curry	0 13 6½
Chard, Rev. Mr. Gunn	1 0 0
Lyme Regis	2 0 0
Charmouth, Sale of Work by Miss Hassard	5 0 0
Bridgewater	5 0 7½
The particulars of the above will be given in the Annual Report.	

Received by Mr. Ivimey.

From Mr. Ellyott, Poitsea	12 17 4
A Friend, by Rev. Mr. Phillips, Penkridge	0 10 0
John Baylis, Esq. Poynder's End	3 3 0

Received by Mr. Burls, Treasurer.

Thrapstone Auxillary Society, Rev. Mr. Green	7 0 0
Part of Missionary Box, Rev. Mr. Oldy	5 0 0
Mr. R. Cox, Spencer Place, Male Brch.	10 7 2
Ditto ditto, Female Branch	2 17 10
Ditto ditto, Sabbath School	1 1 0
Rev. Mr. Fisher	21 0 0
Rye School	5 0 0
Collected by Mr. Blundell, nett amount	36 0 0
For Harlow School	8 0 0
Rev. Mr. Toymour, Norfolk	5 10 0
Oct. 2, omitted, Miss Chapman	2 2 0
Dec. 6, D. Lister, Esq. Donation	10 0 0

MISSIONARY HERALD.

BAPTIST MISSION.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted on the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

THE following extract of a letter from Mr. Yates, to Mr. Eustace Carey, dated, Calcutta, May 19th, is encouraging.

The death of Mr. Lawson has been a severe, an inexpressibly severe affliction, but I am happy to say it has been a sanctified one; it has been greatly sanctified to the Church and congregation in the Circular Road. This you will understand when I tell you that we had the pleasure of receiving fifteen persons into the Church in less than six months after brother Lawson's death, and I think it is not too much to say, that we have ten more desirous of coming forward to join us. Several of those who have been received were well known to you. At Howrah, brother Statham is labouring as usual; his school is now very large, and he has Mr. Brunsdon as an assistant; his native schools promise to be useful. He has lately begun a prayer meeting which is well attended; at our next Church meeting we are to give him and some others a letter of dismission to form a Church at Howrah. There are two inquirers there now, and we hope this will be the means of bringing others forward. A few weeks since I attended the Annual Meeting of the Auxiliary Society at Howrah; it was well attended, and I think promises fairer to be useful this year than it has done on former occasions.

Brother Trawin has lately met with great success in his missionary labours; three or four respectable natives have lately cast out their idols, and have pulled down the temple in which they were, and are now building a place of worship with the materials. The Deputation of the London Missionary Society have been here two or three weeks now,

and the accounts they have given us of the South Sea Isles, together with the success of brother Trawin, convince us of the necessity of perseverance: "in due time we shall reap if we faint not." I trust the Society will listen to our request about sending us some assistance. Messrs. Wade and Boardman, the American Missionaries, have assisted us by preaching once a fortnight, or once a week alternately, leaving me two services in the week; but they are expecting to depart, now the Burmah war is finished.

BURMAH.

AFTER our last number was in the printer's hands, we received a copy of Mrs. Judson's letter therein mentioned; the gentleman to whom it belongs having been induced to give it, through the medium of the press, that publicity it so justly deserves. Its length being such as to render it impossible to comprise it within the limits of one *Herald*, we had thought, on that account, of abridging it; but the narrative is altogether so full of interest, that we are persuaded our readers will be better pleased at having the whole. It will be divided, therefore, between this and the following number.

The letter was addressed to the late Joseph Butterworth, Esq. and dated on board the Irrawaddy gunboat, sixty miles above Prome, 12th March last.

"I will not attempt to describe the joyful sensations produced, by finding myself once

more in a situation to write to you, after an interval of two years. Yes, two years of suffering and privation; the very recollection of which often chills our feelings, and sickens our hearts. Though unbelief has often prompted us to say, that our afflictions were greater than we could bear or deserved; yet our better feelings have triumphed in the sovereign government of God, assured that He would do all things well; and, if his pleasure, could easily lessen our sufferings. Nor have we been disappointed in our hopes; for, in His own time and way, we have been extricated from all our difficulties, and are now safe and happy under British protection.

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

In my last to you, I mentioned that every thing had a warlike appearance. The Burman Government, however, had no idea that the English were in earnest in their communications; consequently, they heard the report that Rangoon was taken with surprise and amazement. No preparations had been made at that port for the reception of strangers, and even the Viceroy was absent. An army was immediately raised, and ordered to march, under the command of Kyeewoongyee, (Kee-woongee), who was to be joined on his way down by Sekayabwoon-gyee, having been recently appointed Viceroy of Rangoon. The only fear and anxiety which the King and Government then manifested or expressed was, that the English at Rangoon should hear of their approach, and, precipitately leaving the country, deprive the Burmese grantees of the pleasure of employing in their service as slaves, a few of the "white strangers." "Send to me," said one of the ladies of a Woon-gyee, "four kalapyoos, (white strangers,) to manage the affairs of my household, as I hear they are trustworthy." "And to me," said a gay young sprig of the palace, "six stout men to row my boat." The army, in their gayest attire, danced and sung down the river, but few, if any, ever danced back again; and the Kyeewoon-gyee found other commissions to execute than those just given him.

As soon as the first force was despatched, the Government had leisure to look around, and inquire into the cause of Rangoon's being taken, and the probable instruments of the arrival of those strangers. It was at once concluded that spies were in the country, who had communicated the state of things, and invited the foreigners over: and who so likely to be spies, as the three Englishmen, Rogers, Gougèr, and Laird, who, under the garb of merchants, had plotted so

much evil? They were all three accordingly arrested, and put in confinement. We now began, more than ever, to tremble for ourselves, and lived in the hourly expectation of some dreadful scene. In examining the accounts of Mr. Gouger, it was found that Mr. Judson and Dr. Price had taken money of him, which circumstance, to the un-informed mind of a Burman, was sufficient evidence that they were also spies, and in the employ of the English Government, as they received their supplies from an Englishman. The King had before been advised to put the Missionaries in confinement, but his reply had been, "they are true men, let them remain." He was now, however, informed of the above-mentioned circumstance, and, in an angry tone, issued an order for the immediate arrest of Dr. Price and Mr. Judson; and now commenced a series of oppressive acts, which we should before have thought human nature incapable of committing.

On the 8th of June, a city writer, at the head of a dozen savages, with one, whose marked face denoted him an executioner, rushed into the house, and demanded Mr. Judson. "You are called by the King," said the writer, (a mode of expression, when about to execute the King's orders,) and instantly the small cord was produced by the man with the spotted face, who roughly seized Mr. J., threw him on the floor, and tied his arms behind him. The scene was now dreadful. The little children were screaming with fear; the Burmans in our employ running here and there, endeavouring to escape from the hands of those unfeeling wretches; and the Bengal servants, mute with amazement and horror at the situation in which they saw their master. I offered money to the executioner, and entreated him to untie Mr. J., but in vain were my tears or entreaties: they led him away, I knew not where; and I was left guarded by ten men, who had received strict orders to confine me close, and let no one go in or out. I retired to my room, and attempted to pour out my soul to Him, who, for our sakes, was bound and led away for execution; and, even in that dreadful moment, I experienced a degree of consolation hardly to be expected. But this employment was of short duration. The Magistrate of that part of Ava in which we lived, was in the verandah, continually calling me to come out, and submit to his examination. Supposing that all our letters and writings would be examined, and feeling conscious of having noted down every occurrence since my arrival at Ava, I instantly destroyed every thing of the kind, having no time to make a selection; and then went out to receive the officer. This writer was ordered to write down my name, age, and country, the names of my four little Burman girls, and those of the two Bengalee servants;

then pronounced us all as slaves of the King, and again ordered the guard to watch me closely, and departed. It was now near evening. With what anxiety I waited the return of our faithful Moug Ing, who had followed Mr. Judson at a short distance, to see what became of him! I had then no doubt but I could procure the release of Mr. J., (if he had not been executed,) by getting a petition presented to the Queen. But I was also a prisoner, and could not move out of the house. After dark, Moug Ing returned with the intelligence, that he saw Mr. J. conducted to the court house, thence to the death prison, the gates of which were closed, and he saw no more. What a night was now before me! The uncertainty of Mr. Judson's fate, my own unprotected situation, and the savage conduct of the ten Burmans, all conspired to make it the most dreadful night I had ever passed. I barred the doors, and retired with the four Burman children into the inner room. The guard were constantly ordering me to unbar the doors, and come out, as they could not be assured of my safety, if I remained within. They next threatened to go and inform the magistrate that I had secreted myself, and that they must not be blamed if I made my escape. Finding themselves unsuccessful in their demands, they took the two servants, and made their feet fast in the stocks. As I apparently took no notice of this, they ordered the stocks to be raised, which makes the situation of the person confined extremely painful. This I could not bear to see, and promised them all a present in the morning, if they would release the servants.

The next morning I sent Moug Ing with a piece of silver, in order to gain admittance to the prison, to ascertain the real situation of Mr. Judson. He soon returned with the information, that Mr. J., Dr. P., and the three Englishmen, were all confined in the inner prison, each with three pair of iron fetters, and fastened to a long pole. My only concern now was, how to get to the Governor of the city, who has the entire direction of prison affairs, in order to obtain, at least, a mitigation of the sufferings of the Missionaries. I sent a request to the Governor to allow me to visit him with a present. The next day I received an order, which was most readily obeyed, to visit him. My present gained me a favourable reception, and after listening attentively to my relation of the brutal manner of Mr. J.'s arrest, and his present horrid situation, he manifested considerable feeling, severely reprimanded the writer, who allowed such treatment, and then assured me he would make the situation of the teachers more comfortable. He told me, however, that I must consult with his head writer respecting the means, and immediately called, and introduced him to me.

I shuddered to look at the creature, for a more forbidding countenance was never before seen. All the evil passions of human nature seemed to have united in forming his face, and each seemed to be striving to gain the ascendancy. I found, to my sorrow, that, under the Governor, he had much to do with the prison, and had power to make us suffer much. He took me aside, told me, if I wished to make the situation of the Missionaries more tolerable, I must bring him two hundred tickals, and two pieces of fine cloth, on the reception of which, he would release Dr. Price and Mr. Judson from the pole, and put them in another building, where I should be allowed to send them pillows and mats to sleep on, and their daily food. At the same time, I obtained an order from the Governor for an interview with Mr. J., and, for the first time in my life, looked into the interior of a Burman prison. The wretched and ghastly appearance of the Missionaries produced feelings indescribable, and forbade a moment's hesitation in producing the sum demanded for temporary relief. Mr. J. was allowed to hobble to the door of the prison, and after five minutes' conversation, I was ordered to depart, by a voice and manner to which I had been unaccustomed, and which convinced me, that those underlings felt that we were entirely in their power. Our house was two miles from the prison; and knowing that nothing could be done without money, I had provided myself with a considerable sum in the morning, which enabled me to pay the two hundred tickals without delay, and the same evening I had the consolation of hearing that Mr. J. and Dr. P. were in a better prison than I had found them. My next object was to get a petition presented to the Queen, the brother of whom is by far the most powerful man in the empire. Our situation as prisoners rendered a personal interview with the Queen impossible: I was obliged, therefore, to address her through the medium of her brother's wife, who, as are all the relations of the Queen, is of low origin, and consequently proud, haughty, and ambitious. I had visited her in better days, and received distinguished marks of her favour. But now the scene was changed, Mr. J. was in irons, and I in distress, which were reasons sufficient for a frigid reception. I took with me a valuable present, consisting of a gold-wrought mantle, and other little trappings. Her ladyship was lolling in state, and hardly deigned to raise her eyes, on my entrance into her splendid hall. I took my seat, not at a respectful distance, nor at her bidding, but as near as I could well approach, that she might not lose a syllable of what I had to communicate. I waited not for the question usually asked, "what do you want?" grief made me bold—I at once began a re-

lation of our wrongs. I stated to her that Dr. Price and Mr. Judson were Americans, that they were ministers of religion, that they had nothing to do with war or politics, and that she well knew that even their residence in Ava was in consequence of the King's command. In vain I strove to work on her hardened feelings, by requesting her to imagine herself in my situation, a stranger in a foreign land, and deprived of the protection of an only friend, who, without any alleged crime, was thrown into prison and fetters. She unfolded the present, and coolly said, "your case is not singular, the other white prisoners suffer equally with your husband; I will, however, present your petition to her Majesty, the Queen: come again to-morrow." I went from her with a little hope, and faint as it was, I endeavoured to communicate the same to Mr. J., but my admittance was strictly forbidden by the writer to whom I had given the two hundred ticks, and to whom we, in future, gave the name of shark. The next morning I saw three of the King's officers pass, and was informed they had gone to take possession of Mr. Gouger's property, and that on the morrow our houses would be searched. I spent the day, therefore, in making preparations to receive them, arranging and secreting as many articles as possible, knowing that we should be in a state of starvation unless some of our property could be preserved. I again endeavoured to gain admittance to Mr. Judson, but was refused. The three officers who had taken possession, the day before, of Mr. Gouger's property, now came to take an account of ours. Among the three was one named Koung-tong-myoo-tsa, who seemed to take an interest in my forlorn situation, and who prevented the others from taking many articles, which were afterwards, during our long trial, of the greatest use. They first demanded my silver, gold, and jewels. I replied, "that gold I had none, jewels I had never worn since my residence in their country, but here was the key of a trunk which contained the silver; open and look for themselves." They seemed pleased with my offering them the key, requested I would open the trunk, and that only one person should be allowed to enter my inner-room to take an account of the property. And here justice obliges me to say, that the conduct of these Burman officers in this transaction, was more humane and civilized than any other we witnessed while in Ava. The silver was weighed and laid aside. "Have you no more?" said one of them. "Search for yourselves," replied I, "the house is at your disposal.—"Have you not deposited money and jewels in the hands of others?"—"I have no friends in this country: with whom should I deposit treasure?"—"Where is your watch?" I produced an old one of Mr.

J.'s, which had been out of use for a long time, but which answered their purpose just as well, and was the means of preserving a good one I had then about me. "Where are your goods, your pieces of muslin, handkerchiefs, &c."—"Mr. Judson is no merchant, neither buys nor sells, but subsists on the free offerings of the disciples of Christ, who offered the money you have just taken to build a church for the preaching of the Gospel. Is it suitable to take the property of a Pongyee?" (priest). "It is contrary to our wishes," said Koung-tong, "but we act in obedience to the King's command." Our trunks of wearing apparel were then examined. I begged they would not take them, as they could be of no use to the King, but to us they were invaluable. They said, a list only should be taken, and presented to his Majesty, when, if he gave no further order, they should remain. They did the same with regard to the books, medicine, and most of the furniture, and on presenting the list to the King, he gave an order that these articles should not be taken at present. These gentlemen, however, took every thing new or curious, and whatever to them seemed valuable. When they had finished, I gave them tea, and begged the royal treasurer to intercede for the release of Mr. Judson. After their departure, I had an opportunity of going again to the Queen's sister-in-law, who informed me, that she had presented my petition to the Queen, and that her reply was, "he is not to be executed, let him remain where he is."—I felt now ready to sink down in despair, as there was then no hope of Mr. J.'s release from any other quarter; but a recollection of the Judge in the parable, who, though he feared not God, nor regarded man, was moved by the importunities of a widow, induced me to resolve to continue my visits, until the object was obtained. But here, also, I was disappointed; for after my entreating her many times to use her influence in obtaining the release of the Missionaries, she became so irritated at my perseverance, that she refused to answer my questions, and told me by her looks and motions, that it would be dangerous to make any further effort.

(To be concluded in our next.)

JAMAICA.

By referring to the list of Contributions at the close of our present number, it will be seen that the amount which was solicited towards the expence of fitting up the premises at Montego Bay, so as to render them convenient for public worship, has been sub-

scribed. Indeed, the prompt and liberal generosity of our Christian Friends, has gone somewhat beyond the sum we ventured to ask; and this trifling excess will of course, by so much, lessen the amount to be raised by the negro congregation, for whom it will be a very severe exertion to furnish the remainder.

The Committee feel themselves bound, on this gratifying occasion, to renew the tender of their cordial and respectful thanks to those numerous individuals, both in and out of their immediate connexion, who have taken part in this good work. May this freewill offering (for such it has eminently been) be graciously accepted by our common Lord, and in its results, greatly promote his glory!

In the course of correspondence on this subject, some generous fellow-labourers, remarking the peculiar interest felt in many quarters for the West India branch of our mission, have suggested the propriety of opening a fund *specifically for that object*. Other Jamaica stations, it has been justly said, need places of worship, nearly, if not quite as much as Montego Bay; and several most promising scenes of labour are now before the Committee, where missionaries have long been most urgently solicited, but hitherto in vain. The Committee are fully sensible of the force of these observations, and have felt much concern that prior, and very important claims in the Eastern world have rendered it impossible for them to follow up, more closely, the footsteps of Providence in regard to the West. Whatever, from the fund for general purposes, they could do, they have always most cheerfully done: but this is very inadequate to the wants of Jamaica, and therefore they announce most readily their compliance with the suggestions with which they have been favoured, and their willingness to receive any contributions which donors may feel inclined to make specifically for the "West India Fund."

They do this, in the full persuasion that their friends will not allow such a notice to interfere with Contributions to the General Fund, already pledged to an extent equal to, if not beyond its amount. The "West India Fund" will be considered applicable, in the first instance, to the purpose of aiding in the erection of Chapels, which in several places are most urgently needed; and then, generally, to the increase of our stations in that quarter.

Exchequer bills to the amount of £900 have already been purchased on account of Montego Bay; and a quantity of bricks are now in course of shipment, for which freight has been secured on very advantageous terms; an arrangement which will effect a material diminution of expense.

HOME PROCEEDINGS.

BATH AND BRISTOL

Auxiliary Baptist Missionary Society.

THE Eighth Annual Meeting of this Society was held in Bristol, on Tuesday, the 31st of October, and three following days.

On Tuesday Evening, the Rev. John Dyer, Secretary, of the Parent Society, delivered a Discourse from Isaiah xl. 4, 5.

On Wednesday Evening, November the 1st, the Rev. Dr. Cox, of Hackney, preached a Sermon, at Broadmead, from Luke ix. 56, "For the son of man is not come to destroy men's lives, but to save them." In which, after referring to the origin, and tracing the progress of Polytheism and Mahomedanism, the Doctor drew a very lively and striking contrast, between the horrid degradation and destruction of life temporal and spiritual by which those systems have ever been attended, and the peaceful, benevolent, and elevating precepts of that gospel, by which life and immortality have been brought to light; concluding with a strong and animated appeal to his audience as men and as christians: calling upon them to exert themselves as fellow labourers with him who came to seek and to save that which was lost, and who finally died that we might live.

On Thursday Morning, December the 2nd, the Rev. Robert Hall, preached at the Rev. Mr. Cowan's Chapel, Great George Street, from Isaiah ii. 18, "The idols he shall utterly abolish." The principal scope of this masterly discourse was to exhibit the foul enormity of idol worship, both as an offence against the majesty of Heaven, and as inflicting the most dreadful injuries on mankind; and we think it may safely be affirmed that no individual who listened to the preacher would refuse to acknowledge that, familiar as the subject may be thought, he never had so vivid a conception before of the nature and extent of this giant evil, and of the consequent felicity which will ensue when the prediction shall be fully verified.

The same Evening, the Public Meeting of the Society was held at the Baptist Chapel in King Street, John Phillips, Esq. of Melksbam, in the Chair. The meeting was most numerously attended, and perhaps more interesting than any former one. The usual Resolutions were moved and seconded by the following ministers;—Rev. Dr. Cox, Rev. Messrs. W. Harvard, from Ceylon; Lucy, of Bristol; H. Townley and Eustace Carey, from Calcutta; Dr. Marshman, from

Serampore; Dyer, Secretary of the Parent Society; Leifchild and Cowan, of Bristol.

On Friday Evening, the Rev. Dr. Marshman preached at King Street Meeting, from Psalm lxxvii. 1, 2; and on Sunday afternoon, November 5th, Dr. Cox again preached at Broadmead, from Luke x. 20, which closed the anniversary in Bristol. The attendance at all the meetings was very cheering, and the collections were very liberal.

On Monday, Tuesday, and Wednesday in the following week, similar meetings were held in Bath. The Rev. Dr. Marshman, Rev. R. Hall, and Rev. E. Carey preached; and the Rev. T. Roberts filled the chair at the public meeting. The meetings at this place were likewise equally interesting and unanimous.

Contributions received on account of the Baptist Missionary Society, from October 20, to November 20, 1826, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Hackleton, Collections and Donations, by the Rev. W. Knowles	5	0	4
Belfast, Juvenile Society, by Mr. Houston,	10	0	0
Yarmouth, (Norfolk) Collection, by the Rev. E. Goymer	5	0	0
Boston, Subscriptions, &c., by Mr. Millhouse	10	0	9
Olney, ditto, by Mr. Wilson	9	0	0
Portsea, Auxiliary Society, Collections, &c., by Mr. Ellyett, Treasurer....	108	10	6
Broughton, (Hants) Collection, by the Rev. H. Russell,	13	15	8
* Essex, Auxiliary Society, by the Rev. J. Wilkinson :			
Langham	16	10	0
Halstead	3	10	2
Burnham	1	0	2
Earl's Coln	13	3	0
Potter Street	4	0	0
Saffron Walden	17	2	10
Harlow, (acknowledged last month)	17	14	0
	73	0	2
Bath and Bristol, Auxiliary Society, by Mr. John Daniell, junr.	200	0	0
Huntingdonshire Society, in Aid of Missions, by Mr. W. Foster	66	17	11
Weymouth, Subscriptions, by the Rev. James Hoby	11	16	0
Western District, by the Rev. Richard Horsey :			
Chard	9	0	1
Isle Abbotts	2	2	0
Lyme	4	1	2
North Curry	1	2	6
Taunton	7	9	0
Wellington	5	13	6
Watchett	2	0	0
	31	8	8
Hull and East Riding, Auxiliary, by John Thornton, Esq. Treasurer :			
Hull	62	0	1
Cottingham	6	0	0
Bishop Burton	8	0	2
Bridlington	29	3	4
	105	5	5
Ross, Subscriptions, &c., by Mr. J. Lewis	10	11	4
Exeter, ditto, and Auxiliary Society, by the Rev. S. Kilpin.	10	18	1
Tetbury, Collection, &c., by Miss M. Overbury	5	0	0
Bromyard, Collected by Miss A. C. Hopkins	1	15	3
Dunstable and Iloughton, Penny Society, by Mr. Watts	6	13	6
Shortwood, near Nailsworth, Collection and Subscription, by Mr. Heskins	20	0	0
Stewarton, (N. B.) Town House Sabbath School, by W. Cuninghame, Esq.	4	10	9

* These sums would have been remitted before, but the Treasurer has been waiting for other contributions which have not yet been received.

Suffolk, Auxiliary Society, by Mr. Pollard, Treasurer :					
Ipswich, Stoke Green Auxiliary.....	15	2	11		
Collection and Sundry Subscriptions	30	13	2		
					45 16 1
Oxfordshire, Auxiliary, by Mr. S. Huckvale, Treasurer :					
Acknowledged in November Herald.....	104	14	1		
Banbury	1	1	0		
* Bloxham	3	10	3		
Cirencester	9	5	8		
Fairford.....	5	0	0		
* Middleton Cheney	7	12	4		
Oxford	55	17	0		
Bourton	30	6	0		
Alcester	7	1	8		
Astwood.....	6	6	8		
Coate and Bampton	15	14	6		
Witney	5	12	6		
Shipton on Stour	3	2	4		
Chipping Norton	30	8	10		
					285 12 10
P. W. by the Rev. W. Gray, Northampton,	Donation	5	0	0	
TRANSLATIONS.					
Well-wisher to the Spread of the Gospel, Berwick		5	0	0	
G. I., Dumferline,	Donation	10	10	0	
SCHOOLS.					
William Wilberforce, Esq.	Donation	5	0	0	
G. I., Dumferline,	Donation	3	3	0	
Pupils at Madras House, Hackney, by the Rev. Dr. Cox.....		2	2	0	
FEMALE EDUCATION.					
Oxford, Female Society, by Samuel Collingwood, Esq.		18	5	6	
Mr. Benjamin Williams, by the Rev. E. Carey.....	Donation	5	0	6	
MONTEGO BAY.					
Contributions already acknowledged.....	904	9	5		
Friends at Waltham Abbey, by the Rev. Mr. Blakeman	4	16	0		
Friend, Champion Hill	20	0	0		
W. A. Hankey, Esq.	5	0	0		
Thomas Hankey, Esq.	5	0	0		
Mrs. T. Hankey	1	0	0		
Mr. John Hepburn.....	2	2	0		
Mr. Wilson, Olney	1	0	0		
Baptist Church, Berwick on Tweed	5	0	0		
Well-wisher, ditto	5	0	0		
<i>By J. B. Wilson, Esq.</i>					
John Mortlock, Esq.	50	0	0		
Miss M. W. Smith	10	0	0		
John Wilks, Esq.	5	5	0		
Frederick Hewitt, Esq.	3	0	0		
Mrs. Gwennap	1	0	0		
Nicholas Wittwer, Esq.	2	2	0		
<i>By Rev. C. T. Mileham.</i>					
Mr. John Marshall	3	3	0		
— John Satchell	1	1	0		
— Samuel Robinson	2	0	0		
— W. Bousfield.....	1	1	0		
	7	5	0		
Mr. Bland and Friends, by Mr. Burchell	4	10	0		
Friends, by Miss Greene.....	7	0	0		
Lymington, Friends by Rev. J. Millard	11	0	0		
Friend, Cambridge	3	0	0		
J. W. and Sisters.....	2	0	0		
Thomas Platt, Esq.	2	0	0		
Friend, by Rev. W. Gray	1	0	0		
Friends at Barnstaple, by Rev. G. Aveline	6	1	6		
Great Torrington, ditto, by Miss Wills	1	10	0		
Mr. Olive, Cranbrook.....	1	0	0		
Mrs. Wilson, Denmark Hill ..	5	0	0		
Mr. Lomax, Nottingham	2	0	0		
Mr. Baylis, Ponder's End	5	0	0		
Sutton in Elms, by Rev. C. Burchell.....	5	0	0		
Anonymous by Mr. Jarrold, Norwich	1	0	0		
Rev. James Hoby, Weymouth ..	2	2	0		
Miss C. Ledyard, Road Bridge ..	1	0	0		
Mrs. Holland, Bristol.....	5	0	0		
Laugham, by D. Blyth, Esq. ...	11	6	0		
Plaistow, a family party	2	8	3		
Female Servants, Eagle Street, by Rev. J. Ivimey	5	11	6		
Thrapstone, collected at a prayer meeting, by Rev. S. Greeue..	1	14	0		
<i>Cornwall, by Rev. W. F. Burchell.</i>					
Truro	7	0	0		
Penzance.....	5	0	0		
Helston	1	8	0		
Falmouth	14	9	0		
					27 17 0

* Acknowledged in our last Number.

N. B. We are requested to state that the sum of £11 11s. from Oxford, acknowledged the December Herald, comprised the following Donations.

Henry Goring, Esq.	5	0	0
S. Collingwood, Esq.	5	0	0
Rev. W. Copley	1	1	0
Mr. J. Alden.....	0	10	0
			11 11 0

TO CORRESPONDENTS.

The Editor finds it necessary to remind his friends in various parts of the Country, that the pages of the Herald were never designed to contain more than a *transient* and *general* notice of sums received; all of which are entered, with the requisite particulars, in the *Annual Reports*. With the utmost desire to oblige every correspondent, it will appear at once that the line hitherto adopted cannot be departed from, when it is stated that if contributions were detailed in the manner some appear to wish, nearly one half of the Herald must be occupied with particulars of mere local interest, to the exclusion of that missionary intelligence which all desire to peruse.

The information from our esteemed friend at Gloucester shall be duly attended to in the next Report.

Our Correspondent at Lyme, is informed that no letters have lately been received from Mr. S. The vessel, for aught that is known to the contrary, arrived safely at her destination.

A box of Magazines, &c. has been received from a friend who gives us neither name nor address; as also various articles for the Female Schools from Miss Jones, of Liverpool, and Miss Meyer, of Hackney.

We are desired to mention, for the information of those ladies who may be kindly employing themselves for the benefit of the native Female Schools at Calcutta, in consequence of the intimation in our Herald for November last, that, in addition to the articles then enumerated, Drawings, Nett Shoes for infants, &c. 'comfortables' (to be worn round the neck) will be acceptable. Ornaments made of *white paste-board* are not it seems, liable to the objection apprehended by some.

Quarterly Papers,
FOR THE USE OF THE
WEEKLY AND MONTHLY CONTRIBUTORS
TO THE
Baptist Missionary Society.



BAPTIST CHAPEL AND PREMISES, EAST QUEEN STREET, KINGSTON.

CHRISTIAN FRIENDS,

More than three years ago (in Oct. 1823) we gave in our Quarterly Paper, No. 8, a drawing of the Chapel occupied by Mr. Coultart's congregation in East Queen Street, Kingston. Since then the Society have been kindly presented by Mr. Coultart with paintings of the whole premises there, of which an exact representation is given on the preceding page. On the left is the Missionary dwelling-house, surrounded by a garden, from which there is a communication, not visible in the picture, with the chapel-yard. At the upper end of this yard stands the school-house, where upwards of 200 children receive daily instruction on the British system. It is conducted by Mr. and Mrs. Knibb, and the expense, which is considerable, is defrayed by the church and congregation under the care of Mr. Coultart.

The larger building, more in front, is the chapel, which is capable of holding 2000 persons, or more, and which was erected, in great part, by contributions raised on the spot. The whole of the premises are regularly vested in trustees, for the uses to which they are now devoted; and we trust they will long continue to be eminently beneficial to the numerous population of the city in which they stand.

The following communication from a minister, in relation to a female negro, belonging to this congregation, providentially thrown in his way, will be considered a pleasing proof that instructions given there have not been in vain.

"Some few years since I was preaching at Plymouth, when a request was sent to the pulpit to this effect:—'The thanksgivings of this congregation are desired to Almighty God, by the captain, passengers, and crew of the ———, West Indiaman, for their merciful escape from shipwreck during the late awful tempest.'

"The following day I went on board the vessel, accompanied by some pious friends from the shore, and, in conversation with the passengers, a lady thus expressed herself:—'Oh, Sir, what an invaluable blessing must personal religion be!—never did I see it more exemplified than in my poor negress, Ellen, during the dreadful storm. When we were tossed to the heavens, and sunk again to the depths, and expecting every succeeding wave would

break over the vessel and entomb us all, my mind was in a horrible state—I was afraid to die—I could not think of appearing before God but in dread dismay—Ellen would come to me and say, with all possible composure, 'Never mine, Missee, look to Jesu Christ—he gave—he rule de sea—be prepared to die.'

"'And when, Sir, we neared the shore, and were at a loss to know on what part of the coast we were got, fearing every minute to be dashed to atoms on the rocks, my mind still in a most distracted state—I feared to die—I knew nothing of religion,—poor Ellen, with the same composure as before, came to me and said, 'Don't be fear, Missee, look to Jesu Christ—he de rock—no shipwreck on dat rock—he save to the utmost—don't be fear, Missee, look to Jesu Christ.' I determined, I hope in Divine strength, that if ever we reached the shore in safety, I would seek to possess that religion which so supported the heart of a poor negro in the midst of such dreadful circumstances.'

"Of course (continued the minister) I wished to see this poor, yet rich, African. She was called to the cabin, but as I wished our conversation to be heard by the sailors, I desired her to go on deck, which she did, and we followed.

"Minister—Well, Ellen, I am glad to find that you know something of Jesus Christ.

"Ellen—'Jesu Christ, Massa—oh, he be very good to my soul:—Jesu Christ—oh, he very dear to me.'

"Minister—How long is it, Ellen, since you first knew the Saviour, who is so precious to you?

"Ellen—'Why, Massa, some time ago me hear Massa Kitching* preach about de blessed Jesu. He say to we black people, de blessed Jesu come down from de good world; he pity we poor sinners. We die or he die—he die dat we no die—he suffer on de cross—he spill precious blood for we poor sinners. Me feel me sinner—me cry—me pray to Jesu, and he save me by precious blood. Oh! Jesu Christ very good, he save me.'

"Minister—And when did you see Mr. Kitching last, Ellen?

"Ellen—'Missee Kitching, Sir, de fever take him—he lie bed—he call we black peoples his children—he say, come round de bed, my children;—he

* Mr. Christopher Kitching, who died at Kingston, Dec. 18, 1819.

den say, my children, I go to God, meet me before my God—I go to God, meet me before my God, and den he fall asleep.'

"Minister—Oh then, Ellen, Mr. Kitching is dead, is he?"

"Ellen—'Dead, Sir; oh no, Massa Kitching no die; he fell asleep, and he sleep till de trumpet of the archangel wake him, and den he go to God. Yes, de trumpet of the archangel wake him, and den he go up to God—Massa Kitching no die, he fall asleep.'

"Enviably Christian! which enables a poor African to regard death as a sleep, from which the archangel's trump will awake, and summon to the eternal society and enjoyment of that precious Redeemer, whom, having not seen, I hope we love!"

In our last number, we mentioned that intelligence might soon be expected from Mr. and Mrs. Judson and their Missionary companions, in the Burman empire. That anticipation has been fulfilled; a very interesting letter has come to hand from Mrs. J., occupied with a relation of the sufferings they had endured for the two years in which the Burmese government and our own were at war. The whole letter is much too long for insertion, but we give an extract or two, which will serve to shew what dangers our Missionary friends are exposed to, in their endeavours to introduce the gospel into such a country, and to awaken sentiments of gratitude towards Him who so remarkably preserved them.

Soon after the war commenced, all the Europeans in Ava were arrested, and put into close confinement. Mrs. Judson gives the following account of the seizure of her excellent husband.

"On the 8th of June, a city writer, at the head of a dozen savages, with one, whose marked face denoted him an executioner, rushed into the house, and demanded Mr. Judson. 'You are called by the King,' said the writer, (a mode of expression, when about to execute the King's orders,) and instantly the small cord was produced by the man with the spotted face, who roughly seized Mr. J., threw him on the floor, and tied his arms behind him. The scene was now dreadful. The little children were screaming with fear; the Burmans in our employ running here and there, endeavouring to escape from the hands of

those unfeeling wretches; and the Bengal servants, mute with amazement and horror at the situation in which they saw their master. I offered money to the executioner, and entreated him to untie Mr. J., but in vain were my tears or entreaties: they led him away, I knew not where; and I was left guarded by ten men, who had received strict orders to confine me close, and let no one go in or out. I retired to my room, and attempted to pour out my soul to Him, who, for our sakes, was bound and led away for execution; and, even in that dreadful moment, I experienced a degree of consolation hardly to be expected. But this employment was of short duration. The magistrate of that part of Ava in which we lived, was in the verandah, continually calling me to come out, and submit to his examination. Supposing that all our letters and writings would be examined, and feeling conscious of having noted down every occurrence since my arrival in Ava, I instantly destroyed every thing of the kind, having no time to make a selection; and then went out to receive the officer. This writer was ordered to write down my name, age, and country, the names of my four little Burman girls, and those of the two Bengalee servants, then pronounced us *all* as slaves of the King, and again ordered the guard to watch me closely, and departed. It was now near evening. With what anxiety I waited the return of our faithful Moug Ing, who had followed Mr. Judson at a short distance, to see what became of him. I had then no doubt but I could procure the release of Mr. J., (if he had not been executed), by getting a petition presented to the Queen. But I was also a prisoner, and could not move out of the house. After dark, Moug Ing returned with the intelligence, that he saw Mr. J. conducted to the court house, thence to the death prison, the gates of which were closed, and he saw no more."

In the inner part of this horrid ahode, Mrs. Judson discovered the next morning that her husband, Dr. Price, and three English gentlemen were confined, each with three pair of iron fetters, and fastened with a long pole. By means of a present of money and fine cloth, their situation was rendered somewhat more comfortable, but all her efforts to procure their liberation, by personal entreaties with ladies at court, who had formerly shewed her

much favour, were completely invaluable. The next day, three of the King's officers came to the Mission House to take an account of their property.

"They first demanded my silver, gold, and jewels. I replied, 'that gold I had none, jewels I had never worn since my residence in their country, but here was a key of a trunk which contained the silver, open and look for themselves.'" They seemed pleased with my offering them the key, requested I would open the trunk, and that only one person should be allowed to enter my inner-room to take an account of the property. And here justice obliges me to say, that the conduct of these Burman officers in this transaction, was more humane and civilized than any other we witnessed while in Ava. The silver was weighed and laid aside. 'Have you no more!' said one of them. 'Search for yourselves,' replied I, 'the house is at your disposal.' Have you not deposited money and jewels in the hands of others?'—'I have no friend in this country: with whom should I deposit treasure?'—'Where is your watch?' I produced an old one of Mr. J.'s, which had been out of use for a long time, but which answered their purpose just as well, and was the means of preserving a good one I had then about me. 'Where are your goods, your pieces of muslin, handkerchiefs, &c.'—'Mr. Judson is no merchant, he neither buys nor sells, but subsists on the free offerings of the disciples of Christ, who collected the money you have just taken to build a church for the preaching of the Gospel. Is it suitable to take the property of a Pongyee?' (priest). 'It is contrary to our wishes,' said Kong-tong, 'but we act in obedience to our king's command.' Our trunks of wearing apparel were then examined. I begged they would not take them, as they could be of no use to the king, but to us they were invaluable. They said, a list only should be taken, and presented to his majesty, when, if he gave no further order, they should remain.

They did the same with regard to the books, medicine and most of the furniture; and on presenting the list to the king, he gave an order that these articles should not be taken at present. These gentlemen, however, took every thing new or curious, and whatever to them seemed valuable. When they had finished, I gave them tea, and begged the royal treasurer to intercede for the release of Mr. Judson. After their departure, I had an opportunity of going to the queen's sister-in-law, who informed me, that she had presented my petition to the queen, and that her reply was, '*he is not to be executed, let him remain where he is.*'"

Such a reply as this was almost enough to induce despair. Still Mrs. Judson persevered in making application to the various members of government—among others, to the celebrated Bundoolah, the chief general of the Burmese army, but all in vain. The hot season had now commenced, which in that country is dreadfully severe, and the white prisoners were all put inside of the common prison, in five pair of irons each, amidst such a crowd of native thieves and robbers, that they had not room enough to lie down. Near a hundred prisoners were confined in one room without a window or hole for the admittance of air, and the door kept closed. No one will wonder that the poor sufferers lost all appetite, and looked more like corpses than living men. Mr. Judson was taken in a high fever, and it seemed too probable that death would soon terminate his sufferings.

We had marked another extract for insertion, but our limits will not allow. We can merely say, that after a dreary period of suffering, painful to contemplate, deliverance was at length afforded at the peremptory requisition of the brave and generous Sir Archibald Campbell. "May God reward him an hundred fold," exclaims Mrs. Judson, in the grateful warmth of her feelings, "and prepare him for the future enjoyment of heaven."

N.B. These papers are intended for distribution (*gratis*) to those friends who contribute a penny a week or more for the Baptist Missionary Society.

Persons collecting to the amount of sixpence a week are entitled to a copy of the *Missionary Herald*, which is published monthly, containing a variety of interesting intelligence. Such friends as are disposed to become collectors, and who know not where to apply in their own neighbourhood, may write by post to the Rev. John Dyer, 6, Fen Court, Fenchurch Street, London, who will send them Cards and Papers, and direct them how to remit the money.

THE
BAPTIST MAGAZINE.

FEBRUARY, 1827.

MEMOIR OF THE LATE MR. PETER
M'FARLANE.

(Continued from p. 6.)

CHIEFLY on account of the little success attending his ministry at Rawden, Mr. M. removed from it to Trowbridge, in Wiltshire, in the winter of 1816. Whatever opinion may be formed of the propriety of this step, his general character will to all, and especially to those who knew him most intimately, be a voucher for the purity of his motives, and that he would not act lightly in the matter: we are sure he did not act hastily; his own confidential letters to a friend in Scotland, to whom he was accustomed to unbosom himself, will best describe the influence under which he acted in this removal. Writing under date of the 25th of August, 1814, he says, "The church under my care has had but little prosperity of late, we have rather decreased than otherwise. I cannot say that my ministry appears to have been blessed to the conversion of sinners, for a considerable time back, a circumstance which has made me question the propriety of continuing long at Rawden. Ought a fisherman continue satisfied in one place, if he is catching no fish? Ought he not rather to shift his net, and try if any are to be had in some other place? I intimated last spring to my people my intention to leave them, and try what God had to do for me some other where, if they were willing to give their consent, but that they would not do, and

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my regard for them constrains me to tarry a little longer, to see what the Lord may have to do. My thoughts are frequently towards my native soil, and sometimes, I think, should I live long, it is probable, my days will be ended somewhere in the North. But I wish to be passive in the Lord's hand, and found doing what is well pleasing in his sight." And again, on the 11th of January, 1815, he writes, "When I was last at —, they talked to me of settling with them: should I leave Rawden, and be directed to Scotland, I should choose to be either there, or somewhere in the vicinity of the Highlands, as with a little application I shall soon be able to preach in the Gaelic tongue. Oh! for wisdom to direct. Things are much as usual with us at Rawden; the state of religion too much resembles the present season of the year; would to God that as spring approaches we might also have a spring, a soul-reviving, quickening, and refreshing season to our souls! the Lord is all-sufficient, and he is merciful and gracious. Pray for us, and especially for me, that I may speak boldly as I ought, in holding forth the word of life. Should things continue as they are much longer, I think I shall be justified in shifting my tent; but I would not act with precipitation, I hope the Lord will guide me aright."

In the month of June, 1815, the Baptist Church in Back-street, Trowbridge, hearing that Mr. M'Farlane's mind was unsettled re-

specting his remaining with the church in Rawden, invited him to preach among them for four weeks, and afterwards to spend three, six, or twelve months with them, with a view to taking the oversight of them; immediately on receiving an invitation to visit Trowbridge a second time, he wrote to his friend in the north as follows: "I feel quite at a loss what to do; you know my mind has been unhinged for a good while as to Rawden, nor has any thing transpired as yet to place it on hinge again, though things look better than they did some little time ago. Trowbridge is a situation of very considerable importance, when I compare the prospects there, with what they have been here for some time past, at least, till very lately, or, indeed, with what they are ever likely to be, without some extraordinary revolution; and considering the time and circumstances in which the matter has been laid before me, I can scarcely help thinking there is a providential hand in it. Still I am in a strait: I should be glad to have you to consult with; bear me on your mind at the throne of grace. No decisive steps will be taken for some time. I hope the Lord will direct. My heart is in Scotland; but I have a family: to enter into business would answer no good end, as far as the cause of Jesus is concerned, and to be *burthensome* to others I could not bear."

Mr. M'Farlane removed to Trowbridge in Dec. 1815. Writing of this event in the following September, he says, "The particulars of my removal I have not time at present to relate, only that it took place in the beginning of last winter, and that I have increasing reason to be satisfied that the hand of God was in it. My ministry is well attended; the church of God

is united, and increasing in numbers. I enjoy a portion of pleasure in my work, and have reason to believe I do not labour altogether in vain. When the time came that I was to leave Rawden, it was a painful and trying season indeed; such another time I never wish to experience, but it has turned out, I hope, for the furtherance of the Gospel of Christ.

"God moves in a mysterious way,
His wonders to perform."

And the longer I live, I see more and more the importance of attending to that admirable injunction, 'Acknowledge me in all thy ways,' &c. It is a great mercy to be kept in the right way, and to have the comfortable sense of having God with us in it. What can we do alone? and where should we wander to if left alone? We should have poor doings, but for that encouraging saying, 'Lo, I am with you always.' Through the strength of Him who thus spake, and still speaks, what can we not do and bear? May he be our guide, our portion, and our all."

Mr. M'Farlane's tendencies towards his native country have been often mentioned, and in the year 1819, he thus writes to his friend in Scotland: "The matter has often occupied my mind since I came to England, and especially since my last visit to the north. The state of my relatives and companions, together with a variety of things, press very powerfully upon me at times, and seem to urge me to return to the land of my nativity. Still I am in a strait, and am not certain that it would be right to leave my present station; but all things considered, I think I should be justified in submitting the propriety of such a measure to the decision of the church. You can write your mind freely upon the

matter." Whether he had become uncomfortable in Trowbridge at this period he does not mention, but in a following letter of the 20th of Feb. 1820, he again introduces the subject, and makes some slight allusion to this, saying, "I have still the same thoughts relative to my native country as when you heard from me last. I am now in the meridian of life, and if I am likely, under God, to be the instrument of doing any good in forwarding the cause of Zion there, it must be when health and strength are enjoyed for labour: it is a subject that has long, often, and strongly affected, and wrought on my mind. I fully agree with you in your sentiments respecting the removal of a minister: it is certainly no trivial affair, but a matter of great importance; the cause of God, however, has often been promoted by it, and the good of that cause should most assuredly be the predominating motive in such a step, and not emolument and ease; circumstances in providences, if carefully observed, will generally be found to pave the way. Existing circumstances here, seem to me, at present, to make it doubtful as to the propriety of remaining much longer among them, and you would be like-minded if you knew all. My coming to Trowbridge has contributed not a little, I hope, to my advantage, both as a Christian and a minister, affording me an opportunity of learning what has, and will be for my good; my proud heart needed humbling, and to be drawn from empty cisterns to the fountain of living water, the fulness of our dear Emanuel. Never have I seen more of the importance, or enjoyed more of the supports and sweet influence of the doctrines of the cross than of late. How great the blessedness

which results from communion with God!"

"Oh! for a closer walk with God,
A calm and heavenly frame!"

Soon after this, what he anticipated came to pass: he gave up his connection with the church in Back-street, and another Chapel was built for him and his friends in Trowbridge who united with him. In his former situation he hoped he had not laboured altogether in vain; the congregation was numerous, and many members were added to the church. But surely God gave evident testimony to the word of his grace by him in his new situation, in edifying and uniting a number of the fearers of the Lord together, and in turning the disobedient to the wisdom of the just. The writer of this brief Memoir spent a few days with him and his friends, in the summer of 1823, and was gratified to see what God had wrought by his ministry, and done for him and his affectionate friends, with the prospects of future usefulness, which this infant cause presented. About two years afterwards he visited them again, and enjoyed renewed happiness in seeing such an increase both of the church and congregation, notwithstanding the deep affliction and continued infirmities of his esteemed friend, and fellow labourer in the kingdom of Christ, of whose unabated attachment he was now to receive the last expressions, and enjoy the final confirmation of his own regard. He saw with concern the debilitated state of his dear friend, and was not a little affected with his peculiar infirmities, though he was still labouring as usual, and with his accustomed contentment and cheerfulness, so that while his peculiar weaknesses must have been sensibly felt by himself, they seemed to

affect him less than any one else. His resignation was too manifest to require being mentioned by him; it shone forth in his general spirit, and particular gratitude that other parts of his body had not been the seat of his infirmities, which might have more unfitted him for the service of his master, and also that he was restored in any degree to his beloved employment. Indeed, his Christian meekness, patience, and contentment under his trials were much fitted, and were in some degree felt both to reprove and edify. His usual deep and active interest in the affairs of the kingdom of Christ were as palpable and powerful as ever, if not more so; perhaps, it shone the brighter through his sinking frame. An opportunity was given for the manifestation of this at an annual meeting of the Wilts Home Missionary Society in Trowbridge. At that period, he exceedingly enjoyed the services of that occasion, and manifested the deepest interest in them all, so much so, that he anticipated a season of sinking and lassitude after so much excitement as he had felt. But his labours and excitements by either joy or sorrow were about to terminate, and all his active interest in things below the paradise of God, were soon to close, and therefore like the sun he seemed largest at his setting.

The illness which terminated his useful life commenced nearly twelve months before that event took place, in a partial failure of muscular strength, though it did not interrupt his ministerial duties, till about four months before his death; he preached with vigour a long while after he could scarcely turn over the leaves of his Bible, and the last Sabbath he occupied the pulpit he went through three services, with only an extreme ex-

haustion in the evening. He was gradually reduced to great debility; it was almost that of entire helplessness and dependence, yet he was enabled to maintain a cheerful and submissive state of mind, and appeared to indulge a prevailing hope that he should at a future period resume his loved employment. The Bath waters were resorted to in the winter, but with little effect: his last communication to his chief correspondent in Scotland, was from that place, dated 24th of Jan. 1826; in which he says, "With regard to myself, I am considerably worse than when you saw me, and am now at Bath for the benefit of its waters. Have not preached now for seven weeks. Should I not get better, it is much if my work be not now nearly done. I am very feeble indeed, but I still hope that the waters here may be of use, by the blessing of God, as I find that many persons have been benefited by them, who were affected in a similar manner to myself. My heavenly Father knows best how to dispose of me and mine. He does all things well, and I wish to say, 'His will be done.' My Christian love to yourself, family, and Christian friends. I subscribe myself, by the hands of my son, your afflicted friend and brother,

PETER M'FARLANE."

Mr. M'Farlane returned to Trowbridge, contemplating another trial of the Bath waters as the spring advanced. The day had been fixed for his return, but before that day arrived the hand of God had laid him low. On Thursday, three days before his death, Mrs. M'Farlane having served him with his dinner, as he had not been able to help himself in any way for some weeks, went up stairs intending, after having arranged some things

to return, but was never permitted to see him more. On that evening she became the mother of two little boys. He took a lively interest in their birth, and when brought to him, he smiled on them, wept, and blessed them. How much of strongly excited feeling entered into the cause of so rapid an appearance of alarming symptoms in him, is not known; to no perceptible cause was it traceable, but a painful affection of the chest suddenly appeared, attended by distressing sickness, and difficulty in breathing, with extreme general weakness; the symptoms were partially relieved by prompt medical aid, but it failed to repel the approach of death: how far he was aware it was so near, is not certain, as he was in the habit of concealing feelings which would distress his dearest friends. It appeared, however, to a friend who saw him when these alarming symptoms first shewed themselves, that the struggle which he endured from the contending claims of earthly and heavenly objects, was for a time great and overwhelming; he burst into tears, and with a feeble, interrupted articulation said, "I have never been so ill." He attempted to speak on several subjects, but was too much overcome to proceed, or to be understood; he then endeavoured to rouse himself, and continued, "Do not think I am distressed, I am not distressed, but ——" He then attempted to utter the name of his wife, his children, his church, interrupted by sobs, and becoming less able to speak as he proceeded.

The friend who was then endeavouring to draw his attention to more general subjects, referred to a County Missionary Association about to be formed, gave him some account of the arrangements of its services, but this also lay too near

his heart to listen to it unmoved; he burst afresh into tears, and said, "Ah! that desire of my heart is at last fulfilled; for seven years I have wished to see it accomplished, but I must not be there: I have attended and enjoyed many such meetings, but I am thankful that it is done." Then as if bursting from the shackles that drew his interests and affections towards things below, he rose to heavenly contemplations, and with eyes lifted up to heaven, repeated the 24th verse of the 73d Psalm, "Thou shalt guide me with thy counsel, and afterward receive me to glory," and by an affecting soliloquy on the passage, regained his accustomed serenity and cheerfulness. "Thy way," said he, "is dark, perplexing, and unknown, and I may be disposed to look at it and say, 'All these things are against me;' but I believe they are all *for* me. There is a state of glory; I expect to go to *glory*, and I believe this is the way to it; therefore I will say with the Psalmist, 'Thou shalt guide me with thy counsel, and afterwards receive me to glory.'"

On the afternoon of Lord's day, Mr. Edmonson, who had been supplying his pulpit, called, and to his enquiries with regard to the state of his mind, scarcely able to speak, he replied, "*Quite calm and resigned.*" From that time no apparent uneasiness disturbed his mind; but that peaceful expression dwelt on his countenance by which it was generally characterised, until He in whose hand is the power of life and death, changed that countenance and sent him away! He died about four o'clock on Monday morning, the 27th of March, leaving Mrs. M'Farlane in a most critical state, with the charge of seven children, the two babes only three days old! — unconscious of

what had taken place, and her circumstances requiring that she should be kept ignorant of it for some time. The last message he sent her was, that "his cough was more loose, and he hoped he should soon be better." How different the next report! which he had created, but could not communicate, nor sympathizingly share in the sorrows which it produced to the fatherless and the widow. His funeral sermon was preached by the Rev. Mr. Dyer from that appropriate Scripture, Psalm xxxvii. 37. "Mark the perfect man, and behold the upright, for the end of that man is peace."

It were comparatively an easy task to eulogize the character of Mr. M'Farlane; but that has not been the intention of this slight Memoir, but to show how he entered the Christian cause, was introduced to the Christian ministry, and how he conducted himself in both departments; what God did by his means, and in what manner he finished his course. He possessed not those splendid talents which qualified him to shine among the great, neither did he aspire after it; but he inherited, through grace, those Christian virtues which elevated him to an honourable place among the good, and qualified him to become the honoured instrument of turning many sinners from the errors of their ways, of saving them from death, and hiding a multitude of sins; as well as in building up the walls of Zion, and at last finishing his course fully established in the warm affections of the rising church, in the formation of which he was engaged, and of which he was the first Pastor. But his talents were by no means of an inferior order; yet they were more distinguished by solidity than show, and it will be regarded as no mean testimony to the value

which his brethren in the ministry put upon his judgment and ability, when they appointed him to draw up the annual Circular Letter to the associated Churches of York and Lancashire, in the year 1815, on the important subject of "*Justification by Faith.*" The noble characteristics of his mind, however, were those of simplicity and integrity; these entered deeply into his moral constitution, and left his Christian profession of no doubtful import: this has been evinced by the general testimony of respect paid to his memory, in the town of Trowbridge. After his decease, says a correspondent from that place, "the world assigned him its best praise; called him an amiable good man—an upright and inoffensive member of society, while the Christian observer rejoiced to recognise in these things of lovely and good report, the effects of holy principles implanted, and brought to a rich maturity by the power and grace of God.—His affectionate conduct as a Pastor has obtained for him a lasting place in the hearts of his people. The law of his mind was love, and I believe, that either the sorrows or misconduct of his people, has often more effectually deprived his nights of rest, and his days of peace, than any personal affliction with which he could be visited." Men of this description are those whom the Scriptures denominate "The just whose memory is blessed."

"Such men are not forgot as soon as cold,
Their fragrant memory will outlast their
tomb,
Embalm'd for ever in its own perfume."

It is not wonderful then that general sympathy has been excited toward the family of such a person as Mr. M'Farlane: it would have been astonishing had it been other-

wise: their loss can only be estimated by his worth; but it is gratifying to know that this sympathy has been practically expressed by kind communications for their support and comfort. How honourable would it be were that bounty to continue to flow until a sufficiency was received for their future support; this would at once be a pleasing memorial of the worth of the deceased in the public esteem, and of their laudable readiness to reward it in the persons of the living, and that they considered it a small matter, if *he* spent his life and talents for the spiritual good of the community, that *they* should communicate of their temporal good toward the support of those who were dependant upon him, when the object of that dependence is placed in the state of the dead, where "there is no work, nor device, nor knowledge, nor wisdom," that can operate in their behalf.

SIX LETTERS TO DR. RYLAND, WRITTEN BY MR. FULLER, IN THE YEAR 1803, RESPECTING HIS CONTROVERSY WITH MR. BOOTH.

It was well known in the circle of Mr. Fuller's personal acquaintance, that he had written in the year 1803, "Six Letters" to his intimate friend, Dr. Ryland, on some important theological subjects, relative to the controversy between himself and Mr. Booth. It was felt to be cause for lamentation, that two ministers, each distinguished for evangelical purity of sentiment, and remarkable for personal godliness, and inflexible integrity, should like Paul and Barnabas have been "parted asunder." That they held *substantially* the same sentiments on the vital doctrines of "Imputation" and "Substitution," the writer of this has no doubt; and that they *mis-*

understood each other as to the *precise sense*, which they respectively attached to the *terms* they employed to explain their views, he is equally convinced. Mr. Booth thought highly of Mr. Fuller's writings on the subject, after this painful controversy. "I am sorry," said he, to the writer of these lines, (or words to the same effect,) "that Mr. Fuller has published his 'Gospel worthy of all Acceptation;' because it has so agitated the Churches; but he has employed arguments in it which neither I, nor any man upon earth can answer." That Mr. Fuller felt a strong attachment to Mr. Booth, after this controversy, is certain; from his having expressed a wish to preach his funeral Sermon, and proposed to write his Memoirs. "I could," said he, "had it been encouraged, have compiled a Memoir of Mr. Booth quite as interesting as that for Mr. Pearce."

The contents of this MS. are,

Letter I. Narrative. II. Imputation. III. Substitution. IV. Change of Sentiment. V. Calvinism. VI. Baxterianism.

The MS. from which we print belongs to Mr. Burls, who copied the letters from the original, by permission of Mr. Fuller; by whom he was not restricted as to any use he might think proper to make of them; the reader may therefore depend upon their entire genuineness. We should hope that by publishing them, we should not revive any of the unpleasant feelings that originally existed respecting this Controversy. The letters are certainly worthy of publication, and may greatly subserve the cause of free enquiry. The conductors of this Magazine have an equal respect and affection for the memory of each of the venerable names of BOOTH, FULLER, and RYLAND.

J. I.

LETTER I. *Narrative.*

Jan. 4, 1803.

MY DEAR BROTHER,

THOUGH you are not wholly unacquainted with what has lately passed between Mr. B. and myself, relative to certain points of doctrine, yet I shall briefly state the leading particulars, together with my sentiments on the subject concerning which I am charged with error.

In the month of May, 1802, when I was in London, wishing for a better understanding with Mr. B., I requested an interview. With his consent I went two or three times to see him. We had much conversation. I cannot pretend to recollect all that passed; but some things I well remember. After talking over certain particulars of a personal nature, on which he appeared to be satisfied, he, in a very serious tone, suggested that I had changed my sentiments on some important doctrines of the Gospel; "and here," said he, "I have little or no hope." To these serious and heavy charges, from an aged and respectable minister, I at first made but little answer, being all attention to what he had to offer in support of them. I assured him that I was willing to reconsider any thing I had advanced, and desired to know wherein he thought me in the wrong. Mr. B. answered, "It is on the doctrines of *imputation* and *substitution* that I conceive you err." I asked, whether his ideas on these doctrines did not proceed on the principle of *debtor* and *creditor*; and that, as was the number of sinners to be saved, and the quantity of sin to be atoned for, such required to be the degree of Christ's sufferings? This he disowned, saying, he never had such an idea, nor did he ever meet with

it in any writer; * adding to this effect, *I am persuaded, that if one sinner only were to be saved consistently with justice, it required to be by the same all-perfect sacrifice.* I felt persuaded, that if Mr. B. admitted this principle in all its bearings, there would be no material difference betwixt us.

In his letter to me of Sept. 3, he says, "I deliberately aver, that in our second and last conversation, I understood you to *deny* that Christ obeyed and died as a *substitute*, and that you did not admit a real and proper imputation, either of sin to Christ, or of his righteousness to those who believe." I give him credit for this; but insist upon it, that, (excepting what relates to the terms "real and proper"—terms not used in the first note), he has no *grounds* for so understanding me, and that there were grounds, whether he attended to them or not, for a contrary conclusion. I declare that I never suspected, while in his company, that I was charged with any such things; but merely that my views concerning those doctrines were not just. Under this impression, I said to Mr. B. to this effect, "I do suspect, Sir, that your views on imputation and substitution are not scriptural." I did not mean by this to charge him with *denying* either of those doctrines; and I had no apprehension of his having any such charge to prefer against me. The whole difference between us appeared to me to consist in the manner of explaining doctrines, which we both acknowledged and held fast.

* Yet if nine out of ten of the High Calvinists were asked their views on the subject, I am persuaded it would appear they had no other notion of it. No other notion, I think, could be collected from Dr. Gill's exposition of Isaiah liii. 6. and all he writes upon the subject seems to go upon that principle.

Mr. B. alleges, as a reason for his understanding me to deny the doctrines in question, that "in direct opposition to this he pleaded 2 Cor. v. 21: to which he says, I replied, '*made sin*, means *became a sacrifice for sin*;' to which he would not accede." Granting this to be a fair statement, surely it does not follow, that understanding the phrase, *made sin*, of Christ's being *made a sin-offering*, amounts to the denial of the imputation of sin to him. If it does, however, many of our best writers, among whom is Dr. Owen*, are subject to the same charge. But Mr. B. is mistaken in saying that I affirmed *made sin*, to mean, *made a sacrifice for sin*. I merely asked him, whether it did not; whether some Expositors did not so interpret it; and whether there was not something in the original word, which led to such an interpretation? This, I am certain, was the whole, for I had not at that time any decided opinion as to the meaning of the passage; and therefore asked him *merely for information*. I well recollect the substance of his answer, namely, that the word *ἀμαρτία*, it was true, was sometimes rendered "sin," and sometimes a "sin-offering;" but the sin which Christ was made was *that which he knew not*, and which stood opposed to *the righteousness of God*, which we are made in Him: to this I made no reply, as thinking there appeared to be force in what he said.

I also well remember his arguing from Gal. iii. 13, and contending that Christ must in some sense be *guilty*, else God could not have been just in *punishing* Him: this argument did not approve itself to

my judgment like the former. I admitted guilt to be necessary to punishment, and had no doubt, but that the sufferings of Christ were *penal*; but I had my doubts whether it were so proper to say Christ was punished, as that he bore *our* punishment: but as I shall give my thoughts more particularly on this hereafter, I only say in this place, that this conversation TOOK PLACE BEFORE I PREACHED FOR HIM, AND BEFORE HE ASKED ME TO PREACH FOR HIM.* It is somewhat surprising to me, therefore, if I was considered as *denying* the doctrines of imputation and substitution, that I should receive such an invitation. Whatever he may think of me, I would never consent to a man's going into my pulpit, whom I considered as denying either the one or the other.

I have said Mr. B. *had grounds for a contrary conclusion*, whether he attended to them or not. He cannot but remember his putting the Liverpool Magazine into my hands, where he conceived it was proved I had changed my sentiments. On this I said, that I was not *aware* of any such change as he ascribed to me. Mr. B., I well remember, answered, in a tone of surprise, "No? Then you are lost!" that is, as I understood him, "You are bewildered in inconsistency, not knowing what you believe." Now, be it so, that I am lost in inconsistency, this is a very different thing from a *denial* of what I had before advanced. If I were not aware of having relinquished the leading principles of

* Mr. B. speaks in his letter of Sept. 3. of these things occurring in our second and last conversation; but I am certain, that all these things on which he grounds his charge, and his alleging 2 Cor. v. 21. and Gal. iii. 13, occurred in the *first*, and before he asked me to preach for him.

* Answer to Biddle, pp. 509, 510. Vide Dr. Owen on Justification, Chap. xviii. pp. 504, 505. Quarto.

my answer to Philanthropos, I could not be aware of having given up the doctrines of Imputation and Substitution.

It might also have been supposed, that my pleading for Christ's being made a *sin-offering*, as I was accounted to do, was not the language of one who "*denied* that Christ obeyed and died as a substitute:" for what else was the *sin-offering*, but a substitute for the people?

Before I left town, I gave Mr. B. the manuscript of our last year's Circular Letter, *on the Practical uses of Believers' Baptism*, requesting his corrections. In this was the following sentence, with several others of like import—"Christ sustained the deluge of wrath due to our sins:" nor did this passage escape him; his first note holds this sentence up as an example of my inconsistency. Some men would have drawn a different conclusion. They would have said, "Surely I must have mistaken the writer, when in conversation: he cannot mean to discard these doctrines. If he did, why does he thus fully avow them?" Instead of this, Mr. B., in the note accompanying the MS., flatly charges me with the denial of *Substitution* and of *Imputation*; not merely in his sense of them, nor with the epithets "proper and real," (since added, as saving terms); but so as to disown the *vicariousness* of what our Saviour did and suffered, which *he* never did, even "in his juvenile" years, when I suppose he was a professed Arminian.

As this note did not reach me till I was just setting off for home, about the 2d or 3d of June, I could not see Mr. B. any more: and being conscious that I never thought of denying either of the doctrines in question, I supposed Mr. B.

could only mean to charge such denial as the *consequence* of what I avowed. I therefore took three or four weeks to consider and re-examine my sentiments, that if any such consequences did attach to them, I might discover them.

Early in July I answered the note; declared my belief of both the above doctrines, and complained of things being imputed to me as my principles, which I did not avow, and which, if they have any connection with my principles, were merely *consequences*, which consequences I did not perceive.

About the middle of July, reports were circulated, both in town and country, that I had acknowledged myself to Mr. B. to be an Arminian, &c. &c. One of my friends was in London, and heard it in a great number of places; "from Oxford-street," as he said, "to Ratcliff Highway;" and in every instance, it was said to be authorised by Mr. B. I was informed also, that it was common talk among those congregations in Northamptonshire, which rejected all invitations to the unconverted, and all obligations to spiritual religion. A person residing amongst them, who bore good-will to me, came to my house to know whether the report were true; and he assured me that the whole rested on the testimony of Mr. B.

Knowing that I had written to Mr. B., avowing my belief, both in Imputation and Substitution, I knew not what to make of things.

Early in September, while I was at Edinburgh, I received a letter from Mr. B., partly averring that he understood me in conversation to deny that Christ obeyed and died as a substitute, and to disown a *real* and *proper* imputation; and partly inquiring whether I did believe these doctrines, and *in what sense* it was that I held them.

On receiving this letter, it appeared to me to contain a request, which, had it been made previous to the sending abroad of a report to my disadvantage, had been fair, and I should have freely complied with it. But as things were, I did not feel free to write any explanation to Mr. B., till he should have given some explanation of his conduct towards me. I wished for no humiliating concessions from a man so aged and so respectable as Mr. B.; but I did think myself entitled to some explanation; and that to have complied to his request without it, had been a tame acknowledgment of guilt and fear, of neither of which I was conscious.

To this purpose I wrote (on Oct. 7.), in answer to his of Sept. 3, wishing for nothing but a few lines, acknowledging that if he had mistaken my meaning, and thereby injured me, he was sorry; or any thing, however expressed, that should have discovered his regret for having been the occasion of misrepresentation.

But to this letter Mr. B. has written no answer. I have to thank you, however, for the copy of a letter which he addressed to you, dated Dec. 6. Here I find myself charged with having *changed my sentiments; with agreeing with Mr. Baxter in several of his leading peculiarities; and with denying the doctrines of Imputation and Substitution, in the sense in which Calvinists commonly hold, and have held them.*

I own I feel dissatisfied with this second-hand method of attack, in which the oracles of God are nearly kept out of sight, and other standards of orthodoxy set up in their place. Each of these charges may be true, and yet I may be in the right, and Mr. B. in the wrong. It is no crime to change our views, unless in so

doing we deviate from the Scriptures: nor is it an article of revelation that Mr. Baxter's views are erroneous, or that the notions of Calvinists in general concerning Imputation and Substitution are true. I write not thus because I feel the justice of either of these charges, but because I dislike such circuitous methods of judging concerning truth and error. They are unworthy of a candid enquirer after truth, and chiefly calculated to inflame the prejudices of the ignorant. If I have used the term *Calvinistic* in controversy, it has been merely to avoid circumlocution, and not as discriminating my opponents on account of their differing from Calvin.

Mr. B. supposes that I suspect him of "insidious designs." No; I do not, nor ever did. I never thought him capable of this; but I do think him capable of being so far prejudiced against another, as to think that to be right towards him, which he would think very wrong, if done to himself. I am, affectionately yours, A. F.

LETTER II. *On Imputation.*

Jan. 8, 1803.

MY DEAR BROTHER,

WHILE Mr. B. refuses to give any explanation of his conduct, there can be no intercourse between me and him. I have no objection to give the most explicit answers in my power to the questions on Imputation and Substitution. I shall therefore address them to you; and you are at liberty to show them to whom you please.

To *impute* *, signifies, in general, to *charge, reckon, or place to account*, according to the different objects to which it is applied.

* From $\epsilon\mu\phi$ and $\lambda\omicron\gamma\iota\zeta\omicron\mu\alpha\iota$.

This word, like many others, has a *proper* and a *figurative* meaning.

First: It is applied to the *charging, reckoning, or placing to the account of persons and things* THAT WHICH PROPERLY BELONGS TO THEM. This, of course, is its *proper* meaning. In this sense the word is used in the following passages. "Eli thought that she (Hannah) had been drunken." — "Hanan and Mattaniah, the Treasurers, were *counted* faithful." — "Let a man so *account* of us, as the Ministers of Christ, and stewards of the Mysteries of God." "Let such an one *think* this, that such as we are in word by letters, when we are absent, such will we be also in deed, when we are present." — "I *reckon* that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."*

Reckoning or accounting, here, is no other than forming an estimate of persons and things, according to *what they are, or appear to be*. To impute sin, in this sense, is to *charge guilt upon the guilty in a judicial way, with a view to his being punished for it*. Thus Shimei besought David that his iniquity might *not be imputed* to him. Thus the man is pronounced blessed, to whom the Lord *imputeth* not iniquity: and thus Paul prayed that the sin of those who deserted him might not be *laid to their charge*.†

In this sense, the term is ordinarily used in common life. To impute treason, or any other crime to a man, is the same thing as charging him with having committed it; and with a view to his being punished.

Secondly: It is applied to the

charging, reckoning, or placing to the account of persons and things, THAT WHICH DOES NOT PROPERLY BELONG TO THEM, AS THOUGH IT DID. This, of course, is its figurative meaning. In this sense the word is used in the following passages: "And this your heave-offering shall be *reckoned* unto you *as though it were* the corn of the threshing-floor, and *as the fulness of the wine-press*." — "Wherefore hidest thou thy face, and *holdest me for thine enemy*?" — "If the uncircumcision keep the righteousness of the law, shall not his uncircumcision be *counted* for circumcision?" — "If he hath wronged thee, or oweth thee ought, put that on *my account*."*

It is thus I understand the term, when applied to justification. "Abraham believed God, and it was *counted* unto him for righteousness. — To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is *counted* unto him for righteousness."† I do not suppose that "faith" in these passages means the righteousness of the Messiah; for it is expressly called "believing." It means believing, however, not as a virtuous exercise of the mind, which God consented to accept by a composition, taking a part for the whole; but *as having respect to the promised Messiah*, and so to his righteousness, as the ground of acceptance. Justification is ascribed to faith, as *healing* frequently is in the New Testament; not as that which *imparted* the benefit, but that which afforded occasion to the great physician to exercise his power and mercy.

But if it were allowed that faith, in these passages, means the object

* 1 Sam. i. 13. Neh. xiii. 13. 1 Cor. iv. 1. 2 Cor. x. 11. Rom. viii. 19.

† 2 Sam. xix. 19. Psalm xxxii. 2. 2 Tim. iv. 16.

* Num. xviii. 27—30. Job xiii. 24. Rom. ii. 26. Philemon 18.

† Rom. iv. 3, 5.

believed in, still this was not Abraham's *own* righteousness; and could not be *properly* imputed, or *counted* by Him who judges of things as they are, as being so. It was reckoned to him, *as if it were* his, and the effects or benefits were actually transferred to him; but this was all. Abraham did not become meritorious, or cease to be unworthy. "What is it else, to set our righteousness in the obedience of Christ," says Calvin, "but to affirm that hereby only we are *accounted* righteous, because the obedience of Christ is *imputed* to us, as if it were our own?"

It is thus also that I understand the *imputation of sin to Christ*. He was *made sin* for us, in the same sense as we are *made the righteousness of God in Him*. He was accounted in the divine administration, AS IF HE WERE, OR HAD BEEN, the sinner; that those who believe on Him might be accounted AS IF THEY WERE, OR HAD BEEN righteous.

Mr. B. charges me with having explained the phrase "made sin" *made a sacrifice*. I have already said, that what I asked him was purely for information. Considering his answer as worthy of attention, I have since endeavoured to form a decided opinion on the passage, and to give what he advanced its due weight. I perceive that many able writers, and among them Dr. Owen, understand the term *ἀμαρτία*, in this as in many other places, of a "sin-offering;" and I must say, I see no force in the objection, that it sounds incongruous to say Christ was "made punishment," or "made suffering;" for the same objection might be brought against the express words of the prophet—"When thou shalt *make his soul an offering for sin*." The genius of our language does not allow us to say

of any one, "he was made suffering;" but it allows us to say, "he was made an offering for sin," which was suffering.*

The other reasons, however, which Mr. B. suggested, determine my mind to consider *ἀμαρτία*, in this place as meaning *sin* itself, and not the penal effects of it, I doubt not but that the allusion is to the sin-offering under the law, but not to its being *made a sacrifice*. Let me explain myself.—There were two things belonging to the sin-offering: (1.) The imputation of the sins of the people, signified by the priest's laying his hands on the head of the animal, and confessing over it their transgressions, and which is called "putting them upon it;"† that is, it was counted in the divine administration as if it had been the sinner, and the only sinner of the nation. (2.) Making it a sacrifice, or "killing it before the Lord for an atonement," Lev. i. 4, 5. Now the phrase *made sin*, in 2 Cor. v. 21. appears to refer to the *first* stop in this process, in order to the last. It is expressive of what was *preparatory* to Christ's suffering of death, rather than of the thing itself; just as our being *made righteousness* expresses what was preparatory to God's bestowing upon us eternal life.

But the verb *ἐποίησεν*, *made*, is not to be taken literally; for that would convey the idea of Christ being really the subject of moral evil, which none contend for. It is expressive of a divine *constitution*, by which our Redeemer with his own consent stood in the sinner's place, *as though he had been* himself the transgressor; just as the sin-offering under the law was,

* *Περί ἀμαρτίας*, in Rom. viii. 3. seems to mean *an offering for sin*; as it certainly does, Heb. x. 8.

† Lev. xvi. 21.

in mercy to Israel, *reckoned*, or *accounted* to have the sins of the people "put upon its head." Thus He was made that sin *which He knew not*, and which is properly opposed to *the righteousness of God*, which we are *made* in Him. But this, it will be said, is not a "*real and proper*" imputation. True; nor is such an imputation maintained, I should think, by Mr. B., any more than by me. A real and proper imputation, unless I have mistaken the meaning of the term, is that in which there is no transfer of any kind; and if applied to Christ, would amount to a charge of his having actually committed sin.

Mr. B. further argued thus:— "If Christ had not died as a *substitute*—if sin, sin itself had not been really imputed to him, he could not have been made a curse for us." All this is freely admitted, save what respects the term "*really*," against which my objection is already stated. "Nor could he have been *punished*," he adds, "in our stead by eternal justice: for though an innocent person may suffer, yet, properly speaking, there cannot be punishment where there is no guilt, either personally contracted, or imputed." If this sentence had ended with the word "*guilt*," I should have fully admitted it. Guilt imputed is not properly opposed to guilt contracted. The term "*imputed*" is here used for "*transferred*," to which it is not synonymous. But we are perplexed here by affixing different ideas to the same term. I will endeavour to define my own, and then attend to the thing signified. By *sin*, I mean transgression; by *guilt*, desert of punishment for having transgressed:*

* Some have defined guilt, an *obligation to punishment*: but a voluntary obligation to

and by *punishment*, the infliction of evil upon the guilty, in displeasure against him. It is the opposite of *reward*, which is the bestowment of favour upon the obedient, in token of approbation of his conduct. Finally: *Imputation* ought not to be confounded with *transfer*. In its proper sense, we have seen there is no transfer pertaining to it. In its figurative sense, as applied to Justification, it is righteousness itself that is imputed; but its effects only are transferred. So also in respect of sin. Sin itself is the object of imputation; but neither this nor guilt is strictly speaking transferred, for neither of them are transferable objects. As all that is transferred in the imputation of righteousness is its beneficial effects; so all that is transferred in the imputation of sin, is its penal effects. To say that Christ was *reckoned*, or *counted* in the divine administration, *as if he were* the sinner, and came under an *obligation* to endure the curse for us, is one thing; but to say that he *deserved* the curse, is another. To speak of his being guilty by imputation, is the same thing in my ear, as to say he was criminal or wicked by imputation; which, if taken improperly, for his being reckoned *as if he were so*, is just; but if properly, for his *being so*, is inadmissible. Guilt is the inseparable attendant of transgression.* If Christ by imputation became *deserving* of punishment,

endure the punishment of another is not guilt, any more than a consequent exemption from obligation in the offender is innocence. Both guilt and innocence; though transferable in their *effects*, are themselves untransferable.

* This is admitted by Dr. Crisp, who on this ground argues his point, That Christ was *really* the sinner, or guilt could not have been charged upon him. Sermons, p. 272.

we by non-imputation cease to deserve it; and if our demerits be literally transferred to Him, his merits must of course be the same to us: and then, instead of approaching God as guilty and unworthy, we might take consequence to ourselves before him, as not only guiltless, but meritorious beings.

As to Christ's being *punished*, I have no doubt, and never had, of his sufferings being *penal*, any more than I have of our salvation being a *reward*: but as the latter is not a reward *to us*, so I question whether the former can properly be said to be a punishment *to Him*. What he bore was punishment, that is, the expression of divine displeasure against transgressors, in whose place He stood: so what we enjoy is reward, that is, the expression of God's well-pleas'dness in the obedience and death of his Son: but neither is the one a punishment *to Him*, nor the other a reward *to us*.

There appears to me great accuracy in the Scripture phraseology on this subject. What our Saviour underwent is expressed by the term *sufferings*. Once it is called *chastisement*: yet there he is not said to have been chastised, but "the chastisement of our peace was *upon him*." This is the same as saying, He bore *our* punishment, He was made a *curse* for us, that is, having been *reckoned* or accounted the sinner, as though he had actually been so, he was treated accordingly, *as* one that had deserved to be an outcast from heaven and earth. I believe the wrath of God that was due to us was poured upon him; but I do not believe that God for one moment was angry or displeas'd with him, or that he smote him from any such displeasure. "It behoved him," says Calvin, "that

he should, as it were hand to hand, wrestle with the armies of hell, and the horrors of eternal death. The chastisement of our peace was *laid upon him*. He was stricken of his Father for our sins, and bruised for our iniquities: whereby is meant, that he was put in the stead of wicked doers, as surety and pledge; yea, and as the very guilty person himself, to abide and suffer all the punishment that should have been laid upon them. Yet do we not mean that God was at any time his enemy, or angry with him. For how could he be angry with his beloved Son, upon whom his mind rested? or how could Christ by his intercession appease his Father's wrath towards others, if full of hatred, he had been bent against himself? But this is our meaning: That he suffered the grievousness of God's rigour; for that he being stricken and tormented by the hand of God, DID FEEL ALL THE TOKENS OF GOD WHEN HE IS ANGRY AND PUNISHETH." *Inst. B. II. Ch. xvi. § 10, 11.*

I remember Mr. B. once said to me, "Christ was not made sin by *participation*; but he was every thing excepting this." Herein I perfectly agree. When it is allowed that he was *accounted* as the sinner, yea as the greatest of all sinners, as though he had been made up of sin itself, every thing is allowed short of a participation in sin. If it be not, however, it lies upon him to point out a possible medium between his being treated as *though he were* a transgressor, and his actually *being one*. I am, affectionately yours,

A. F.

(To be continued.)

SCRIPTURE PARALLELISM.

No. II.

FOR an illustration of the ideas thrown out in your last number, respecting the benefits derived from the application of this theory, I beg to refer your readers, on the present occasion, to the third and fourth verses in the eighth chapter of the epistle to the Romans. They are as follows :

For what the law could not do, in that it was weak through the flesh, God, sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh ; that the righteousness of the law might be fulfilled in us, who walk, not after the flesh, but after the spirit.

I think no person can read this passage attentively, without being sensible of embarrassment, though he may be far from perceiving its cause. And the learned seem to have been more perplexed by it than the vulgar ; since they are by no means agreed as to the subject to which it refers, whether justification or sanctification ; and some of them have found great difficulties in the very structure and translation of the sentence. A striking instance of the latter is exhibited by the violent transpositions, and intricate involution, which the text has suffered, in the hands of so acute and celebrated a critic as Dr. Macknight, whose translation is as follows :

For God, sending his own Son, in the likeness of sinful flesh, and of a sin offering, hath condemned sin in the flesh (the thing impossible to the law, because it was weak through the flesh), that the righteousness of the law might be fulfilled by us, who walk, not according to the flesh, but according to the spirit.

Upon examination, we find the chief cause of the obscurity to arise

from a seeming incompleteness in the first clause. Let the reader proceed as far as the word *God*.

For what the law could not do, in that it was weak through the flesh, God—

And then watch the progress of the sentence, and advance no further, till he finds he can do so intelligibly and satisfactorily. If the sentence is properly constructed, it will contain an answer to the question, what has God done? Now the next action expressed, is “condemning sin in the flesh;” but there are two reasons why this cannot be considered as answering the question proposed. The one is, that the condemning of sin in the flesh is by no means a thing which the law could not do, it is, on the contrary, the very province of the law, and an exercise for which it possesses a wonderful energy. It is this which has driven so many commentators to interpret this phrase of a gracious mortification of sin in the heart; which certainly the law cannot effect: but the interpretation is obviously forced and unnatural, and, as it has been resorted to merely under a sense of the obscurity of the passage, if this can be removed in a more satisfactory method, it may be dropped without further notice.

A second reason for not carrying on the action of the former part of the verse to the latter, is, that the grammatical construction forbids it. To the question, What has God done? an answer is already applied to the preceding words; namely, “what the law could not do.” But we do not want two answers to the same question. And besides, if we take the subsequent phrase, “condemning sin in the flesh,” as answering it also, we shall make the

action of the same noun extend both backwards and forwards, in array quite irreconcilable with simplicity and correctness of style, as well as lucidness and force of expression.

Now let any one, acquainted with the general method of parallelism, attempt the arrangement of these verses. They will readily form themselves as follows:

For what the law could not do,
In that it was weak,
Through the flesh,
God hath done.

Sending his own Son,
In the likeness of sinful flesh,
And for sin,
He hath condemned sin in the flesh :

That the righteousness of the law may
be fulfilled in us,
Who walk, not after the flesh, but after
the spirit.

Here it will be observed, that the first clause is completed, by the addition of the words *hath done*. The arrangement of the passage obviously suggests this, and fully justifies it. It is nothing more than one of the systematic methods of parallelism to omit words, and even clauses, when the structure of the sentence suggests, and will lead the reader to supply them ; as might be shown by many instances, both in the Old Testament and the New. And the manifest completeness which the whole passage thus attains, the accuracy of the grammatical construction, the lucidness of the sentiment, the forcibleness of the expression, and the perfection of the parallelism, afford unquestionable pledges of the correctness of the arrangement.

The interpretation of this text now becomes easy. God hath done what the law could not do ; that is, he hath made provision for

the justification of a sinner. For this is certainly the idea which the language itself most naturally suggests, and which will be found most agreeable, both to the preceding and following context. In the former, the apostle says, " there is now no condemnation to them that are in Christ Jesus. For what the law could not do, God hath done." And, in the latter, he gives a plain exposition of the manner in which the justification of a sinner is effected. " Sending his own Son, in the likeness of sinful flesh, and for sin, he condemned (or punished) sin in the flesh ; that the righteousness of the law might be fulfilled in us (or be fully attained by us), who walk, not after the flesh, but after the spirit," (not according to the carnal, but the spiritual import of the Jewish ritual.)

I submit this to your readers, as one instance in which the theory of parallelism affords valuable aid, in clearing the structure of Scripture from obscurity, and in determining a doubtful interpretation. I am well aware that there is no novelty, either in the interpretation of the passage, or in the manner of completing the first clause, as any person may see, by consulting Poole's Synopsis. But the value of parallelism, in this case, lies here, that, without consulting critics, and without any critical knowledge, *it suggests them of itself*, and contains the proof of its own accuracy. To those who do consult the commentators, it presents the additional advantage, of enabling them to exercise a sound discrimination, and to arrive at a satisfactory decision, in the midst of jarring interpretation.

I only add, that a little regard to the precise phraseology and arrangement of the original, will give yet higher beauty to the struc-

ture, and greater energy to the sentiment. An approximation is attempted below.

For that impracticable thing by the law,
In which it was powerless,
Through our depravity,*
God hath effected.

His own Son having sent,
In the likeness of sinful man, †
And on account of sin,
He hath punished sin in his person; ‡
That the righteousness of the law might
be fully attained by us,
Who walk, not according to flesh, but
according to spirit.

* H *

QUERY.

On the Extent of Redemption.

MR. EDITOR,

I FULLY agree with your correspondent *Micros*, in his argument against the opinion of Dr. Whitby,

* Schleusner, Σαφξ, 17. † Ib. Σαφξ, 4.
‡ Ib. Σαφξ, 18.

that Christ died for all men *equally*. But as there are persons who hold that, though not equally, he did really die for all men, I should be obliged by some notice of this sentiment. I submit the following queries.

Are there not *two* principal ends which the death of Christ is represented as designed to answer? The one, "to bring many sons unto glory;" Heb. ii. 10. The other, "that whosoever believeth in him should not perish, but have everlasting life." John iii. 16.

Is not the latter of these objects an excellent and glorious one? Does it not relate to the whole of mankind? May it not be realised without the actual salvation of an individual? Does it not require the admission that, in a sense adapted to this end, Christ died for all men? And does it not lead to a satisfactory interpretation of the texts which assert that he did so?

Jan. 1827. MICROTEROS.

POETRY.

ON A TEAR.

Thou trembling drop on Mary's cheek,
Thou silent messenger of woe,
Words are not thine, but thou can'st speak,
And bid congenial passions glow.

Say, where's thy fountain — Whence thy stream?
To mourning or to gladness given,
Sparkling in joy's refulgent beam,
Anon by sorrow's tempest driven.

Friendship can touch thy secret spring,
And love thy crystal current raise;
To mental anguish thou canst bring
Relief amid the darkest days.

And thou art seen where virtue grieves,
The wrongs that men from men have borne;
Or where the melting bosom heaves
The sigh for misery forlorn.

The sinner seeks thy friendly aid,
Repenting at a throne of grace,
Weeps at the Cross — where help is laid,
And strength for his remaining days.

Thou watchest round the bed of death,
Thou lingerest o'er the funeral bier;
Appear'st when first we draw our breath,
And life is opened with a tear.

R E V I E W.

A Treatise on the Divine Sovereignty.
By Robert Wilson, A. M. pp. 197.
Hatchard. Price 6s.

CONTRIVERSY is chiefly to be deprecated on account of the spirit in which it is ordinarily conducted, and the unkindly feeling which is too frequently cherished by the opposing parties towards each other; insomuch that indifference, suspicion, and even misrepresentation, commonly characterise their intercourse. Though the common ground which, with good fellowship, they may mutually occupy, is incomparably more commodious and valuable, yet too generally they prefer standing detached on that which is limited and debateable; and were such the exclusive and invariable result of stating and defending your own sentiments and contesting those of others, it would seem to require the influence of the worst passions of our corrupted nature to advocate the practice. But disussion calmly and temperately pursued, has often contributed to elicit truth and establish its conviction; to detect the weak points of conflicting statements, and to exhibit and harmonize the principles equally adopted on either side.

"Of controversy," the author before us says, "he entertains an opinion similar to that of a celebrated divine of the present day, who says, 'Controversy is, indeed, unfavourable to piety, and to every Christian feeling: it is too commonly the food of malevolence, rancour, and obstinacy; but the examination and comparison of the different parts of Scripture, and the attention to the revealed counsels of God, which religious inquiry induces, are favourable to the growth of vital religion.'" Disapproving, as we most decidedly and conscientiously do, of those conclusions to which Mr. Wilson's treatise is framed to conduct us, we nevertheless cannot select terms too unqualified to express our

satisfaction at finding his pamphlet so perfectly in accordance with this prefatory announcement; and as there can be little doubt but his work will receive a formal reply, we sincerely hope, whoever may be the respondent, that in this respect, the rare example of the author will secure practical commendation.

We are not aware, indeed, that in the hypothesis of Mr. W. which, generally, is that advocated by our friends of the Arminian persuasion, or in his attempts to illustrate and confirm it, there is any thing which has not been repeatedly affirmed, and as frequently, and, in our judgment, satisfactorily answered. It remains as yet one of the mysteries of the present imperfect state, that persons of equal parts, piety and opportunity, should arise from the contemplation of the same object with sentiments so entirely at variance, that every effort to reconcile and unite their discordant opinions has proved ineffectual; and after all that has been alledged in extenuation of the evils of jarring creeds, the fact of diversity, under the circumstances supposed, continues unaccountable, or at least, has not been adequately explained. From the anxieties of such a state of things we would seek our principal repose in the anticipation of that period of unmingled light to which the hope of every real Christian is directed.

The work before us professes to examine the several Scriptures adduced by Mr. Brown, in his Dictionary of the Bible, under the articles *Election*, *Reprobation*, and *Perseverance*—by the late Mr. Scott, in his sermon on "Election and final perseverance,"—and quoted by Mr. Fletcher in his discourse on "Personal election and divine sovereignty"—in support of his views of the divine sovereignty as it regards the salvation of mankind. Besides the examination of these passages, there is a chapter in the commencement

of the volume, "On the divine sovereignty as manifested in the plan of human redemption, according to the testimony of Scripture;" and one in the conclusion, "On the economy of the divine influence as it regards the recovery of mankind to the image of God."

This respectable author does not appear to have intentionally omitted the consideration of any of those scriptures which are usually referred to in supporting the affirmative of the above points of Christian doctrine; but in attempting to sustain their negative, though some of his interpretations may be considered ingenious, we feel ourselves compelled to state it to be our deliberate conviction that he has, unwittingly as we believe, in an affecting degree trampled on the majesty of divine truth and the principal sources of Christian reliance and exertion. We are conscious that this is a grave imputation, but it appears to us to be most fully maintained by the following extracts.

"Matth. xxv. 34, 'Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' — We learn from the context, that the persons to whom the foregoing invitation will be given are the *righteous*. We also learn from the passage itself, that the kingdom was prepared from the foundation of the world, not for particular persons of mankind as *sinners*, but for such as were *righteous*. The subsequent context further confirms this distinction — 'For I was an hungred and ye gave me meat, &c.'" p. 86.

"John x. 28, 29, 'And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father, which give them me, is greater than all, and none is able to pluck them out of my Father's hand.' — The period, when those who are, in the context of this passage, denominated Christ's sheep, were given to him, was not before the foundation of the world, but when they were attached to him as his personal followers. — 'All that the Father giveth me shall come to me,' John vi. 37. This giving seems to be synonymous with the divine *drawing*, thus — 'No man can come to me, except the Father which hath sent me draw him,' ver. 44. Again, this giving and drawing seem to con-

stist in the imparting of the knowledge of the Messiah, as he is pointed out in the Old Testament — 'It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard, and hath learned of the Father cometh unto me,' verse 45. In short, this passage and its parallels are applicable only to our Lord's disciples as his personal followers." p. 92.

"John xvii. 6, 12, 15, 20, 21. We have in the passages here referred to, abundant proof of the strength and durability of Christ's love towards his disciples, and those that should believe in him through their word; but we have no proof that the love of Christ effectually secures abiding in his love, and keeping his commandments." — "Rom. v. 21. 'That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.' — The meaning of this passage appears to be, that the grace of God through Christ is more extensive in its effects, than was the sin of Adam; the latter reaching, in its direct influence, only to the death of the body, and the former to the eternal life of both soul and body. But it does not follow that, because eternal life is procured for men, it is sovereignly applied and secured to individuals. — Rom. viii. 28—39. This passage shews, that all things work together for good to them that love God, and that no enemies, how powerful soever, shall baffle omnipotence, or, how subtle soever, shall be able to alienate such from the love of God; consequently, that no circumstances, however adverse, can in the least affect the faithfulness of God's love towards them. But there is here no ground of security for the faithfulness of the believer; his persevering in faith and love being clearly understood." p. 126.

"Eph. i. 13, 14. 'After that ye believed ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance.' — The import of this passage seems to be, that the Ephesians, after they believed, received the gift of the Holy Ghost, which had been promised by the prophets of old, and by Jesus Christ before his departure out of this world; also that they became, by the indwelling of the Spirit, the sealed property of God, having been previously purchased by the blood of his Son; and that the same indwelling of the Spirit acted as an earnest, on the part of God, for the faithful performance of the promise which had been made in reference to an eternal inheritance. This view of the subject, however, leaves it still undecided, whether or not the power of God is engaged to preserve the believer faithful unto death." p. 134.

In short, the entire scheme of inter-

pretation, adopted by the author, is such as involves in tremendous uncertainty the final salvation of the redeemed — the complete triumph of the Redeemer — and the everlasting glory of Jehovah. "There are many devices in a man's heart, nevertheless the counsel of the Lord that shall stand."

The Authority of Jehovah asserted; or a Scriptural Plea for the Seventh-day Weekly Sabbath as the only Sabbath ever given by God to Man, &c. &c. By J. B. Shenstone. London. Richard Baynes. 8vo. pp. 47. Price 1s. 6d.

It has been whispered to us that this pamphlet should be treated as if it were anonymous, and that it contains abundant internal evidence that the ostensible is not its real author; but whether this suspicion be correctly founded or not, we have no means of deciding.

The author, for the purpose of vindicating the Seventh-day weekly Sabbath, says,

"My object is to place this subject in a clear and Scriptural light, and to shew that in regard to a Sabbath, which is on all hands allowed to be of such importance to man, there exists no such apostolic example; that no civil or ecclesiastical authority, however great, can be binding on the consciences of men like the express command of God; and that he has instituted the Seventh Day, with a view to its universal and perpetual observance by mankind." p. 3.

We need not reply to the truism, that nothing in religion enjoined by civil or ecclesiastical authority is binding upon men's consciences like the express commands of God! The assertions, that there exists no apostolic example for the observation of the Lord's day, or the first day of the week, as the Christian Sabbath; and that God has instituted the Seventh day with a view to its universal and perpetual observance by mankind, are the only points of debate in this controversy. A considerable part of this pamphlet consists of what the author calls "a complete refutation of all the arguments in favour of the first-day claims brought by the Editor of the Baptist Magazine." We have nothing to add to the statements in our

number for August, 1826, in proof of apostolic precedent in favour of the first-day being the Christian Sabbath, and must therefore let the reader decide as to the replies to those arguments: we do not certainly consider them as furnishing a "refutation," much less a "complete refutation!" There is an attempt by a kind of special pleading to evade the force of the Scriptures adduced, but in our opinion it contains no argument.

In this part of the pamphlet is a note, which we conclude was written by Mr. Shenstone. It is in reference to a statement of Mr. Burnside, that the words in Rev. i. 10. "on the Lord's day," were an interpolation. "Mr. B." says Mr. S. "informed me that he had a copy of the New Testament which did not contain the passage, and expressed his regret that he had omitted to mention that fact in his work on the Sabbath!" The executors of Mr. B. are respectfully intreated to produce this copy of the New Testament! It must surely be an unique — printed, doubtless, from some manuscript more ancient than the *Alexandrine* in the British Museum, which, as also all other manuscripts of posterior date, contains the passage! It is not wonderful, admitting that the memory of Mr. S. has not misled him, that Mr. Burnside should have regretted that he had omitted to mention his having such an invaluable New Testament in his library!

We are not of Milton's opinion, quoted p. 27. that "no one day is appointed for Divine worship in preference to another, except such as the church may set apart of its own authority for the voluntary assembling of its members." We consider that as the apostles, in every thing which they taught the churches, whether by precept or example, acted in obedience to the directions of their Divine Master and Lord; that as there is no instance of Christians ever assembling on the seventh-day after the day of Pentecost, and an explicit mention of their meeting on the first day for preaching and administering the Lord's Supper; and an exhortation to the churches to attend to actions of

benevolence when they assembled on that day; as also from its being designated "the Lord's day;" that the principles and practices of inspired men point out the first day as the Christian Sabbath, and furnish us with authority equal to a divine command, for observing it to the Lord: and thus to "Remember the Sabbath," (but not now the seventh) "day to keep it holy."

Our author says, in reply to these arguments, and respecting the universal and perpetual obligation of the Jewish or Seventh-day Sabbath: (his assertions are sufficiently confident)—

"There never has been any command, or any intimation or example produced from Scripture, in which it could be fairly inferred that the First day was substituted in the room of the Seventh. There is something in the Fourth Commandment as a circumstance peculiar to it alone. It is evident by the manner of expression, that it was not to the Jews a new command. They had known the Sabbath from their earliest infancy, but it had been by them, and especially by other nations, shamefully neglected. God here afresh commands them to REMEMBER it: reminding them of the manner in which it should be sanctified; and of the origin of its institution. All the rest of the commands, except the Fifth, are prohibitory. This Fourth is as old as the creation, and had been enjoined on all the posterity of Adam, and must be of perpetual obligation as much, if not more so, than the rest. The ceremonial law, as consisting of types and shadows, of course would fade away when the substance was come. But there is nothing in the law of ten commands but what must be eternally binding on the children of men. James speaks of the law of command as a royal law (chap. li. 8.) and plainly teaches its perpetuity and obligation on man, which our Lord also strongly enforces in his sermon on the Mount. 'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all; for he that said Do not commit adultery, said also, Do not kill: now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.' And thus we may reason respecting the Sabbath."

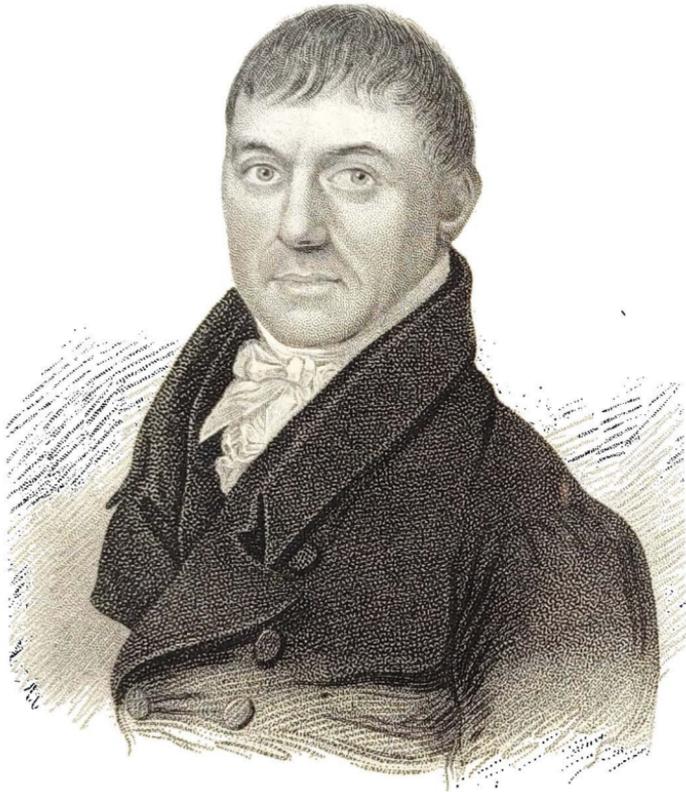
This last sentence is jumping to a conclusion with a vengeance. Had our Lord said, "whoever shall offend by not keeping the seventh-day as the Sabbath," the argument would have been conclusive. On the contrary, by his asserting, "The Son of Man is Lord

also of the Sabbath-day," to vindicate his conduct against the charges exhibited against him for having violated the law of the Sabbath, he intimated that the Sabbath day under the Gospel would be of another description.

Our limits prevent us from giving our reasons at present for concluding that the Fourth Commandment was given to the Jews as a nation, as part of the Sinai Covenant; that its peculiar regulations as to their servants, strangers, oxen, asses, &c. related to the Israelites alone; that as this Sabbath is repeatedly called a sign, even as the rite of circumcision also is, that it was as Paul expressly calls it, "a shadow of good things to come; but the body is of Christ." Col. ii. 17.

The Pastor's Sketch-Book; or Authentic Narratives of real Characters. Edited by George Redford, A.M. London. Holdsworth. 1826.

It has been often said, and we believe truly, that real life presents almost as many remarkable scenes, as the writers of fictitious narratives fetch from the resources of their own imaginations. The truth is, there is less of the inventive faculty employed in the composition of such narratives, than is generally presumed. Stripped of a few embellishments, of a little of the drapery of style, the theatrical management of a few incidents, and the surprise of a final denouement or catastrophe, a little out of the course of human events, most of these productions are actually taken from real life, and many of them derive their deepest interest from this circumstance. We have no doubt, that were any person of even moderate observation, and possessed of the power of writing with accuracy and elegance, to compose a volume of mere facts, with which he had been himself conversant, and veiling only incidents, places, and personages, in the garb of other names, he might without difficulty produce an interesting narrative: and although it may be a sentiment not exactly in unison with the received opinions on the subject, we have no hesitation in affirming



REV^D I. MANN, A.M.

Pastor of the BAPTIST CHURCH in Abbe & Prud'rs

LONDON.

London, Published April, 1827, by Wightman & Cramp, 24, Paternoster Row.

that the interest, as well as the value of a fictitious narrative will increase in the ratio of its approach to the truth of character, and the habits of life. We always feel most strongly what is true to nature; and we feel it most permanently. If professedly conducted into the regions of fancy, there it is nevertheless necessary to any deep or lasting impression, that we are presented with the essential features of domestic and of social existence.

The little volume before us, however, is only fictitious in the names assumed: the characters are all *real*, and there is the super-addition of a more than moral, a direct and powerful *religious* tendency. The very title itself, indeed, might well lead us to anticipate the general nature and design of the book; and we have not been misled in this respect. It contains many internal evidences of truth, and the whole is fully and satisfactorily authenticated by a responsible editor.

It is not improbable, were a considerable number of works of this description to be produced by competent writers, that religious novels would be superseded; a result which without pronouncing upon them as illegitimate modes of communicating instruction, we should nevertheless hail. For if truth can be substituted for the pictures of imagination, and exhibited in a form equally inviting, an important end is secured; the mind being thus familiarised with history, instead of merely fascinated with description, becomes possessed of the most substantial materials of improvement. In fact, there is a similar difference between the one and the other, to that which is so palpable between the fine paintings of an original master, and the mere imitations of the artist, who, however skilful, must fall inexpressibly short of those inimitable graces and touches which bespeak the master hand, and make the canvas glow with a kind of living reality.

With regard to the particular merits of this compilation, it is not necessary that we should minutely investigate them. Our general opinion is favour-

able. They rise above mediocrity; but do not aspire to extraordinary excellence. They may be safely recommended for their piety, if not highly extolled for their superiority. In a word, they may be read with advantage in the domestic circle; and will, we hope, do much good, even if they should not acquire extensive fame. If we were in a critical humour we should find fault with the editor, who might have corrected some inelegant words and phrases, and who might possibly have improved the composition of the *preface*.

On the Power of Christ in the Administration of the Affairs of His Kingdom
By Thomas Mann. Baynes. London.

In an Advertisement prefixed to this Sermon, the Author says, "The intelligent reader will perceive, throughout, that it might easily have been enlarged." We are of opinion such readers will feel no wish that it had been enlarged. He adds, "There were reasons for condensation in the delivery, and there are others for a similar attempt in the publication of the Sermon." Whatever other talents are displayed, the author has certainly failed in the power of "condensation." We cannot imagine, if the Hampshire Association, before whom it was preached, did not request its publication, why he should have complied with the wish of "the Ministers and Deacons of Christchurch in their separate capacity." The publication of such a Sermon was not necessary for any valuable purpose of which we can conceive. There is a sentence in p. 41, which, perhaps, was intended to be a *beautiful antithesis!* which in our estimation is an horrible conception. If the author wished to regard the publishing this sermon as a suitable occasion for literary display, and, he should have given the above sentence in *Latin!*

LITERARY RECORD.

New Publications.

1. *Bayster's Comprehensive Bible*, with large and clear Type, being the only edition of the Holy Scriptures, which contains in *One Volume*, the Authorised Version, with the essentials required for pulpit, or study, or family use; having copious Prefaces and Indexes, and more than 4,000 Explanatory Notes, and above 500,000 Parallel Passages. It is our intention to review and give an account of this valuable work in our next number.

2. *Old English Sayings newly expounded, in Prose and Verse.* By Jefferys Taylor, Author of *Parlour Conversations, &c.* 12mo. Price 4s.

3. *The City of Refuge.* By Thomas Quin, Esq. Second edition, with corrections. 12mo. Price 4s.

4. *The Fortunate Employ; or, the Five Acres ploughed. A tale of real life.* 18mo. boards. Price 2s. 6d. We had intended noticing this little work among the "Juvenile Publications" below, but have been so much interested by the perusal, that we cannot help giving it a distinct place in our column. The tale is skilfully told—the interest is well kept up—the style is always correct, often elegant—and the tendency is decidedly good, combining the entertaining and the useful.

5. *Juvenile Publications: viz.*

(1.) *Sabbaths at Home. A present for sick Sunday Scholars.* Price 6d. Very passable.

(2.) *A Present from my Teacher.* Price 1s. Neatly printed, with a beautiful engraving. It contains three interesting tales, suitable for Sunday Scholars.

(3.) *Alexander Himkof; or the Russian Mariner.* Price 1s. 6d. This is very likely to be a popular book among our young friends. The narrative is highly interesting, and "is founded upon the authenticated adventures of four Sailors, who sailed from Mesen, in 1743, and returned to Archangel in 1749," having been shipwrecked on a desert island, where they had resided in the interval.

(4.) *Affection's Memorial; or the Tomb embalmed. A brief Memoir of Jemima Thurgood Higgs, youngest daughter of the Rev. James Higgs, of Cheshunt.* Price 6d. The family and connections of the deceased will be gratified by the perusal of this tract. For ourselves, we are stern critics, and should point out some blemishes—perhaps say something on the importance of sim-

licity, and recommend a revision of the *last paragraph*: but the author is a bereaved parent—and we therefore refrain.

6. *The Youth's Biblical and Theological Companion, in which the principal Terms of the Sacred Scriptures are explained, the great doctrines of Holy Writ are unfolded—difficult passages of the Inspired Volume elucidated—and its apparent contradictions reconciled.* By the Rev. Thomas Wood. R. Baynes. pp. 504. Price 7s. 6d.

In the Press, &c.

Preparing for publication, A Reply to the Accusations of Piracy and Plagiarism exhibited against the Author, in the January Number of the Christian Remembrancer, in a Review of "Horne and Carpenter's Introductions to the Study of the Holy Scriptures." This pamphlet will contain some curious information on the art and mystery of book-making, as exemplified in the Rev. T. H. Horne's Critical Introduction to the Study of the Scriptures; By William Carpenter. The author regrets that it should be found necessary to defend himself against the disingenuous attacks of Mr. Horne, by the adoption of such a course as the one now proposed; but a regard to his moral, as well as his literary character, renders it imperative upon him to do so.

The Rev. J. H. Hinton, A.M. of Reading, has in the press a work, entitled, *Theology; or an Attempt towards a Consistent View of the whole Counsel of God.* With a Preliminary Essay, on the Practicability and Importance of this Attainment.

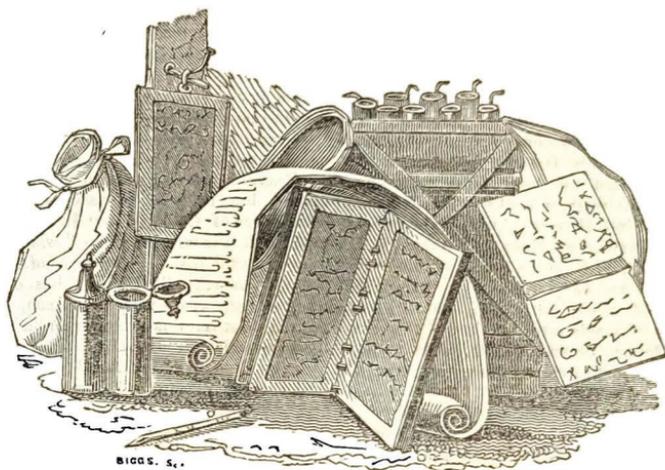
Shortly will be published, a volume of *Essays on Literary Subjects.* By T. Hathaway.

A Poem on Idolatry, in Four Cantos, by the Rev. W. Swan, Missionary, and author of the *Memoir of Mrs. Patterson.*

A New Poem from the pen of Bernard Barton, to be entitled "The Widow's Tale," and founded on the melancholy loss of the Five Wesleyan Missionaries, in the Mail Boat, off the Island of Antigua, will shortly be published.

Death on the Pale Horse, by the Rev. John Bruce, will be ready for publication on the 1st of March. The author regrets that it should have been delayed by an unforeseen occurrence. The engravings and plate which were duly forwarded by the Edinburgh mail, never reached the publishers, so that they have been obliged to wait the execution of a new plate.

GLEANINGS.



ANCIENT BIBLIOGRAPHY.

SEVERAL sorts of material were anciently used in making books. Plates of lead or copper, barks of trees, brick, stone, and wood, were originally employed to engrave such things and documents upon, as men desired to transmit to posterity. Josephus speaks of two columns, one of stone, the other of brick, on which the children of Seth wrote their inventions, and their astronomical discoveries. Porphyry mentions pillars reserved in Crete, on which were recorded the ceremonies practised by the Corybantes in their sacrifices. Hesiod's works were at first written on tablets of lead, in the temple of the Muses, in Bœotia. God's laws were written on stone; and Solon's laws on wooden planks. In Job xix. 23, 24, there is mention made of writing in a book, engraving on lead, and cutting on a rock. In Ezek. xxxvii. 16, 17, we read of writing upon a stick, a practice which was in use among the Greeks, and other ancient nations. Tablets of box and ivory were common among the ancients: when they were of wood only, they were oftentimes coated over with wax, which received the writing inscribed on them with the point of a style, or iron pen; so that what was written might be effaced by the broad end of the style. Afterwards, the leaves of the palm-tree were used instead of wooden planks;

also, the finest and thinnest bark of trees, such as the lime, the ash, the maple, and the elm: hence, the word *liber*, which signifies the inner bark of trees, signifies, also, a book. As these barks were rolled up, to be more readily carried about, they were called *volumen*, a volume; a name given likewise to rolls of paper, or of parchment.

Paper, *papyrus*, is a kind of reed which grows in the Nile. The stem of this plant is composed of several coatings, lying one on the other, which are taken off with a needle: they are afterwards spread on a table, and so much is moistened as is equal to the size which it is intended the leaves of *papyrus* shall be of. This first bed of leaves is covered with a layer of fine paste, or with the muddy water of the Nile, warmed; then a second bed of paper leaves is laid upon this paste, and the whole is left to dry in the sun. Such was the Egyptian *papyrus*, whence our paper takes its name, though its composition be so very different. Varro observes, and Pliny from him, that the use of *papyrus*, for writing on, was first discovered in Egypt, at the time of Alexander's building Alexandria. The kings of Egypt having collected a great library at Alexandria, the kings of Pergamus proposed to imitate their example; but the Egyptian monarchs, either from envy, or some other

motive, prohibited the exportation of paper, (*papyrus*) out of their dominions; which obliged the king of Pergamus to invent, or rather to improve and augment, the manufacture of parchment, from thence called *pergamenum*, or *membrana*, because made of the skin wherewith beasts and their members are covered. Of these leaves of vellum or parchment, books of two descriptions were made; one in the form of rolls, composed of many leaves of vellum, sewed or glued together at the end. These were written on one side only, and had to be unrolled before they could be read. The other kind was like our present books, made of many leaves fastened on one another, were written on both sides, and were opened like modern books. The Jews still use rolls in their synagogues. The ancients wrote likewise on linen. — Pliny says the Partians, even in his time, wrote on their clothes: and Livy speaks of certain books made of linen, *lintei libri*, on which the names of magistrates, with the history of the Roman Commonwealth, were written, which were preserved in the temple of the goddess Moneta.

The manner of writing was suited to the material adopted. Thus, for writing on the harder substances they used a bodkin, or iron style; but when they wrote on linen or parchment, they used a reed (*calamus*), formed into a pen, and some colouring substance equivalent to ink; like Isaiah, when he wrote his prophecy, in ch. viii. 1. In Ezek. ix. 2, 3, 11. we read of persons carrying ink-horns at their sides. The same is done at the present day among the Moors, in Barbary, and also among the Persians.

These remarks will throw light on several passages of Scripture, which must appear very singular to persons unacquainted with the forms of ancient books. Thus Isaiah says, "The heavens shall be folded up like a book or scroll," ch. xxxiv. 4. Here is an allusion to the method of rolling up books among the ancients, of which we have spoken. * A volume of several feet in length was suddenly rolled up into a very small compass. Thus, the heavens should shrink into themselves, and disappear from the eyes of God, when his wrath should be kindled.

These rolls were generally written only on one side; but that of Ezekiel (ch. ii. 10.) was written within and without; i. e. on both sides, to shew the abundance of matter contained in it. Of the same kind, probably, was that of John (Rev. v. 1.) which, as "a book written within and without," is difficult to conceive of.

* See a representation of one of these books in the accompanying wood-cut.

In Isaiah xxx. 8, the Lord says to the prophet, concerning a prediction relative to the Jews, "Now go, write it before them in a table;" and the father of John Baptist (Luke i. 63.) called for "a writing-table;" both of which passages refer to the tablets of wood, or other material, of which we have already spoken. The commentator on Varro, describing one of these *Tabulæ Litterariæ*, says, "It is of a square oblong form, like those tablets for letters on which children learn to read and write, having on the upper part a round appendix, called the *capitulum*." — See a figure of this kind of writing-tables, in the wood cut at the head of this article.

There is an expression in Psal. xl. 7, which has been ingeniously illustrated by the editor of Calmet: — "In the volume of the book it is written of me," which is rendered by the LXX. "in the head (*cephalis*) of the book." Chrysostom has described this *cephalis* as a wrapper (*eilema*), and supposed that on this was written a word or words, which imported "about the coming of the Messiah;" and Aquila uses the word *eilema* to express the Hebrew word, which we render *volume*. On this Mr. Harner says, "The thought is not only clear and distinct, but very energetic, amounting to this, — that the sum and substance of the sacred books is, 'the Messiah cometh;' and that those words, accordingly, might be written, or embroidered, with great propriety, on the wrapper, or case, wherein they were kept."* Admitting Mr. Harner's conclusion to be just, Mr. Taylor thinks he has found better premises for it, in a picture which was discovered at Herculaneum, than Mr. H. had collected. This painting represents a portable book-case, apparently made of leather, and of the kind which was known to the Romans by the name of *scriuarii*. It is filled with rolled books, each of which has a ticket or label appended to it, which is very probably the genuine *capitulum*, or argument of the book, for the purpose of directing the person who was about to draw out a roll, to that which contained the treatise he wanted. In this view, Mr. Taylor proposes to read — "Burnt-offering and sacrifice were not what thou didst require — they were not according to thy will — Then said I, Lo, I come as in the roll of the book (or, as the *keri* has it, the doubly-rolled-roll; i. e. the little roll upon the greater roll) is written concerning me: — I delight to accomplish thy will." The representation of this case of books, at the beginning of this article, shews that these small labels were capable of being rolled up, till they were close to the greater roll to

* Observations, vol. iv. p. 10.

which they belonged, as seems to be the meaning of the reading which the *kari* has preserved.*

Besides books in the form of rolls, we also read in Scripture of letters being sent from one person to another. These were, in general, in the form of rolls also, and resembling probably those in the East at this day. Thus, Niebuhr tells us that "the Arabs roll up their letters, and then flatten them to the breadth of an inch, and paste up the end of them, instead of sealing them."—And Hanway states, that "the Persians make up their letters in the form of a roll, about six inches long; and that a bit of paper is fastened round it with gum, and sealed with an impression of ink, which resembles our printers' ink, but not so thick." When letters were written to inferiors, they were often sent open, or in the form of an unsealed roll; but, when addressed to equals or superiors, they were enclosed in a bag of silk or satin, sealed and addressed. Hence the insult of Sanballat to Nehemiah, in sending his letter to him by his servant open. Neh. vi. 6.

It was just now said that these letters were sealed. We may remark, as an additional circumstance, that the very ancient custom of sealing them, with a seal or signet set in a ring, is still retained in the East. See Gen. xli. 42; Esth. iii. 10, 12. viii. 2, 8, 10; Jer. xxii. 24. Thus, "in Egypt," says Dr. Pococke, "they make the impression of their name with their seal, generally of carnelion, which they wear on their finger, and which is blacked, when they have occasion to seal with it." And Mr. Hanway remarks, that the Persian ink "serves not only for writing, but for subscribing with their seal: indeed, many of the Persians in high office (he adds) could not write; but in their rings they wear an agate, which serves for a seal, on which is frequently engraven their name and some verse of the Koran." So Dr. Shaw, in like manner, says, that "as few or none either of the Arab sheikhs, or of Turkish and eastern kings, princes, or bashaws, know how to write their own names, all their letters and decrees are stamped with their proper rings, seals, or signets (see 1 Kings xxi. 8; Esth. iii. 12; Dan. vi. 17; Eccles. xlix. 11), which are usually of silver or carnelion, with their respective names engraven upon them on one side, and the name of their kingdom or principality, or else some sentence of the Koran, on the other." It is, perhaps, to this that the apostle alludes, when he says (2 Tim. iii. 19), "The foundation of God standeth sure, having this seal or impression on the one side, The Lord knoweth them

that are His; and on the other, Let every one that nameth the name of Christ depart from iniquity."

Dr. Brown, to whom we are indebted for some of these observations, states, that he saw a letter addressed from a governor-general of India to the king of Persia, in Persio, on beautifully glazed white paper, fifty inches long, and twenty inches broad. The written part, however, was only two feet long and one foot broad, the rest being filled with a beautiful ornamental painting at the head of the letter, and a very elegantly painted border round the whole sheet. The bag in which it was to have been sent, and which the author also saw, was a cloth composed of gold threads and crimson silk. It was tied at the neck with a gold lace, which, after being knotted, passed through an immense seal, four inches in diameter, and about an inch thick, of red wax; which seal of office was entirely covered with Persic characters, containing the titles of the company, those of the king being at the beginning of the letter. In order to preserve the seal and lace entire, the bag was opened at bottom, to extract the letter; but the natural way of opening it would be either by melting the wax, or cutting the lace between the wax and the bag. Mr. Wortley's courier, whom he sent from Essek, returned with the bassa's answer, in a purse of scarlet satin, somewhat similar to the above, but, as was to be expected, not so elegant. Whether the bag represented in our woodcut were appropriated to such a purpose we know not.—*Carpenter's Popular Introduction to the Study of the Scriptures.*

ANECDOTE.

"Some winters since, while the Congress of the United States were in session, a slave dealer was driving past the capitol of Washington, about forty slaves, chained together. Among the rest was a large negro man, who was not only chained, but also handcuffed. He was a very Caesar in appearance and spirit, and possessed an admirably fine voice for singing. The spectacle drew to the door many of the champions of freedom, and some of the veterans of the revolution. At the moment when the wretched victims came opposite the hall, the negro above mentioned, on a lofty and bold key, struck up—

"Hail Columbia! happy land!

"Hail ye heroes," see this BAND!

at the same time lifting up his hands bound together! The voice and action, so appropriately timed and affectingly performed, drew tears from the eyes of many; and to their honour be it said, they immediately bought and freed him."—*Philadelphia Religious Messenger.*

* See Fragments to Calmet, No. 74.

INTELLIGENCE.

FOREIGN.

AMERICA.

THE following are extracts from a letter recently received from the Rev. Irah Chase.

Boston, May 29, 1826.

REV. AND VERY DEAR SIR,

SINCE I wrote you last, our brethren have established a Theological Institution, at Newton, near this city. It has seemed to be my duty to become connected with it. I could be spared from the Columbian College; and my place has been well supplied by a very worthy brother, Professor Caswell, who was a tutor at the time of my being in Europe. I removed from Washington last September.

I have lately returned from the triennial meeting of the General Convention of our Denomination in the United States, which was held in New York. The measures adopted were such, I trust, as will conduce to the advancement of the cause of Christ; and it was refreshing, indeed, to meet with brethren from the different portions of our widely extended country. The seat of our Board of Managers for Foreign Missions is hereafter to be at Boston. It is for the purpose of attending a meeting of this Board that I am now in the city; and being informed that a gentleman is on the point of leaving this place for London, I could not omit to write you a few lines, though in great haste, and assure you of my affectionate remembrance.

Our Missionaries in Burmah, you know, have been passing through severe trials; but we doubt not, " 'Tis all for the best." For God will make the wrath of man praise Him, and the remainder thereof he will restrain. How consoling it is, amidst the darkest dispensations, to know and feel that *the Lord reigneth* — that nothing can occur without his permission, and that ALL things work together for good to them that love Him.

Baptist General Tract Society.

SINCE the annual meeting of the Baptist General Tract Society, its Printing Committee have procured stereotype plates for 161 pages of Tracts, and have printed,

during the same period, 883,000 pages. The Depository has issued about 700,000 pages, nearly one-half of which were sent to two Depositories, Charlotte Court House, Va. and New Orleans, La. The demand for Tracts in other directions is repeated and urgent. Nothing is wanting but more funds to enable the Committee to publish all that may be required. — *Columbian Star.*

SWITZERLAND.

In some preceding numbers we have given an account of those pious persons who have recently separated from the Established Church in the *Canton de Vaud*. An old calumny has, it seems, been raised against them. They have been accused of encouraging designs hostile to the civil government. In reply, they tendered a paper, in September last, to the Council of State, expressing their entire submission to "the powers that be," in all civil matters, entirely renouncing revolutionary principles, while they claimed liberty of conscience in every thing relating to religion; and petitioning that this declaration might be made public, as an answer to the accusations that might be brought against them. The Council of State refused to receive their petition, on the ground that they could not recognise any Church, separate from the National Establishment.

In the Canton of Grison, a decree against proselytism has been lately passed, of which the following is the substance:

"That the communication of ideas on religious subjects is free; that every one has a right to give, to those who may consult him on these points, those explanations which in his conscience he believes to be true, provided they are not contrary to the doctrines of the two confessions acknowledged in the Canton; but that no person whatever ought to persuade others to leave their own church to join that to which he belongs. The authorities are directed to punish such attempts by fine or imprisonment; and, if they are made by persons who are not inhabitants of the Canton, by temporary or perpetual banishment. No individual under twenty years of age is to remove his communion from our church to another, without the consent of his parents or guardians: conversions of this kind are declared null and void; the authorities are directed to prohibit and prevent them: and parents whose children shall leave the communion in which they have been brought up, before they are

twenty years of age, are authorised to disinherit them!"

Switzerland was once called *the cradle of the Reformation*. One would almost imagine that the expression was prophetic, and that he who first used it foresaw what has now taken place — that in that country *the great principles of the Reformation are hushed to sleep!*

DOMESTIC.

IRELAND.

THE Sunday School Society for Ireland has sustained a heavy loss in the death of its excellent Secretary, James Digges La Touche, Esq. We are requested to insert the following resolution, passed on this occasion.

Resolved — That the Committee feel impressed with awe and deep solemnity by the afflictive dispensation which has deprived the Society of the invaluable services of their late Secretary, James Digges La Touche, Esq.; they express, in terms of unaffected sorrow, their sense of the severe loss the Society has sustained, in one, who watched its early formation and progressive advancement with parental solicitude — who, by his unabated exertions in the cause of the Society — by the soundness of his judgment — the mild and Christian spirit of his correspondence, and the warmth and energy of his public addresses, contributed so essentially to its prosperity; they look with confidence to Almighty God to carry forward His purposes of mercy, according to His own counsel and by instruments of His own selecting; they commend the Society anew to His protection, and they earnestly desire and pray, that the present mysterious and trying visitation, may be blessed, as the occasion of arousing them and every friend of the Society, to greater zeal and diligence in prosecuting its all-important objects.

Signed on behalf of the Committee,
RODEN, *President*.

RELIGIOUS CIRCULATING LIBRARIES.

THE general diffusion of education having excited a taste for reading throughout the community, the Committee of the Religious Tract Society have felt anxious to extend their Publications, and, in some measure, to

keep pace with the growing demands of a large reading population. Their Catalogue now includes a sufficient number of Publications, when arranged in a suitable manner, to form a Circulating Library. While general knowledge is spreading, and Mechanics' and other Circulating Libraries are increasing, it is of great importance that Religious Works should maintain that pre-eminence to which they are most justly entitled. The Committee have therefore arranged nearly the whole of their Publications in a List; and they are happy to state, that the number of volumes bound and half-bound, contained in it, amounts at present to Seventy-four, and that they are enabled to furnish this complete set to their Subscribers for Four Guineas; to Non-Subscribers Five Guineas. Boxes, to pack and to keep the books, are sold separately, price 8s. each.

The Committee trust that this Set of their Publications will be found peculiarly useful for Village, Mechanics', and Sunday School Circulating Libraries, as well as for private use. They have published a few Rules and Hints, calculated to facilitate the establishment of Religious Circulating Libraries; and they trust that this extended plan of promoting religious knowledge will, through the divine blessing, be rendered abundantly successful.

The Rules, and a complete Catalogue, are published in a separate paper for the use of those who receive the books.

STEPNEY ACADEMY.

THE Annual Meeting of the Subscribers and Friends to the Stepney Academical Institution, was held on Tuesday Evening, Jan. 16, at the King's Head Tavern, Poultry. Joseph Gutteridge, Esq. Treasurer, in the Chair.

After prayer by the Rev. I. Mauo, of Maze Pond, the Report for the last year was read by the Secretary. It stated that at the commencement of the year 1826 there were sixteen Students in the Academy; that three young men have been received under the patronage of the Society during the last year; and that six Students had left the Academy, having either finished their term, or received the concurrence of the Committee in leaving before that period. Mr. Stovel has been ordained Co-pastor of the Church at Swanwick, Derbyshire. Mr. Darkin is supplying at Woodstock, Oxfordshire, where, as our readers well recollect, the late Rev. J. Hinton incurred much personal danger in introducing the Gospel. A Church is about to be formed there, and pleasing prospects of usefulness appear. Mr. Venimore has received an invitation to undertake the pastoral office over the Church at Ingham, Norfolk. Mr. Whitewood has

been ordained Pastor of the Church at Andover, Hants. Messrs. Pearce and Thomas who had been studying in the Academy at the expence of the Baptist Missionary Society, have sailed for Calcutta, to engage in Missionary labours. Mr. Swindell has been ordained at Aldborough, Suffolk.

There are twelve Students now in the Academy; of the general conduct and diligence in their studies a favourable report was given.

After having adverted to the proceedings of the Special General Meeting in May last, at which the resignation of Dr. Newman was received, the report proceeded to state that after much inquiry and discussion, the Committee had resolved, with some difference of opinion, that it should be recommended to the Subscribers to request the Rev. Solomon Young, who had been twelve years Classical Tutor, to undertake the Theological department of tuition.

In the conclusion of the Report, the depressed state of the funds was noticed; the importance of union and co-operation was urged; and the necessity of strenuous efforts dwelt upon.

“ Finally: If your Committee venture to anticipate the future prosperity of the Institution, it is not because they rely on the excellence of its Tutors, or the prudence and activity of those who shall conduct its affairs, but because they trust that the experience of the past has deepened the conviction of the absolute necessity of the blessing of God, and the influences of his Holy Spirit, and that it will lead the friends of the Society to bear it on their hearts when they approach a throne of grace, and to pray that it may be the means of supplying the churches with able ministers of the New Testament—good men, full of the Holy Ghost, and of faith.”

The Report having been received and ordered to be printed, it was resolved, “ That the thanks of this Meeting be given to the Tutors for their diligent attention to the duties of their office during the past year; and that the Rev. Solomon Young be respectfully invited to become Theological Tutor of this Institution.”

The thanks of the Meeting were voted to the Treasurer, Secretary, and Committee. The Rev. Thomas Blundell was chosen Secretary, instead of Mr. Cramp, who has resigned.

The Resolutions were moved and seconded by the Rev. Messrs. Mann, Upton, Blundell, Griffin, Drayton, Mileham, Brawn, and Dr. Newman; and by Messrs. Freeman, W. B. Gurney, J. Russell, Storks, and Bickham.

The Meeting was less strongly marked on the whole than might have been expected,

considering the discussions that had taken place at previous meetings, and the opposition felt by many, and slightly mentioned by some, to the principal measures. We regretted chiefly that a minister from the country chose to express himself in a manner, which it was evident all present deprecated, and which was too much calculated to perpetuate feelings that were best allayed and dismissed.

Donations and Subscriptions will be thankfully received by Joseph Guttridge, Esq. *Treasurer*, Denmark Hill, Camberwell; the Rev. Thomas Blundell, *Secretary*, Camberwell; and also by Messrs. Wightman and Cramp, 24, Paternoster Row.

ORDINATIONS, &c.

BIRMINGHAM.

ON the 3d of December, 1825, the Rev. Isaiah Birt relinquished the Pastoral charge of the Church, meeting in Cannon-street, Birmingham, by a letter of resignation. He had been eminently useful during a period of twelve years, and we rejoice to know that his labours were highly appreciated, and his removal universally regretted. Some ministers have injudiciously prolonged their continuance with a church, beyond the season of their usefulness and competency; the unhappy consequences have been the alienation of their people, and the decay of the congregation. Mr. Birt has set an honourable and valuable example of withdrawal from an office, for which, although the vigour of his mind remains, the infirmities of his body disqualified him, on account especially of the magnitude of the church: and we understand it to be his intention in future, to decline taking the regular superintendence of a church, but to preach as often as he is able, and wherever his occasional services may be required. We have seen the affectionate letter of resignation which he addressed to the church, and the equally affectionate resolutions of the church on the occasion, and have been informed of the substantial and valuable testimonies of esteem presented to Mr. Birt, by the young men, and also by other members of the congregation. In addition to these gratifying marks of respect, the church unanimously voted Mr. Birt the handsome annuity of £100. during his life. We trust that a qualified successor will soon be found, and that the blessing of God will remain though the venerated pastor is removed.

F. A. C.

BOROUGHBRIDGE.

ON March 14, 1826, was opened for Divine worship, the Baptist Meeting-House newly erected in Boroughbridge, Yorkshire. The services of the day were introduced by Dr. Steadman, of Bradford, with reading and prayer, after which he delivered an animated and impressive discourse, founded on Acts xii. 24. "The word of God grew and multiplied." In the afternoon, the Rev. E. Martin, of Ripon (Independent), read and prayed, and the Rev. J. Foster, of Farsley, preached an appropriate and interesting Sermon, from Psalm xxvi. 8, and concluded with prayer. In the evening, after reading and prayer by the Rev. R. Leng, of Stockton, the Rev. B. Godwin, of Bradford, gave a very solemn address, found on the parable of the rich man and Lazarus, and closed the services of the day with prayer. Collections were made to defray the expence of building, which amounted to upwards of £28. The services of the day were peculiarly interesting, and many present found it good to be there. May the fervent supplications then offered to God on behalf of this hill of his Zion be graciously and speedily answered!

BRAMLEY.

Mr. William Colcroft was ordained Pastor over the Baptist Church at Bramley, in the County of York, the 24th of July, 1826. The service was commenced with prayer by the Rev. Jonas Foster, of Farsley; the Rev. B. Godwin, Classical Tutor of Bradford Academy, delivered the introductory discourse on the principles of Dissent and the nature of a Gospel Church, and received W. Colcroft's confession of faith; the Rev. I. Mann, M.A. late of Shipley, now of Maze Pond, London, offered the ordination prayer; the Rev. W. Steadman, D.D. gave the charge, from Heb. xiii. 17. The Rev. I. Mann addressed the Church, from 1 Cor. xvi. 10; the Rev. W. Scarlet, of Gildersome, concluded in prayer. In the evening, the Rev. J. Ackworth, M.A. of Leeds, preached from 2 Cor. ii. 16.

SUTTON-IN-ASHFIELD, NOTTINGHAM.

ON Tuesday, Nov. 4, 1826, the Rev. Clement Nott, late of Stepney Academy, was publicly recognised as Pastor of the Baptist Church, originally founded in the above place by the venerable Abraham Booth. The Rev. J. Burrows (General Baptist), of Sutton, opened the service by reading and prayer; the Rev. C. Larom, of Sheffield,

stated the principles of Dissent, and asked the usual questions; the Rev. J. Jarman, of Nottingham, offered the ordination prayer; the Rev. D. Jones, of Chesterfield, delivered an affectionate charge to the minister, from John xxi. 15—17. The Rev. J. Jarman addressed the Church, from 1 Thes. v. 12, 13, and the Rev. R. Weaver (Independent), of Mansfield, concluded by prayer. In the evening, the Rev. C. Larom again addressed the people (in the Independent Chapel, lent for the occasion), and closed the solemn and highly interesting services of the day by prayer.

NOTICES.

The Rev. Robert Aitchison, late of Downend, has accepted the invitation of the Baptist Church at Bratton, Wilts, to undertake the pastoral charge.

On the 24th of December last, the Rev. W. Broady, late of Ashford, in Kent, was recognised as the Pastor of the Particular Baptist Church at Bessels Green, over which Church the late Rev. J. Stanger was Pastor more than fifty years.

The Anniversary Meeting of the Society for the Relief of the Widows and Children of Protestant Dissenting Ministers, instituted 1733, will be held on Wednesday the 4th of April next, when a Sermon will be preached at the Old Jewry Chapel, removed to Jewin Street, Aldersgate Street, by the Rev. D. Davison, the Minister of that place. Service to begin at Twelve o'clock precisely. The Friends of the Society will afterwards dine together at the Albion, in Aldersgate Street.

DISTRIBUTION OF PROFITS.

THE following sums were voted to the Widows of Baptist Ministers, at the half-yearly meeting of Proprietors, Dec. 21, 1826.

S. J.	£5	A. H.	£5
A. P.	5	M. E.	4
M. B.	5	E. A.	5
M. R.	5	M. J.	5
M. M.	5	M. G.	5
E. C.	5	J. T.	5
H. N.	5	A. E.	4
M. C.	5	M. D.	4
J. F.	4	S. L.	5
A. E.	4		
M. H.	4		
M. S.	5		99

LIST

OF

PARTICULAR OR CALVINISTIC BAPTIST CHURCHES.

(Continued from page 35.)

HERTFORDSHIRE.			
Alban's (St.).....	1675	W. Upton	1821
Codicote		Alex. Thompson	
Hemel Hempstead	1679	William Hopley.....	1823
Hertford	1773	W. James	1810
Hitchin	1660	John Geard, A. M.	1775
Market Street	1813	D. Clarabut	1817
New Mill		Joseph Harris	1813
Rickmansworth		W. Bolton	1825
Sawbridgeworth		James Stewart	
Stortford (Bishop's)			
Tring	1807	Richd. Glover	
Watford	1707	John Edwards	1826
Whitwell Street		Richd. Groom	
HUNTINGDONSHIRE.			
Bluntisham	1787	Samuel Green	1819
Bythorne	1811	W. Simpson	1818
Gidding (Great)	1784	W. Tandy	1826
Gransden (Great)	1694	Robert Skillitter	1798
Hailweston	1757	Samuel Fordham	1826
Ives (St.)	1809	H. M'Kenzie	1822
Kimbolton	1692	John Hemming, A. M.	1818
Needingworth	1767	Samuel Sharood	1819
Neots (St.)	1800	George Murrell	1811
Ramsey	1726	J. A. Jarvis	1820
Somersham	1818	William Orris	1822
Spaldwick		William Manning	1793
KENT.			
Ashford	1653	James Jackson	1825
Bessel's Green	1769	W. Broady	1826
Bethersden.....			
Borough Green	1809	J. Morris	1809
Brabourne Lees	1824	Joseph Skinner	1825
Brenchley and Lamberhurst ..	1801	Thomas Gladwish.....	1815
Canterbury	1825	Joseph Burton	1826
Chatham 1 Ch.	1630	W. G. Lewis	1825
Chatham 2 Ch.	1824	William Giles	1824
Cranbrook	1706	G. Stonchouse	1814
Crayford	1810	John Davies	1820
Deal	1814	Jacob Martell.....	1816
Dover	1822		
Eynsford	1796	John Rogers	1802
Eyethorne	1604	John Giles	1793
Folkestone	1750	Joseph Belcher	1825
Gravesend	1826		
Greenwich			
Hadlow	1826		
Lessness Heath	1805		
Maidstone	1797	W. Groser	1820
Margate		David Denham	1826
Sandhurst		James Gates	1811
Seven Oaks		Thomas Shirley	1810

Sheerness	1812	John Coppin	
Smarden	1667	Thomas Cramp	1801
St. Peter's	1801	Joseph Exall	1810
Tenterden	1769	W. B. Bowes	1826
Woolwich 1 Ch.	1758	Adam Freeman	1789
Woolwich 2 Ch.	1786		
LANCASHIRE.			
Accrington	1713	Joseph Harbottle	1825
Bacup 1 Ch.	1720	G. A. Grant	1823
Bacup 2 Ch.	1821	F. W. Dyer	1821
Blackburn	1760	— Worrall	1824
Bolton	1793		
Cloughfold	1700	Robert Heyworth	1815
Colne	1772	Peter Scott	1819
Goodshaw Chapel	1752	John Pilling	1793
Haslingden	1811	Thomas Milnes	1823
Hawksheadhill	1678		
Huncoates	1810	W. Perkins	1811
Inskip	1817	John Blakey	
Liverpool 1 Ch.	1714	Samuel Saunders	1826
— 2 Ch.	1800	James Lister	1803
— 3 Ch.	1820	John Underhill	1820
— 4 Ch.	1825	Moses Fisher	1825
— Welsh Ch.	1799	Daniel Jones	1818
Manchester 1 Ch.	1786	W. Gadsby	
— 2 Ch.	1810	John Birt	1820
— 3 Ch.		W. Jackson	
Ogden	1783	John Allison	1826
Oldham	1816	Thomas Thomas	1826
Pendlehill (Sabden)	1798	— Edwards	
Preston	1785	H. W. Holmes	1825
Rochdale	1773	W. Stephens	1819
Stayley Bridge	1814		
Tottlebank	1662	Thomas Frearson	1826
Wigan 1 Ch.	1796		
— 2 Ch.	1826	Benjamin Millard	1826
LEICESTERSHIRE.			
Appleby	1826		
Arnsby	1667	John James	1819
Blaby	1807	Benjamin Evans	1812
Bosworth (Husband's)	1793		
Bottesford	1791	Thomas Linford	
Foxton	1694	Joshua Burton	1791
Leicester 1 Ch.			
— 2 Ch.		Edward Vorley	
Loughborough	1815	Joseph Brooks	
Oadby			
Sheepshead			
Sutton in Elms	1700	Cheney Burditt	1811
Ullesthorpe		W. Ayre	
LINCOLNSHIRE.			
Barrow and Killingholme			
Boston 1 Ch.	1741	J. Henniers	1822
— 2 Ch.	1818	— Bull	
Burgh and Mounthorpe		W. H. Newman	
Carlton and Moorland		Edward Gibson	
Dopington		Samuel Marston	1823
Gainsborough	1823		
Grimsby	1825		
Heckington	1821		
Horncastle			
Lincoln			
Louth			
Partney and Orby			
Spalding		— Majorum	
MIDDLESEX.			
Brentford (Old)	1819	J. Jones	
Brentford (New)	1802	John Thomas	
Chelsea 1 Ch.	1817	W. Hutchings	1824
Chelsea 2 Ch.	1824	Robert Upton	1824

Greenford	1819	Richard Thatcher	1819
Hackney	1798	F. A. Cox L. L. D.	1811
Hammersmith	1793	Thomas Uppaline	1803
Hampstead	1818	M. Castleden	1818
Harlington	1798		
Harrow on the Hill	1812		
Highgate	1812	Edward Lewis	1820
Hornsey		J. B. Hunter	
Knightsbridge 1 Ch.		James Middleton	1812
Knightsbridge 2 Ch.	1816		
Newington Gravel Pits		W. Southwood	1825
Old Ford	1669	W. Newman D. D.	1794
Paddington		— Orchard	
Poplar	1812	James Upton Junr.	1821
Potter's Bar		— Holmes	
Somer's Town	1796	— Carpenter	1826
Staines	1825	Gregory Hawson	1825
Stoke Newington	1818	James Bissett	1819
Uxbridge	1826		
LONDON AND SOUTHWARK.			
Alfred Place Kent Road	1820	W. Young	1821
Blandford Street	1796	— Dawson	1826
Burton Street	1822		
Carter Lane Borough	1720	John Rippon D. D.	1773
Church St. Blackfriars	1780	James Upton	1786
Clement's Lane, Strand		W. House	1821
Dean Street	1773	B. Lewis	1825
Devonshire Square	1638	{ Timothy Thomas	1781
		{ Thomas Price	1824
Dockhead	1825	W. Dovey, Minister	1826
Eagle Street	1734	Joseph Irimley	1804
Eldon Street (7th day)	1662	J. B. Shenston	1826
Fetter Lane		James Elvey	1817
Goswell Street, Road	1815	John Peacock	1821
Grafton Street, Soho	1750	W. Williams	
Great Ailie Street		G. W. Wilks	1826
Henrietta Street	1817		
Homerton Row	1820	— Easton	
Jamaica Row, Bermondsey		Thomas Norris	
Keppel Street	1750	George Pritchard	1817
Lewisham Street	1815	C. Woollacot	1824
Little Ailie Street	1753	W. Shenstone	1798
Little Prescott Street	1633	Thomas Griffin	1813
Little Wild Street	1692	James Hargreaves	1822
Maze Pond	1692	I. Mann, A. M.	1826
Mitchell Street		Thomas Powell	
Moorfields (Welsh)	1822	Daniel Davies	1822
Red Cross Street	1666	Jonathan Franklin	
Shouldham Street	1809	John George	
Snowfields		George Francis	
Soho, Oxford Street	1818	J. Coombs	1825
Unicorn Yard	1720	Thomas Hutchings	1795
Wardour St. Soho	1823	John Stevens	1823
MONMOUTHSHIRE.			
Abergavenny	1807	Micah Thomas	1807
Argoed	1818	Thomas Davies	1819
Beaulah	1824	B. Williams	1824
		{ John Hier	1787
Bethesda	1764	{ James Edmunds	1806
		{ Thomas Jenkins	1818
Blaenafon	1810	R. Owen	1826
— 2 Ch.	1825		
Blaenau	1660	{ Joseph Preece	1799
		{ W. Thomas	1805
Castleton		Evan Jones	
Chapel y ffin	1745	Morgan Lewis	1825
Caerleon	1771	David Phillips	1819
Caerwent	1819	— Howell	1826
Chepstow	1818	Joshua Lewis	1818
Glasgoed	1817	Lewis Lewis	1817
Goitre	1826	W. Roberts	1824

Llanwenarth	1652	James Lewis	1790
Llandoso		Francis Hiley	1811
Magor		— Burrough	1824
Monmouth	1819	Thomas Leonard	1819
Nash	1819	Rees Davis	1821
Newport	1817	John Phillips	1825
		Thomas Morris	1817
		John Harris	1819
Penrhos	1819	Marmaduke Jones	1819
Penhalt		— Burroughes	1824
Pennel	1772	David Lewis	
Penygarn	1729	John Evans	1799
Pont-rhyd-yr-un	1815	John James	1817
Ragland	1818	Thomas Harris	1819
Sion Chapel	1803	James Michael	1817
Tredegar	1802	John P. Davies	1818
Trosnant	1776	David Roberts	
NORFOLK.			
Aylsham	1796	John Bane	1817
Bacton		W. Baker	
Buxton	1796	— Pitcher	
Carleton Road	1813	Jonas Smith	1813
Claxton		Job Hupton	
Creak (South)	1822		
Dercham		John Williams	1822
Diss	1788	W. Payne	
Downham		John Jeffries	1802
Easton Row		— Smith	
Ellingham (Great)	1714	Charles Hatcher	
Fakenham	1801	Daniel Thompson	
Foulsham		James Spanton	
Framlingham		G. Norris	
Ingham		J. Venimore	1826
Kenninghall	1810	Charles Box	1813
Lynn			
Martham		W. Davey	1825
Neatishead	1811	W. Spurgeon	1812
Necton		Jonathan Carver	1809
Norwich 1 Ch.	1691	Joseph Kinghorn	1790
Norwich 2 Ch.	1789	James Puntis	1825
Norwich 3 Ch.	1820	Abraham Pye	
Norwich 4 Ch.		R. G. Lemaire	1825
Salhouse		J. Cerver	1825
Saxlingham		W. Clark	
Shelfanger			
Swaffham	1822	John Hewit	1823
Worswell		R. Harvey	
Worstead		Richard Clark	
Wymondham			
Yarmouth		Edmond Guoymer	
NORTHAMPTONSHIRE.			
Aldwincle	1822	D. Parkins	1823
Barton (Earl's)	1796	Stephen Deacon	1822
Blisworth	1825	G. Foskett	1826
Braunstone		R. Miller	1826
Braybrook	1793	J. Jarman Senr.	
Brington	1824	— Hewitt	
Bucky (Long)		Richard Clark	1824
Bugbrook	1805	John Wheeler	1805
Burton Latimer		James Presland	1798
Bythorne		W. Simpson	
Chipstone	1777	John Mack	1815
Ecton	1818	John Smith	1824
Gretton	1796	Thomas Miller	1826
Guilsborough	1802	James Clark	1822
Hackleton	1817	W. Knowles	1815
Haddon (West)		R. Breeze	1826

(To be continued.)

MONTHLY REGISTER.

FOREIGN.

THE affairs of *Spain* and *Portugal* have chiefly occupied the public attention during the last month. It does not appear that much progress has been made on either side. The British troops have safely arrived at Lisbon, and the insurgents, it is said, have been compelled to retire. With regard to the king of Spain little can be said: it is evident that he has no will of his own, but is driven, now this way, now that, as the tide of influence impels him. His native littleness of mind would doubtless induce him to lean to the bigotted side of the question, while his fears may probably urge a different procedure. The latest intelligence states that he has given directions for the establishment of an Army of Observation on the Portuguese frontier. So little dependence, however, can be placed on the rumours that are abroad, that we must wait a little longer for authentic information.

The projected change in the law of the press in *France* has excited considerable ferment in Paris. The opposition to it is warm and decided: the members of the French Academy have taken up the subject, and petitioned against the law. Three of them held places under Government, and have lost them in consequence! The Chamber of Peers has resolved to investigate the charges brought against the Jesuits. We hope they will have courage to persevere.

Some differences have occurred between this country and the *United States*, on Commercial affairs. We trust they will be soon settled.

Information recently received from the *West Indies* seems to justify the suspicion so generally entertained by the friends of the Anti-Slavery Society, relative to the conduct of the Colonial Legislatures, and to suggest the probability that it will be necessary to apply to the British Parliament, in order to secure the improvement and ultimate emancipation of the Negroes.

DOMESTIC.

An event which has been some time expected, has taken place during the past month. We refer to the death of His Royal Highness the Duke of York, Presumptive Heir to the throne of Great Britain. His Royal Highness departed this life on Friday, Jan. 5, after a protracted and painful illness. Our readers will not expect us to indulge in any observations on the character and life of the Illustrious Prince. It will suffice to quote the language of the "General Order" issued to the Army, Jan. 23.

"The able administration of the command held by His Royal Highness for a long series of years, his assiduous attention to the welfare of the soldier, his unremitting exertions to inculcate the true principles of order and discipline, his discernment in bringing merit to the notice of the Crown, and the just impartiality with which he applied the honour of the service, have combined to produce results that identify the Army as a profession, with the glory and prosperity of this great country, and which will cause his virtues and services to be in the grateful remembrance of the latest posterity."

The remains of His Royal Highness lay in state at St. James's Palace, Jan. 18 and 19, and were interred at Windsor, on Saturday, Jan. 20.

The Duke of Wellington — "the great and distinguished general who has so often led the armies of the nation to victory and glory, and whose high military renown is blended with the history of Europe" — has been appointed Commander-in-Chief.

Jan. 25. *Died* in the 60th year of his age, the Rev. J. Evans, LL.D. Pastor of the Church in Worship-street, London, and Author of the "Sketch of all Denominations," and other works.

IRISH CHRONICLE,

FEBRUARY, 1827.

To the Secretaries.

Dublin, Dec. 1826.

DEAR SIRS,

A WELLWISHER to our Society said, if our Society were to publish *Quarterly Reports*, as other Societies do, we should get much more money than we do, in Dublin, for then the public would know what was doing, but as it is, they only bear once in the year.

Suppose you were to print 100 more *Chronicles* every month than you wanted for the Magazine, and have three stitched together every quarter, and send them to me, and I would send them to every Subscriber in Dublin? With printed *Quarterly accounts*, &c.

Providence permitting, I shall make an arrangement for Wilson, and Briscoe, to collect in their districts next February, and Wilson to come to Dublin in March for that purpose.

Mr. Davis and I to go to the north the middle of February, and finish by the 20th of March. I hope we shall obtain £300. towards meeting the expences of the next quarter. The quarter for July you will receive at the Annual Meeting (I hope you will) a good supply.

I suppose you have heard that about 300 Roman Catholics, at Cavan, have publicly renounced the errors of Popery in the Church; I hope, through the blessing of God on the exertions which are made, that thousands will soon follow.

It is reported that Dr. Murray is going to Cavan to stop the torrent! I remain, dear Sirs, yours respectfully,

JOHN WEST.

To the Secretaries of the Baptist Irish Society.

Limerick, Dec. 18, 1826.

MY DEAR SIRS,

I INCLOSE to you a letter which I just received from our kind friend Major Colpoys, and one which I received from a lady in England, who lived in Ireland, and to whom the Lord was pleased to make my humble labours a blessing; the Lord was pleased to make her instrumental in the conversion of

two persons since she went to England, one of whom she mentions in her letter. She is eminently calculated for usefulness; all her friends and acquaintances were astonished at the happy change which has taken place in her. She laments the want of the Gospel in her neighbourhood; I thought, my dear Sirs, if you requested the Committee of the Baptist Home Missionary Society to send one of their ministers into her neighbourhood, she would, I am confident, give him every encouragement.

I also send the Readers' Journals, and statement of Schools for the present quarter. The Schools are better attended than it is reasonable in those Popish persecuting parts to expect, and, indeed, may be considered a very good attendance, when you take into consideration the nakedness of the poor children, the severity of the season in which they were inspected, the danger of losing the *wonderful benefits* of the Jubilee, and getting *excommunication* and eternal death. The Priests are not satisfied with pouring torrents of scandal and persecuting lava from their altars, but with the greatest vigilance go from house to house, and threaten with vengeance those who would send their children to the Schools, read the Bible, or hear the Gospel preached. O how dreadful to oppose the word of the Eternal! If the inhabitants of Meroz were cursed for not coming to the help of the Lord against the mighty, what must their end be who endeavour to oppose with all the malignity possible, the word and the purposes of God, in the salvation of his people? O what a display of the enmity and depravity of the human heart! There is a mighty struggle between light and darkness, and the opposition only renders his triumph more glorious, who has all power in heaven and on earth. Great numbers have, and are leaving the Popish Babylon; 252 in the ninth week of the reformation in Cavan: that is a protestant place, and I am sure the same would take place in equal numbers if the people were protected and employed, who would think for themselves in other places. We may count our numbers too, to whom our Society has been made a blessing, not only in turning them to protestantism, but "to open their eyes, and turn them from dark-

ness to light, and from the power of Satan unto God." But we do not wish to boast, nor to expose them to more persecution, but to thank God.

At Birr, about fifty English miles from here, there is desperate work between the Priests. All the people, except a few, have followed the excommunicated Priest; this dispute did not originate in religious difference, but in money matters among themselves: however, there appears to be a great struggle for deliverance from the Popish Episcopal yoke. In a pamphlet written by a friend of the ex-priest, the Popish bishop, my old friend, and some of his priests got the greatest dressing; he also declared, "they did not fear the fur gown, nor the bubble called the mitre." I was informed by good authority, that "on last Saturday the people tore down the chapels, wrote to the board of first fruits to build a church for them, and declared Mr. Crotty, the ex-priest, their minister." It would be an important place for the Society to send a minister; he could preach there, at Roscrea, Cloughjordan, Burrows O'Kane, Shinrone, &c. &c.

I was at Birr on Thursday week, and preached a Sermon in the Court-house, against Popery, which I had before announced. I have only returned to this after an absence of three weeks, and tour of above 200 miles, and preached every evening, except three, in which I expounded the Scriptures. Nov. 22, I went to Bally Car to inspect the Schools. I arrived there in the evening and expounded the Scriptures, there were a good many Roman Catholics; next day I inspected the Schools and preached in the evening. Such a number came that the Major's parlour would not hold them, and was obliged to prepare the large hall, and the large staircase did for a gallery. The worthy Major Colpoys and his most excellent lady were delighted to see all the poor Roman Catholics; there were only three Roman Catholics which were of the Major's servants, who would attend when first I visited there; there were fifty Romanists the last evening, and I should not wonder if I had an hundred next Tuesday evening. On the 24th returned to Limerick, and on the 25th set out to Clonmell, forty Irish miles, where I arrived in the evening, almost stiff with cold, the day was so severe. 26th. Being Lord's day, preached twice, and being requested by Mr. Davis, &c. &c. to preach again the following evening, I did: two sermons were against Popery. 28th of Nov. proceeded to Thurles, about twenty-five Irish miles, through Fethond and Cashel, where I arrived in the evening: it was too late to get a congregation until next evening, and spent that in very instructing

conversation with our worthy friends there, and preached the next evening, when a good number attended, in that very Popish place. Next day, Nov. 30, proceeded to Castle Otway, about seventeen miles: the day was very severe; I was almost perished in the mountains; it blew sleet in my face. I preached there that evening to a large number of people, who heard the word with gladness. I preached with great comfort, to my own mind, and I understand that it was the first Gospel Sermon that was preached in that place. I must go again, though not pleasing to flesh and blood. I might have shaken the wet from the clothes in which I lay in the morning. To mention the whole of my tour, I fear, would be tedious, and therefore I will not do it. I proceeded to Pallace, Foxborough, &c. &c. At Pallace I was expounding the Scriptures, and answering questions until after 12 at night; at Foxborough the very amiable lady of the clergyman, in whose house I spoke, told me that one of her servants, a Roman Catholic, was deeply impressed with what I said. Lord's day, Dec. 3d, preached at Cloughjordan. I was obliged to go fifteen miles this day, twelve after preaching at night. I preached at Arbonrhill, Shraduff, and Birr, every night this week, except Saturday, when I expounded. I had very good congregations, and some very respectable, and some very poor persons composed them; nothing could exceed the kind attention of our friends the Anticells of Arbourhill and Shraduff to me. I hope I have been made useful to some of them. I have also made some friends at Birr, who were very kind. Lord's day, Dec. 10, preached at Cloughjordan, and in the evening at Usthane, expounded at our friend Mr. Lewis's, who took me home in his gig, and was very kind, both he and his lady. I preached at Burrows O'Kane; there were a good many more than I expected, and also at Venaugh. I will not trouble you with more at present, fearing I have trespassed too long. Praying that the divine blessing may rest upon you and all the exertions of the Society. I am, my dear Sirs, ever yours, most truly and affectionately,

W. THOMAS.

Ardnaree, December 18th, 1826.

MY DEAR BROTHER,

I HAVE just completed my quarterly inspection the account of which, with the Inspector's journal, I now forward. The number of children in attendance is not quite so great as in my last Return, nor is this surprising; for in addition to the extreme in-

clemency of the weather, we are now assailed by the most determined opposition. Every effort that meanness and malice can suggest is resorted to, in order to annihilate the Schools; so that it is indeed matter of surprise and gratitude that a vestige of them is left. The 2d and 3d verses of the 124th Psalm, are indeed very applicable to us at present, and have frequently occurred to my mind during this present inspection. We are persecuted but not forsaken, nor have we any reason to fear, or to be discouraged; for every day's observation strengthens the conviction in my mind, that our Schools cannot be materially injured, that their advantages are appreciated by the people, and that their results will speedily appear.

In addition to the inspecting of the Schools I have been preaching about the country, and I am thankful to say with general acceptance. At Easkey, I hope something permanent will soon be accomplished. At home my congregations are on the increase, and though I cannot yet tell you of hundreds, yet those who attend remain with me.

The conversions in Cavan are important inasmuch as by it the people there have access to the Scriptures, and the word of God is the instrument in the conversion of the soul; it is the hammer that breaketh the rock in pieces.

I am sorry to say that there appears to be a great deal of bad feeling in operation in many parts of the country, and I am not without my apprehensions of disturbance if vigorous measures are not adopted to prevent it, but "the Lord reigneth."

With best wishes for you and yours,

Yours affectionately,
JOHN PAUL BRISCOE.

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To the Secretaries.

Boyle, December 14th, 1826.

DEAR BRETHREN,

I HEREWITH send you the quarterly return of the Schools, and the monthly journals of the Readers: in the latter, you will perceive additional evidence of an increasing spirit of inquiry after truth; and of the former, I have to observe, that, in the last quarter of the year, in which the digging of the potatoes always take place, I never experienced more pleasure in the inspection. In fact I have had decided evidence that it is *the truth*,—the truth, as contained in the *unerring oracles*, that is sought after; and that with a degree of anxiety such as I never witnessed before. In confirmation of this, I have to state, that I have given more capital premiums, (*viz.* a Bible), than at any former inspection, besides many of inferior value.

The effort to obtain the premium of a bible was such, that in one School six were mentioned, in another five, in another three, besides others; some of which however failed, in consequence of the short time the children were able to be in the Schools.

In the School where five were given, an aged man attended to see if his child succeeded, and when he found he had, the pleasure of his countenance was such as to defy language to express; but then an important query arose, would it be of such a size as that he could see to read it? After some little conversation with him, and finding him so desirous of reading that long-neglected book, I promised to give him a large bible for himself, and let his son have the premium to himself which he had so well merited.

The night schools are also fully answering the expectations I have formed of their usefulness; although from some circumstances, this is certainly a critical period in which to have them. Being in the neighbourhood of one of them a few nights ago, I went unexpectedly to it; where I found nearly thirty persons, about the half of whom were in a spelling class, and the rest were reading the first chapter of the gospel by Luke, most of whom appeared desirous to understand what they were reading. One of this class could not be much less than seventy years of age, who with his spectacles and grey head attracted my particular attention, and I found he had but just learned to read, but was now very desirous to read the book of God. Did the state of the country justify the act, I should take the liberty of increasing those useful seminaries; but we must be cautious.

I send with the journals a letter which I have just received from a pious schoolmaster, because it states the way in which some of the tracts have been disposed of, which were presented to the society, by the London Tract Society.

As soon as I can, I will write a short account of the Congregational Schools under my care, addressed to the patrons of each; and this I will with pleasure do at the close of each year, should Providence continue me in the station; but a more frequent account would of necessity dwindle into a mere statement of numbers, and would become uninteresting, as the routine of a Day School does not furnish much novelty.

In my account to the friends of the Alie Street School, I will again notice the receipt of the clothes.

Yours affectionately,
J. WILSON.

—————
Remarks by a Scripture Reader from his Monthly Journal.

In my house (a few nights back) where some of my neighbours came to hear a chapter

read, one observed that less than twenty years ago there was no debate or difference of opinion between one neighbour and another with regard to these religious subjects, nor probably would not until now were it not for the several societies that have been formed for the promotion of education. Yes, replied another, and Ireland at large should give thanks to God for his mercy in raising up such societies, and pray fervently that the Lord would strengthen and uphold them; for now we see evidently (let what will be said against them), that they have at heart both the spiritual and temporal welfare of the Irish people. Our children are freely taught the best of morals, the best of teachers are employed to instruct them: instead of being as heretofore engaged in vanity and vice on the Lord's day, we see their attention turned to read and commit large portions of the Holy Scriptures, equally at leisure hours of day and night through the week; and finally at the close of each quarter we see they are carefully and faithfully examined by the Society's Inspector, to ascertain whether they have made improvement in proportion to the time, or if they have been neglected; also we find that several times during the quarter, the schools are visited by individuals appointed by this charitable Society, to see that every rule appointed for the improvement of our children is faithfully observed and adhered to. Have we not ample and evident proof, said he, daily before our eyes, of the superior effects of the Society's mode of education? Here he mentioned a long list of individuals whose children have not only been taught in so ordinary a manner; but so taught as to acquire a decent livelihood by it.

I will here conclude, Rev. Sir, by observing a short conversation that took place yesterday, between me and a person who lives within about a mile of this town. He said, he wanted advice as to what he should do, as he was hated by Roman Catholics and Protestants equally. I said, Whatever your conscience and the Bible dictate to you.—You know, said he, that I have been frequently at church, and also at preaching, and that I have been reading the Scripture. Well, then said I, whatever the Scriptures teach you, that do.—If I do, said he, the priest will immediately call me at the chapel, or otherwise prevent the people from giving me work, and he will be the more severe in this, as I have not bowed a knee to him these four years past. Then, said I, the apostle saith,

that if any will live godly in Christ Jesus, he shall suffer persecution,—he shall follow Christ through good report and evil report,—he shall take up his cross daily and follow him.—Well, said he, may the Lord direct me! I am in a strait; but he will not suffer my little ones to perish; I shall trust him for the salvation of both soul and body; as he has done for my soul, he surely will not suffer our bodies to perish. I desired him when he went home, to read and consider that passage, "Consider the lilies of the field."

From the Rev. S. Davis, to the Secretary.

Dublin, January 6th, 1827.

MY DEAR SIR.

I CAME here to day from Liverpool. I left Chester yesterday morning, and intended writing you at Liverpool, but the Packet was coming off before I got the opportunity. I have obtained for the Society 78*l.* 11*s.* 6½*d.* and for the Meeting 54*l.* 1*s.* 6*d.* The particulars for the Society are stated below for the Chronicle. Through the kindness of friends my expences have been altogether only 17*l.*; which I have divided between both objects, and have given Mr. West 70*l.* 1*s.* 6*d.* There are several places where more could be obtained, but as I have been two months from home, I hope you and the Committee will not disapprove my returning now, and I shall be happy to resume my efforts when it is approved. I have experienced great kindness every-where, and if times were better, have no doubt the collections would have been much larger. Dr. Raffles and Mrs. Thorpe of Chester, were particularly kind.

Collected by the Rev. S. Davis, in November and December, 1826.

Sheffield	£ 30	2	6
Chester	19	10	0
Halifax	4	9	6
Shrewsbury	8	8	0
Wellington	5	0	0
Onwestry.....	2	16	6
Wrexham	3	15	0
Whitchurch	3	10	0

The particulars of the above will be given in the next report.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted on the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

DIGAH.

EXTRACT of a letter from Mr. Burton to the Secretary, dated

Digah, May 3d 1826.

MY VERY DEAR SIR,

THE second day after dear Mary's departure, I was attacked with a severe bilious fever, which soon gave alarm to those around me, and Mrs. Rowe fearing the result, wrote to brother Leslie to come up to her assistance without delay. On the day we expected him, a letter from Mrs. Chamberlain informed us of the death of his beloved Eliza! The particulars of this sad event will reach you before this sheet. It is our greatest consolation under these heavy trials, that those who have left us have finished their course with joy, and on the arrival of their Lord were "found so doing," exerting every nerve for the glory of his name, and the prosperity of his cause!

It was twelve months yesterday, since the Lord took to himself my little Phœbe, a stroke to her dear mother which she never fully recovered, and at the recollection of which my heart yet bleeds. On the 1st of October, the day before we left Serampore, our dear little Richard softly expired in the arms of his mother, whilst we were in a boat on the Ganges, returning from consulting a medical man at Barrackpore. She hid him under her cloak, as if he were still banging on her breast, with an eye almost tearless, lest the boatman should discover what had happened! Again I am smitten—thrice so smitten in one short year. But be still, my soul; the Lord has done it, and blessed be his name! He does not willingly afflict. He saw that every stroke was needed, much needed, before he lifted his hand. The blow was attended too with the consoling assu-

rance, "my grace is sufficient for thee, my strength is made perfect in weakness." If by any means I may be made "a partaker of his holiness," I shall have abundant cause for gratitude. May this be the blessed result of my present trials! I have many mercies in reserve, and in possession. I cannot be sufficiently thankful that this last heavy affliction did not befall me whilst alone at Sibolga,—without medical aid,—without a friend to console. I have to be grateful for my own restoration to comparative strength; and in the health of my two dear children it becomes me to rejoice. My little girl attained her fourth year on the first of last month, the day on which her mother "fell asleep," and my little boy will be three on the first of July next. They are a great comfort to me in my loneliness. I will not at present attempt to say much of my doings or prospects here. I wait with some anxiety to hear what the Committee have thought of my removal to this place. I trust it will appear that it was "of the Lord."

Our two native brethren preach regularly at four places on the Sabbath, and itinerate during the week. They distribute also a great number of Tracts and Testaments. I have much pleasure in them upon the whole, and I trust their labours are blessed. But they do not do to be left alone, they are so defective in judgment. Mrs. Rowe has full employment in superintending six boys' Schools, and one or two for girls. The girls give much trouble. They are difficult to collect, and difficult to keep together, even with handsome rewards. We have one candidate for baptism, who has been with us some months (a Hindoo.) His conduct has hitherto been quite to our satisfaction, and as he has thrown off cast, may soon join us. I have an attentive little congregation at the Chapel at Dinapore, all poor people, to whom I preach on Sabbath Evenings.

Believe me,

My very dear Sir,

Very sincerely yours,

R. BURTON.

JESSORE.

Mr. Fenwick, of Chinsurah, of whom mention was made in our last Report, p. 13, has lately visited Jessore on an itinerating excursion. His journal contains some interesting passages. The following are extracts.

Dec. 11.—Went to Christianpoor, which is at the distance of 16 miles from Sahibgunj. There are about 20 baptised persons here in church communion. They are attentive and hospitable to visitors. Most of them live together in one place, and are in a manner formed into a separate hamlet. I was invited to preach to them, both morning and evening, in the hamlet place of worship; which is a separate building.

13th.—This evening I preached at Sahibgunj Bazar, to a dense multitude of Hindoos and Moosulmaus. They were rather turbulent. They put questions, but had not patience to wait for answers. At the very onset I was asked, What evidence I had to produce in confirmation of the efficacy of the Christian religion? *Ans.* "Can you tell me whether I have eaten food to-day?" *Hindoo.* "No." *Preacher.* "Will you believe me if I tell you that I have?" *Ans.* "No." *Preacher.* "Whether you believe me or no, the truth is, that I have. If you doubt as to-day, I cannot prove it; yet, upon the consideration that none can live that do not eat, you must believe that I am in the habit of eating. I eat; therefore I live. I have eaten, therefore I now live. If you will admit the truth of this, I will tell you, that the efficacy of the religion I bring you is to be ascertained by examining the conduct of true Christians, who live after the commandment of God, and have put away all sin," &c. *Question.* "Do you never commit sin?" *Preacher.* "Will you believe me if I say I do not?" *Hindoo.* "No, I will not." *Preacher.* "Why then ask me to tell you a thing which you are determined not to give credit to? You put it out of my power to convince you of any thing. But you can examine for yourself. Here is the Gospel; prove its merits; find out its defects, and then say whether it is worthy of acceptance, or fit to be rejected. Can you tell me whether your shastras have made any provision for satisfying the just God by a suitable atonement for sins?" *Hindoo.* "If I take the name of God, and abound in charitable deeds, my sins will be forgiven." The impossibility of this was satisfactorily illustrated to him, and he held his peace. Another Hindoo said: "This is a new way, why should we follow it? our old economy

is better." *Preacher.* "Well, that is what I wish you to ascertain properly. Compare Christianity with Hindooism, and follow that which is most excellent. Let me ask you, whether these large and commodious roads which have been made since the country belonged to the English, are not much better than those which were before?" *Hindoo.* "They are much better." *Preacher.* "And do you make any objection to walk in them?" *Hindoo.* "No." *Preacher.* "You see then that new ways are not always the worst. Your objections against the Christian religion, merely because it is new, is of no importance. And your adherence to your old system is a contradiction. You have not only now no objection to travel through these new roads, but you always give them the preference, because you find by experience that they are better. Precisely thus will it be in reference to Christianity: you at present are ignorant of its goodness; but were you once to examine it without prejudice, you would surely give it the decided preference," &c. Much more was said on both sides; and I had the satisfaction to perceive, that nearly the whole of my auditory went away satisfied with the explanations given. It is comfort to reflect that we speak the word of salvation to beings possessed of understanding and a conscience, which in a happy moment the Lord can cause them to use, to the salvation of their souls. Their judgment and conscience, doubtless, at times, must receive truth as truth, though deep-rooted prejudice, and the old fetters of habit, render them for a time indisposed to embrace it. But eventually it must prosper.

15th.—Preached at Kutooa Bazar this evening. The sermon was heard in silence, but much controversy ensued. The impropriety of rejecting an offered thing without previous examination having been insisted upon, I was asked: "If there are five roads to come to a house, shall we not reach it if we go by any of them?" *Answer.* "We should most certainly; but if there was only one road, could any person get to the house unless they went by that?" *Hindoo.* "But God has made several castes, else how could the world go on?" *Answer.* "Very easily, even as easily as the people of Europe, China, and Burmah, conduct the affairs of the world, without there being any diversity of caste among them. Permit me to ask you, in return, whether, if there were nothing but Harees (the lowest caste) in India, in all situations, and would not—could not—the affairs of the world be conducted as now?" *Hindoo.* "They would doubtless. But God has nevertheless given each of us different Shastras, which it is our duty to act according to." *Preacher.* "I think I could prove to you that God could not have given two such contradictory laws as are to be

met with in your Shastras and the Gospel. Now, God peremptorily bids us to abhor idolatry, whereas your Shastras recommend it. Which of us are to go to heaven? can you by any means tell me? remembering that if I commit idolatry I must fall under the condemnation of God; and if you do not commit it, you must fall into the same predicament." This difficulty none could solve, and after a few more desultory questions and answers, I left them.

18th.—Paid a visit to the native Christians at Bakuspal, at the distance of 12 miles. There are five families at this place, of whom Ramsoondor is the elder. He appears to be an unexceptionable man, and has a very perspicuous idea of Christianity. There is a degree of simplicity about him, to be compared with nothing but that of the primitive Christians. Slow to speak, and still more slow to speak ill,—diffident of himself, and possessed of a great portion of equanimity of temper. There are two or three others of the same family, brothers, nearly of the same stamp. The people about them do certainly entertain a favourable opinion of the Christian religion, which I attribute to the consistent conversation of these disciples of the Lord Jesus Christ. At other places this may be wanting. I spent the day in a very gratifying manner. I ate and drank with them, and was comfortably lodged two nights in one of their houses. We had morning and evening worship together, and the best part of the day was passed in religious discourse. Though circumstances are forbidding, yet as it is, the Lord's name seems to be glorified. May God overrule all for the best, and remove every obstacle to the promotion of his good cause in these parts. Oh for a spirit of self-denial, zeal, and love to the perishing Heathen, in the preachers of the tidings of peace!

22d.—I addressed to-day a large congregation of Moosulmans. The subject was, the inefficacy of the performance of good works, in order to the salvation of sinful men. Suitable arguments were adduced, and the conduct of mankind investigated, to shew that "all are included under sin," and "that there is none righteous, no, not one." Upon which a respectable-looking Moosulman desired to know the nature of Christ's commands. I here detailed the decalogue. He asked again: "These are not opposed to those contained in the Koran; why need we then to abjure it?" *Ans.* "As to obedience to these commandments I must tell you, and you must be aware, that it is not possible, considering the universal depravity of man, for any person to do it; and it is upon this consideration we are induced to believe in the Lord Jesus Christ, who has fulfilled the commandments of God, and estab-

lished a righteousness, which by faith in him we become heirs to." I next related the history of the fall of man, and its deplorable consequences. This interesting and affecting relation rivetted their attention for a while; but it did not endure long, and they soon commenced putting fresh questions. In conclusion I mentioned, that Moosumud could not save himself from death; it would therefore be absurd to hope he could save others. My opponent waived the perplexing application; but two others rebuked him for prevarication, and bid him remember, that what I had said was of vital importance, and required a satisfactory reply. This, however, he could not give, and held his peace. The living Jesus was then finally recommended to his serious notice, and the discourse was closed. I was gratified to find, that upon my leaving the stand, the people continued to speak of what I had suggested.

27th.—Went to the gaol to see a poor man, who has been sentenced to death for killing his wife. Upon entering the cell, in which he was kept a solitary prisoner, I saw him seated on a blanket that had been spread on the ground. As soon as he saw me, he began exclaiming, "Ulah ho Rusool," (O God, and thou his messenger!) until I put a question or two to him. Having gently reminded him of the state he was in, and explained to him the character of that God, before whose judgment seat he would soon appear, with all his sins about him, but especially the one for which he is about to pay the forfeit of his life, I said, "Let me seriously ask you to tell me, whether you experience any comfort or hope of salvation from uttering the name of Rusool?" *Ans.* "None at all, Sir! I have no hope." *Visitor.* "Ah! then what a deplorable state must yours be! Know you not that you have, ere twenty-four hours, to appear before your Creator, whom you have offended all the days of your life? How will you, what will you, reply to the demands of his justice? Tell me again, does your uttering the name of Rusool afford you any hope, that upon appearing before God you will escape eternal wrath?" *Ans.* "Alas! alas! Sir, I receive no manner of comfort or hope by uttering his name!" *Visitor.* Then let me speak to you of Jesus Christ, the only infallible Saviour of the world." *Prisoner.* "Do, Sir, speak, and I will attend." I spoke of the Redeemer's righteousness, power, and love, at some considerable length. How the love of God was manifested in his yielding up the blessed Jesus for our redemption—the just for the unjust—the innocent for the guilty—the holy Son of God for the polluted sons of iniquity, &c. After which I asked him, whether such a Saviour as I had described to him was not capable of imparting

comfort to his despairing soul. *Ans.* It does not clearly appear so to me. How do you prove the truth of what you say? *Visitor.* "Your doubts are reasonable, and your question no less so. I will therefore proceed to shew you why and in what respects Jesus Christ is the only Saviour of the world. Attend, my friend, seriously to my words. You say you have no hope; reflect on the character of the person I will further speak to you of. If you but repent sincerely, and hold him fast as your Mediator, your soul must needs be saved." Having laid before him a variety of the evidences which incontestably establish the truth of the Gospel, and consequently of the superlative excellence of the atonement of the Lamb of God, I was obliged to rest a moment, upon which the wretched man exclaimed, "Speak on, Sir, speak on, of the things you have mentioned—a gleam of hope dawns upon my mind; I wish to hear more of the person you speak of." He was now taught to pronounce the name of Eesaw (Jesus), and recommended to pray to God sincerely through him; to remember his character—what he came for into this world—his death—his resurrection—his intercession—his all-sufficiency, &c. It was with difficulty he could pronounce the name of Jesus; and upon my preparing to quit the place, he asked me how he should pray. *Visitor.* "Pray to God to save you through the Lord Jesus Christ, and for his sake. If you cannot pray, ask God to enable you to pray—tell him that you wish salvation, but don't know how to obtain it, and mention the love and righteousness of Christ. Do this as one ready to perish, and the merciful God will not cast you away."

28th. — On repeating my visit to the poor man this afternoon, I found him again repeating "Ullah ho Rusool," as before, in a state of perfect desperation. I asked him whether he was satisfied that he would be saved through Mohumud—whether he felt the comfort of his sins having been forgiven him? *Ans.* "I have no manner of hope whatsoever. I am lost and undone. I have jeopardized both my temporal and eternal state. Earth is lost, and heaven is lost!" I scarcely knew how to speak to the miserable man. He seemed to be put beside himself through the fear of eternity. "There is no peace for the ungodly." All the affectionate things I attempted to say, in order to impart a knowledge of Jesus to him seemed to be lost. His feelings appeared benumbed. The mention of things never so lovely and excellent could not move them. The language of pity seemed not to reach them. Despair, and dread of eternal punishment, left no room for other things. It seems to me that the current opinion, that "without hope none can live," is perfectly correct.

A hopeless man must perish of himself naturally; he will kill himself, or lose his senses. The poor prisoner borders on the latter. I cannot help contrasting the state of the poor woman who lately sacrificed herself with the corpse of her husband, with the case of the prisoner. The one has been condemned in consequence of imbruing his hands in the blood of his wife:—the other was condemned to die by those who ought to have saved her. The one committed murder, the other was murdered. The one, the victim of the laws of his country, and the law of God; the other, the victim of superstition and barbarity. While the man, in a fit of anger, slew his wife; the woman, in a fit of despair, consumed herself on the pile of her husband. The former has no hope of eternal peace, but despair rather fills his soul:—the other could not give a reason for wishing to die; it was settled that she should die; necessity was her death. In the one case we venerate justice; and in the other we behold cruelty, which we abominate and deprecate.

C. A. F.

BURMAH.

(Conclusion of Mrs. Judson's Letter, from our last Number.)

I find, my dear Sir, in being thus particular, my letter will be stretched to an immoderate length, and must therefore be more general. Suffice it to say, that for the next seven months, hardly a day passed in which I did not visit some one member of Government, in order to interest their feelings on our behalf. The King's mother, sisters, and brother, each in their turn, exerted their influence in our favour, but so great was their fear of the Queen, that neither of them ventured to make a direct application to his Majesty. And although my various efforts were useless as to their grand object, yet the hopes they excited kept our minds from sinking, and enabled us to endure our long imprisonment better than we otherwise could have done. The last person to whom I applied was the celebrated Bundoolah, just previous to his departure for Rangoon. He had gained some advantage over the native soldiers, at Arracan, two hundred of whom he had sent as prisoners to Ava; this, together with the circumstance of his having obtained two or three thousand English muskets, gained him a most favourable reception at court, and every honour, in the power of the King to bestow, was heaped upon him. He daily presided at the Lhoo-dau, had the entire management of affairs, and, in fact, was the *real king* of the country. With fear and trembling I presented to him a written petition for the liberation of Dr. Price and Mr. Judson. He listened to the

petition attentively, made some inquiries relative to our coming to Ava, and then said he would reflect on the subject. "Come again to-morrow." My hopes were now more sanguine than ever, but the morrow dashed them all, when the proud Bandoolah uttered "I shall soon return from Rangoon, when I will release the teachers, with all the other prisoners." The war was now prosecuted with all the energy of which the Burmans are capable; their expectations of complete victory were high, for their general was invincible, and the glory of their king would accompany their armies. The government talked loudly of taking Bengal, when they had driven the *presumptuous creatures* from their own territories, and of destroying from the earth every white-faced stranger. So great was their hatred to the very appearance of a foreigner, that I frequently trembled when walking the streets; and that I might not immediately be recognized as a stranger, and sometimes gain admittance into Mr. J.'s prison, I adopted the Burman dress altogether. Extortion and oppression had now become so familiar to us, that we daily expected their appearance in some new garb or other. Sometimes, for ten days together, I was not allowed to see Mr. J., and even then could gain admittance only after dark, when I was obliged to return to our house, two miles, without an attendant. But the means we invented for communication, were such as necessity alone could have suggested. At first I wrote to him on a flat cake, baked for the purpose, and buried it in a bowl of rice; and in return, he communicated his situation on a piece of tile, on which, when wet with water, the writing became invisible, but, when dried, perfectly legible. But after some months' experience in the *art of deception*, we found the most convenient, as well as safest mode of writing, was to roll up a sheet of paper, and put it in the long nose of a coffee-pot, in which I sent his tea. These circumstances may appear trivial, but they also serve to show to what straits and shifts we were driven. It would have been a crime of the highest nature, to be found making communications to a prisoner, however nearly related. Bandoolah departed from Ava, in all the pomp and splendour imaginable, commanding an army of between forty and fifty thousand men, and was to join the Prince Thar-yar-wa-dee, who had marched some months before, at the head of an equal number. The two or three first reports of the *invincible general*, were of the most flattering nature, and were joyfully received by the firing of cannon. Now "Rangoon was surrounded by the Burman troops," then "the fort on the pagoda was taken," and "guns and ammunition sufficient for the Burman army, should the war continue ever so long;" and next, "his Majesty might expect to hear, that not a white face re-

mained in Rangoon." But no such report ever came, the cannons ceased to fire on the arrival of a boat, and soon it was whispered about, that the Burmans were defeated, thousands of them killed, among whom were many officers; and that Bandoolah and the few that remained had fled to Danoooboo! O with what anxiety did we listen for the report that "the English are advancing;" for in the arrival of the foreign troops consisted our only hope of deliverance from the hands of these savages. The war now *lagged* on heavily on the part of the Burmans; and though the king and government continued to supply Bandoolah with what he required, yet their confidence in him was shaken, and their hopes far from sanguine. The news at length came that the English army was advancing, and that it was within twenty miles of Danoooboo. The town was all confusion, and the Queen began to send away to a more secure place, her immense treasure of gold, silver, &c. It was now the first of March, the commencement of the hot season, which in Ava is peculiarly severe. The white prisoners were all put inside of the common prison, in five pair of irons each, and where they were so crowded with Burman thieves and robbers, that they had not sufficient room to lie down. There were at the time near a hundred prisoners all in one room, without a window or hole for the admittance of air, and the door kept closed. I again applied to the Governor of the city to allow the Missionaries to be removed to their former place, or at least to let them remain outside of the door during the day. I offered him money, and promised to reward him handsomely when in my power, but all in vain. The old man shed tears at my distress, said it was not in his power to comply with my request, for his orders were from a high quarter; that he had even been commanded to execute all the white prisoners in private, and to keep them in close confinement was as little as he could do. He ordered, however, that they should be allowed to go outside of the door to eat their rice, and when inside, to be placed as near the door as possible. I was afterwards informed from good authority, that the Queen's brother, Men-tha-gyee, had ordered the Governor to destroy the kalars; but that the Governor, fearing they might be required by the King, dared not obey the command. The situation of the white prisoners was now wretched in the extreme. The heat during the day was dreadful indeed; the confined air deprived them of an inclination for food, and their whole appearance exhibited more the appearance of the dead than the living. I daily visited the Governor, and continued to entreat him to pity the foreigners. Sometimes he appeared to feel for us, and seemed half inclined to listen to my request. But the fear of Men-tha-gyee doubtless prevent-

ed. It was now reported that the foreign troops had reached Danoooboo, and whispered about that Bundoolah was dead! No one at first ventured to say it openly, but the report was soon conveyed officially to his Majesty, who was mute with disappointment, while the Queen smote her breast and exclaimed, "Ama, ama!" What was to be done now? Where could another general be found? and from what quarter could troops be raised? The Prince and Woon-gyees at the Burmese camp had intimated the necessity of making peace; but this was too humiliating to be thought of for a moment: "What," said one of the Woon-gyees at court, "shall we allow it to be recorded in a future history of the country, that our glorious King made peace with strangers, and gave them part of his territory? No, we will all die first." The Pagan Woon-gyee, who had been in disgrace for some time, and had even been in prison in three pair of fetters, now thought it a good opportunity to retrieve his character and regain his influence. He petitioned his Majesty to allow him to go at the head of a new army, and positively assured the king, that he could conquer the English and drive them from Burmah. He was immediately raised to the highest rank, and all power committed to him. His first object was to manifest his inveterate hatred to every foreigner; and those who had for eleven months escaped confinement now fell into his merciless hands, and were thrown into prison. Among the number was Mr. Lonsago, a Spanish gentleman, who had for twenty years been high in the King's favour, and had done all in his power to alleviate the sufferings of the foreign prisoners; but he was now among them. Mr. Judson had now been in close confinement, and in five pair of fetters, for a month, and with anguish indescribable I saw him sinking under the weight of suffering. He was taken with a high fever. My distress and entreaties now prevailed with the Governor of the city to give a written order, to remove Mr. J. from the common prison into a little bamboo room, six feet long and four wide. I also obtained an order for liberty to give him medicine and visit him whenever I wished. I had removed into the Governor's compound, and was living in a bamboo house, where the thermometer daily rose to 106; but thought myself happily situated to be near the prison, and allowed to visit Mr. J., who began now to hope he should recover from the fever, as his situation was so much better than before.

But new and dreadful trials were yet before us. I had gone in one morning to give Mr. J. his breakfast, and intended spending a few hours as usual, when the Governor in great haste sent for me. I was agreeably disappointed, on appearing before him, to find he had nothing in particular to commu-

nicate, and that he was uncommonly kind and obliging. He had detained me a long time, when a servant came in hastily and whispered, that the foreign prisoners had all been taken out, and he knew not where they were carried. Without speaking to the Governor, I ran down the stairs into the street, hoping to catch a sight of them, but they were beyond the reach of my eye. I enquired of all I met, which way the white prisoners were gone, but no one knew. I returned again to the Governor, who declared he was perfectly ignorant of their fate, and that he did not know of their being taken out of prison till a few moments before. This was all false, as he had evidently been detaining me to prevent my witnessing the scene that was to follow. He also said, with a meaning countenance, "You can do no more for your husband—take care of yourself." This was a day never to be forgotten. I retired to my little bamboo house, and endeavoured to obtain comfort from the only true source; but my mind was in such a distracted state, that I could not steadily reflect on any thing. This one thought occupied my mind to the exclusion of every other, that I had seen Mr. Judson for the last time, and that he was probably now in a state of extreme suffering. In the evening I heard the prisoners were sent to Umerapoorah, but what was to be their fate was not yet known. The next day I obtained a pass from government to follow Mr. Judson with my little Maria, who was then only three months old, and, with one Bengalee servant, set out on my journey. We reached the government house at Umerapoorah, and were informed, the prisoners had been sent off two hours before to Oang-pew-lay (a place similar to Botany Bay), whither I immediately followed. I found Mr. J. in a most wretched state. He had been dragged out of his little room the day before, his shoes, hat, and clothes, excepting shirt and pantaloons, had been taken from him, and in his feeble state of health, and in the hottest part of the day, been literally driven ten miles with a rope tied round his waist. His feet were torn in such a manner, that for six weeks he was unable to stand. He was nearly exhausted with pain and fatigue, when a servant of Mr. G.'s, who had followed his master, took from his head his turban, and gave part of it to Mr. J., who hastily wrapped it about his feet, which enabled him to proceed without sinking. He and Dr. Price were now chained together, and, with the other prisoners, put inside of a small wood prison almost gone to decay. We afterwards were informed that the Pagan Woon had sent the foreigners to this place with a design to sacrifice them, in order to ensure success in his contemplated expedition. But the King, suspecting him of treasonable intentions, caused him to be executed before

ne had time to accomplish his designs. I obtained a little room from one of the jailers, where I passed six months of constant and severe suffering, without any mitigation. Mr. J. was much more comfortably situated than when in the city prison, as he had only one pair of fetters, and, when recovered from his fever and wounds, was allowed to walk in the prison enclosure. But I was deprived of every single convenience, my health, which had enabled me to bear severe trials hitherto, now began to fail me. I was taken with one of the country disorders, and for two months unable to go to Mr. J.'s prison. Our little Maria, who had just recovered from the small-pox, was near starving to death, as I could neither obtain a nurse or a drop of milk in the village. But our merciful Father preserved us all through these dreadful scenes, and at the expiration of six months an order arrived for the release of Mr. J., and I was allowed to return to our house in town. The King was much in want of an interpreter, and from selfish motives had given orders for the release of Mr. Judson, who was immediately conducted to the Burmese camp, then at Ma-lown, where he remained six weeks, translating for his Majesty. He was then sent back to Ava, and, as a reward for his services, ordered back to the Oung-pen-la prison. But before the order could be executed, I sent Moung Ing (being myself unable to move, having been ill with the typhus fever in Mr. J.'s absence, in which I lost my reason, and was senseless several days) to Koung-tong, who was now high in office, and had for a long time manifested a disposition to help us, and begged he would intercede for Mr. J., and prevent his being sent again to prison. Koung-tong complied with my request, offered to become security for Mr. J., and took him to his house, where he was kept a prisoner at large nearly two months longer. The British troops were now so rapidly advancing, that the King and Government felt the necessity of taking some measures to prevent their arrival at the capital. They had before several times refused to listen to the terms which Sir Archibald Campbell had offered, but they now saw there was no other hope for the preservation of their golden city. Mr. J. was daily called to the palace, his opinion requested in all their proceedings, and the Government finally entreated him to go as their Ambassador to the English camp. This he entirely declined, but advised their sending Dr. Price, who had no objection to going. Dr. P. being unsuccessful in his mission, on his return Mr. J. was taken by force and sent with him again. Sir Archibald had, before this, demanded us, together with the other foreign prisoners, but the King had refused, saying, "They are my people—let them remain." We did not then venture to

express a wish to leave the country, fearing we should be immediately sent to prison. Mr. J. communicated our real situation to the General, who, with all the feelings of a British officer, now demanded us in a way that his Majesty dared not refuse; and on the 21st of February, after an imprisonment of nearly two years, we took our leave of the golden city and all its magnificence, and turned our faces towards the British camp, then within forty miles of Ava. No one can conceive our joy when we had safely passed the Burman camp, for then we felt indeed that we were once more free, and out of the power of those "whose tender mercies are cruel." The British General received us with all that kindness and hospitality for which your countrymen are so far famed, provided us with every comfort during a fortnight's residence at the camp, and kindly sent us on to Rangoon in his gun-boat. We deeply feel the kindness of Sir Archibald Campbell, for, under the direction of Providence, he has been the means of delivering us from the iron grasp of the Burmans. May God reward him an hundred fold, and prepare him for the future enjoyment of Heaven!"

HOME PROCEEDINGS.

NORTHAMPTON.

ON Monday Evening, January 8th, the Anniversary of the Northampton (College Street,) Missionary Society, was held at the Meeting House, College Street. A very large Congregation assembled on the occasion, and listened with deep attention to the proceedings. After prayer by the Rev. J. Wheeler, of Bugbrook; the Rev. B. L. Edwards, (Independent Minister of the Town), was called to the Chair. The Secretary, the Rev. W. Gray, read the Report, and interesting speeches and statements were given by the Rev. Messrs. Gill, (Wesleyan), John Simmons, Joseph Clark, R. Breeze, F. Wheeler, T. Bond, (Wesleyan), Joseph Simmons, Robert Clark, W. Kuowles, and T. Wake. Including 10*l.* given in the course of the year by a Friend and already acknowledged in the Herald, this Society has raised 100*l.* in aid of the funds of the Parent Institution. Of this sum, more than 60*l.* has been realized by weekly contributions, in which the females and youth as well as the brethren belonging to the Congregation have taken an active part; and we are much gratified to mention that the Contributions of the young are exclusively to be appropriated to the establishment and support of a school in India, to be denominated the *Northampton School.*

W. G.

Contributions received on account of the Baptist Missionary Society, from December 20 to January 20, 1826, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Oakingham, Subscriptions and Collection, by the Rev. J. Coles	13	6	0
Salisbury, Subscriptions, &c., by the Rev. P. J. Saffery	6	3	0
Bacup, Subscriptions, &c. at Irwell Terrace, by the Rev. F. W. Dyer	15	9	0
Bewdley, Subscriptions, by the Rev. George Brooks	4	0	0
West Riding Auxiliary Society, by M. Thackrey, Esq.:			
Leeds (including 7 <i>l.</i> 1 <i>s.</i> 6 <i>d.</i> for Female Education) ..	46	15	0
Howarth 2d Church	36	10	8
Bramley	5	12	0
		89	3 8
Newbury, Collection and Subscriptions, by the Rev. T. Welsh	51	4	6
Newcastle on Tyne, Juvenile Auxiliary Society, by Mr. J. Cowell	10	0	0
Wilts and East Somerset, by Mr. Benj. Anstie, Treasurer:			
Devizes	14	15	0
Chippenham	5	5	9
Melksham	7	3	6
Bratton	21	1	0
		48	5 3
Bristol and Bath Auxiliary Society, by John Hart, Esq. Treasurer	150	0	0
Northampton Auxiliary Society (including 19 <i>l.</i> 11 <i>s.</i> 10 <i>d.</i> for Female Education)	87	10	6
Fenny Stratford, collected by Mr. W. Harris	4	0	0
Bratton, Weekly Subscriptions, by the Rev. R. Edminson	1	10	9
Westbury Leigh, Collection and Subscriptions, by the Rev. T. Gough	37	0	0
Cardiff, Collections and Subscriptions, by the Rev. W. Jones (including 15 <i>l.</i> for Cardiff Female School)	27	0	0
Chester, collected by Mrs. London	3	4	2
Stracy Stratford, Walgrave, and Kingsthorpe, by the Rev. W. Gray	3	6	6
Rev. Robert Edminson, Bratton	Life Subscription	10	0 0
P. L. by the Secretary	Donation	1	0 0
Joseph Jewell, Esq. Bow, by Dr. Newman	Donation	1	0 0

WEST INDIA FUND.

Mrs. Singer, Westbury, by Mr. John Wilkins	5	0	0
Miss Edwards, ditto, by ditto	2	0	0
Mr. Warmington, Plaistew	1	0	0

MONTEGO BAY.

Amount already acknowledged	1145	19	8
Boroughbridge, Friends, by the Rev. John Crook	3	0	0
Peckham, Mrs. Cattley and Friends, by Mr. G. Thorowgood	8	10	0
Henry Waymouth, Esq.	5	0	0
Thomas Walker, Esq.	1	1	0
Anonymous, by Mr. Jarrold, Norwich	1	0	0
Kenningball (Norfolk), Friends, by Mr. Humphrey	1	0	0
Friend, from Brighton, No. 2084	5	0	0
Dersingham and West Newton (Norfolk) by Mr. F. Clowes	2	4	6
Banister Flight, Esq.	3	0	0

TO CORRESPONDENTS.

The thanks of the Committee are returned to Mr. Phillips, of Dulwich, for a parcel of Magazines.

Our friends at Southampton and Bewdley are informed that the house mentioned in their communications have, for several months past, declined forwarding any country parcels. It is hoped, therefore, they will be able to discover some other channel of conveyance.

The box from Cornwall, sent from A. P. W. has been received, and the donor is thanked for the articles which it contained, which will probably be found useful for some of our Missionary Students. The parcel for Mr. Burls was immediately forwarded.

THE
BAPTIST MAGAZINE.

MARCH, 1827.

MEMOIR OF THE REV. THOMAS BALDWIN, D. D. LATE PASTOR OF THE SECOND BAPTIST CHURCH IN BOSTON, UNITED STATES.

IN our number for February, 1826, the death Dr. Baldwin was briefly noticed; and at the same time we announced our intention to furnish a memoir of his life as soon as the requisite materials reached us. We are happy in being now able to fulfil our engagement. For the information contained in the following pages we are indebted to the *American Baptist Magazine*.

The Rev. Thomas Baldwin was born in Bozrah, Connecticut, Dec. 23, 1753, and was the only son of Thomas and Mary Baldwin, both natives of the same place. Of the early history of his family, but little is known. It may, however, be observed, that his father was attached to the military service, and rose to distinction in the then Colonial army. He died whilst his son was an infant.

The family of his mother was remarkable for talent. She was one of eleven sisters, all of whom were distinguished for unusual acquirements, and for powerful intellect. She was also a woman of eminent piety; and it is to her early instructions that the church of Christ is indebted for much of the usefulness of that son, whom from a child she brought up in the nurture and admonition of the Lord.

It cannot be expected that much should be recollected of the early history of a man, who outlived so many of the companions of his

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childhood. So far as any thing, however, can be known, the traits of character for which he was in manhood remarkable were very early developed. From very infancy, his temper was noticed for its unruffled serenity. His mother used to observe, that never did she but in one single instance, know him to betray any signs of impatience; and when on this occasion she expressed her surprise, he instantly replied, "Mother, I am not angry."

He very early discovered a taste for reading. Not only did he devote every leisure moment to the improvement of his mind, but also consecrated to this object the hours of labour. Whenever his employments were of such a nature that one of his hands was disengaged, it was occupied with a book. By these habits of incessant application, he very early acquired a stock of valuable though miscellaneous information, which, combined with strong powers of original thinking, seemed in youth to mark him out for unusual eminence.

At this time, the advantages of education were much less extensively enjoyed in New-England than at present. Schools were more rare, and the mode of instruction palpably defective. As a proof of this, it need only be remarked, that when Dr. Baldwin removed to Canaan, N. H. where he afterwards resided, he was generally selected on the Sabbath to read a sermon to the people who assembled for public worship, because he was the only young man in the town who

was sufficiently educated to perform this service acceptably.

When Dr. Baldwin was about sixteen years of age, his mother, who was now the second time married to a very worthy and pious man by the name of Eames, removed to Canaan, New-Hampshire. He removed with the family; and this became for several years the place of his residence. The town was yet unsettled, and the waggons which transported their necessary baggage were the first that ever traversed the forest. Mr. Eames was by trade a blacksmith, and to this business, as is usual in the early periods of a settlement, he added another, that of a miller; and if we mistake not, that also of a carpenter. In these labours he was assisted by his step-son, who until his marriage lived constantly at home, enduring the hardships and sustaining the privations peculiar to early settlers.

At the age of twenty-two, on the 22d of September, 1775, he was married to Miss Ruth Huntingdon, of Norwich, Connecticut, with whom he was happily united until her death, Feb. 11, 1812.

The town of Canaan was rapidly peopled by emigrants from Connecticut and Massachusetts. Before he was thirty, Dr. Baldwin was elected to represent it in the General Court. Of his reputation as a legislator we have no certain information. It is evident, however, that his success was such as to gratify his constituents; for they repeatedly re-elected him. If we mistake not, they did not cease to choose him, until, feeling the importance of his ministerial labours, he had decidedly expressed his determination to serve as a legislator no longer.

A memoir of himself, written by Dr. Baldwin during the last years of his life, and found among his

papers, contains so interesting an account of his conversion, call to the ministry, &c. that we cannot but gratify our readers by the insertion of the copious extracts given in the publication from which this memoir is derived.

“In the year 1780, I have reason to hope I was brought to the saving knowledge of the truth. The methods by which this change was effected I will endeavour to state with as much particularity as may be in this place.

“Before I proceed, I would, however, just remark, that I have no reason to believe that I had ever been the subject of such religious impressions as many others have, during my early years. I had indeed a general conviction of the reality of revealed religion, and that I had no lot nor part in it. When, however, my conscience accused me of living without God and without hope in the world, I was usually able to pacify it by promises of future amendment, or by recurring to the plea of inability. Often when I had spent an evening until a late hour in mirth and dancing, when I came to lay my head upon my pillow, the thought of sudden death would intrude into my mind. Such questions as these would often force themselves upon me: ‘What if you should die before morning?’ ‘What if the judgment day should come?’ The answer was, ‘I am unprepared for either.’ These thoughts at times caused me to weep freely. But perhaps when the morning returned, all was forgotten. Although I resolved at some future time to be religious, (for I supposed I could be religious at any time) yet I never fixed that time as near at hand. There always appeared some peculiar obstacles in the way, and some sinful propensities to be indulged, before I could think of being religious.

Thus I lived from year to year, in a state of awful security and forgetfulness of God.

“ My conscience frequently accused me of the sinfulness of my heart and conduct; but such were the charms of pleasure, that I could not persuade myself to give them up. Yet while in this vain pursuit after the pleasures of the world, I was often forced to serious reflection. At times, I appeared to myself to be awfully hardened, and have thought, when walking or riding alone on a dark evening, that I really wished a light from heaven to shine around me as it did around Saul, when on his way to Damascus. At other times, I have had such a sense of my miserable condition, that I thought I should be willing to suffer a severe fit of sickness, if it might be the means of bringing me to God. These feelings were, however, only transient, and the moment they subsided, the same rage for vanity would return.

“ One reason which induced me to be willing to suffer sickness or some other calamity from the hand of God, was, a foolish dread of what the world would say of me. ‘ How,’ said I to myself, ‘ should I become religious, could I hold up my head before any of my young companions, who might inquire what was the occasion of my being so dull.’ I thought I could never have fortitude enough to tell them I was concerned about my precious soul. What a pitiful excuse for living in sin!

“ In the month of November, 1777, God in his holy providence was pleased to take from me my first-born by death; a dear little son, between six and seven months old. This painful event was rendered more distressing, both to me and my dear companion, by the circumstance of my being absent at the time. I had left my family

eight or ten days before, all in usual health; when having accomplished my business, and returning home, I was met by a friend, who informed me that my child was dead and buried.

“ As oppressed with grief I rode silently homeward, the thought struck me,—‘ This is the voice of God to call me to repentance. What excuse can I now have? Under the appearance of mourning for my child, I may become religious, and no one will know it.’ Accordingly I set myself about it, and for the first time, attempted to pray in my family. I felt very solemn, and thought I was very sincere. I concluded I should never more yield my heart to vanity as I had done before. My devotion was continued morning and evening; and I believe for the space of two or three weeks, I was never seen to smile. I remember that once I felt much remorse, after having, in an unguarded moment, been surprised into laughter. At the same time indulging serious reflections, I was not unfrequently much affected. But, alas! it was only the sorrow of the world. The impression made upon my mind by the death of a darling babe, began gradually to wear away. In a little time my seriousness was gone, and I returned to my wonted cheerfulness and gaiety.

“ All that now remained of my seriousness that had the appearance of religion was, a mere lifeless formality in prayer. I look back with shame and remorse to this period of my life, when, notwithstanding my constant but unmeaning prayers, I lived in the eager pursuit of the vanities of the world, only with perhaps a little more concealment than I had formerly done. I had early imbibed a thirst for honour. I knew this could not be gratified without preserving a fair

reputation. But such was my love of gay company, mirth and dancing, that I went as far as my respect for character would at all permit. I tremble to think of the temptations and snares which then beset my path. But for the restraining power of a merciful God, I had certainly been ruined.

“ In the summer of 1780, my mind became at times very uneasy. I had serious thoughts about religion, yet did not feel determined to set about it in earnest. I had a decided conviction that there must be a change of heart, or all the outward forms of religion would be unavailing. I would often ask myself, what is meant by being born again? I remember once having attempted to take refuge in this. It is said, Whosoever believeth that Jesus is the Christ is born of God. I believe that Jesus is the Christ; am I not therefore born of God? But I perceived that my belief had no effect either upon my heart or life. I was also fully aware that Christians possessed something of which I was destitute. They told of joys and sorrows which I had never felt.

“ In the month of September God in his holy providence sent two Baptist preachers into the town. They preached several lectures, and spent one Lord’s-day in the neighbourhood. Several persons appeared greatly alarmed by their preaching. I thought they were good men, but too illiterate to edify me. I however felt very solemnly under their preaching, and perceived that others felt yet more than myself. Some professors of religion were very much aroused, and several young persons were very deeply impressed.”

Dr. Baldwin proceeds to mention the increased solemnity which rested upon his mind whilst attending several religious meetings, which

were held about this time in the neighbourhood. The narrative then continues: “ In the evening there was to be a conference at a private house. I attended. The meeting was opened by prayer; after which two persons came forward and told what God had done for their souls. One of them, a sensible and well informed man, gave a very striking account of his conversion to God. Almost the whole assembly was in tears. I felt very tenderly, but in a great measure refrained from weeping. Soon, however, after this a moving scene commenced. A very pious man came, and falling down on his knees before me, addressed me as follows—‘ Neighbour Baldwin, can you forgive me, can you forgive me, that I have lived so little like a Christian, and that I have set no better an example before you!’ I trembled like Felix, and replied, ‘ I have nothing against you more than I have against my own soul.’ He followed these remarks with the most solemn entreaties and feeling exhortations to turn unto God and live. Although in my proud heart I had resolved never to shed a tear in public, all my resolutions were utterly unavailing. In spite of every effort, I trembled and wept, and changed my seat to avoid observation. My extreme agitation, however, soon discovered itself. Several persons spoke to me; many rejoiced and many were affected at seeing that my mind was impressed. When asked to state my feelings, I could only say with Agur, ‘ I am more brutish than any man, and have not the understanding of a man.’ I thought I earnestly desired conversion; but how to attain it, how to obtain an interest in Christ, I did not know. I at first apprehended I should in some way have a discovery of Christ on the cross, and that this would give me comfort.

Again I thought I was now so distressed, that God would soon give me relief. I cried; but, alas! all seemed in vain.

“ Although I had continued my cold, pharisaical prayers from the time before mentioned, yet till this night I had never conversed with my family on the subject of personal religion. But now I entered with seriousness into the subject; and after disclosing my feelings, expressed my resolution, that let others do what they would, I was determined to seek the Lord. I found much tenderness in attempting to pray before retiring to rest. I had some concern lest these impressions should leave me, and my mind become yet more hardened than before. I awoke before the day dawned, and found my mind still deeply impressed. I cannot say as many have, that I strove to shake off my convictions; on the contrary, my great anxiety was to increase them; for this was the way in which I was looking for deliverance. My distress continuing day and night, I began to hope that God had begun the work, and that he would carry it on. At times I experienced great tenderness, and often both in public and private wept bitterly.

“ I was satisfied that my prayers were exceedingly defective. They appeared so sinful, that I thought God would not regard them. But as Christians appeared to be in earnest for me, at times I was encouraged to believe that God would hear them in my behalf. Although I was not called by name, yet I thought I knew when they presented my case before the Lord.* At

* In this supposition it is probable that the author was not mistaken. An aged minister by whom Dr. Baldwin was baptized, once mentioned that several Christians in the neighbourhood, observing his promising talents and amiable disposition, had agreed together to make his conversion a

one of these seasons of prayer, it seemed to me that my case was wholly neglected. I was ready to say with David, ‘ Refuge faileth me, and no man careth for my soul.’ I concluded that if the saints were not permitted to pray for me, my case was desperate. Despondency seized me, and I began to fear that all was over with my soul. Yet at times I could not but hope, that God would at some time or other bring me out of this distress, and that I should yet praise him.

“ My distress did not arise so much from the fear of punishment, as from a sense of having abused divine goodness and mercy. All my hopes from any thing in myself seemed to vanish. I had been accustomed to think that I was not so great a sinner as some others, because I had been addicted to no degrading vice. But I now saw that my morality, fair as it had appeared, was most wretchedly defective; and that my prayers had been no better than solemn mockery. I greatly feared that my repentance was not genuine; that it would ultimately prove no more than the workings of a natural heart writhing under the lashings of conscience. Often would I say, What shall I do to be saved? How can I come to Christ? O that some man would guide me! Thus I went mourning from day to day as without the light of the sun. The world had lost its charms. The pleasures that had heretofore appeared so fascinating, now seemed so extremely insipid, that I wondered I could ever have thought so highly of them. They not only appeared empty and trifling, but to a great degree disgusting.

special subject of prayer. This agreement was formed while he was yet thoughtless, and and we may well suppose that their desires were strengthened when they saw so pleasing a hope of their fulfilment.

“ After spending an anxious and almost sleepless night, I arose just after the dawning of the day, and resolved once more to pray. I said with Jonah, ‘ I will look again towards his holy temple.’ I knelt down, and in a few broken sentences, tried to send my cries to the mercy seat. I felt convinced that I had done nothing to merit the divine favour, nor could I do any thing though I were eternally to perish. This I thought I confessed to the Lord; and as my last refuge, endeavoured to cast myself upon the mercy of God. During this day I felt less anxiety than I had done for many days before. Sometimes I hoped I had given myself to God, and sometimes I feared that my convictions were wearing off, and that I should return again unto folly.

“ Just in the twilight of the same day, I had occasion to walk to a neighbour’s house about a quarter of a mile distant. As I walked, a new train of thought occupied my mind. How happy, thought I, are the angels! They are happy because they are holy, and have never sinned. How unhappy I am on account of sin! My thoughts now ran back to Adam in the garden. I thought I would have given the world had it been at my command, if he had never sinned; then I should not have been a sinner. But now I felt myself a dreadful sinner, and could see no way by which I could be made holy. At the same time I was convinced, that unless I were made holy I could never be made happy. It appeared that I had a great something to do; what it was or how to do it I knew not. Immediately as I walked, this passage of scripture came powerfully into my mind,— ‘ Behold the Lamb of God, which taketh away the sin of the world.’ A gleam of hope seemed to come

from these words. But I thought they were only words which I had read, and were now suggested by my imagination. They seemed to be repeated the second time.— ‘ Behold the Lamb of God, which taketh away the sin of the world.’ The effect was overwhelming. In an instant, the great plan of mercy through the atonement of Christ was astonishingly opened to my view. He appeared to be just such a Saviour as I needed. I saw that by his atonement he had (so far as an atonement could do it) ‘ taken away the sin of the world.’ What, said I to myself, is it only to believe in Jesus Christ in order to be saved? It appeared almost too free and too glorious. It seemed impossible that it should be true. But the more I reflected, the more clear it appeared that this was the Gospel method of salvation. I could not help taking hold of it, and thought I saw in it a glorious consistency with the attributes of God.

“ My mind now became calm, but not transported. It occurred to me that this was not such a conversion as I had been looking for. I had expected my distress to be increased until I should see myself hanging, as it were, over everlasting burnings, and that then I should have some discovery of the Saviour; but in what way I knew not. Those sweet words would still recur to my mind,— ‘ Behold the Lamb of God, which taketh away the sin of the world.’ The gracious invitations of the Gospel, such as Isaiah lv. 1. ‘ Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come; yea, come, buy wine and milk, without money and without price,’ appeared exceedingly precious. The more I reflected, the more was I lost in wonder and astonishment in contemplating the riches of grace. The

Saviour now began to appear precious to me. Yet I was exceedingly afraid that I should be deceived.

“ A short time afterwards, being asked at a conference meeting to relate my religious feelings, I complied; and though honestly, yet with much fear and trembling, I proceeded to state what I had experienced. Christians rejoiced, and anxious sinners wept. I was called upon in the course of the evening to pray. I attempted, and was blessed with some degree of freedom. Seeing some persons who had been for some time anxious, I could not refrain from addressing them. They were asking, ‘ What shall we do to be saved ? ’ I replied, ‘ Believe on the Lord Jesus Christ and you shall be saved. ’ I then thought I could tell them so that they would believe. But after stating to them my views of that wonderful declaration. — ‘ Behold the Lamb of God, which taketh away the sin of the world, ’ I could not perceive that they were affected by it. It seemed to me that every one now could believe, and I wondered that I had never believed before. I seldom afterwards attended meeting without taking some part in the public exercises, until I was solemnly set apart to the work of the ministry.

“ It may be proper here to observe, that previous to my religious concern, I had, with the advice of several friends, determined to enter upon the study of the law. Two gentlemen, one of whom had been States’ Attorney in Connecticut, the other a practitioner in law, kindly engaged me their assistance, and furnished me with books. I had already read a number, and was reading Blackstone’s Commentaries when my attention was arrested. I was obliged to lay them aside, but with the expectation of resuming them after my impres-

sions had subsided. I made several attempts to resume them, but now found it utterly in vain. My attention was wholly engrossed with another subject, although I do not recollect that I thought of preaching. I have since, however, had reason to believe that the impression was very general upon the minds of the people, that I should at some time or other become a minister of the Gospel. As there was no settled minister in the town at this time, I was constantly called upon to take some part in all the religious meetings. I however felt a great diffidence in speaking, unless when requested by some of the elder brethren.

(To be continued.)

SIX LETTERS TO DR. RYLAND, WRITTEN BY MR. FULLER, IN THE YEAR 1803, RESPECTING HIS CONTROVERSY WITH MR. BOOTH.

LETTER III. On Substitution.

Jan. 12, 1803.

MY DEAR BROTHER,

WHETHER Christ laid down his life as a *substitute* for sinners, was never a question with me. All my hope rests upon it; and the sum of my delight in preaching the Gospel consists in it. If I know any thing of myself, I can say of Christ crucified for us, as was said of Jerusalem: “ If I forget thee, let my right hand forget; if I do not remember thee, let my tongue cleave to the roof of my mouth ! ”

I have always considered the denial of this truth as being of the essence of Socinianism. Mr. B. professes, “ in his juvenile years, never to have hoped for salvation but through a vicarious sacrifice. ” But if he allow himself to have believed this doctrine when he was an Arminian, it is rather singular that I, who am *not* an Arminian, as he himself acknowledges, should

be charged with denying it. I could not have imagined, that any person whose hope of acceptance with God rests not on any goodness in himself, but entirely on the righteousness of Christ, would have been accounted to disown his substitution. But perhaps Mr. B. considers "a real and proper imputation of our sins to Christ," by which he seems to mean their being *literally transferred* to him, as essential to this doctrine; and if so, I acknowledge I do not at present believe it.

For Christ to die as a substitute, if I understand the term, is the same thing as his dying *for us*, or *in our stead*, or that *we should not die*.

The only question on which I ought to have been interrogated, is, "The persons for whom Christ was a substitute; whether the *elect only*, or *mankind in general*?" On this question I will be as explicit as I am able.

Were I asked concerning the Gospel when it is first introduced into a country, *For whom was it sent?* I should answer, if I had respect only to the revealed will of God, and so, perhaps, would Mr. B., It is sent for men, not as elect, or as non-elect, but as sinners. It is written and preached, "that they might believe that Jesus is the Christ, the Son of God; and that believing, they might have life through his name." But if I had respect to the secret will, or appointment of God as to its application, I should say, If the divine conduct in this instance accord with what it has been in other instances, he hath visited that country, "to take *out of them* a people for his name."

In like manner concerning the death of Christ. If I speak of it *irrespective of the purpose of the Father and the Son, as to the objects who should be saved by it,*

merely referring to what it is in itself sufficient for, and declared in the Gospel to be adapted to, I should think that I answered the question in a scriptural way by saying, It was for *sinners as sinners*: but if I have respect to the *purpose* of the Father in giving his Son to die, and to the *design* of Christ in laying down his life, I should answer, *It was for the elect only.**

In the *first* of these views, I find the apostles and primitive ministers (leaving the consideration of God's secret purposes, as a matter belonging to Himself, not to them) addressing themselves to sinners without distinction, and holding forth the death of Christ, as a ground of faith to all men. On this principle, the servants sent forth to bid guests to the marriage-supper were directed to invite them, saying, "Come, **FOR** *all things are ready.*" On this principle the ambassadors of Christ besought sinners to be reconciled to God, "**FOR**" (said they) "he hath made Him to be sin for us,

* The distinction between what the atonement of Christ is in itself *sufficient for*, and what it is as *applied*, under the sovereign will of God, is made by Dr. Owen, as well as many others. Speaking of "the dignity, worth, or infinite value of the death of Christ," he ascribes it partly to "the dignity of his person, and partly to the greatness of his sufferings. And this," he adds, "sets out the innate, real, true worth and value of the blood-shedding of Jesus Christ: this is its own true internal perfection and sufficiency. That it should be *applied* unto any, made a price for them, and become beneficial to them, according to the worth that is in it, is external to it, doth not arise from it, but merely depends upon the intention and will of God." And it is on this ground that Dr. O. accounts for the propitiation of Christ being set forth in general and indefinite expressions—and for "the general proffers, promises, and exhortations made for the embracing of the fruits of the death of Christ, even to them who do never actually perform it." — *Death of Death*, &c. Book iv. Ch. 1.

who knew no sin, that we might be made the righteousness of God in Him."

In the *last* view, I find the apostles ascribing to the purpose and discriminating grace of God all their success; and teaching believers to ascribe every thing that they were, or hoped to be, to the same cause; addressing them as having been before the foundation of the world, the objects of his *love* and *choice*; the *children* or *sons*, whom it was the design of Christ, in becoming incarnate, to bring to glory; the *church* of God, which he purchased with his own blood, and for which he gave himself, that he might sanctify, and cleanse it, and present it to himself.

If it be a proper definition of the substitution of Christ, that he died *for*, or *in the place of others*, that *they should not die*, this as comprehending the designed end to be answered by his death, is strictly applicable to none but the elect: for whatever ground there is for sinners, as sinners, to believe and be saved, it never was the design of Christ to impart faith to any others, than those who were given him of the Father. He therefore did not *die* with the intent that any others *should not die*.

Whether I can perfectly reconcile these statements with each other, or not, I believe they are both taught in the Scriptures: but I acknowledge that I do not at present perceive their inconsistency. The latter Mr. B. will admit; and as to the former, I am quite at a loss what to make of his concessions, if they do not include it. According to the best of my recollection, he acknowledged to me that *he believed the atonement of Christ to be sufficient for the whole world, as well as I; and that if one sinner only were saved consistently with justice, it re-*

quired to be by the same all-perfect sacrifice. So, I am certain, I understood him. Now, if it be acknowledged that the obedience and death of Christ was a substitution of such a kind as to be equally required for the salvation of one sinner, as for many — is not this the same thing as acknowledging that atonement required to be made for *sin, as sin*; and being made, was applicable to *sinners, as sinners*? In other words, is it not acknowledging, that God redeemed his elect by an atonement in its own nature adapted to all, just as he calls his elect by a Gospel addressed to all?

If the speciality of redemption be placed in the atonement *itself*, and not in the sovereign *will of God*, or in the design of the Father and the Son, with respect to the persons to whom it shall be applied, it must, as far as I am able to perceive, have proceeded on the principle of *pecuniary* satisfactions. In them the payment is proportioned to the amount of the debt; and being so, it is not of sufficient *value* for more than those who are actually liberated by it: nor is it true in these cases, that the same satisfaction is required for one as for many. But if such was the satisfaction of Christ, that nothing less was necessary for the salvation of one, nothing more could be necessary for the salvation of the whole world, and the whole world might have been saved by it, *if it had accorded with sovereign wisdom so to apply it.* It will also follow, that if the satisfaction of Christ was in *itself* sufficient for the whole world, there is no further propriety in such questions as these — "Whose sins were imputed to Christ? For whom did he die as a substitute?" Than as they go to inquire who were the persons *designed* to be saved by him? That

which is equally necessary for one as for many, must, in its own nature, be equally sufficient for many as for one; and could not proceed upon the principle, of the sins of some being laid upon Christ, rather than others, any otherwise than as it was the *design* of the Father and the Son, through one all-sufficient medium, ultimately to pardon the sins of the elect, rather than those of the non-elect. It seems to me as consonant with truth, to say, a certain number of Christ's acts of obedience are literally transferred to us, as that a certain number of our sins are literally transferred to him. In the former case, his own undivided obedience, stamped as it is with divinity, affords a ground of justification to any number of believers: in the latter, his own atonement, stamped also as it is with divinity, is sufficient to pardon any number of sins, or sinners. Yet as Christ did not lay down his life but by *covenant*; as the elect were given to him, to be as the *travail of his soul, the purchase of his blood*; he had respect in all that he did and suffered, to this recompence of reward. It was for the covering of *their* transgressions, that he became obedient unto death. To them his substitution was the same *in effect*, as if their sins had by number been literally transferred to him. I am not aware that any principle that I hold is inconsistent with Christ's laying down his life by *covenant*, or with his being the *surety* of that covenant, pledging himself for the *certain* accomplishment of whatever he undertook; as, that all that were given him should come to him, should not be lost, but raised up at the last day, and be presented without spot and blameless. All this I suppose to be included in the *design* of the Father and the Son; or, in the

sovereign application of the atonement.

It has been objected, though not by Mr. B., "how does the sufficiency of Christ's death afford ample ground for general invitations, if the *design* was confined to the elect people? If the benefits of his death were never *intended* for the non-elect, is it not just as inconsistent to invite them to partake of them, as if there were a want of sufficiency? This explanation seems to be no other than *shifting the difficulty*."

To this I answer:—

(1.) It is a fact, that the Scriptures rest the general invitation of the Gospel upon the atonement of Christ. 2 Cor. v. 19—21. Matt. xxii. 4. John iii. 16.

(2.) If there were not a sufficiency in the atonement for the salvation of sinners, and yet they were invited to be reconciled to God, they must be invited to what is *naturally impossible*. The message of the Gospel would in this case be as if the servants who went forth to bid the guests, had said, "Come," though in fact nothing was ready, if many of them had come.

(3.) If there be an objectiveness in the atonement of Christ sufficient for any number of sinners, were they to believe in Him, there is no other impossibility in the way of any man's salvation, to whom the Gospel comes, than what arises from the state of his own mind. The intention of God not to remove the impossibility, and so not to save him, is only a resolution to withhold, not only that which he was not obliged to give, but that which is never represented *as necessary to the consistency of exhortations and invitations to a compliance*. I do not deny that there is a *difficulty*; but it belongs to the general subject of recon-

ciling the purposes of God and the agency of man: whereas in the other case, God is represented as inviting sinners to partake of that which does not exist, and which therefore is naturally impossible. The one, while it ascribes the salvation of the believer, in every stage of it, to mere grace, renders the unbeliever inexcusable, which the other, I conceive, does not.

Such, as well as I am able to explain them, are my views of these important subjects. I may be mistaken in some particulars: and if so, I should be happy to receive further light from any one. But till I do, I shall not think the worse of what I have written, for the names by which it may be stigmatized. I am, affectionately yours,
A. F.

LETTER IV. *On Change of Sentiment.*

Jan. 8, 1803.

MY DEAR BROTHER,

Mr. B. in his letter to you of Dec. 6. expresses his persuasion that "I could not now oppose *Philanthropos* as I formerly did; we being more nearly agreed, than we were twelve or fifteen years ago." When I wrote my reply to *Philanthropos*, I acknowledged that I had read and thought but little on the subject, and therefore engaged in that controversy with considerable reluctance. Were I to write it over again, there would, doubtless, be several alterations. I might understand some passages of Scripture differently, might demur upon a few of the arguments used to establish my leading principles, and upon some few of the answers to *Philanthropos*; but *the leading principles themselves* I do still approve. If a new edition were wanted, I should have no other objection than what arises from the

above particulars, to reprint it as it is. I fully own that my views of particular redemption were altered by my engaging in that controversy; but what alteration there was, was *before* I published my reply. The truth is, I tried to answer my opponent without considering the *sufficiency* of the atonement in itself considered, and of its being the ground of Gospel invitations; but I could not.

I found not merely his reasonings, but the Scriptures themselves standing in my way. After some serious thought upon the subject, therefore, I formed my judgment: and it was some relief to find all the *old* Calvinists defending the doctrine upon the same ground.

I conceded to my opponent, that the death of Christ *in itself* considered, *i. e.* irrespective of the *design* of the Father and Son as to its application, was sufficient for all mankind; that a way was opened by which God consistently with his justice could forgive any sinner whatever, that returns to him by Jesus Christ; that if the whole world were to believe in Him, none need be sent away for want of a sufficiency in his death, to render his pardon and acceptance consistent with the rights of justice (pp. 64, 65.); and this is all that I should consider now. This is the whole of what I meant in the second edition of *The Gospel worthy of all Acceptation*, by "the peculiarity of redemption, consisting not in its insufficiency to save more than are saved, but in the sovereignty of its application." If more be conveyed by this sentence than the above, it conveys what I never intended; but I am not able to perceive that it does.

That for which I then contented was, that Christ had an absolute and determinate design in his death to save some of the human race,

and not others; and were I engaged in a controversy with Philanthropos now, I should contend for the same thing. I then placed the peculiarity of redemption wholly in the *appointment* or *design* of the Father and the Son, which, if I understand my own words, is the same thing as placing it in "the sovereignty of its application." As my views of particular redemption were somewhat changed between my writing the first edition of *The Gospel worthy of all Acceptation*, and my *Reply to Philanthropos*, it was right when publishing a second edition of the former work, to render it consistent with the latter, as well as with my then present sentiments.

In the course of twelve or fifteen years, there are few if any thinking men, but what see reason to change their sentiments in some particulars. What I have here stated on *Imputation*, may not be the ideas which I entertained at that distance of time, though I do not recollect to have written any thing upon it; yet, to the best of my remembrance, I thought that in God's charging our sin on Christ, and placing His righteousness to our account, he reckoned of things *as they were*; as Dr. Crisp pleads (*Sermons*, p. 280.) though how it was I could form no idea. I did not perceive at that time, that imputation and transfer were not the same thing. In short, I had never closely considered the subject. The same might be said of some things which I have written in *The Gospel its own Witness*, P. ii. ch. iv. as whether the satisfaction of Christ proceeded on the principle of commercial or of moral justice? And whether it was an event admissible in course of ordinary distributive justice, or an extraordinary expedient, devised by Infinite Wisdom, answering all the ends of moral

government, and so comporting with the *spirit* of the law, though not required, or admitted by the *letter* of it?

In answering the objection of the infidel against the atonement, that it represented divine justice as proceeding on the same principle in criminal cases as in cases of debt and credit, indifferent to the object, so that the punishment was but inflicted, I must either acquiesce, or endeavour to repel it. Had I acquiesced, and maintained with Dr. Crisp, "that justice as a blood-hound follows the scent of blood,"* in other words, that it is indifferent to justice who it punishes, provided it does but punish; whether it be the transgressor, or one who condescends to have his transgressions imputed to him; had I acquiesced, I say, in this, how could I have disproved his calumny, that "what is called justice is not justice, but indiscriminate revenge?" These subjects were seriously examined, with no other design than to obtain just views of evangelical truth, and to vindicate it against its adversaries. If in any instance I have betrayed it, I hope I should, on discovering it, be very sorry. The grounds on which I have attempted to vindicate the atonement, do not appear to me to bear injuriously upon any other doctrine of the Gospel, nor upon the leading principles in my former publications. So far from considering what I wrote of late as subversive of them, I always supposed it went to confirm them. They operate, I admit, against that notion of particular redemption, which places it not in the *design* of the Father in giving his Son, nor of the Son in laying down his life; but in the number of sins and

* *Serm.* p. 274.

sinner for which his sufferings sufficed as an atonement; but this in my account is no part of evangelical truth; and by the acknowledgment of Mr. B., that *the same sacrifice is necessary for the salvation of one sinner as for many*, it would seem to be none in his. I am, affectionately yours,

A. F.

LETTER V. On Calvinism.

Jan. 18, 1803.

MY DEAR BROTHER,

WHEN I had assured Mr. B., in my letter of July 7, 1802, that I did not deny either Imputation or Substitution, but merely the *sense* in which he held them, he writes in answer, "That he is not aware of his either understanding or using those terms in a sense which is not common among CALVINISTS." And in his letter to you, of Dec. 6, while he acquits me of being an *Arminian*, he says, "It is to me, beyond a doubt, that he (Mr. F.) does *not* hold the doctrine of Substitution, and of Imputation, as CALVINISTS have commonly done, and still continue to do." The amount is, that at least in these particulars, Mr. B. is a Calvinist, and I am not. If this be true, it does not follow that I deny substitution or imputation. Mr. B. says, "that in his juvenile years, he never hoped for salvation but through a vicarious sacrifice." If then he could believe this doctrine while an *Arminian*, surely I might be allowed to believe it, who, as he acknowledges, am *not* an *Arminian*. But passing this, Mr. B.'s views on these subjects may, for aught I know, be more consonant with those of the general body of persons called Calvinists, than mine. All the high Calvinists will doubtless agree with him, and disagree with me, so far as they know our sentiments; but it does not

appear to me, that his opinions on either of the subjects in question, are those of *Calvin*, or of Calvinists during the sixteenth century. I do not pretend to have read so much of either as he has: but from what I have seen, so it appears to me. The quotations that have already been made from Calvin, prove that he had no other notion of imputation than that of the righteousness of Christ being reckoned to us "as if it were our own," and of our sins being so reckoned to Christ, that "as the very guilty person himself, he suffered all the punishment that should have been laid upon us." I should think it were manifest from this, that he did not believe in a "real or proper" imputation, in either case; nor in Christ's being really guilty, and as such *punished*. All he pleads for is, that "he felt all the tokens of God when he is angry, and punisheth;" and this is precisely what I believe.

With respect to *substitution*, from what I have read of Calvin, he appears to have considered the death of Christ, as affording an offer of salvation to sinners, without distinction; and the peculiar respect which it bore to the elect, as consisting in the sovereignty of its application, or in God's imparting faith and salvation through it, to them, rather than to others, as it was his own design to do. To this effect is his comment on John iii. 16, God so loved the world, that he gave his only-begotten Son, that whosoever believeth, &c. "This" (says he) "is a singular commendation of faith, that it delivereth us from eternal destruction. For his meaning was plainly to express that though we seem to be born to death, yet there is certain deliverance offered in the faith of Christ: so that death, which otherwise hangeth over our

heads, is nothing to be feared. He added also the universal note (whosoever), both that he may invite all men in general to the participation of life, and cut off all excuse from unbelievers. To the same end tendeth the term 'world;' for though there be nothing found in the world, that is worthy of God's favour, yet he sheweth that he is favourable to the whole world, when he calleth all men without exception to the faith of Christ. Let us remember, however, that though life is promised to all who shall believe in Christ, so commonly, that yet faith is not common to all men; for though Christ lieth open to all men, yet God doth only open the eyes of the elect, that they may seek him by faith."

The Calvinists who met at the SYNOD OF DORT, have expressed their judgment on redemption in nine propositions. Were they not too long for transcription, I would insert the whole. The following extracts, however, will sufficiently express their sentiments on the points in question. "The death of the Son of God is the only and most complete sacrifice and satisfaction for sins, of infinite value, abundantly sufficient to expiate the sins of the whole world.* The promise of the Gospel is, that whosoever believeth in Christ crucified, shall not perish, but have eternal life: which promise, together with the command to repent and believe, ought promiscuously and indiscriminately to be published and proposed to all nations and indivi-

* I question if any such concession as this can be found in the writings of Dr. Gill, or Mr. Brine, from whom the High-Calvinists seem to have taken their views. Neither of these writers considered the Gospel as addressed to sinners as sinners, but as sensible sinners; and their ideas of the atonement were calculated to such preaching.

duals, to whom God in his good pleasure sends the Gospel. The reason why many who are called by the Gospel do not repent and believe in Christ, but perish in unbelief, is not through any defect or insufficiency in the sacrifice of Christ offered upon the cross, but through their own fault."—"All those who truly believe, and by the death of Christ are delivered and saved, have to ascribe it to the grace of God alone, which he owes to no one, and which was given them in Christ from eternity."—"The gracious will and intention of God the Father was, that the life-giving and saving efficacy of his Son's death should exert itself in all the elect, to endure them alone with justifying faith, and thereby infallibly bring them to salvation,"*

I would not wish for words more appropriate than the above to express my sentiments. If Mr. B.'s views accord with them, there can be no material difference between us. But, if I be not mistaken, Mr. B. holds the substitution of Christ in a way that does not admit of "the command to repent and believe being promiscuously addressed to all." I have never been able to learn, however, from his writings, preaching, or conversation, after all that has been said about sinners as sinners being warranted to believe, that he even exhorts them to it; or avows it to be the command of God that they should repent and believe, in such a manner as is connected with salvation. Now what is it, but his ideas of imputation and substitution, that can be the cause of this hesitation? I call it *hesitation*, because I never heard or saw any thing in him that amounted to a denial of it. Yet he does not

* Acta Synod. Dordrecht, Sess. 136. pp. 250.

avow it, though he well knows it was avowed by Calvin, and all Calvinists, for more than a century after the Reformation. They held the doctrines of imputation and substitution so as to feel at liberty to exhort sinners, without distinction, to repent and believe in Christ: Mr. B. *does not*. Have I not a right then to infer, that his ideas of these doctrines are different from theirs, and that what is now called Calvinism is not Calvinism?

I could extract similar sentiments with the above, from many able Calvinistic writers in the seventeenth century: but I think these are sufficient.

The sentiments which I oppose do not appear to me to be CALVINISM, but CRISPISM. I never met with a single passage in the writings of Calvin on this subject, that clashed with my own views: but in Dr. Crisp I have. He considers God, in his charging our sins on Christ, and accounting his righteousness to us, as reckoning of things *as they are*: (Sermous, p. 280.) "Hast thou been an idolater" (says he), "a blasphemer, a despiser of God's word, a profaner of his name and ordinances, a thief, a liar, a drunkard? If thou hast part in Christ, all these transgressions of thine become *actually* the transgression of Christ, and so *cease to be thine; and thou ceasest to be a transgressor from that time they were laid upon Christ, to the last hour of thy life*: so that now thou art *not* an idolater, a persecutor, a thief, a liar, &c. thou art *not* a sinful person. Reckon whatever sin you commit, whereas you have part in Christ, you are all that Christ was, and Christ is all that you were." (p. 270.) If this be true, all the confessions of good men, recorded in the Scriptures, that they *were* sinners, and deserv-

ing of death, were not only unnecessary, but owning what was not true. Dr. Crisp does not pretend that Christ *actually committed* sin, nor deny that believers committed it: but while he makes our sins to become "*actually* the transgressions of Christ," and teaches that they "*cease to be ours*," he undermines all ground for confession, or repentance.

Whatever reasonings we may give into, there are certain times in which conscience will bear witness, that notwithstanding the imputation of our sins to Christ, *we are actually the sinners*, and not He; and I should have thought, that no good man could have gone about gravely to overturn its testimony. Far be it from me to wrest the words of any writer, however ill expressed, to a meaning which he does not hold: but when I read as follows, what other conclusion can I draw? "Believers *think* that they find their transgressions in their own consciences, and they *imagine* that there is a sting of this poison still behind, wounding of them; but beloved, if this principle be received for a truth—that God hath laid thine iniquities on Christ—how can thy transgressions, belonging to Christ, be found in thy heart and conscience? Is thy conscience Christ?" (p. 269.)

Perhaps no man ever went further than Dr. Crisp in his attempts at consistency: and admitting his principle, I am not able to deny his conclusions. To have been perfectly consistent, however, he should have proved that all the confessions and lamentations of believers, recorded in Scripture, arose from their being under the *mistake* which he labours to rectify; viz. *thinking* that sin did not cease to be theirs, even when under the fullest persuasion that the Lord would not impute it to them, but

would cover it by the righteousness of his Son.

If Christ be "actually" the transgressor, and our transgressions, being laid upon him, "cease to be ours," God cannot be offended with us for any thing we do; nor ought we to be offended, one should think, with one another. Our displeasure ought to terminate on the person to whom the offence actually belongs, be it whom it may.

What Mr. B. may think of these sentiments, I know not. For my part, without approving of the Neononianism which was afterwards opposed to them, I account them, to use the softest term, gross extravagance.

Yet if this be not what he means by a *real* and *proper* imputation, (I mean when pursued to its just consequences), I have yet to learn what that doctrine is. I am, affectionately yours, A. F.

LETTER VI. *Baxterianism.*

Jan. 22, 1803.

MY DEAR BROTHER,

Mr. B. in his letter to you of Dec. 6, 1802, though he acquits me of Antinomianism, yet ventures to say; "That I appear to him to have adopted some of the *leading peculiarities of Mr. Rd. Baxter.*" I wish he had named them: I would in that case have frankly owned whether I approved or disapproved. As it is, I have been constrained to do what I never did before, look over such polemical pieces of that writer as I could procure. I have found this, I confess, an irksome task. I endeavoured to procure his *Aphorisms on Justification*, but could not. All I could get of a polemical kind were his treatise on *Universal Redemption*, and *Four Disputations*

on *Justification*. I have bestowed two days upon them, but cannot say that I have read them through. They are so circuitous, and full of artificial distinctions, and obscure terms, that I could not in many cases come at his meaning, nor could I have read them through without making myself ill.

It is true, I have found several of my own sentiments maintained by Mr. Baxter. He speaks of salvation by a substitute, as being a measure, rather "above law," than according to it, and of satisfaction being made to the *lawgiver*, rather than to the *law*." If he means any thing more by this, than what I have said in Lett. iv. I have no concern in it: and this for substance is allowed by Dr. Owen, in his answer to Biddle (p. 512.) He pleads also, that the faith by which we are justified includes a submission of heart to Christ, IN ALL HIS OFFICES, OR A RECONCILIATION to God; and consequently, that a sinner when justified, *though ungodly* in the eye of the law, yet is not so in the eye of the Gospel, or in our common acceptance of the term. In this I agree with him. It appears to me, however, that though it be essential to the *genuineness* of faith, to receive Christ in every character he sustains, so far as it is understood; yet, believing for Justification has a special respect to Christ's obedience unto death, with which God is well pleased, and of which our justification is the reward.

Mr. Baxter pleads for "Universal Redemption:" I only contend for the *sufficiency* of the atonement in itself considered, for the redemption and salvation of the whole world; and this affords a ground for a universal invitation to sinners to believe; which was maintained by Calvin, and all the

old Calvinists. I consider redemption, as inseparably connected with eternal life, and therefore as applicable to none but the elect, who are redeemed from *among* men.

Mr. Baxter considered the Gospel as a *new law*, taking place of the original law under which man was created; of which faith, repentance, and sincere obedience, were the requirements: so, however, I understand him. But these are not my sentiments: I believe, indeed, that the old law as a *covenant*, is not so in force, as that men are now required to obey it *in order to life*; on the contrary, all such attempts are sinful, and would have been so, though no salvation had been provided. Yet the precept of it is immutably binding, and the curse for transgressing it remains on every unbeliever. I find but little satisfaction in Mr. Baxter's disputation on *Justification*. He says a great deal about it, distinguishing it into different stages, pleading for evangelical works, as necessary to it; &c. &c. Sometimes he seems to confine the *works* which Paul excluded from Justification to those of the common law ("the burthensome works of the Mosaical law," these are his words), and to plead for what is moral, or as he would call it, "evangelical." Yet he disavows all works, as being the *causes*, or *grounds*, on *account of which* we are justified; and professes to plead for them only as "concomitants;" just as we say repentance is necessary to forgiveness, and faith to justification, though neither are the *considerations* moving God to bestow those blessings. In short, I find it much easier to express my own judgment on Justification, than to say wherein I agree or differ with Mr. Baxter. I consider justification to be God's graciously pardoning our sins, and

accepting us to favour; exempting us from the curse of the law, and entitling us to the promises of the Gospel; not on account, or in consideration of any holiness in us, ceremonial or moral, before, in, or after believing; but purely in reward of the vicarious obedience and death of Christ, which on our believing in him, is imputed to us, or reckoned as if it were ours. Nor do I consider any holiness in us to be necessary, as a concomitant to justification, except what is necessarily included in believing.

Mr. Baxter writes as if the unconverted *could do something towards their conversion, and as if grace were given to all, except those who forfeit it by wilful sin*. But no such sentiment ever occupied my mind, or proceeded from my pen. Finally: Mr. Baxter considers Calvinists and Arminians as reconcilable, making the difference between them of but small amount. I have no such idea: and if on account of what I have here, and elsewhere avowed, I were disowned by my present connections, I should rather choose to go through the world alone, than be connected with them. Their scheme appears to me, to undermine the doctrine of salvation by grace only, and to resolve the difference between one sinner and another into the will of man, which is directly opposite to all my views and experience. Nor could I feel a union of heart with those who are commonly considered in the present day as *Baxterians*, who hold with the Gospel being a new remedial law, and represent sinners as contributing to their own conversion.

The greatest, though not the only instruction that I have received from human writings, on these subjects, has been from PRESIDENT EDWARDS'S *Discourse on Justification*. That which in me

has been called "a strange or singular notion" of this doctrine, is stated at large, and I think clearly proved by him under the third head of that discourse, pp. 86—95.

Here, my dear brother, I lay down my pen. Reduced as I am to the awkward necessity (unless I wish to hold a controversy with a man deservedly respected, and who is just going into his grave) of making a *private* defence against what is become a *public* accusa-

tion, I can only leave it to Him who judgeth righteously, to decide whether I have been treated fairly, openly, or in a manner becoming the regard which one Christian minister owes to another. If what I have written contain any thing injurious to the truth, may the Lord convince me of it! And if not, may He preserve me from being improperly moved by the frowns of men! I am, as you know, your affectionate brother,

A. F.

SCRIPTURE PARALLELISM.

No. III.

Romans ii. 2—16.

2. BUT we are sure that the judgment of God is according to truth against them which commit such things. 3. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the just judgment of God? 4. Or despisest thou the riches of his goodness, and forbearance, and long suffering; not knowing that the goodness of God leadeth thee to repentance? 5. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; 6. Who will render to every man according to his deeds: 7. To them who by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life; 8. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath, 9. Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10. But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11. For there is no respect of persons with God. 12. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law. 13. (For not the hearers of the law are justified before God, but the doers of the law shall be justified: 14. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; 15. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another,) 16. In the day when God shall judge the secrets of men, by Jesus Christ, according to my Gospel.

In this passage, as it now stands, there is a great degree of intricacy and perplexity. Our translators obviously felt themselves unable to throw it into simplicity of form, or lucidness of arrangement; and have therefore left a large portion of it, ver. 5—11, in unbroken continuity, upon a system of punctuation totally incompatible with any intelligible method of composition. How much advantage it derives from an arrangement on the principles of parallelism, may perhaps best appear from an immediate exhibition of it in that form.

2. But we are sure that the judgment of God is according to truth,
Against them which commit such things ;
3. And thinkest thou this, O man,
That judgest them which do such things,
And doest the same,
That thou shalt escape the judgment of God ?
4. Or despisest thou the riches of his goodness, and forbearance, and long
[suffering,
Not knowing that the goodness of God leadeth thee to repentance ?
5. But, after thy hardness and impenitent heart,
Treasur'est up unto thyself wrath,
Against the day of wrath,
And revelation of the righteous judgment of God ?
6. Who will render to every man according to his deeds,
7. To them who, by patient continuance in well doing ;
Seek for glory, and honour, and immortality,
Eternal life ;
8. But to them that are contentious,
And do not obey the truth, but obey unrighteousness,
Indignation and wrath.
9. Tribulation and anguish upon every soul of man that doeth evil,
Of the Jew first, and also of the Gentile ;
10. But glory, honour, and peace to every man that worketh good,
To the Jew first, and also to the Gentile :
11. For there is no respect of persons with God.
12. For as many as have sinned without law,
Shall also perish without law ;
And as many as have sinned in the law,
Shall be judged by the law.
13. For not the hearers of the law are just before God,
But the doers of the law shall be justified.
14. For when the Gentiles, which have not the law,
Do by nature the things contained in the law,
These having not the law,
Are a law unto themselves ;
15. Which shew the work of the law written in their hearts,
Their conscience also bearing witness,
And their thoughts, the mean while, accusing, or
Else excusing one another.
16. In the day when God shall judge the secrets of men,
According to my Gospel,
By Jesus Christ.

Those who are acquainted with the parallel method of arrangement, will perceive that the passage is here made to consist of one principal, and two subordinate, or parenthetical portions. The principal one contains the main proposition which the apostle means to assert, and is formed by the six lines beginning first on the left hand.

But we are sure that the judgment of God is according to truth,
Against them which commit such things,

Who will render to every man according to his deeds,
 In the day when God shall judge the secrets of men,
 According to my Gospel,
 By Jesus Christ.

The subordinate portions are distinguished by the lines commencing further to the right hand, and will be found to consist, either of argumentative discussion, explanatory statement, or pathetic appeal, connected with the topic which immediately precedes. The apostle sets out with asserting the certainty of a future judgment, and suspends the progress of his affirmation, in order to address the conscience and the heart.

We are sure that the judgment of God is according to truth,
 Against them which commit such things.

And thinkest thou this, O man,
 That judgest them which do such things,
 And doest the same,
 That thou shalt escape the judgment of God ?

Or despisest thou the riches of his goodness, and forbearance, and long suffering,
 Not knowing that the goodness of God leadeth thee to repentance ?

But, after thy hardness and impenitent heart,
 Treasur'est up unto thyself wrath,
 Against the day of wrath,
 And revelation of the righteous judgment of God ?

He then resumes his proposition, and advances another step, declaring that, in the judgment to come, God will render to every man according to his deeds; upon which he again stops, to amplify and explain.

We are sure that the judgment of God is according to truth,
 Against them which commit such things,
 Who will render to every man according to his deeds.

To them who, by patient continuance in well doing,
 Seek for glory, and honour, and immortality,
 Eternal life ;
 But to them that are contentions,
 And do not obey the truth, but obey unrighteousness,
 Indignation and wrath.

Tribulation and anguish upon every soul of man that doeth evil,
 Of the Jew first, and also of the Gentile :
 But glory, honour, and peace, to every one that worketh good,
 To the Jew first, and also to the Gentile ;
 For there is no respect of persons with God.

Before noticing the remainder of this portion, it may be better to explain the structure of what is now before us. In the new matter which the writer has brought forward, there are two ideas; the one is that, in judgment, God will render to mankind *according to their deeds*; and the other, that he will do so *to every man*. Both these ideas are resumed in these two clauses, in the inverse order of their

introduction ; the second, first, and the first, last ; as may appear more clearly by the following arrangement.

1. Who will render to mankind *according to their deeds*.

To them who, by patient continuance in well doing,
 Seek for glory, and honour, and immortality,
 Eternal life ;
 But to them that are contentious,
 And do not obey the truth, but obey unrighteousness,
 Indignation and wrath.

2. Who will render to *every man* according to his deeds.

Tribulation and anguish upon every soul of man that doeth evil,
 Of the Jew first, and also of the Gentile ;
 But glory, honour, and peace, to every one that worketh good,
 To the Jew first, and also to the Gentile ;
 For there is no respect of persons with God.

The latter part of this secondary portion, is the solution of a difficulty arising out of the last affirmation, that all men should be dealt with alike. All men are not in similar circumstances ; some have more means of knowledge than others ; and can all be held equally guilty ? This point the apostle immediately takes up.

For as many as have sinned without law,
 Shall also perish without law,
 And as many as have sinned in the law,
 Shall be judged by the law.

And in what follows, he resumes the two ideas here introduced, also, as before, in an inverse order, for further explanation.

For as many as have sinned without law,
 Shall also perish without law.

For when the Gentiles, which have not the law,
 Do by nature the things contained in the law,
 These, having not the law,
 Are a law unto themselves ;
 Which shew the work of the law written in their hearts,
 Their conscience also bearing witness,
 And their thoughts, the mean while, accusing or else
 Excusing one another.

And as many as have sinned in the law,
 Shall be judged by the law.

For not the hearers of the law are just before God,
 But the doers of the law shall be justified.

Having exhausted the subordinate topics, he returns to his *suspended proposition*, and now brings it to a conclusion.

We are sure that the judgment of God is according to truth,
 Against them which commit such things,
 Who will render to every man according to his deeds,
 In the day when God shall judge the secrets of men,
 According to my Gospel,
 By Jesus Christ.

I am not afraid that any of your readers will charge me with having done violence, or injustice, to this interesting passage, by applying the theory of parallelism to it. They will feel, on the contrary, that it has brought out every sentiment it contains with greater distinctness and force; and that it has unravelled the apparent intricacy of its construction, and shewn it to be, although complex, yet perfectly intelligible and lucid. No person, I think, can doubt whether what I have exhibited is the real structure of the paragraph; or whether it is not most skilful, elaborate, and beautiful. * H *

P O E T R Y.

LINES

*On the Death of the late excellent and
venerable Dr. Ryland, of Bristol.*

Lo! another saint is fled!

He has fought, and has prevail'd!
Heaven, for him, her gate has spread,
And our ransom'd brother hail'd.

Often in the house of prayer,
We the hand together raised;
Often we forgot our care,
While we God, our Maker, prais'd.

When he urged the *better choice*,
Told of heaven, or warn'd of hell;
When we heard his earnest voice
On the Saviour's mercy dwell;

Joy, to ecstasy allied,
Warm'd our heart, and fill'd our
breast.

Oh! our father! friend! and guide!
Blessings on thy mem'ry rest!

Through thy warfare, long and hard,
Thou, a veteran true, didst shine;
Now thou reapest thy reward,
And the conqueror's crown is thine!

Shall thy solemn words, and kind,
Strangely to oblivion pass?
Leave no traces on our mind,
Like an image on the glass?

To augment thy joys untold,
Gazing from thy nobler sphere,
May thy fruits a thousand fold,
In our hearts and lives appear!

Shepherd! child-like, faithful, wise,
By the best instructor taught;
With whose *name* will ever rise,
Many a fond and cherish'd thought.

Our communion now is o'er!
We thy face shall never view,
Till we meet on yonder shore,
And our intercourse renew!

We, the same mysterious road
Thou hast trodden, soon must tread!
We are hastening back to God,
Through the regions of the dead!

May our zeal, like thine, be fired,
From the *trust* that cannot fail?
May the *hope*, which thee inspired
Cheer us in the gloomy vale!

May our *faith* be found the same,
When to Jordan's billows led!
To the followers of the Lamb
Death is not the king of dread.

JOSEPH COTTLE.

REVIEW.

The Accusations of History against the Church of Rome, examined in Remarks on the Principal Observations in Mr. Charles Butler's Work, "Book of the Roman Catholic Church." With a Supplementary Letter to Mr. Butler, containing a Reply to his "Vindication" of that Work point by point throughout. A new edition. By the Rev. GEORGE TOWNSEND, M.A. *Prebendary of Durham.* London. Murray. Octavo. pp. 505. Price 10s.

THE writer who appeals to well authenticated history, is in no danger of being deceived like those who trust the vague and uncertain answers of oracular opinions. He may in some cases find it difficult, from conflicting statements, in regard to matters of fact to ascertain the truth: and must often be contented with preponderating evidence; but where the statements of those whose interests would have inclined them to discolour or disguise the evidence which makes against their own opinions, are in his favour, there can be little doubt but the facts thus admitted are sober and unsophisticated history. We feel persuaded, that Mr. Townsend, by the various kinds of evidence which he has produced, has fully established his "Accusations of history against the Church of Rome." Mr. Charles Butler, the *Goliath* of the English "Romanists," has attempted a "Vindication" of his "Book of the Roman Catholic Church," and has severely handled Mr. Townsend. This stripling *David*, however, of the English *Episcopalians*, has well replied to his vaunting charges and cutting recriminations. If he have not with his sling and stone of Scripture and History brought the uncircumcised Philistine to the ground, he has again well exposed the system of Popery and its injurious effects on the happiness of society: he could do no more in this respect than to "slay the slain!"

The most valuable part of the original work of Mr. Townsend is, the inform-

ation he has given his readers of the documents concerning the *Gunpowder Plot*, which have lately been discovered in the state-paper office, by Mr. Lemon, p. 285. These fully prove the criminality of Father Garnet, the superior of the Jesuits, countenancing this horrid design. Mr. Townsend asserts that "Garnet was an equivocating and perjured traitor." And says, addressing Mr. Butler,

"You would palliate, though you would not justify the equivocation of Garnet; because you consider it an extreme case. Garnet had positively asserted on his priesthood, that he had no correspondence with Greenwell the Jesuit, since they had met at Caughton in Warwickshire. It appears from the papers, that the Lords when they asked this question, had the letters which Garnet had written since their meeting in their possession. Not knowing this, he persisted in his denial: the document to which I refer you thus concludes—'He saith all that which is here above written, he protesteth to be spoken without equivocation.' The passage is signed by himself, and countersigned by Nottingham, Suffolk, E. Worcester, H. Northampton, Salisbury.

"I next refer you to the document in Mr. Lemon's folio arrangement of the papers relating to the *Gunpowder Plot*, No. 218. From which it appears, that subsequently to this denial of his correspondence with Greenwell, his own letters had been shown him. He was then asked, proceeds the paper, if it were well done of him, upon his priesthood to deny, before the Lords, and to set his hand to it, that he did not send message, nor write to Tesmond, alias Greenwell, the Jesuit, since he met him at Caughton, knowing it was false. He replied, He had done what he might lawfully do, and they were not justified in asking him, and to urge him upon his priesthood, when they had his letters; for he would not have denied his letters if he had seen them; but supposing the Lords had not his letters, he did deny them, as he would in all cases, as 'he might lawfully do.'

"When this declaration excited surprize, he was requested to write down his deliberate opinion on the subject, which he did in the following terms:—'This I acknowledge to be according to my opinion, and the opinion of all the schoolmen; and our rea-

son is, for that in cases of lawful equivocation, the speech by equivocation being saved from a lie, the same speech may be without perjury confirmed by oath, or by any other usual way; though it were by receiving the sacrament, if just necessity so require." pp. 306, 307, 308.

Mr. Townsend says, in reference to this wicked Jesuit, Henry Garnet, addressing Mr. C. Butler,

"I pity you, indeed I pity you, when I read your laboured and useless apology for the conduct of this man. You dare not censure the Church under whose sanction he acted; it is your own infallible communion. You dare not censure the Jesuit himself; he is venerated as the confessor and martyr for Rome. No expression of indignation, no phrase of contempt for his doctrine of equivocation, escapes you, when you attempt in vain to justify his conduct, and to apologize for his principles or motives. 'He might justly be found guilty,' you tell us, 'by a court of law, while a court of honour would think gently of his case.'"

If we may judge of the estimation in which this awful lying practice of "equivocation" is received by the members of the Church of Rome, from the manner in which it appears to be considered by Mr. C. Butler, what dependence can be put upon the words, or even the oaths of men, who acknowledge their obligation to obey the spiritual authority of the Pope? It is on this ground that the opponents of Catholic Emancipation contend, that to grant political power to men of these erroneous sentiments, by altering the fundamental principles of the Constitution, would be for the government to commit an act of *felo-de-se*.

Mr. Townsend will accept our thanks as Protestants for his manly attack upon the corrupt Antichristian Church of Rome; as Protestant Dissenters, he must excuse us from demurring to the correctness of some of his statements: he has in his carefulness to avoid *Scylla* ran upon *Charybdis*!

Who would have expected, considering the education of Mr. T. that he should have adopted such a sentiment as the following:

"We believe, as Episcopalian Protestants, that the bond of union in the Primitive Church, consisted in the mutual sanc-

tion, counsel, and agreement of the several bishops, and not in submission to the bishop of Rome; each church being Catholic, as a part of the one church of Christ. This universal church received its explanation of Scripture from general councils; at which the Church of Rome maintained no paramount influence." p. 9.

We would not insult Mr. T., by enquiring whether he has read the history of the *Nicene*, the *Constantinopolitan*, the *Ephesian*, and the *Chalcedon* General Councils? Is he willing to receive "the explanation of Scripture" from these? We confess, that we should just as soon receive it from the Church of Rome! We leave it to Mr. T. to reconcile the above opinion with the following:

"Whatever be the difference among Protestants, in this at least we are agreed; that we appeal to the *unerring Scriptures*, and not to an *infallible interpreter*." p. 65.

We were astonished too to find Mr. T. asserting that

"The Romanists and the Protestants might be united, if their creeds were confined to those articles of faith, which had been agreed upon by the first four general councils." p. 16.

Would a reference to the decisions of those Councils settle the disputes between the Romanist and the (Episcopalian) Protestant, as to the supreme Head of the Church upon earth; the doctrine of Justification; the authority of the Apocryphal books; of transubstantiation, purgatory, &c. &c.!!

We should scarcely have expected that Mr. Townsend would have used such language as the following, in describing Protestant Dissenters, "All the sects that depart from her communion," viz. the Church of England, and "our jarring sectaries." He might have known that the Protestant Dissenters trace their origin to Tyndal, Frith, Barnes, and other reformers, who were Dissenters from the Popish establishment, and whose disciples could never unite with the Reformed Church, because so much of Popery was retained in it! We deny that the genuine Protestant Dissenters have "departed from the communion of the English Church."

Never could they depart from a communion to which they never belonged.

Mr. T. says of the Common Prayer-Book, what the Dissenters think applicable to almost all the distinguishing principles of the English Reformed Church—"The Pope would have sanctioned the Prayer-Book, if the Queen would have conceded the supremacy."

We quote a few more expressions, which we hope arose from inconsideration:—

"Elizabeth, even if she had executed men for religion, *which we deny*, complied with those errors only which the perfected revolution has swept away." p. 209.

"Elizabeth made greater approaches to toleration than any Prince, who had hitherto reigned on any throne in Europe. Indulgence, mildness, and forbearance, such as that age had never seen, were fully extended to all. Neither were there any violations of this unknown and unthought of generosity, till repeated acts of treason endangered the safety both of her person and her throne." p. 214.

Mr. Townsend has printed the last quotation in *italics*: he should have written the following apology for persecution in a similar form:

"This, it must be remembered, is the only point which it is now necessary to prove; the payment of one shilling, or twenty pounds, was not so terrible as fire and faggot." p. 230.

That Mr. T. should deny, that Elizabeth executed men for religion, is strange, "passing strange." Surely he might have known the "Accusations of History against the Church of England." Does he not know that six Puritans were publicly executed as felons? viz. Edmund Coppinger, Elias Thacker, John Greenwood, Henry Barrow, John Perry, and — Dennis? * Does he not know that "at the place of execution (Tyburn), they gave such testimonies of their unfeigned piety towards God, and loyalty to the Queen, and prayed so earnestly for her long and prosperous reign, that when Dr. Reynolds, who attended them, reported their behaviour to her majesty, she is said to have expressed her sorrow that she had yielded

* Neal's History of the Puritans, vol. i. pp. 366, 367.

to their death?" * Did he never read in Fuller, the elegant latin letter written to the Queen by John Fox, to intreat that two Baptists might not be burnt? "To roast alive," said he, "the bodies of poor wretches, that offend rather through blindness of judgment than perverseness of will, in fire and flames, raging with pitch and brimstone, is a hard hearted thing, and more agreeable to the practice of the Romanists than the custom of the gospellers; yea, is evidently of the same kind, as if it had flowed from the Romish priests, from the first author of such cruelty, Innocent the third. Oh that none had ever brought such a phalarian bull into the meek church of Christ." † This letter, however, did not prevail, and the utmost of the Queen's "indulgence, mildness, and forbearance," was to allow them a month to recant: and when they refused this, John Wielmaker, and Henry Ton Woort were burnt in Smithfield, July 22, 1575.

Having produced these instances of Elizabeth, "executing men for religion," and of the "approaches" made by her towards "toleration," and of the "indulgence, mildness, and forbearance," which were "extended to all;" "unknown and unthought of acts of generosity," towards the *Papists*, but let it be remembered, not towards the *Puritans*, (these found her "tender mercies to be cruelty") the reader will appreciate the justness of the following eloquent description:—

"Some drops of blood have spotted the white robe of the Church of England; but its garments are not dyed with the blood of its slain. No savage indiscriminate massacres; no fierce decrees against large classes of our brethren, disgrace its history. It was built upon the solid foundations of truth. It is supported by usefulness. It is adorned by moderation and learning. It will flourish as long as Scripture is rightly interpreted, and common sense is united with religion." p. 262.

As to the truth of these confident assertions, in regard to the mild spirit

* Ivimey's History of English Baptists, vol. i. p. 109.

† Ibid. pp. 105—109.

and bloodless victories of the Church of England, the candid reader will decide. Mr. T. predicts that this Episcopal establishment will flourish as long as Scripture is rightly interpreted, and common sense is united with religion. We have no doubt she will flourish, while her "stalls" can tempt the sons of our ministers to be fed in them; but we are certain that for 300 years, "common sense" and Christianity never united the Church and the State," when, too, as we think, "the Scriptures were rightly interpreted."

Bagster's Comprehensive Bible; comprising in a single quarto volume all the qualities required in a Bible for pulpit, or study, or family use; and containing Explanatory Notes—illustrations of Eastern Customs—critical Observations—philosophical, classical, and historical Illustrations—geographical Delineations—a copious Collection of Parallel Passages, &c. &c. Small quarto, £1. 10s: demy quarto, £2. 5s: royal quarto, £3. 10s.

WHETHER those gentlemen who have busied themselves of late years in mapping out the human skull, and marking the boundary lines of the various organs which are supposed to manifest themselves on its surface, have assigned any portion thereof to the power of *condensation*, we are not able to inform our readers. If, however, there be such an organ (and we know no reason why there should not be), we cannot help thinking that it must be largely developed on the cranium of the intelligent and worthy Editor of this most valuable work. Were we phrenologists, we should anticipate a high treat from the examination of his head.

But now to business. We congratulate our friends and the public at large, on the completion of this important volume. It is scarcely possible to speak too highly of its merits, either in regard to design, plan, or execution. It combines the advantages of a concordance, and a commentary. He who possesses it will seldom find it necessary to seek the aid of more voluminous critics, in order to supply his own deficiencies by other

men's thoughts: he will be stimulated to examine for himself, and will be enabled to compare Scripture with Scripture in the most efficient manner, and to "read, mark, learn, and inwardly digest" the contents of the Sacred Volume, much to his own edification, and often, no doubt, with great benefit to others.

That this is no undeserved praise, a brief statement of the peculiarities of the work will fully convince our readers. Here then, in one volume, is given the *entire text of the Holy Scriptures*, according to the authorised version; the *various readings*, faithfully printed from the edition of Dr. Blayney; a copious collection of *parallel passages*, including the references of Blayney, Scott, Clarke, Brown, Canne, and Wilson, and amounting to nearly HALF A MILLION; numerous *Notes*, exclusively philological and explanatory, tinged with no sectarian bias, but only intended to elucidate difficult texts, reconcile contradictions, and illustrate the images and allusions of the sacred writers, by a reference to the customs, laws, geography, natural history, antiquities, &c. of the East; and instructive *Introductions* to the several books, besides a *General Introduction*, containing much valuable information, and a condensed view of the principal evidences of the genuineness, authenticity, and inspiration of the Holy Scriptures. The Chronology, too, is carefully marked according to the system of Archbishop Usher. In short, no pains have been spared to justify the assumption of the title "Comprehensive"—which designation the work most deservedly bears.

We must not omit to state, that the volume is beautifully printed, on excellent paper; and that the notes, various readings, chronology, and parallel passages, are disposed in columns, in the centre of the page—a new and judicious arrangement, materially contributing to the ease and pleasure of reference, and preserving that part of the book from injury, by binding or otherwise.

It is proper to observe also, that the work is amazingly cheap. Nothing but

the prospect of a very extensive sale could induce the publisher to affix to it such moderate prices. We sincerely hope that the patronage of the public will adequately reward his exertions.

For the family table or the library, the two smaller sizes will serve. But the *royal quarto* (and it is a magnificent volume) is intended for the *pulpit*. Let no congregation be content without presenting it, as a token of affection and respect, to their pastor. It will encourage him in his labours, animate his zeal, and tend, under the divine blessing, to assist and improve his ministry.

Eighteen Short Essays on Prayer, and the Ministry of the Word. By SAMUEL GREEN. 8vo. Price 5s.

Miscellanies relating to the Holy Scriptures, and to other Sacred Subjects. By the same Author. 8vo. boards. Price 6s. Wightman and Cramp.

MR. GREEN, the author of the above works, is a Dissenting Minister, of the Baptist Denomination, belonging to that class of men, who, by dint of genius, resolution, and industry, notwithstanding the want of a learned education, have not only stored their own minds with useful knowledge, but have contributed to its diffusion in the world. Numerous Essays written by him under the signatures of G.—S. G.—Green, &c. have appeared in our Magazine from the time of its commencement, which have been well received by our readers.

The subjects of the former of these works are Prayer.—The different parts of Prayer.—The different kinds of Prayer.—The Qualifications for the Christian Ministry.—On Preaching.—On Spirituality of mind in a Christian Minister.—The necessity of understanding the Scriptures.—The choice of Texts, and manner of Preaching from them.—The Division of a Sermon.—The different kinds of Sermons; viz. Explanatory, Recommendatory, Experimental, Controversial, and Expository.—The Propriety of Exhortations to Sinners.—The manner of delivering

Sermons.—On ministerial conduct.—On the supplying of Churches with able Pastors.—On the Pastoral Office.—And the Character and Conduct proper for the wife of a Christian Minister.

The subjects of the latter are The being of God.—Evidences of the Truth of the Holy Scriptures.—The Divine Perfections.—The Unity of God, and a plurality in the Godhead.—The Deity of Jesus Christ.—The Satisfaction of Christ.—The personality, &c. of the Holy Spirit.—Election.—The evidences of personal Religion.—Love to God.—The duty of Man to read and obey the Scriptures.—The profitable reading of the Scriptures.—The Figurative Language of the Scriptures.—And an historical account of English Versions of the Holy Scriptures.

The author is very desirous to have it understood, that he does not in these works lay claim to entire originality, either in his conceptions or expressions. This, however, under the guidance of extensive information and a sound judgment, does not, in our opinion, by any means detract from their merit. What good writer can be mentioned that has not been more or less indebted to the labours of others? Or how many good books are there that are entirely original? "There is not," says Dr. Johnson, "so poor a book in the world, that would not be a prodigious effort, were it wrought out entirely by a single mind, without the aid of prior investigators."

Whilst the *former* of these works abounds with information highly valuable to young men, under a course of education for the Christian Ministry, as well as to those who have entered upon the ministerial office, we feel it to be our duty to recommend it to our readers in general, on account of the fulness and accuracy of its sentiments, and the very plain and judicious manner in which the subjects are treated. The *latter* contains a great variety of useful knowledge; a quality which, if some things in it are not entirely original, we have no doubt but its readers will unite with us in regarding as more than a compensation.

The Genius and Design of the Domestic Constitution, with its untransferable Obligations and Peculiar Advantages.
By CHRISTOPHER ANDERSON. Longman and Co. Price 10s. 6d.

EVERY one will admit that the subject discussed in this volume is of the highest importance to the present, and to every future generation. And every attentive reader will allow, that the discussion has been conducted by Mr. Anderson, in a manner highly creditable to his understanding and his heart.

The author has divided the work into two parts. In the first of these he explains the constitution of the human family, with its various connexions and sanctions; its moral power, with the danger and vanity of interference. In the second, he considers its untransferable obligations, and peculiar advantages. Each of these parts is subdivided into eight sections.

The sentiments are worthy of the enlightened mind of the author, and deeply imbued with the Gospel of Christ. The style is diffuse, generally neat, often rising to elegance, and, in many places, tinged with the sorrow derived from that cup of domestic affliction, of which he has been called to drink deeply.

A few particulars we may notice, with the hope that Mr. A. may be called upon by the public to reprint the work. The title page appears heavy, encumbered, and a little obscure. The book is too large, and, for the sake of more extensive usefulness, we cannot help wishing it were shorter and cheaper. The sketches of Scripture-characters are drawn by a master's hand, and the biographical notices of celebrated men and women in modern times are admirable: we would not have one of them left out. In Section III. of the second part, there is one of the finest specimens of address to the sinner's conscience we have ever seen; but the latter part of it is not so happy, on account of its allusions to modern theological controversies, which to many readers will not be intelligible.

In p. 307. *moral* and *positive* are used

as synonymous terms, which certainly they cannot be. Mr. A. asserts that moral obligation does in no respect whatever depend on the inclination, or the ability of the parent. These words, *or the ability*, darken the sense; or if we understand them correctly, they are misapplied. For surely, it is evident, that ability is the measure of all moral obligation. In p. 338. there is a distinction, by no means clear, between *natural* and *spiritual* capacity. And, perhaps, Mr. A. will excuse us, if we say that the little word *it* does not deserve to be elevated to such importance, and to be made so emphatic, as it appears in p. 295, and several other places.

We cannot take leave of this volume without presenting our thanks to the writer for the pleasure we have derived from his labour; and we earnestly hope that he may long live to see abundant proof that he has not laboured in vain.

There is one very important position, which, indeed, runs through all the volume, and that is, that we seem to have lost sight of the parents, especially of the poorer classes, and to have given them up, as if it were a thing impossible that they should be renewed or reformed; or as if it were absolutely certain, that we had no warrant to expect any blessing on our efforts, to bring them under the influence of the Gospel of Christ. We acknowledge it may be said, "we cannot in many instances get access to the parents but through the children." This must be granted; still Mr. A., we apprehend, is right in the view he has taken; and we heartily wish he may succeed in drawing the attention of the most influential and philanthropic among the great and the good, to a truth of great moment, which he has so elaborately inculcated in his book.

LITERARY RECORD.

New Publications.

1. *Original Tales for Children.* Two volumes, 18mo. half-bound. Price 1s. 6d. each volume. Some account of these volumes in our next.

2. *An Answer to a printed paper, entitled Manifesto of the Christian Evidence Society. Published by the Society for Promoting Christian Instruction.* London, Holdsworth, Westley and Davis, 12mo. pp. 60. well and closely printed. Price 2d. It is probable there never was a "printed paper," which in such a small compass, contained so many audacious and daring assertions to discredit the authority and genuineness of the Sacred writings, as this infamous and blasphemous "Manifesto" of the London Infidels in the year 1827! The answers to it written, as appears from the initials affixed, by the Rev. John Pye Smith, D.D. is a most learned and ample refutation of these abominable falsehoods. It contains a fund of profitable information to the unlearned Christian reader, and is admirably adapted to furnish him with weapons to repel the attacks of scoffers. The very low price at which this admirable pamphlet is sold, will, it is hoped, insure for it a wide circulation.

3. *An account of the Indexes, both prohibitory and expurgatory, of the Church of Rome.* By the Rev. Joseph Mendham, M.A. 8vo. Price 7s.

4. *Memorials of sanctified Affliction: being extracts from Letters written by the late Benjamin Lawson, who died the 20th of August, 1826, aged twenty-eight years.* 8d.

5. *Calmet's Dictionary of the Bible.* Fourth edition, 5 vols. 4to. Price £10. 10s. boards, or in parts at 6s. each.

6. *Common Scenes improved. Part the Second.* By James Smith. pp. 72. Wightman and Cramp. The good sense and piety which distinguished the first part of "Common Scenes Improved," will be found also to recommend this second part to the attention of the reader. We are glad to find that the encouragement afforded to the former effort of the worthy author, has induced him to try his hand again; and, we trust, the result will fully justify his additional endeavour.

7. *Catherine and Jane, or Walks to and from a Sunday School.* By Eleanor Wilson, author of *Thoughts in Solitude* and other

Poems. pp. 48. Pike. Tracts like this we regard as the seed corn of the present generation; let it therefore be dispersed as extensively as possible over the fields of infancy and youth; and, if the divine influence of the rays of the sun of heaven descend upon it, who can tell how abundant and glorious may be the harvest of the following age?

In the Press, &c.

Preparing for Publication, Reminiscences of the late truly Rev. Abraham Booth, by William Newman, D.D. Some of Mr. Booth's friends, probably, have letters from that venerable man, the whole, or parts of which, might be printed for the edification of many. Dr. N. will be glad to see such letters, and, if sent, *post paid*, directed for him, to the care of the Rev. John Dyer, Fencourt, Fencurch-street, they shall be copied, and the originals (if required), shall be speedily returned.

A second volume of "Interesting Narratives of the Holy Scriptures," by the Rev. Joseph Belcher, will soon appear.

Dr. M'Crie has in the press, a work, entitled, "A History of the Reformation in Italy and Spain, in the early part of the Sixteenth Century."

Mrs. Gilbert's late Ann Taylor, one of the authors of "Original Poems," "Rhymes for the Nursery," "Hymns for Infant Minds," "Original Hymns for Sunday Schools," &c. &c. is preparing for publication in a cheap form, *Original Hymns*, adapted to Anniversary and other Public Services of Sunday Schools and Sunday School Unions.

Memoirs, including Correspondence and other remains of Mr. John Urquhart, late of the University of St. Andrews. By William Orme.

The Copious Greek Grammar of Dr. Phillip Buttmann, so justly esteemed on the Continent, is nearly ready for publication, faithfully translated from the German, by a distinguished scholar.

The Rev. John Burdsall is preparing for republication a scarce and interesting work, entitled, *The Sinner's Tears: in Meditations and Prayers*, by the Rev. Thomas Fettiplace. It may be expected shortly.

OBITUARY.

REV. J. COX OF HORSINGTON.

Died on Tuesday, January 9th. 1827, aged 81, the Rev. John Cox, 42 years Pastor of the Baptist Church at Horsington, Somerset.

He commenced his ministerial labours in the connexion of the late Countess of Huntingdon; but having soon after conscientiously embraced the sentiments of the Baptists, he was baptized by immersion, and continued through a long series of years an ornament of the denomination to which he belonged.

Until within two Sabbaths of his decease he preached faithfully the unsearchable riches of Christ among the people of his charge. During his short, though exceedingly painful illness, his soul was happy in God, and rejoiced in the prospect of approaching dissolution. He felt himself securely fixed upon the foundation which God hath laid in Zion, and resigned his spirit in peace, "Looking for the mercy of our Lord Jesus Christ unto Eternal Life."

His remains were interred at the Meeting-house on the following Lord's day afternoon, when, at his dying request, Mr. Chapman of Yeovil delivered the address at the grave, and preached the funeral sermon from the words chosen by the deceased, 2 Timothy i. 9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." *Yeovil.* I. M. C.

REV. JOSEPH HARRIS,

Of Market Street, Herts.

Mr. Joseph Harris was a native of St. Albans, and was born January, 1774. His youth, a considerable part of which was spent in London, was characterized by a thoughtlessness and gaiety which the scenes of that great city, no

doubt, tended to promote. It is, however, a peculiarly pleasing circumstance, that when he was about the age of 19 or 20, the correspondence of a surviving brother, was, by the divine blessing, rendered productive of that serious attention which issued in genuine and decided piety. He afterwards united with the Church in Prescott street, then enjoying the ministry of the late Rev. A. Booth, where he remained a member till 1802, when he became a member of the Church of St. Albans.

He appears first to have engaged in public as a preacher of the gospel, about the year 1799. From the year 1802 till 1809 he acted as assistant to the late Rev. John Gill, then pastor of the Church at St. Albans, and who died in the last mentioned year.

July 13, 1813; Mr. Harris was ordained Pastor of the Church at Market street where he laboured, though under many trying and disadvantageous circumstances, arising out of the distance of his residence, and his necessary engagement in secular concerns, yet, with very great acceptance, and a pleasing measure of success—the church and congregation having considerably increased under his ministry.

His death was sudden and unexpected. Though he had appeared of late to suffer more than usual from an asthmatic complaint, with which he had been for many years afflicted, no very serious apprehensions were excited. On Friday, January 19, he was taken worse, was unable to visit Market street as usual on the Sabbath, and on the evening of the following Wednesday expired in his chair, to which he had walked from his bed a little while before.

The remarkable easiness of his dismissal presented a striking instance in addition to many others of the manner in which God often disappoints the fears of his servants.

Mr. H. had often expressed the dread he felt of the "dying strife" which he anticipated, but the suffrance of which he was wholly spared.

His death not being anticipated, there was less said either to him, or by him, during his illness as to the frame of his mind, than probably would have been under different circumstances.

To some enquiries, however, on this subject, he gave such replies as indicated, if not an unclouded mind, yet a mind "stayed upon God;" and a little before his departure, he expressed his comfortable satisfaction that the loss which his family would experience by his death, which he then felt to be approaching, would be "his gain."

GLEANINGS.

ILLUSTRATIONS OF SCRIPTURE.

Psalm cxxi. 6.

THE effect of the moonlight on the eyes in this country [Egypt] is singularly injurious: the natives tell you, as I found they afterwards did in Arabia, always to cover your eyes when you sleep in the open air. It is rather strange that the passage in the Psalms, "the sun shall not strike thee by day, nor the moon by night" should not have been thus illustrated, as the allusion seems direct. The moon here really strikes and affects the sight, when you sleep exposed to it, much more than the sun: a fact of which I had a very unpleasant proof one night, and took care to guard against it afterwards: indeed, the sight of a person who should sleep with his face exposed at night, would soon be utterly impaired or destroyed.—*Carne's Letters from the East*, p. 77.

Psalm cxxix. 6—8.

This evening the season broke. Thunder and lightning and rain came from the west. The romantic valley of Deir el Kamr, and the high ranges of Lebanon, were clothed with mantles of thick mist; and the whole prospect became dreary and cheerless.

In the morning of this day—not an hour too soon—the master of the house had lain in a stock of earth; which was carried up, and spread evenly on the roof of the house, which is flat. The whole roof is thus formed of mere earth, laid on and rolled hard and flat: not, as in Malta, of a composition,*

* In Beirout, and many other places, the flat roof consists of a hard cement, although not so good as that which is used in Malta.

which is smooth and impenetrable, and thus receives the rain-water, and carries it off into the tanks under the house. There is no want of flowing water in this mountainous country, as there is in Malta. On the top of every house is a large stone roller, for the purpose of hardening and flattening this layer of rude soil, so that the rain may not penetrate: but, upon this surface, as may be supposed, grass and weeds grow freely. It is to such grass that the Psalmist alludes, as useless and bad—*Let them be as the grass upon the house-tops, which withereth afore it groweth up*, (Ps. cxxix. 6.) In reference to the conclusion of that Psalm, I may add, that nothing could better express the contemptuous neglect which David there describes as falling on the wicked—*Neither do they which go by say, The blessing of the Lord be upon you: we bless you in the name of the Lord*.

This is, indeed, the land of good-wishes and overflowing compliments. Every passer-by has his "*Alla ybárakek*"—"God bless you!" Conversation is sometimes among strangers made up of a very large proportion of these phrases: for example—"Good morning." Answer, "May your day be enriched!"—"By seeing you." "You have enlightened the house by your presence."—"Are you happy?" "Happy; and you also!"—"Happy." "You are comfortable, I am comfortable;" meaning, "I am comfortable, if you are." These sentences are often repeated; and, after any pause, it is usual to turn to your neighbour, and resume these courtesies many times. In Egypt, the Christian Salutation is "*Salamát*:" among Mahomedans, everywhere, it is "*Salám*;" but this is not allowed among Christians. In the Southern half of Palestine, I subsequently found the ordinary

salutation, between persons on the road, to be, "Owáfy," literally, "Good luck:" to which the person saluted, replies "Alla yáfik," that is, "May God give you good luck!" — *Jowett's Christian Researches*, p. 89.

Isaiah lii. 2, 10.

The use of Oriental dress, which I now wear, brings to the mind various Scriptural Illustrations, of which I will only mention two.

The figure in Isaiah lii. 10, *The Lord hath made bare his holy arm*, is most lively: for the loose sleeve of the Arab shirt, as well as that of the outer garment, leaves the arm so completely free, that, in an instant, the left-hand passing up the right arm makes it bare; and this is done when a person — a soldier, for example, about to strike with the sword — intends to give his right arm full play. The image represents Jehovah as suddenly prepared to inflict some tremendous, yet righteous judgment — so effectual, that all the ends of the world shall see the Salvation of God.

The other point illustrated occurs in the second verse of the same chapter: where the sense of the last expressions is, to an Oriental, extremely natural — *Shake thyself from the dust, — arise — sit down, O Jerusalem*. It is no uncommon thing to see an individual, or a groupe of persons, even when very well-dressed, sitting, with their feet drawn under them, upon the bare earth, passing whole hours in idle conversation. Europeans would require a chair; but the natives here prefer the ground. In the heat of summer and autumn, it is pleasant to them to while away their time in this manner, under the shade of a tree. Richly-adorned females, as well as men, may often be seen thus amusing themselves. As may naturally be expected, with whatever care they may, at first sitting down, choose their place, yet the flowing dress by degrees gathers up the dust; as this occurs, they, from time to time, arise, adjust themselves, shake off the dust, and then sit down again. The captive daughter of Zion, therefore, brought down to the dust of suffering and oppression, is commanded to arise and shake herself from that dust; and then, with grace and dignity, and composure and security, to sit down; to take, as it were, again, her seat and her rank amid the company of the nations of the earth, which had before afflicted her, and trampled her to the earth.

It may be proper to notice that Bishop Lowth gives another rendering — *Arise, ascend thy lofty seat* — And quotes Eastern Customs, to justify the version: but I see no necessity for the alteration, although to

English ears it may sound more appropriate. A person of rank in the East often sits down upon the ground, with his attendants about him. — *Jowett's Christian Researches*, p. 282.

ANECDOTE OF DR. SOUTH.

Extracted from "The Doctrine of Predestination unto Life," by William Cooper of Boston, (New England.)

FEW, if any among us, are disposed to deny this, that God did from all eternity foreknow who should be saved. He must then foreknow that the requisite qualifications to salvation should be found in them; that they would repent and believe, and obey the Gospel, for none can be saved without these. And since the scripture is plain, that these are God's gifts, of his working wherever they are found, he cannot be said to have foreknown that these would so repent and believe, without an unalterable determination in his own mind to bestow these saving graces on them in particular. Therefore, foreknowledge and predestination are linked together in our text, "whom he did foreknow, them he did predestinate." I take this argument to be conclusive. It is that upon which the great Doctor Twiss mainly rests the cause in his learned defence of this truth against the opposers of his day. And it was this that convinced the celebrated Dr. South, and brought him into the principles called Calvinian. I have it there from very good authority*, that this eminent person, being in company, at Oxford, with several persons of note, and among the rest with Mr. Thomas Gilbert, who was afterwards one of the ejected ministers, they fell into a conversation about the Arminian points. And although it was more than suspected that Dr. South, who fell in with the new conformity, did also incline to the new divinity of that time, yet upon Mr. Gilbert's asserting that the Predestination of the Calvinists did necessarily follow upon the Prescience of the Arminians, the Doctor presently engaged that if he would make that out, he would never be an Arminian so long as he lived. Mr. Gilbert immediately undertook it, and made good his assertion to the satisfaction of those present; and the Doctor himself was so convinced, as to continue to the last a very zealous asserter of the reformed doctrine against its various opposers.

* Dr. Calamy's continuation of the account of silenced ministers, vol. i. p. 146.

INTELLIGENCE.

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

AUXILIARY SOCIETIES.

Extract from the THIRD Annual Report of the Auxiliary Society for part of the Western District, read at LYME REGIS, Oct. 9, 1826.

IN advertising to the operations of your own Auxiliary during the past year, your Committee have to report, that Mr. Elliot, who occupied for some time the Periton station, has been removed to Highbridge, where prospects of cheering usefulness open upon him on every hand. A few members from the church at Bridgwater have been organized as a Christian society forming the centre of Mr. Elliot's labours, from which, during portions of the sabbath and the week, his exertions branch to the surrounding villages of South Brent, Burnham, East Hantspill, and Periton. Mr. Elliot remarks, in a late communication to your Committee, "From what I see and know of Highbridge and its neighbourhood, I am warranted to say, that they exhibit an important sphere for Missionary exertions. Here there is evidently a good spirit for hearing, and a manifest concern for the salvation of the soul." Mr. E. has opened a Sabbath School at his station with every prospect of success.

Mr. Cocks, another agent of your Auxiliary, who was for some time settled at Crediton, has, with the advice of the Parent Committee, been removed to occupy the station vacated by Mr. Elliot; and in a recent communication reports as follows:—

"I have abundant cause to be thankful to God that the people gladly receive me, and feel an affection for me, and I hope I shall be useful among them. On account of my affliction I have not been able to do as much as I otherwise might have done, but I hope the Lord will grant me health and strength, so that I may work while it is called to-day. I hope I can say, I long to be useful in the cause of the blessed Re-

deemer, and it would delight my soul to see prosperity in this station."

At Great Torrington, in the North of Devon, your Missionary, Mr. Pulsford, is, if possible, more actively employed than ever, preaching in the surrounding villages—attending meetings for prayer, and superintending the various schools he has established in his vicinity. And it is pleasing to add, he has lately been encouraged by the addition of several persons to the church over which he presides.

At Sheepwash, the chapel erecting for Mr. Metters is in a state of great forwardness, and will most probably be opened during the present autumn. By this increased accommodation it is hoped his labours in that destitute neighbourhood will be materially facilitated, and that this portion of the North of Devon, which till lately was covered with the thickest spiritual darkness, will begin to rise and shine in the rising beams of the Sun of Righteousness.

Mr. Lyle, at Brayford, although he has had to struggle with indisposition, has been enabled to continue his exertions in his station, and though assailed by many difficulties, is persevering in his arduous work.

Your Committee have lately been requested by the Parent Society, to extend their patronage to Wedmore, a station north east of Bridgwater, where Mr. Chandler has been labouring for some years. And though averse to enlarge a superintendence already spread over too ample a space, they could not refuse to comply with their desire, indulging the hope that it may be of some important service to that hitherto isolated station. From the few communications your Committee have received from Mr. Chandler, he appears to be made useful, especially in his labours among the children of the Sabbath-schools under his care.

In conclusion, your Committee feel they are called to exert themselves in one of the

most needy districts of our native land; and though some little has been done through the divine blessing on their labours, for which they would be unfeignedly thankful to the God of all grace, they yet feel it is a mere scantling in comparison of what is needful to be done, to meliorate and improve the condition of the benighted villages in the parts of Somerset and the North of Devon. And until the friends of Christ in the district make up their minds to lend them their united and determined co-operation they are persuaded many years must revolve before the aspect of things to any great extent will be materially changed; meanwhile multitudes of souls will fall into eternal perdition. Contemplating the indifference we have too long manifested, we are ready to ask, why should this spirit of deathlike apathy still reign among the members of our own denomination? Why, when voices from every part of the district are calling upon us for help, should we turn away ourselves from the sights and sounds of spiritual wretchedness, and allow immortal creatures, without any effort for their rescue, to sink into the perdition of hell?—Will not the blood of our brethren ere long call for vengeance on our guilty neglect? To you, therefore, beloved brethren, the appeal is once more made on behalf of those who are perishing for lack of knowledge. To you who have tasted that the Lord is gracious—who know the value of the soul, and the rich provision made in the gospel for its eternal safety and happiness, we affectionately say, why will you not bestir yourselves to impart this blessing to others? Did the adorable Saviour descend from heaven, and suffer and die for our rescue, and shall we not stir a few steps from our doors to pluck souls as brands from the burning? Let the time past of our lives serve to have been inactive, and seeing we are surrounded with so many motives and encouragements to exertion, let us with one heart and soul engage in this all-momentous work. Let our steadiness and perseverance prove our conviction of its supreme importance. And let us henceforth be disposed to say of the spiritual welfare of our country as Artaxerxes said of the house of God,—“Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven; for why should there be wrath against the realm?” and then in the accomplishment of our object shall we be able to add, in the language of the devoted patriot Nehemiah, “The wall was finished, and it came to pass, that when our enemies heard thereof, and the heathen that were about us saw these things, they were much cast down in their own eyes; for they perceived that this work was wrought of God.”

Extract from the FIRST Report of the EAST KENT Auxiliary Society, read at DOVER, Nov. 14, 1826.

When your Committee recollect that they knew not a single individual who would attend the preaching at **ROMNEY**, and but one at **DYMECHURCH**, they are not a little gratified to know that now about one hundred persons at each place are frequently assembled on the same day to listen to the sound of the Gospel, and unite in prayers and praises to the God of our mercies. It affords them no small pleasure to be assured that some who a few months ago were careless about their immortal interests are now the habit of private prayer; and they have reason to hope that not less than six or eight persons, through the instrumentality of your agent, have been turned from darkness to light, and from the power of satan unto God. The voice of social prayer has been heard among them, and though your Committee would speak with caution, yet they are looking for still brighter and better days for that benighted neighbourhood.

Your Committee are gratified to report that several ministers and other friends have at different times visited the Station, and have expressed themselves very highly gratified with its prospects. Among them was a very worthy Independent Minister, now settled in a remote part of the kingdom, who a few years ago spent some months as an Itinerant in the immediate vicinity. The pleasure he expressed, both publicly and privately, in the great change he witnessed, the excellent spirit he manifested in his sermons during his visit, and the fervour of his prayers for future success, were truly delightful. Your Committee would beg leave earnestly to entreat their friends, and especially their ministering brethren, personally to visit the Station, and give it the countenance of their labours and influence.

It will naturally be expected that your Committee should say something on the subject of their funds. And here they have felt a considerable degree of embarrassment. The expenses of sitting up the places, the support of the Missionary, and the various incidental expenses connected with an entrance on a new undertaking, have been very considerable; while on the other hand the cause of **Homo Missions** they found to be but little understood in the neighbourhood, and the pecuniary difficulties of the times have operated very greatly against the Society. With considerable exertions, as will be seen from the treasurer's accounts, about 60*l.* has been raised in the neighbourhood; a sum greatly inadequate to the expenses incurred. Your Committee have therefore been compelled to appeal to the Parent Society, notwithstanding the ex-

hausted state of its funds, for assistance; and even now they have bills due for fitting up the places to the amount of upwards of 27l. They wish these facts to be considered as an appeal, and they trust a successful one, to your liberality and Christian kindness. It is hoped the time is not very far distant when we shall be able to support the exertions made on the spot, and aid the Parent Institution in their labours, in those situations where Christian churches are less numerous than in our own neighbourhood.

Your Committee are desirous of reminding you, that your attention as an Auxiliary should not be confined to the operations of the Society in our own immediate locality, but should be extended to the labours of its Agents in different parts of the kingdom. The Society is now supporting twenty-three Missionaries, and aiding fifty other Ministers in carrying the Gospel into the dark villages of England; they have one hundred and twenty Sabbath schools to carry on, and are constantly engaged in the dissemination of the Scriptures and religious tracts; thus spreading the knowledge of Christ in no less than three hundred and fifty Stations. Such an institution surely deserves the support of every follower of Jesus; and your Committee trust that at the next anniversary of the Society, their successors will have to report the formation of Congregational Branches, of Ladies' Committees, and a large increase of the annual subscriptions within the district included in this Auxiliary.

Contributions received by the WESTERN AUXILIARY SOCIETY, as under:

	£.	s.	d.
Barnstaple	4	7	0½
Biddeford, Rev. S. Rooker, Don.	1	1	0
Bradninch	3	1	0
Brayford	0	8	4
Bridgwater	8	3	0
Chard	5	17	7
Collumpton	2	1	0
Crediton	1	5	7
Crewkerne	3	0	0
Croyde	1	9	4
Exeter	25	14	7
Hatch	3	2	7½
Highbridge	1	0	9
Honiton	1	0	0
Isle Abbots	3	4	6½
Loughwood	3	4	3
Lyme Regis	6	5	3½
Montacute	5	1	6
Newton-Abbots	0	11	6
Perriton	7	10	0
Sheepwash	1	7	6
Stoke Gumber	1	13	0
Taunton	17	16	6½
Thoverton	1	10	6

Torrington (Great).....	6	1	6
Watchett.....	4	13	1
Wedmore	3	14	0½
Wellington	10	15	10½
Yeovil	1	14	0

Contributions received by the EAST KENT AUXILIARY SOCIETY.

From Ashford.....	4	4	0
Brahourne Lees	1	18	1
Canterbury	15	13	5½
Cranbrook	1	10	0
Deal	3	11	6
Dover	1	15	0
Dymchurch	1	2	6
Egerton	0	12	3
Eythorne	4	0	0
Folkestone	6	13	1½
Lenham	0	4	0
Margate	3	7	0
Ramsgate	1	13	0
Romney	0	15	0
Collected by Mr. Paine at Rye, Cranbrook, &c. exclusive of expenses	4	1	7
From Sandhurst	3	14	4½
Smarden	1	12	6
St. Peter's.....	4	12	0½

Contributions received since the Account in the Register for Dec. last.

A Friend, per Rev. T. Griffin Don.	2	0	0
W. W. Francis, Esq. of Colchester.....Sub.	1	1	0
Mr. Biddle, Penzance, by Rev. J. Upton	3	0	0
Rev. Mr. Stewart, Sawbridgworth	1	1	0
Anonymous Friend, per Rev. Dr. Cox—moiety of subscription for an Extra Station...	10	0	0
Walworth Auxiliary Society, per the Treasurer, on account ..	10	0	0

Contributions per Mr. BUMPAS of Northampton, viz.

Weekly Subscriptions, per Miss Bumpas.....	7	0	0
Mr. Bumpas (two years).....	1	0	0
Mr. Harris	0	10	0
Mr. Lampron	0	10	0
Mr. Marshall.....	0	10	0
Mr. Richards (two years)	1	0	0
Mr. Stevenson	0	10	0

N.B. Owing to the increasing infirmities of Mr. Ashley, he was under the necessity of resigning the office of Collector; the Committee have appointed Mr. Samuel Shackell, of John's Place, Henry Street, Gray's Inn Lane, to collect the Subscriptions for the present year, of whom may be had Reports, &c. by application as above.

LONDON BAPTIST BUILDING FUND.

THE second annual meeting of this Society was held at Albion Hall, Moorfields, on Tuesday, January 23, 1827: John Broadley Wilson, Esquire, in the chair. After prayer by the Rev. J. Mann, M. A. the Secretary read the Report, which was approved, and ordered to be printed and circulated under the direction of the Committee.

The Report stated that, notwithstanding the very unfavourable circumstances of the times, the receipts of the year amounted to about £1080*; that £1040† had been distributed to fourteen churches, in different sums proportioned to their actual necessities — that some cases were postponed till further information could be obtained concerning them; and some to give the parties concerned, an opportunity of rectifying their deeds of trust — that from some cases the Society had been under the painful necessity of withholding its aid on account of defective titles, or objectionable clauses in trust deeds. It should be distinctly understood, that in cases where the conveyance of land or premises is imperfect; where the deeds have not been enrolled in due time, according to Act of Parliament; where they give improper and undue power to the Trustees with respect to the choice of the minister, the disposal of property, or the appointment of their own successors in the trust, there is no alternative; the Rules of the Society positively forbid such to be received.

The cases now upon hand and anxiously waiting for assistance (besides those which have been deferred) are twenty-three; five of which were received in 1825, and eighteen in 1826.‡ The Report adverted with deep lamentation to the many defective titles and trust deeds which have come before the Committee; they occasion much expense to the poor churches, and are not only useless but dangerous. It is hoped all who are concerned will pay particular regard to this point, || that those who contribute to raise a

* Exclusive of about £100 received at the meeting.

† Including £220 voted that morning viz. to Wattisham, Suffolk £ 80
Little Stonham, Suffolk 60
Blissworth, Northamptonshire 80

‡ Several cases have come to hand since the meeting.

|| Churches and even the Solicitors they employ, should avail themselves of the opinion of eminent and experienced Conveyancers, in a case of such vital importance as that of the Trust of a place of Divine worship.

house for the worship of God, may have a security that it shall not be alienated to any other purpose. The Report earnestly urged the Friends of the Institution to use their utmost efforts to promote its prosperity. "Such efforts will not only prevent a recurrence to the system of personal application, the numerous evils of which have been long and painfully felt, but they will promote the peace, purity, comfort, and prosperity, of those for whom the Redeemer lived and laboured, bled and died."

The Meeting, which was very respectable though not numerous, was addressed by the Rev. Messrs. Joseph Hughes M. A., Thomas Griffin, James Jackson, (from Ashford), James Upton, sen. John Dyer, William Upton, Isaac Mann M. A., Richard Davis, Joseph Ivimey, George Pritchard, William Newman, D. D. and Drayton; also by William Napier, Esquire, and Mr. E. Wilkinson.

Of the propriety and utility of the system adopted by the Society, there appeared to be but one opinion. If on the former plan one fourth or even one fifth of the money collected was expended; if ministers suffered much, both mentally and bodily; if health, and even life in some instances were endangered; if destitute families and churches were exposed to many inconveniences, and lasting evils by the absence of the husband, father, and minister, for five or six weeks; if at times cases were put into improper hands, and no money was returned, nor accounts rendered; if improper cases that would not bear a strict investigation, were often presented; if gentlemen and merchants were often interrupted most unseasonably, in the midst of company or of important transactions; if these unpleasant circumstances, and many others, were attendant on personal application, it cannot be matter of surprise that a system adapted to remedy these evils should be applauded by those who discern and appreciate its excellencies. Hence the London Baptist Building Fund was eulogized in the speeches addressed to the meeting, and warmly recommended to the benevolent attentions of the religious community. Some of the Rev. Gentlemen intimated, that the churches under their care intended taking the matter into their further consideration, and making public collections, or forming auxiliary Societies on its behalf, that the poor as well as the rich might have opportunities to contribute according to their ability, to build the house of the Lord. It was regretted that the Ladies did not favour the meeting with their company; but perhaps, want of special invitation might be the cause of their non-attendance.

The Meeting was strongly marked with unanimity of feeling and sentiment, and was altogether pleasant and encouraging.

Donations and Subscriptions will be thankfully received by the Collector, Mr. S. Bligh, 75, Whitechapel, who would be glad to wait upon any Lady or Gentleman for the purpose; also by the Secretary, 29, Charles Street, City Road; or by Mr. Dyer, Missionary Rooms, Fen-court, Fenchurch Street.

N. B. Jan. 24, 1826, it was unanimously resolved—"That all Ministers of the denomination in London and its vicinity be invited to attend all the Meetings of this Society." This invitation is again most respectfully repeated, and a hope of a cordial compliance is indulged. Their company and co-operation are earnestly desired. The Committee meet at Fen Court, on the Fourth Tuesday in every month, at six o'clock in the evening.

COMMITTEE OF DEPUTIES OF THE PROTESTANT DISSENTERS.

THE Annual Meeting of the Deputies was held Dec. 15, 1826. The report presented on that occasion stated, among other things, that the subject of Dissenting Registers had been deliberately considered, during the past year, by a Sub-committee, formed for that purpose. The report of that Sub-committee is as follows:—

At a Meeting of the Sub-committee of Deputies and Ministers appointed "to take into consideration the proper measures to be adopted relative to Dissenters' Registers," held at the London Coffee House, Ludgate Hill, December 1, 1826; William Smith, Esq. M.P. in the chair; the Secretary having produced and read a case, with the opinions of Mr. Shadwell, Mr. Bickersteth, and Mr. Tindal, relative to the register of births kept at Dr. Williams's Library;

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

"Resolved,—That this Meeting therefore earnestly recommends to the body of Dissenters, the use of the present registry, and would exceedingly regret that any difficulty or defect in possible cases, which no voluntary Institutions can avoid, should diminish its universality, and consequently its usefulness.

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

"Resolved,—That this Meeting feels that such a reform as would effectually remedy the evils complained of (many of which affect Churchmen, as well as Catholics, Jews, and every denomination of Nonconformists, in a greater or less degree,) can only be looked to as likely to spring out of a more liberal policy on the part of the Legislature, with regard to the greater questions which affect the political situation of persons differing from the Establishment in matters of faith: and that with this conviction, the Meeting looks with increased anxiety to the speedy agitation of those important topics in a new Parliament, through the common exertions of the dissenting body, and of the friends of civil and religious liberty.

"Resolved,—That this Meeting recommends to the Deputies to address circulars to congregations, founded on these resolutions."

* * * A circular will shortly be forwarded, as recommended by the above resolutions: to which will be added, Instructions as to the plan of certificate and registration, with some useful practical alterations in the minor details, which the Committee will mature.

At an adjourned General Meeting, held January 26, it was resolved to invest the sum of £1000 in the purchase of ten shares in the London University. A division took place on this question; and the votes being equal, the Chairman (W. Smith, Esq. M.P.) gave his casting vote in favour of the motion.

PRESENTATION OF PLATE TO THE REV. JOHN CLAYTON, SEN.

ON Monday, Jan. 1, a Public Meeting was held at the Weigh House Meeting, Little Eastcheap, London, for the purpose of presenting to the Rev. J. Clayton, Sen., who has sustained the pastoral office there for forty-eight years, and has recently resigned, a splendid service of plate, as a testimonial of the respect and affection entertained for him by the Church and Congregation.

The service consists of a vase and two waiters, each of which bears the following inscription:—

“ To the Rev. JOHN CLAYTON, who for forty-eight years sustained, with distinguished fidelity, acceptance, and usefulness, the interesting and responsible office of Pastor of the Church and Congregation assembling for divine worship at the Weigh House Meeting, Little East Cheap, this tribute of affectionate regard was, on his retirement, presented by the people of his charge, in testimony of their love for his person, of their veneration for his character, and of their gratitude for the many advantages, intellectual, moral, and spiritual, which by his instrumentality, were conferred upon them by the great Head of the Church.—A.D. 1826.”

The plate was presented, in the name of the Church, by the Lord Mayor. The addresses, delivered on this interesting occasion, may be seen in the Evangelical and Congregational Magazines for February.

ORDINATIONS, &c.

BATTLE.

FEB. 8, 1827, Mr. Garner, formerly a student at Chipping Norton, under the direction of Mr. Gray, was ordained Pastor of the Baptist Church at Battle, Sussex. Prayers were offered by Messrs. Gates of Sandhurst, Davies of Hastings, Chapman of Hurstnonceaux, and Ivey of London. Mr. Davies of Hailsham described the constitution of a Christian Church; Mr. Ivey addressed the Minister; and Mr. Grosor of Maidstone preached to the people.

The prevalence of error and infidelity in this neighbourhood renders the little church there an object of peculiar solicitude to those friends of evangelical truth, who are acquainted with its history and present condition.

It is now in a very low state; but the mutual affection between Mr. Garner and the people, and the spirit of humble dependence upon God, which characterized both his language on the occasion and theirs, give reason to hope that more prosperous times are approaching.

LONDON.

FEB. 16, 1827, the Rev. Carlos von Bulow, a native of Denmark, was ordained to the Christian ministry, under the direction of the Continental Society. The service was conducted at the Rev. J. Clayton's, in the Poultry. Mr. Pritchard, of Keppel Street, (whose Mr. Bulow is a member), commenced with reading and prayer. Dr. Cox delivered a discourse on the claims of the

Continent. Mr. Burder of Hackney proposed the usual questions. Prayer, with the imposition of hands, was offered up by Dr. Waugh. Dr. P. Smith addressed Mr. Bulow from 2 Tim. i. 12. Mr. Ivey offered the concluding prayer. Mr. Thomas of Highgate read the hymns.

In our number for April, we hope to present our readers with the most important parts of Mr. Bulow's statement, in answer to the questions proposed to him on the above interesting occasion, and also the substance of Dr. Cox's interesting discourse.

STEPNEY ACADEMY.

THE Editors beg to state that the report of the Anniversary of Stepney Academy, inserted in the last Number, was not official, and that they regret its having appeared; the writer also of the concluding paragraph regrets its insertion, on account of the feelings it has excited.

NOTICES.

WE are requested to announce that the Lectures, which has been carried on for so many years at the Meeting House in New Broad Street, and lately removed to the Pavement, Moorfields, is about to be discontinued; and that the Rev. Dr. Collyer has kindly engaged to preach the *farewell sermon* at the Pavement, on Lord's-day evening, the 11th of March.

The Rev. Caleb Evans Birt, A.M., of Derby, has accepted the unanimous call of the first Baptist Church, Portsea, as co-pastor with the Rev. Daniel Miall, and enters on the office the 25th inst.

The Rev. J. Burton has resigned the pastoral office at Canterbury, with the intention to engage in missionary labours in the island of Jamaica; for which purpose the offer of his services has been accepted by the Baptist Missionary Society.

Mr. Robert Clarke, of Lechlade, has accepted the invitation of the Baptist Church at Bridgenorth, to become their pastor.

LIST

OF

PARTICULAR OR CALVINISTIC BAPTIST CHURCHES.

*(Continued from page 35.)*NORTHAMPTONSHIRE—*continued.*

Harpool		J. Patrick	
Irthlingborough		Thomas Allen	1815
Kettering 1 Ch.	1696	J. K. Hall A. M.	1815
Kettering 2 Ch.	1824	J. Jenkinson	
Kingsthorpe	1822		
Kislingbury	1810	T. Wake	1826
Middleton Cheney		W. E. Bottomley	1821
Milton	1825	T. Marriot	
Moulton		Francis Wheeler	1819
Northampton, College St.	1733	William Gray	1825
Do. Fish Lane	1820	W. Clarke	1820
Oundle	1800	— Manton	
Raunds		James Rappitt	
Ravensthorpe	1819	William Goodrich	1819
Ringstead	1714	— Matthewson	
Road		William Haighton	
Rushden 1 Ch.		Bean Farley	1826
— 2 Ch.	1800	— Drawbridge	1816
Thrapstone	1787	S. Green, Jun.	1825
Towcester		John Barker	
Walgrave	1715	Samuel Adams	1822
Wellingborough	1807		
Weston by Weedon		W. Clark	1809
Woodford	1822	— Gibbs	1826
NORTHUMBERLAND.			
Newcastle 1 Ch.	1650	Richard Pengilly	1807
Newcastle 2 Ch.	1817	George Sample	1818
North Shields	1799	James Williamson	1816
NOTTINGHAMSHIRE.			
Carlton le Moorland		W. H. Newman	1818
Collingham (North)		William Nichols	1807
Newark on Trent	1810	William Perkins	1817
Nottingham		John Jarman	1804
Southwell	1811	G. Alvey	1823
Sutton in Ashfield		C. Nott	1826
Sutton on Trent	1822	George Pope	1822
OXFORDSHIRE.			
Ascott			
Bloxham		David Nunnick	1821
Boddicot			
Burford	1709	B. H. Howlett	1816
Chalgrove	1822	— Crook	1826
Chipping Norton	1662	William Catton	1819
Coate	1662	Richard Pryce	1821
Ensham	1812	J. T. Dobney	1824
Hooknorton	1644	W. Richards	1825
Oxford 1 Ch.	1780	William Copley	1824
Oxford 2 Ch.	1824	James Hinton, A. M.	1825
Summer's Town	1825	Ebenezer Swain	
RUTLANDSHIRE.			
Oakham	1772	John Rowse	

SHROPSHIRE.			
Bridgnorth.....	1704	R. Clarke	1827
Broseley 1 Ch.	1749	John Thomas	1802
Broseley 2 Ch.	1803	T. Jones	1823
Donington Wood	1820	— Snow	1822
Market Drayton	1818	Thomas Littleton	
Minsterly and Snailbeach	1817	Joseph Lakelyn	1826
Oldbury	1815	Luke White	
Oswestry	1806	Thomas Cooke	1817
Rolaw	1819		
Shiffnall	1700		
Shrewsbury	1627	Manoah Kent	1823
Welchhampton	1820	James Fenn	1820
Wellington	1807	William Keay	1820
Wem	1815	Walter Gough	1825
Whitechurch	1808	John Phillips	1822
SOMERSETSHIRE.			
Axbridge		J. Chandler	
Bath		J. P. Porter	1791
Beckington	1786	James Viney	1824
Bridgewater	1687	J. B. Cox	1825
Bristol 1 Ch.	1640	R. Hall, A. M.	1826
Bristol 2 Ch.	1656	Thomas Roberts	1808
Bristol 3 Ch.	1804	Thomas Winter	1823
Bristol 4 Ch. (Welsh)	1824	D. Rees	1824
Chard		John Toms	
Crewkerne	1820	Enoch Crook	1823
Croscomb		J. Mason	
Downend	1814		
Frome 1 Ch.	1689	Thomas Newman	1826
Frome 2 Ch.	1685	W. H. Murch	1806
Frome 3 Ch.	1817	J. Moody	1820
Keynsham	1808	T. Ayres	
Hatch		Robert Fry	1817
Highbridge	1819	J. Williams	1819
Horsington		John Cox	1799
Isle Abbott's	1808	W. Humphry	1811
Laverton	1814		
Montacute	1824		
Norton, St. Philip's	1819	Joseph Price	1825
Paulton		— Clark	
Perriton	1824	W. Elliot	
Petherton (South)		— Sandown	
Pill	1815	David Evans	
Road		Benjamin Marchman	
Rowborough	1824	— Hooppell	1824
Stogumber		William Gabriel	1822
Street	1813	G. H. Orchard	1824
Taunton	1814	Owen Clarke	1822
Watchet		Thomas Sturges	1825
Wedmore		James Chandler	1814
Wellington		Joseph Baynes	1821
Wells	1815		
Yeovil	1689	J. M. Chapman	1825
STAFFORDSHIRE.			
Bilston	1800	J. Ham	
Brettle Lane		D. Morrell	1820
Bromwich (West)	1810		
Burslem	1806	B. Hodgkins	1825
Burton on Trent	1802	Edward Edkins Elliott	1825
Coppice		W. Bridge	1821
Cosley 1 Ch.	1788	Barnabas Beddow	1823
Cosley 2 Ch.	1807	John Pickering	
Hanley	1820		
Holy Cross	1815	— Brindley	
Newcastle-under-line	1824	— Smith	1822
Rowley Regis	1823	{ P. C. Bisset, and	
Tamworth		{ — Thomas	
Uttoxeter	1822	Alexander S. Smith	

Willenhall	1792	William Bayliss	
Wolverhampton	1796	J. Wassell	
SUFFOLK.			
Aldborough	1812	J. Swindell	1826
Aldringham	1812	Thomas Row	
Barton Mills		Robert Sanders	
Bardwell	1824	— Clarke	1825
Becces	1808	G. Wright	1823
Bildeston	1794	William Hoddy	1795
Bury St. Edmonds	1800	Cornelius Elven	1823
Charesfield	1809	H. Howell	1825
Clare	1802	Thomas Hoddy	1804
Earl Soham	1824		
Eye	1810	C. T. Keen	1826
Grundisburgh	1798		
Hadley Heath		J. Saunders	
Hadleighb.	1815		
Holesworth		John Gowing	
Horham		Matt. Harvey	1817
Ipswich 1 Ch.	1750	James Payne	1815
Ipswich 2 Ch.	1812		
Laxfield	1808		
Lowestoft			
Otley	1800	James Cole	1818
Pin Mill	1825	Isaac Double	1826
Rattlesden	1813	Philip Dickenson	1820
Southwold			
Stoke Ash		Joshua Cowper	
Stonham	1824	Joshua Cheney	
Stow market	1797		
Stradbrook	1817	J. White	
Sutton	1810	Samuel Squirrel	1810
Tunstall		Daniel Wilson	
Waldringfield	1823	George Thredgold	1824
Walton	1808	A. K. Cowell	1808
Walsham-le-Willows	1818	J. Sermon	
Wattisham	1763	W. Reynolds	1821
West Row, Mildenhall	1987	Leonard Ellington	1812
SURREY.			
Battersea	1796	Joseph Hughes A.M.	1796
Battersea-fields		John Kingsford	1804
Blackwater	1819	Thomas Burgwin	1819
Brockham Green	1803		
Byfleet			
Weybridge	1815	Robert Bowyer	1815
Addlestone			
Camberwell	1823	Edward Steane	1823
Chertsey		R. Grace	
Chobham		— Cooper	
Clapham		J. Ovington	
Croydon		Nathaniel Tidd	1825
Dorman's Land		G. Chapman	
Guildford	1689		
Henley on Thames	1823	R. Bolton	
Kingston	1790	Isaac Phillemore	1794
Lambeth, Gray's Walk	1821	J. T. Jeffery	1824
Lingfield			
Ripley	1813	— Morriet	1813
Stockwell	1825		
Wandsworth			
SUSSEX.			
Battle	1793	W. Garner	1827
Brighton 1 Ch.		John Packer	1815
Brighton 2 Ch.	1824	— Sedgwick	1824
Dane Hill		John Roberts	
Hadlow-Down		J. Hatterhill	
Hailsham		William Davies	1824
Hand Cross (Slanghan)		William Fuller	
Lewes		Josiah Denham	1822

Rotherfield.....		John Hatterill.....	
Rye.....		Andrew Smith.....	1821
Wadhurst.....		George Down.....	1823
Uckfield.....	1816	J. H. Foster.....	
Wivelsfield.....			
WARWICKSHIRE.			
Alcester.....	1640	Joseph Price.....	1813
Bedworth.....	1796	William Smith.....	1822
Birmingham 1 Ch.....	1737		
Birmingham 2 Ch.....	1785	Thomas Morgan.....	1820
Birmingham 3 Ch.....	1814	John Poole.....	1818
Coventry.....	1716	Francis Franklin.....	1799
Draycott.....	1811		
Eatington (Over).....	1803	J. Cook.....	1811
Henley in Arden.....	1731	Stephen Barker.....	1803
Kenilworth.....	1822	W. Elliott.....	
Kirby (Monks).....		James Jones.....	
Napton.....	1820	Shakespeare.....	
Rugby.....		Edward Fall.....	1811
Southam.....		T. Shakespear.....	
Warwick.....	1689		
Wolston.....	1814	George Jones.....	
WILTSHIRE.			
Berwick.....	1826		
Bradford.....		Rodway.....	1824
Bradley (North).....	1775	Joseph Clift.....	1792
Bratton.....		J. S. Bunce.....	1826
Broughton.....	1690		
Calne.....		James Deane.....	1825
Chapmanslade.....	1788	W. Eacot.....	1826
Chippenham.....		— Shuttlesworth.....	1825
Corsham.....	1824	H. Webley.....	1818
Crookerton.....	1689	Joseph Thresher.....	1807
Devizes 1 Ch.....	1700	— Sparkes.....	1823
Devizes 2 Ch.....		John Biggs.....	
Downton.....	1738	John Clare.....	1804
Grittleton.....		Joseph Seymour.....	1825
Hilperton.....		John Dymott.....	1810
Knole (East) and Semley.....		George Shell.....	1824
Limpby Stoke.....	1820	Abraham James.....	1821
Malmesbury.....		Thomas Martin.....	1812
Melksham.....			
Road.....	1783	Benjamin Marshman.....	1823
Salisbury.....	1690	P. J. Saffery.....	1826
Sandy Lane.....	1790	Samuel Webley.....	1820
Shrewton.....	1812	William Roberts.....	1812
Southwick.....	1660	Absalom Bennet.....	1820
Trowbridge 1 Ch.....	1660	William Walton.....	1823
Trowbridge 2 Ch.....	1821		
Warminster.....	1811	Joseph Mitchell.....	1816
Westbury Leigh 1 Ch.....	1662	Thomas Gough.....	1815
Westbury Leigh 2 Ch.....	1810	George Phillips.....	1810
Westbury Leigh 3 Ch.....	1825		
Widborn.....	1811	Richard Parsons.....	1818
WORCESTERSHIRE.			
Astwood.....	1812	James Smith.....	1812
Atclilench.....	1826		
Bewdley.....	1649	George Brooks.....	1813
Blockley.....	1820	D. Wright.....	1821
Bromsgrove.....	1672	John Srocton.....	1800
Buckeridgebank.....			
Cradley.....		— Matthews.....	
Dudley.....		John Hutchings.....	1814
Evesham 1 Ch.....	1732	{ Law. Butterworth.....	1823
Evesham 2 Ch.....		{ David Davies.....	
Holy Cross.....		W. Downes.....	
Kidderminster.....	1809	W. Smith.....	
Northerton.....	1810	Robert Hall.....	1812

Pershore.....		Thomas Waters, A.M.....	1815
Shipstone on Stour.....	1774	Samuel Taylor.....	1815
Stourbridge.....	1823		
Tenbury.....		— Prece.....	
Upton on Severn.....		John Shepherd.....	
Westmancote.....	1679	John Miller.....	1801
Westmeath.....		J. Williams.....	
Withall Heath.....	1819		
Worcester.....	1658	Henry Page, A.M.....	1818
YORKSHIRE.			
Barnoldswick.....	1698	Nathan Smith.....	1826
Beadale.....	1793	Robert Thomson.....	
Bingley.....	1760	J. M'Kaag.....	1825
Blackley.....	1794	John Rigby.....	1798
Bradford 1 Ch.....	1753	W. Steadman, D.D.....	1805
Bradford 2 Ch.....	1824	Benjamin Godwin.....	1824
Bramley.....	1766	W. Colcroft.....	1826
Bridlington.....	1698	Robert Harness.....	1795
Burton (Bishop's).....		Abraham Berry.....	1813
Chapel-ford.....	1821		
Cowling Hill.....	1756	Nathaniel Walton.....	1826
Crigglesstone.....	1822	John Hattersley.....	
Dishforth and Boro'bridge.....		John Crook.....	1825
Driffield (Great).....		James Normanton.....	1815
Earby in Craven.....	1818	William Wilkinson.....	1819
Elland.....	1792	J. Lunn.....	1826
Farsley.....	1770	Jonas Foster.....	1824
Gildersome.....	1749	William Scarlett.....	1808
Halifax.....	1760	Charles Thompson.....	1826
Haworth 1 Ch.....	1752	Miles Oddy.....	1787
Haworth 2 Ch.....	1821	Moses Saunders.....	1824
Hebden Bridge.....	1777	John Jackson.....	1821
Hillefield and Long Preston... ..	1805	Samuel Hardacre.....	
Horsforth.....	1803	John Yeadon.....	1826
Hull 1 Ch.....	1736	James M'Pherson.....	1823
Hull 2 Ch.....	1795	Thomas Thonger.....	1820
Hedon.....	1824	J. Harper.....	1825
Hunmanby.....	1817	John Hithersay.....	1819
Idle.....	1810		
Keighley.....	1810	Abraham Nichols.....	1826
Kilham.....	1822	David Taylor.....	1825
Leeds.....		James Ackworth, A. M.....	1823
Lockwood.....	1790	James Aston.....	1805
Malton.....	1824	C. Morrell.....	1821
Mapham.....	1826	— Trewella.....	1826
Masborough.....	1790		
Meltham.....	1819		
Merfield.....	1825		
Ottett Common.....	1822		
Polc Moor.....	1794	A. Webster.....	1824
Rawden.....	1715	Samuel Hughes.....	1818
Rishworth.....	1803	Thomas Mellor.....	1816
Salendine Nook.....	1743	Robert Hyde.....	1795
Scarborough.....	1770	Benjamin Evans.....	1826
Sheffield.....	1804	Charles Larom.....	1821
Shipley.....	1758		
Slack Lane.....	1821	Joseph Shaw.....	1821
Steep Lane (Sowerby).....	1770	Lawrence Shaw.....	1824
Sutton in Craven.....	1711	Joseph Gaunt.....	1818
Thornhill.....	1820	Thomas Muckley.....	1826
Wainsgate.....	1750	Mark Holroyd.....	1810

MONTHLY REGISTER.

FOREIGN.

It would seem that the affairs of *Portugal* are far from being settled. The Anti-Constitutionalists have indeed sustained successive reverses, and have been compelled to take refuge in Spain. But there is reason to fear that there is still a powerful party in favour of the old system. When it is considered, that of that party the Romish ecclesiastics are the instigators and directors — men who have always opposed the progress of knowledge and liberty, and whose influence in Spain and Portugal has been most mischievous — and that every attempt to suppress free principles is likely to be encouraged, if not assisted by certain Continental Powers — some dread of the consequences will hardly be wondered at. Possibly we are on the eve of a *war of opinions* — a conflict between light and darkness — the last struggle of the Evil One — and the final judgment of God on apostate nations. Of the ultimate issue no doubt can be entertained: but it is equally certain that the contest will be terrific. May we be prepared for it!

The French Legislature are still occupied with the proposed law of the press, which has already undergone considerable modification in the course of discussion it has passed through. It has been ascertained (a most wonderful discovery, truly!) that works printed in a very small size, such as 32mo, are peculiarly dangerous; and it is therefore intended to prohibit the publication of any books under 18mo. Surely it were better to have a law of uniformity at once, and print every thing in *folio* — a size that would well become a *great* nation!

It is said that the *Greeks* have recently obtained some important advantages over the *Turks*.

There is reason to hope that tranquillity will soon be restored in the *South American States*.

DOMESTIC.

Feb. 8. Parliament met, pursuant to adjournment.

12. Addresses of Condolence to the King, on account of the death of the Duke of York, were voted in both Houses.

15. The Committee on emigration was re-appointed.

The important question of Catholic Emancipation is to be brought before Parliament on the 8th inst: in the House of Lords, by the Marquis of Lansdown; in the House of Commons, by Sir Francis Burdett. Numerous petitions, both on this subject and on that of the Corn Laws, have been already presented.

We are much concerned to announce the serious illness of the Earl of Liverpool. A paralytic seizure, with which his lordship was attacked on the 17th ult. has incapacitated him for public business, and deprived the country of his services in a critical conjuncture of affairs. Many rumours are afloat, relative to projected changes in the administration, but we deem it proper at present to abstain from mentioning them.

Ireland continues in a state of great excitation. The violence of restless demagogues, the arts of bigotted priests, and the lawless conduct of the lower orders whom they influence and stimulate, cannot fail to produce discontent and destitution. How happy would that country be, were the curse of popery and priestcraft removed!

Intelligence has just arrived that Captain Franklin has succeeded in his expedition, having reached Behring's Straits in safety.

IRISH CHRONICLE,

MARCH, 1827.

THE Paper written by the Rev. S. Davis of Clonmel, on "The State of Education in Ireland," which appeared in our Number for December, has been reprinted in a separate form, and copies of it sent round to our friends, with the Chronicles. The following circular was sent with them.

[The Secretaries request that the non-receipt of this Circular by any Minister, may be attributed, not to neglect, but to the difficulty of sending parcels without incurring expence.]

"DEAR SIR,

"WE deem it unnecessary to lay before you a minute statement of the claims and proceedings of the Baptist Society, for promoting the Gospel and educating the poor in Ireland. But we beg leave to call your particular attention to the enclosed communication from one of the Society's Agents, which cannot fail to excite deep interest in the heart of every friend to the moral improvement of the sister country.

"While we respectfully acknowledge the assistance you have rendered to the exertions of the above Institution, we are persuaded of your readiness to co-operate in every additional effort, which may be essential to the accomplishment of its benevolent and evangelical objects.

"The expenditure of the Society is between two and three thousand a year; to meet which it is entirely dependent on donations, subscriptions, and congregational collections, — its funds are at this time completely exhausted.

"We shall, therefore, be most happy to receive an intimation from you, as early as possible, as to the time and manner in which the Society may hope to receive your further countenance and support.

"We shall be exceedingly obliged, if you cannot admit a minister to visit you, if you will endeavour to procure for the Society a collection some time between this and the Annual Meeting at Midsummer.

"We remain, dear Sir,

"Yours respectfully,

"JOSEPH IVIMEY,

"GEORGE PRITCHARD, } Secretaries."

No. 7, Heathcote Street,
Mecklenburgh Square.
Feb. 25, 1827.

The Secretaries have received several letters in consequence of this circular, in which they have been assured of a ready compliance with their request. Should this kindness be general, and congregational collections be made before the next Annual Meeting, the pecuniary embarrassments of the Society will be effectually relieved.

Our readers will, we doubt not, be gratified by reading the abstract of a statement made by Lord Farnham, at a public Meeting at Cavan, in the North of Ireland.

Abstract of Lord Farnham's Speech at the Reformation Meeting in Cavan.

"UNTIL very lately I was of opinion that the superstitious attachment of the Roman Catholic people to their priests was so strong, and the sway of the clergy over the minds of their flocks so absolute, that any idea of the possibility of detaching the people from them appeared visionary. A fair and full experiment has now been made, and the result most satisfactorily proves that this opinion was founded in ignorance of the actual state of Ireland, and that the conversion of thousands of its inhabitants to Protestantism is no matter of Utopian speculation."

The noble Lord then proceeded to enumerate many instances of public recantation

at Farnham, &c., and said, that "In the short space of four months, about four hundred and fifty Roman Catholics have come within the pale of our Church, in the County of Cavan. The converts who have hitherto joined us, are in various ranks of life. Some tradesmen, farmers, and mechanics; others of an inferior class, such as labourers, servants, &c. Many of them, it is true, are poor; but surely their humble situation should not exclude them from our community, — nor their poverty from the enjoyment of the Gospel. We should reject no man from the blessings of the true religion, who is willing to renounce his errors. Their state of information is just as various. Some are well educated, others tolerably well educated; many totally illi-

terate; a considerable number were very well versed in Scripture, either by reading it themselves, or hearing it read by their neighbours; and it is a pleasing fact, that several who, on their first conformity, did not know a letter, are, by attending at Sunday and Evening Schools, which have been provided for them, now able to read the Word of God themselves. The greatest attention has been paid to prevent any persons but such as bear irreproachable characters, from coming forward; and a very considerable number, amounting to nearly 100, have been discouraged from reading their recantation, on account of their having neglected, or not having been able to produce sufficiently favourable testimonials of good conduct from the neighbourhood from whence they came. Ladies and Gentlemen, you have some acquaintance with me, and I pledge to you my veracity, that no temporal or pecuniary advantages have in any instance been offered to induce conformity. The enemies of the Gospel and of our excellent Establishment, have not failed to assign corrupt motives to the conformists, and unworthy conduct to those who have been instrumental to the Reformation. But I do not hesitate to defy the utmost ingenuity of malice to make good these charges, either as they affect me or the general body of the converts. And as I find it has been pretty generally assumed that this great work has been chiefly effected by territorial influence, it may not be amiss to state, that of the four hundred and fifty persons who have conformed in this County, not one-fourth live on my estate, and not one-tenth are my immediate tenants; and that out of upwards of one hundred and forty labourers and artificers who depend on me for their daily support, not more than five have left the Roman Catholic Church; and if persecution or undue influence had been used, this would not have been the case. I now resume my narrative. Our care over the converts does not end with their bare recantation of error. The Bishop of this diocese, in the zealous discharge of his pastoral office, after receiving them himself into the Church, sends weekly a list of the conformists to the ministers of their respective parishes, recommending them in the strongest terms to their care, for religious instruction, encouragement, protection, and close inspection into their future life and manners. And I am happy to add, from authentic reports, which I have made it my business to obtain, that the conduct of the conformists has in general been most exemplary. From the different parishes we learn, that they have been constant frequenters of the Church on Sunday; and that on Christmas day, forty in one, twenty in another, ten and fifteen in others, received the Sacrament of the Lord's Supper according to the esta-

blished ritual, and this too in a most solemn and becoming manner. Such an event, as it might be expected, alarmed the minds and provoked the resentment of the Roman Catholic Hierarchy. They were then assembled, as they inform us, in Dublin, for the transaction of important business; and on hearing of the progress of affairs in this quarter, they sent a deputation of their body, consisting of the Titular Primate and four Suffragan Bishops, to enquire into the causes of so extensive a defection. This deputation arrived in Cavan on the 14th of December, and great expectations were excited by their approach. It was generally expected by Roman Catholics that their Bishops would have settled the question by a demonstration of the truth of their religion; and as the people were invited from the altar on the preceding Sunday to meet them at the chapel on Thursday, thousands proceeded to the spot in the hope of having their faith vindicated and confirmed. The Prelates, however, did not think proper to gratify public expectation, for reasons they have alleged in their authorised statement. It happened that at this period there was a deputation here from the London Hibernian Society. The gentlemen who composed this deputation, together with three clergymen, two of whom were the respected ministers of this parish, were of opinion that a fair opportunity presented itself for an amicable discussion of the differences between the Churches, and you have seen the respectful manner in which this invitation was urged. An invitation addressed not exclusively to the Prelates, but to any person whom they might think proper to depnte as their representatives. There was no pretext therefore for that assumption of dignity behid which these Prelates thought proper to shelter themselves. They might, it is true, have declined the discussion in their own persons, but there was nothing stood between them and the appointment of deputies but the terror of a defeat. They preferred a dishonourable safety to the risk of probable failure, and having branded the latter as impudent and insolent, refused even the politeness of an answer. Whether the letter in question be such as it has been designated, you Ladies and Gentlemen, will be able to judge for yourselves. To me it certainly appears, that nothing but a spirit of malignaut resentment, and the strong apprehensions of defeat and exposure, could have so misconstrued and stigmatized a modest and Christian appeal to reason, argument, and Scripture. That this conduct upon the part of the Prelates was not agreeable to their people, we have manifest reason to believe. An indubitable evidence of the spirit of the times may be collected from the fact, that upon the same evening my Rev. Friend, Mr. Pope, delivered a lecture

in this place upon the questions at issue between the Charolles; and in defiance of positive orders to the contrary, and all the foliations of papal wrath against the disobedient, thousands of Roman Catholics attended to hear the discourse. Threats of penance were unavailing, and promises of indulgence were equally disregarded. The thirst after information and spiritual knowledge overcame the fears and the hopes of the misgiving multitude; and whilst they murmured at the unaccountable silence of their pastors, they listened with attention to the refutation of the errors of their Church. Things continued in this state until the following Sunday, when three sermons were preached in the Roman Catholio chapel by the Prelates. But at the moment they were warning their flocks against the *Scriptural Heresy*, it is not a little remarkable, that forty-nine Roman Catholics were in the church of Cavan renouncing the doctrines which the Bishops were labouring to support, and adopting the very *heresies* which their Prelates were endeavouring to discredit! This is a circumstance which cannot fail to strike every one who would discover the spirit of the age in "the signs of the times." Meanwhile the Prelates were not idle. They had been collecting such information as might prove discreditable to the converts and their friends; but the credibility of the evidence will be best appreciated by comparing what they have produced with the facts which have since transpired. It appears, however, that a few worthless creatures came forward to depose to the grossest calumnies, and the most unblushing falsehoods. The good sense of the magistrates, to whom the affidavits were tendered, saved these individuals from the commission of actual perjury. The Roman Catholic Clergy attended the Petty Sessions with all the strength of their case made out. Doubtless their strongest ground was there occupied. But the magistrates, in the exercise of that discretion with which the law unquestionably invests them, refused to receive any affidavits, except such as tended to show either an actual or intended breach of the peace; at the same time inviting those who tendered the depositions, to bring forward any of the latter description. One of the proffered affidavits *did* depose to an actual breach of the peace. If such were true, the legal punishment must have followed; but if false, it rendered the deponent liable to an indictment for perjury. Of this, those who brought them forward were well aware; and preferring the advantage which an unrefuted stain might confer upon their cause, to the certainty of truth being elicited, and fraud punished, they declined offering any part of the testimony, unless the whole was received. Foiled in this attempt, the Bishops took their departure: but, previous to their separation, they had drawn up their celebrat-

ed statement, which has since been published with their names attached. This document I am compelled to designate a tissue of the grossest falsehoods that ever emanated from five persons invested with the sacred function which they assume. But happily it carries on its face such palpable improbabilities as no rational man can believe, and such as the most prejudiced favourer of their cause must feel in his heart could not be true.

"In such a work as that in which we are engaged, we must expect to be assailed with vituperation and falsehood. We must be prepared to meet and to repel them, and to present the shield of conscious integrity and established character against the slanderous missile of our wily adversaries. Permit me to detain you a little longer, while I state, from information I have carefully collected from the clergy and other persons engaged in this interesting work, these causes which have principally led to the great change now in progress. The first, then, in my apprehension, is the increasing knowledge of the Holy Scriptures. Notwithstanding all the efforts of the Romish Priesthood to keep the Bible a sealed book to the people, the light of the Gospel has broken forth and shone over this benighted land, in despite of their exertions. The thirst for Scriptural information is so great, and has already been indulged to such an extent, that those whose duty it is to examine the conformists, have expressed their astonishment at the progress in the knowledge of divine truth displayed by persons who laboured under such peculiar disadvantages. The second cause may be traced to the opposition given by the Romish Priests to every system of moral and religious education. This operates most injuriously on the temporal as well as the spiritual interests of the peasantry. It brings them into an actual and open contest with the priest. Feeling in themselves the want of instruction, and the loss they have sustained in every sense from the deprivation of it, they are anxious that their children should not labour under similar disadvantages; and being determined that their offspring shall not be kept in debasing ignorance to gratify the unreasonable prejudices of their Clergy, many of them fly from their authority, and in resisting their power in one case, they learn to assert the liberty of thinking and acting independently in all others.

"One of the chief objects of this meeting is to induce Protestants to hold out the right hand of fellowship to their conforming brethren, and those who are yet hesitating on the brink of conformity — not to check their advances to an alliance, by apathy and scorn, but to cheer, to encourage, and to protect those who, through a thousand dangers and difficulties, seek to share that liberty of conscience, and all those inestimable blessings which the Reformation has imparted. We

can entertain no reasonable doubt of the sincerity of the great body of the conformists. On the most accurate inquiry which I have been able to make, it does not appear that out of the vast numbers who have joined our Church, more than twelve or fourteen persons have reverted to Popery. * * *

“The above mentioned causes which have produced these effects here, are beginning to operate in every part of Ireland. Scarcely a post arrives but brings us intelligence from the north, and from the south, from the east, and from the west, of Roman Catholics who have joined our Church. I consider it matter of peculiar congratulation to be able to state to the Meeting, that the influence of Jesuitism in its strongest encroachments is unable to resist the progress of the spirit which is abroad, as is evidenced by the fact, that no fewer than seven persons conformed last Sunday in the Church of the Parish where Clongowes Wood College is situate. And as the general knowledge of such facts greatly encourages the timid and wavering, I would earnestly entreat all the friends of the cause to give circulation to such instances of conformity, as are well authenticated. We cannot rely with perfect security on all the accounts we find in the daily press of such occurrences; but I believe from private communications that I have received, corroborative of the published statements, that we shall not overrate the conversions which have already occurred, by stating them at three hundred, which, together with those at Cavan, amount to a total of about seven hundred and fifty, in a few months.— There is no thinking man who does not perceive in the preponderance of the Roman Catholic religion in this country the fruitful source of most of the calamities and agitations with which it is afflicted.

“It now fully appears that vast numbers of the population are held to their Church, not by an attachment to her doctrine and discipline, but by fear and shame. They are afraid of having their houses burned, of being insulted in fairs, markets, and other places of public resort in the country, by Carmelites, Scapularians, devotees, and priests’ men, as they are called. They are ashamed of being upbraided as turncoats—ashamed of the imputation of unworthy motives. These things deter, and will deter them, until Protestants unite in their defence, and welcome them into the bosom of their community. This feeling of terror, however, is gradually wearing away. There is a spirit of inquiry gone abroad still more powerful than these checks, which nothing can extinguish. Every new convert that walks abroad in safety, is an additional proof of the impotence of the Priests, and a fresh encouragement to the fearful. Every challenge refused by the Clergy, is likewise

received as the proof of an untenable cause, and the people deserted by their Pastors in the most interesting object of their inquiry, are obliged to resort to private discussions, either to defend their faith, or satisfy their scruples. Nothing can be more amicable than the manner in which such discussions are carried on; their result is always favourable to the cause of truth; and where the people have not been able to satisfy themselves upon certain points, they refer to the Established Clergy, or some competent Scripture reader, in secrecy. At nightfall they assemble, invite the reader to each others houses, and receive the Bible with the utmost avidity. Thus is the influence of the Priest undermined, and wherever the Bible has been freely circulated, the majority hang very loosely to the system of Popery.

“I would suggest, that a general Society, under the special patronage of the Hierarchy of the United Kingdom, should be formed without delay, and that public meetings should be held, for the purpose of diffusing a more general knowledge of the present state of Ireland, as well as to aid the proposed objects of the Society. The events which have taken place plainly demonstrate how little capable the Roman Catholic Hierarchy would be of resisting the united efforts of the Protestants of the Empire to enlighten the Roman Catholic population of this country. All that is wanting is union of purpose and unity of action. Let the Landed Proprietors, both resident and absentee, lay aside for a short season their petty local interests, and electioneering objects, which have so narrowed their patriotic and Protestant feelings, as nearly to extinguish them. Let the Hierarchy of the Established Church take the lead, let every denomination of Protestant cordially unite in this labour of love, and let every hand be simultaneously stretched forth, to rescue our Roman Catholic fellow-subjects from the degrading bondage of ignorance and superstition, and the glorious work will be accomplished. The people already feel their chains, and only wait for protection and encouragement to break them, and to bless the instruments by which their emancipation has been effected.”

Donations received by Mr. Ivimey.

Potter-Street Society, by Rev.			
J. Bain	£4	4	7
From East Dereham, by Rev.			
Mr. Williams	5	0	0
A Friend, by Mr. A. Saunders,			
for Schools	1	0	0
A Friend, by Rev. G. Pritchard,			
for Mr. Briscoe’s Pulpit and			
Seats of his Meeting House,			
at Ballina	0	10	0

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted on the Cover of the Annual Report.

BAPTIST MISSION. FOREIGN INTELLIGENCE.

DIGAH.

From the following extract of a letter from Mrs. Rowe to the Secretary, it will be seen that the cause of Native Female Education is still proceeding at that station; where, if we mistake not, the *first* effort for female children was made:—

Digah, March 16, 1826.

You will perhaps conjecture that Native Female Education at this station has been at a low ebb, on account of my having drawn so sparingly upon that fund. It has been so, but it is so now no longer. The old Lyme School is revived on a better plan than before, having a mistress and young male assistant, and is in a new brick house, built for the purpose at Daoodpore, by subscription. A School for Boys is under the same roof, and the master of it superintends the Girls. They were all here yesterday to be examined and get their wages. Out of 16 Girls, 6 came, and repeated the first paragraph of the Ten Commandments; many of the Boys say the whole, and Watts' Catechism. My rule is, that, amongst any number of boys, if 20 do not read in print, the master does not get full wages. Girls we must coax; they are learning to write, sew, and knit also. I have two Schools in like case within our gate. The old Liverpool School is to be set up again in a short time with flying colours. The foundation of a house 36 by 25 feet is laid, and well forward in brick-work, which I hope to finish by subscriptions gained here. Girls and Boys

are waiting to get into it. I have been to two Schools of Boys to-day, and shall visit a third (not mentioned) this afternoon; in all, nine, I hope by the time you get this. I went out in a tonjon, which is a chair borne on men's shoulders, who change two and two, or four and four, by turns. The wind was so cold when I went out that I was a little pinched under a warm shawl; when I returned at 11 o'clock, the sun burnt me under an umbrella. To provide against this inconvenience, and that of such a train of men servants, I have ordered a small four-wheeled carriage, just large enough to admit me and a lady, to be made, to serve my school-visiting purposes, to creep through narrow lanes and under hut eaves, through the villages. The expence will be little more than that of keeping bearers, whom I shall be most glad to get rid of. The sale of my palankeen (*a hearse* carried by men), will pay one-half of the purchase; and this will serve all my school-going purposes, and not expose my health, nor keep me so long on the way. At this season we have such tornadoes of dust and hot wind, that an exposure to it in an open vehicle is dangerous.

I have to thank you sincerely for the favour shewn to the cause of Native Female Tuition through me; and assure you, that it is my joy and my pride to be made the instrument, in the hands of the English Ladies, of promoting their amiable designs. Please to present all such as look to me for the disposal of their alms my best christian regards.

CEYLON.

The following Narrative, lately received from our Missionary brother, Mr. Chater, will, we are persuaded, be very gratifying to our readers. We cannot but hope

that, although much fruit has not yet been gathered from the exertions which have been made in the stations in this island, the pleasing events here narrated may be looked on as tokens for good.

Colombo, July 27th, 1827.

Concerning Colombo, I have no increase of members to mention, but there is evidently an increased desire of hearing. My Pettah congregation, which formerly did not amount to more than 40 or 50, is now often, on Sabbath evenings, more than a hundred. It is to be recollected also, that worship is held at the same hour at two more places within half a mile of ours; i. e. in the Wesleyan chapel in English, and at Mr. Armour's church in Portuguese; at both of which there is an equal proportion of increase. When therefore we recollect, that "faith cometh by bearing," we ought to rejoice in this change for the better, in such a place as Colombo. Our numbers at Singalese worship are still distressingly small, excepting at some of the villages, where sometimes, by means of our Singalese reader, I have from 100 to 200 hearers. But these I cannot possibly visit so often as is desirable; and that the word has reached the hearts of any of them does not yet appear. My two last visits to Hanwell have been very pleasant ones. In the first of them I stopped at a village called Mallirierarie, seven or eight miles from Colombo, where I had heard of a respectable Singalese female, who, I was informed, paid particular attention to the things of religion. Having been apprized of my coming, she had collected in her house a congregation of nearly forty persons, who attentively heard the word of life. The person herself, who is the widow of a respectable Singalese headman, though her advantages for acquiring a knowledge of religion have been very circumscribed, appears to me to have a good understanding of the grand essentials of the Christian religion. Her heart seems to be wholly set on the things which are not seen and eternal. Full of humility and meekness, all her hope and trust appear to rest on the sure foundation laid in Zion; and she manifests much concern for the salvation of sinners around her. I feel a strong and pleasing persuasion that she is one of the Lord's hidden ones. On the Sabbath, at the usual hour, I preached at Hanwell to a good congregation. On this occasion in prayer, in commenting a little on the chapter I read, and in preaching, I enjoyed such enlargement of ideas and liberty of expression, as I never before felt in speaking in Singalese, and but seldom even in English. It seemed, indeed, as if for once I was handling the people with

hands, and not with stumps.* And the hearers, at least for the time, felt the effects. Some of them told me they never heard such a sermon as that before. And our friend, the Modeliar, wrote to me many weeks after, that the effects it produced continued visible in many respects. O that they may end in the conversion of some of those more than half heathen sinners! On Monday evening we held a prayer-meeting; many are called upon to take the lead at these meetings, and the Modeliar and some others do it with agreeable propriety. My day's labour consisted, on Tuesday, in visiting the village where Dionysius resides and keeps a school. It is distant from Hanwell full seven miles. The road to it is somewhat romantic, lying through thick jungle, and the whole bounded on either side by hills almost sufficiently lofty to be termed mountains. In my way to and from this village, the name of which is Ooggalla, the thought struck me how pleasing it would be to the members of our society, could they see for themselves, how, by the instrumentality of their humble agents, they are causing the cheering rays of the gospel to penetrate the deep jungles of Ceylon. The modeliar accompanied me, and Dionysius and his father had collected, besides more than forty boys that attend the school, between sixty and seventy adults, to hear preaching. Again I felt as though my Lord and Master was with me, though not to the same degree as at Hanwell on the Sabbath day. After preaching, the mother of Dionysius came before the Modeliar and me, and with streaming eyes told us that herself, her husband and whole family were determined on renouncing the Roman Catholic superstitions, and joining our society; and the only thing that made them hesitate, was that ill-natured people might say it was in consequence of their son's receiving a small salary that they took such a step. The Modeliar took on himself the business of replying, by telling her that whatever they were convinced was their duty they should attend to, not regarding what ill-natured persons might say, with some other things equally appropriate. In the house we had much conversation with the Mohandiram, Dionysius' father, who said he had diligently searched the Scriptures, and could find no command there for a great many things they had been taught to practise. He is one of the most intelligent persons I have found among the Singalese, and I felt persuaded that the light that was now breaking in upon his mind would not shine upon him in vain. This was the first time that a European face had ever been seen at Ooggalla. In fact, it

* Those who have read the Life of Brainerd will understand this allusion.

is not many years since the place was a solitary jungle; the Mohandiram is both the head and founder of it. The day following, accompanied by the Modeliar, I visited Dedigama, another village in the jungle. We came about a mile along the road to Colombo, and then penetrated about four miles into the jungle. Here we had a congregation of nearly a hundred, a good proportion of them females. Most of them seemed to hear with fixed attention, but did not seem to feel as did the hearers at Ooggalla. In the evening I preached again to a decent congregation at Hanwell, and early next morning set off on my return home. I had but a very few tracts with me on this journey, but all I had were received with eagerness. Last month I paid another visit to Hanwell.

Our Colombo Auxiliary Religious Tract Society having printed two tracts; No. 1, A Conversation between a Boodhist and his Christian Friend; and No. 2, The Advantages of Drunkenness; I carried a small bundle of each with me. I took fewer than I should have done, because I had before sent many in that direction, and supposed there would be but few demands for them. But by the time I reached Hanwell, my stock was nearly gone. A few, however, remained; and immediately on entering the house of Mr. De Livera, (or our friend the Modeliar) I gave him a copy of No. 2. After reading a little of it, he said you have brought me just such a tract as I wanted. I have just been severely reprimanding a petty head-man for intemperance. He ordered a good reader to go immediately and read it over distinctly to that man and a number of others who were present. They all were much pleased with it, and the poor drunkard sent many thanks to the Modeliar for the little book, and said he would never again drink any thing but water. Numbers, by reading or hearing this tract have made similar resolutions; but if made in their own strength, we know too well what to think of them.

At the usual hour, on Sabbath-day, a congregation of nearly 100 assembled for worship. It was a good season, though I did not enjoy all that sense of the divine presence and assistance I did during my last visit. Before my going to Hanwell on this occasion, the Ooggalla Mohandiram had intimated to me that he had something of importance to communicate to me when I again visited them. After public worship he came to the Modeliar's house, where I was staying, and told me that if we judged him a proper person for the ordinance of baptism he was ready, as also his wife and eldest son, to be baptized whenever I should appoint, and he wished it to take place before I left Hanwell. He was far from being ignorant of the

terms on which we admit members, and after much conversation it appeared to me proper to appoint a church-meeting for all three of them to declare what God had done for their souls. Wednesday therefore was appointed as the day for holding a church-meeting, and if they were approved of by the church, for their receiving baptism.

Sabbath evening I preached at Patgama, a village in which brother Siers has begun to hold worship since my last visit to Hanwell. We had about thirty attentive hearers. The owner of the house at which we held the meeting, whose name is Loosee Nayde, professes to be earnestly seeking salvation; and would immediately join the church if he could be accepted. Monday I visited the Hanwell school, and in the evening we held a prayer-meeting, at which more than fifty persons were present, and I gave them quite an extemporaneous exhortation in Singalese.

On Tuesday, according to appointment, I paid my second visit to Ooggalla. From the time I entered the Mohandiram's house, till I left it, scarcely a word was heard on any subject but religion. The poor young man, Dionysius' elder brother, fearing that though his father and mother might be received, he would not, was almost broken-hearted at the thought of being left behind. On entering into close conversation, such evident signs of true penitence appeared in him, that it seemed to me improper to prevent him from coming before the church. In Dionysius' school bungalow, we had a good and attentive congregation. My subject was "the attractions of the cross;" which I trust in some measure were felt by many on that occasion. While at the Mohandiram's I felt a kind of sacred pleasure, such as I have not during my twenty years' residence in India, before. Surely, I could not help saying, while surrounded by the numerous and deeply affected family — "*this day is salvation come to this house.*" At the appointed hour on Wednesday the church-meeting was held; and father, mother, and son were added to the little society at Hanwell. I humbly trust they are of the Lord's adding, and such as shall be eternally saved. The father, when asked what had been instrumental in producing the great change that had taken place in his view and feelings, replied, "reading the word of God for myself." The mother, when asked a similar question, answered, "It is the conversation of this, my son (pointing to Dionysius) that has been the principal cause of the change that I have undergone." Immediately after the church-meeting, public worship commenced; and I preached for the first time at Hanwell on the subject of baptism. There was not time to give notice that the baptizing would take place on that occasion; but a congregation of 150 assembled. I went from

the pulpit to the river side, followed by the three candidates and the whole congregation. When all was composed to silence, the Mohandiram said, "If it be not improper, I wish now to address a few words to the people. He began by asking, To whom must a servant be obedient, if not to his own Lord and Master? I read in Acts xxii. 16, these words, 'And now why tarriest thou? arise, and be baptized,' &c. 'Some may murmur,' he added, 'at our forsaking our old faith and adopting a new one.' But I read in Jeremiah v. 6. 'Flee out of the midst of Babylon, and deliver every man his soul; he not cut off in her iniquity.' Rev. xviii. 4. 'Come out of her my people, that ye be not partakers of her sins, &c.' Isa. xlii. 8. 'I am the Lord; that is my name: and my glory I will not give unto another, neither my praise to graven images.'" What my dear brother, do you suppose were my feelings, on hearing the man who some time ago was the strength and stay, the great leader of Romish superstitions, in Hanwell and the neighbouring villages, thus standing up among 150 of the inhabitants of those villages, and thus appropriating these striking passages? It appears to me that if no good were effected in this island, but that which has been and probably will be at Ooggalla, our society would have no cause to regret having expended a part of their funds on Ceylon. The main prop of Roman Catholicism is struck away; and I think I may add, is converted into a piece of artillery that will in future play briskly upon its little remaining strength. Ooggalla and some other villages near, which were not long since divided between Boodboo and the Pope, are now in a fair way to become truly Christian villages. I have made Dionysius a reader to them, and he and his father are often employed in going from house to house to make known to the inhabitants, in their own tongue, the wonderful works of God.

During this visit, I lodged at the Modeliar's; and there, religion was almost the sole topic of conversation. We had some very serious conversation with the person who is the only remaining support of Romanism in those parts. In argument he was (principally by the Modeliar) completely foiled; but what effects may be produced, time alone can shew. The change to be observed at the Modeliar's house appears, in two particulars, great and pleasing. For several years after I became a visitor at his house, all I could get him to collect for family worship, was himself, his wife, and one servant, sometimes one or two of his children. Now, from twenty to thirty collect every evening, and seem to look for it just as they do for their supper. The other particular relates to the sabbath. This sacred day (as is almost universally the case in this island)

could scarcely be distinguished from the other six. Now it is observed, much as at the house of a pious farmer in England. I had Brainerd's Life with me at Hanwell, and the Modeliar kept it to read. But he says I must lend him the Life of Obookiah to read again, as he has got real good, he says, from that book. At seven on Thursday morning, I was at Nawagama, a village about eight miles from Hanwell on the road to Colombo, where an old government school-master had promised to collect in an old church a congregation; but not an individual, not even the school-master, was there. About 10 I came to the house of the respectable female before mentioned, where a breakfast was prepared for me, and a small congregation assembled (several of them Catholics), who heard, not only with attention, but apparently with deep interest. Thus ended this interesting journey; and with a grateful heart I returned to my own habitation.

PADANG.

SINCE our last publication, our friend Mr. Evans, who has for several years occupied this station, has, with his family, arrived in his native land—availing himself of an opportunity, unexpectedly presented by the singular kindness of a worthy Captain, regularly trading between that port and Europe, so to do, in order to recruit his health, which urgently required such a relaxation from his usual labours. Further particulars on this subject, and in reference to the station generally, will be found in the following letter to the Secretary, dated

Rock Island (Ireland), Jan. 26, 1827.

MY VERY DEAR SIR,

I had the pleasure last July of writing you a few lines via Batavia, and at the close of my letter mentioned the probability of Mrs. Evans availing herself of Capt. Rogers's kind offer of a passage to England, for the recovery of her health and that of our little Charles. Capt. R. was then on a voyage to the northern ports of Sumatra, and the destination of the ship quite uncertain; but on his return to Padang, it was settled that she should proceed as early as possible to Europe. This at first seemed to frustrate our hopes,

but when we considered the great advantage to be reaped, and the probability of the ship's arrival in England before Mrs. E.'s confinement, we resolved not to lose an opportunity, which perhaps might never again occur, and therefore engaged a woman to accompany her, in case her assistance should be required. Under these circumstances I was anticipating a twelvemonth's widowhood, when Providence opened the way for an event, of which I had not previously entertained the most distant idea.

Mr. Ward had for some time been speaking of a removal to Padang, and I had been urging it by every argument in my power. About this time he resolved upon it, and we were eagerly expecting his arrival. When my friends in Padang heard of this, they began to urge me to accompany Mrs. E. and seek by the voyage the restoration of my health, which had been so long declining. As I was not then suffering much, I thought such a step quite unnecessary, until the Doctor and Mr. T. told me, if I did not take it, a year or less, in their opinion, was the utmost upon which I could calculate. All my friends quitted in representing it as an imperative duty to avail myself of the excellent opportunity which presented itself; and, as you may suppose, I was not a little influenced by the persuasions of Capt. Rogers, who had most generously offered us all a free passage. The resolution to leave Padang, even for a season, was the most painful that I have ever been called upon to make; yet when I thought of the frequent suspension of my labours, the great debility I then felt, and the probable and almost certain consequences of persevering, together with the fact, that a twelvemonth's absence would, by Mr. Ward's coming, be scarcely felt in Padang, and the little expence which would be incurred by the voyage, I conceived it my incumbent duty to submit to the trial, severely as I felt it.

You will probably be surprised that I should have felt so acutely in leaving my station; but things have lately taken such a turn as to promise the happiest result. Previous to my leaving Padang, the heads of offices had manifested a most favourable disposition towards the objects of the Mission, and the prejudices of the natives had in some measure died away. So far, indeed, had all difficulties vanished, that several private meetings had been convened by the Resident, for the purpose of concerting measures to establish a Native School Institution, upon the most liberal plan. In these, the rules and regulations of the Society were agreed upon, the committee nominated, and the day fixed for calling a general meeting of the inhabitants. The circular had even gone round, but the evening before the meeting was to assemble, a

vessel arrived from Java with despatches from the Supreme Government, respecting the unhappy war in that Island, which so occupied the public attention, that every other description of business was necessarily superseded. Another most favourable circumstance was Mr. Ward's removal with the press, to which every one was looking forward with pleasure. Nor must I omit to mention, that only a few weeks before we left, I received a letter from the Bible Society in Holland, with a large box of Bibles and Testaments from the Society in Batavia. My friend, Mr. V., Secretary to the Government, likewise received by the same vessel a letter from the Vice-President of the latter, requesting him to unite with me in forming an Auxiliary Bible Society in Padang. Such happy days we had not seen before; but further particulars I must leave for a personal interview, which I hope to enjoy with you in a few days.

We much regretted that Mr. Ward had not arrived previous to our departure. The last letter I had from him signified his entire approbation of my visit to Europe, and his intention of being in Padang by the first vessel. We left Padang the 29th September; have had a rough passage; put into the Mauritius, Cape, and St. Helena; yet it has not been unusually long, nor have any on board sustained the least injury. A gracious Providence has watched over us in every extremity, and yesterday morning brought us safe into Crook Haven, Munster. The easterly winds which have just set in compelled Capt. Rogers to make this port, where the ship may probably be detained 12 or 14 days. To-morrow we proceed for Cork, thence to Bristol, and Weymouth, hoping to reach the latter place in about six days, from which I hope to be in London in less than a week.

Of the great kindness of Capt. Rogers it is not possible to say enough. Every thing that brotherly affection could dictate has been adopted by him for our comfort and convenience; and his generosity has been gratified by the most decided improvement in our health. From the first week we had been at sea my strength gradually increased, nor have any symptoms of my old disorder returned, except for a few days after we left the Mauritius, which was the consequence of my imprudently walking too much in the heat of the sun while we were on shore. At present I feel as well, if not better, than when I left England. Mrs. E. is likewise much better, nor has she suffered much at sea. On the 29th November she presented me with another daughter. This event took place much sooner than we expected, but, through mercy, all was well; and all the dear little ones are now enjoying perfect health. Thus, through the abound-

ing goodness of the Almighty, the object of the voyage has been accomplished. Oh, that our gratitude might bear some proportion to the favours we have received!

HOME PROCEEDINGS.

WOOLWICH.

THE Annual Meeting of the Auxiliary Baptist Missionary Society, for this populous town, was held on Wednesday evening, Feb. 7, in the Methodist Chapel, which on this, as on preceding occasions, was kindly lent for the purpose.

On account of the regretted indisposition of Dr. Olinthus Gregory, by whom the chair had hitherto been occupied, Dr. Cox, of Hackney, presided; and we are happy to add, that the meeting was as numerous attended, and quite as interesting as any that have preceded it; to which the addresses of our esteemed friends, Mr. Eustace Carey, and Mr. Coultart, from Jamaica, largely contributed. Besides these Missionary brethren, the following Ministers took part in the business of the evening: Rev. Messrs. Burnett, Freeman, Bowes, James, and Sharp, of Woolwich; Dr. Warren and Rev. John Anderson, of the Wesleyan connection; Stone, of Deptford; Smith, of Ilford; Hawkins, of London; and Dyer, Secretary to the Parent Society. The collection at the close of the meeting amounted to £15.

CHATHAM.

THE thirteenth Annual Meeting of the Chatham Juvenile Society took place on Friday evening, Feb. 9, at the Chapel on the Brook, Capt. Pudner, of the Hon. East India Company's Service, in the chair.

Prayer was offered at the commencement of the meeting by the Rev. S. R. Allom, of Great Missenden, then visiting Chatham; and after a Report had been read by the Secretary, appropriate addresses were delivered by Major Watson, of the Royal Marines, and Mr. Samuel Giles; Rev. Eustace Carey and Mr. William Giles; Rev.

Joseph Slatterie and Rev. John Dyor; Rev. William Giles and Mr. Osborn; Rev. S. R. Allom and Mr. White. As a proof of the persevering zeal of the young friends by whom this Society is conducted, it may be stated that no less than £42 was raised by them during the past year.

WEST MIDDLESEX UNION.

THE Annual Meeting of this Institution, designed to concentrate the efforts of several of our smaller Churches within the district named in favour of the Mission, was held at Hammersmith, on Tuesday, February 13.

In the morning of that day an appropriate Sermon was delivered in the Baptist Chapel, by the Rev. Eustace Carey, from Heb. xii. 18—22. Our venerable friend, the Rev. Isaiah Birt, of Birmingham, prayed at the commencement of the service, and the Rev. James Coultart, from Kingston, at its close.

A number of friends dined together in the commodious vestry, and the afternoon was agreeably occupied in conversation relating to the object on which they had assembled. In the evening the chair was taken by W. B. Gurney, Esq. of Muswell Hill, and the usual business of the Society transacted. The various resolutions were moved and seconded by the Rev. Thomas Uppadine, Minister of the place, and the Rev. Nunn Harry, supplying at Craven Chapel; Rev. R. Vaughan, of Kensington, and Rev. John Dyer, Secretary to the Parent Society; Lieut. Wood, of the 67th regt. (lately returned from Rangoon), and Rev. W. Coleman, of Colnbrook; Rev. Eustace Carey and Rev. James Coultart; Rev. Edward Lewis, of Highgate, Secretary to the Union, and Rev. W. Southwood, of Kensington; James Ross, Esq. of Hammersmith, and Rev. G. Hawson, of Staines. The meeting, it is hoped, was very generally found pleasing and profitable.

SUTTEES.

OUR numerous friends through the country, who have felt a lively and compassionate interest in the question of Female Immolation in India, will be gratified to learn that the subject is likely to be brought before Parliament, and also

before the Court of Directors of the Hon. East India Company. In the city of York a public meeting has been held on the subject, in consequence of a requisition, signed by upwards of sixty of the most respectable inhabitants. At this meeting the Lord Mayor presided, and a number of resolutions were passed on the subject, the substance of which is embodied in the following Petition, which is to be presented by the Members for the City. Another to the same import, addressed to the Upper House, will be presented by his Grace the Archbishop of York.

To the Honorable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

The humble Petition of the Inhabitants of the City of York and its vicinity, Sheweth,

That your petitioners contemplate with extreme regret the practice existing in British India of burning widows on the funeral piles of their husbands, inasmuch as it is a gross violation of the law of God and the feelings of humanity, and, in its tendency, highly demoralizing.

That, from the last official returns now before the public, it appears that the number of widows so immolated in the Presidency of Bengal alone, from the year 1819 to the year 1823 inclusive, amounted to upwards of three thousand.

That your petitioners recur, with much satisfaction, to the resolution which the Honorable the House of Commons was pleased

to pass in the year 1797, viz. "That it is the peculiar and bounden duty of the British Legislature to promote, by all just and prudent means, the interest and happiness of the inhabitants of the British dominions in India; and that, for these ends, such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement."

That your petitioners, while they gratefully acknowledge the steps that have already been taken for the moral and religious improvement of the immense population of India, earnestly implore your Honourable House to adopt such measures, in the spirit of the above resolution, as it may in its wisdom deem most expedient for abrogating a practice so highly injurious to that character of humanity and veneration for the Divine law, which we trust will ever distinguish the government and people of this happy country.

And your petitioners will ever pray, &c.

MR. Daniel Schlatter, who has been for several years residing among the Nogay Tartars, with a view to impart to them the Gospel of Christ, and of whose zeal and self-denial we have had occasion to speak on several former occasions, has arrived in London, for the purpose of conferring with the Committee on some important points connected with his Mission. We shall probably have further particulars to communicate, ere long, in reference to this estimable man.

Contributions received on account of the Baptist Missionary Society, from January 20 to February 20, 1827, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
West Middlesex Missionary Union, viz.			
Kensington Gravel Pits	3	7	0
Highgate (additional).....	2	1	0
Harlington	2	0	0
Hammersmith, on account	4	14	11
Datchett	2	5	0
	14	7	11

	£	s.	d.
Nairnshire, Society for Propagating the Gospel, by Rev. W. Barolay	5	0	0
Dundee, Chapel Shade Penny Society, by Mr. Easson	2	0	0
Worcestershire, collected by Rev. Eustace Carey :			
Persbore	18	0	3
Evesham	17	4	1
			35 4 4
Oxford Auxiliary Society, by Rev. Thomas Coles :			
Ensham	4	8	6
Blockley	9	2	7
			13 11 1
Fast Derebam, Collection and Subscriptions, by Rev. John Williams	15	10	0
Dublin, Union Missionary Prayer Meeting, by Rev. John West	2	0	0
Boxmoor, Herts, Missionary Box, by Mrs. Carey	8	0	0
Wantage, collected, by Rev. W. Glanville, (including 1 <i>l.</i> 10 <i>s.</i> for West India Fund)	5	0	0
Dundee, Auxiliary Society, by Mr. Gourlay (including 7 <i>l.</i> for Translations)	40	0	0
Hull and East Riding Auxiliary, by John Thornton, Esq. :			
Beverley	23	12	6
Driffield	3	2	6
			26 15 0
Mr. Biddle, Penzance, by Rev. James Upton	Donation	4	0
A Clergyman, Yeovil, by Rev. J. M. Chapman	Ditto	1	0

TRANSLATIONS.

Greenock, Port Glasgow, and West Renfrew Bible Society, by R. D. Ker, Esq.	20	0	0
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TO CORRESPONDENTS.

For the information of our Female Friends, who may be kindly preparing articles to send to Calcutta, for the benefit of the Female Schools there, we beg to subjoin the following list of articles, suited for that purpose, which has been copied from the Missionary Chronicle. All the articles mentioned are said to fetch double the price in Calcutta they would do in England, a circumstance which will doubtless excite many, by this easy method, to shew their good-will to those of their own sex in a distant land.

Sketch-books for copying.	Dressed dolls (not of wax) English or Dutch white-willow for bonnets.
Small ivory emery pincushions.	Plain white worsted knit cravats [any thing of silk and worsted sells high in Calcutta.]
Card racks, reticules, charades, and screens.	Little (tidy) baskets lined with satin, and purses.
Painted velvet bags.	
Bags with gilt clasps.	
Work done in bobbin-net, such as babies' caps and collars.	Pincushions, especially those filled with bran, are the least advisable to send, on account of their being such a temptation to vermin, which often occasion the destruction of more valuable articles.
Infants' coloured worsted shoes, and little lamb's wool socks.	
Children's frocks, made of pretty stuff, bombazin, or lustre, and little pelisses.	
Tape-work.	

A parcel containing Decanter Stands, &c. has been gratefully received from some Ladies at Southampton.

THE
BAPTIST MAGAZINE.

APRIL, 1827.

MEMOIR OF THE REV. THOMAS BALDWIN, D. D. LATE PASTOR OF THE SECOND BAPTIST CHURCH IN BOSTON, UNITED STATES.

(Continued from p. 103.)

DR. BALDWIN thus continues his narrative:—

“Not long after I had obtained a hope of an interest in Christ, when meditating on the character of the Saviour, these words were impressed very forcibly on my mind, ‘These are they which follow the Lamb whithersoever he goeth.’ I was struck with the thought, and wished that I might be one of them, for they seemed to me to be peculiarly blessed. But the question immediately occurred, ‘Where has the Saviour gone as an example for his people to follow?’ I was first led to view him coming from Galilee to Jordan, to be baptized of John in Jordan. I at once said to myself, I cannot follow him in this, nor am I required to. I have been already devoted to God in infancy; therefore this part of Christ’s example can have no claim upon my obedience. Still the words followed me,—‘These are they which follow the Lamb whithersoever he goeth.’ I at length resolved prayerfully to search the New Testament, with, I trust, a heart breathing the language of the Apostle, ‘Lord, what will thou have me to do?’

“I had been educated in the principles, and what I now consider the prejudices of the Congregationalists. I had read little on the baptismal controversy, except ‘Dickenson’s Divine Right of Infant

Baptism.’ This work had been reprinted with a preface by eight Congregational ministers of the then town of Norwich, one of whom was my great uncle, under whose instructions I had been brought up. I thought very highly of the work, and had read it with much attention more than once, in order to furnish myself with arguments in favour of infant baptism. These arguments had satisfied my mind until now, when I read the Scriptures with different feelings. I wished to be candid, and to receive the truth wherever I might find it. But after all, when I perceived that the evidence appeared against my former sentiments; and in favour of the baptism of believing adults only, it required an amazing struggle to surrender the point. I concealed my conflicts from all my Baptist friends, but unbosomed myself freely to several Pedobaptist ministers, hoping that they might be able to remove my difficulties. But all of them proved physicians of no value. I had fully resolved to follow the truth wheresoever I might find it. I well knew, moreover, that all my earthly connections were decided Pedobaptists. I endeavoured to count the cost, and though I should forfeit their friendship, felt determined to follow the dictates of my own conscience.

“During my unsettled state of mind, a respectable Congregational minister visited and lodged at my house. In the course of the evening, he introduced the subject of his visit, which was, he said, to invite me to offer myself a candidate

for examination before the Association to which he belonged, with a view to my being licensed to preach the Gospel in their fellowship. But being so far convinced of the correctness of the distinguishing sentiments of the Baptists, I thought it improper to take any step until my mind should be decided. I thanked him for his friendly invitation; but frankly told him the state of my mind. I requested him, if he thought I was in danger of embracing an error, to endeavour to reclaim me. With this view, I requested him to tell me where to find a warrant for infant baptism. He immediately referred to Genesis xvii. and went at large into the ordinary argument founded upon the Abrahamic covenant. After conversing till a late hour, I informed him that I had hoped he would have convinced me that infant baptism was right; but was sorry to say, he had entirely failed. My conscience still preponderated towards the opinions of the Baptists. 'Sir,' said I, 'in this case, what shall I do?' 'Why,' said he, 'if we cannot agree to think alike, we must agree to differ.' We united in prayer, and retired to rest.

"Previously to my baptism, I visited my friends at Norwich, Connecticut. I then took an opportunity of conversing with my former venerable pastor. He received me very kindly; and when at his request I related my religious exercises, was quite melted into tears. But when, towards the close of the evening, he suspected from some of my inquiries, that my mind was not established in the doctrines of Pedobaptism, he remarked to me, in rather a stern tone of voice, 'Well, Thomas, if you renounce your infant baptism and are re-baptized, I shall reprobate you, notwithstanding all that you have

told me.* I was much shocked at the remark, and after a moment's silence, replied, 'I hope, Sir, I shall be directed to do what is right.' Thus we parted, perhaps with mutual dissatisfaction.

"He put into my hand at parting, 'Wall's Abridgment of his History of Infant Baptism.' But all the help I derived from this was, to be confirmed in what I had before feared was true. Dr. Wall unhesitatingly acknowledges that the primitive mode of baptism was immersion, and blames the Presbyterians for changing it into sprinkling. Neither during my inquiries nor before them, had I ever seen a page written by the Baptists, except a small pamphlet written by S. Wilson, entitled 'A Scripture Manual.' This I had read many years before. I once told a Baptist minister that I wished to have some conversation with him respecting Baptism, as I had some doubts in my mind on that subject. He replied, 'Do you only read your Bible, and you will do well enough.' I thought the advice correct, and determined to follow it. And whether now right or wrong, I can only say, that the Bible and my own conscience compelled me to be what I am. In the latter part of the summer of 1781, I was baptized by the Rev. Elisha Ransom, then of Woodstock, Vermont.

"From my constantly speaking in public, I began to fear being suspected of aspiring to become a preacher. This impression I studiously laboured to prevent. An

* It is pleasing to record, that the good old man did not execute his threat. After Dr. Baldwin had become a Baptist minister, his aged relative treated him with great kindness, invited him to preach in his pulpit, and indeed to the close of his life manifested towards him the most parental attention.

ardent desire for the salvation of immortal souls on the one hand, and on the other, a consciousness of my want of those acquirements which I considered necessary to qualify me for the work, kept me for some time in a state of perplexity.

“ It may not be improper here to mention a remarkable season of prayer, which I once at this time enjoyed. [If these lines should ever meet the eye of any other person, I hope that what I am to relate will not be imputed to vanity or egotism. ‘ Behold, before God I lie not.’] While the subject of preaching was yet undetermined in my mind, after sermon one Lord’s day, as was then customary, a brother present, who was far gone in consumption, addressed the people in a very affecting exhortation: after which I was requested to pray. I engaged—but it is impossible for me to describe the scene which opened to my view. Soon after I began to speak, my soul appeared drawn out in an uncommon degree towards God, and the ecstasy of joy that I then felt was absolutely indescribable and full of glory. For a few moments, I apprehended I was about to quit the body. Words flowed as it were without an effort of thought. My language and conceptions appeared uncommonly elevated. When I had closed and opened my eyes, I perceived the assembly almost all in tears. One man cried out in an anguish of soul, ‘ *I am undone!*’ Some others, who had remained in a hardened, stupid state until now, were trembling and weeping. These impressions with some, I have reason to hope, terminated in saving conversion to God.

“ This gracious manifestation of divine mercy and goodness to me was accompanied with a peculiar

peace and calmness of mind. It was indeed that peace of God, which passeth all understanding. It was a season never to be forgotten, whilst memory holds a place in my breast. It had, moreover, a considerable effect in reconciling me to devote myself to the work of the ministry. In the days of my vanity I had never looked forward to any appointment with such intense desire as I now waited the return of the holy Sabbath, that I might meet with the children of God, and tell my fellow sinners the blessedness there is in believing.

“ The winter succeeding, we were favoured with a refreshing season. Several were, as we hoped, brought home to God; among them one, who has since become a minister of our Denomination. The church continued united in love, and additions were made from time to time of such as we trust shall be saved.

“ Although I had generally conducted the religious exercises in most of our public meetings, yet it was not until August of 1782, that I attempted to take a text and preach doctrinally and methodically. The news soon circulated widely, that I had begun to preach; and the next Sabbath many collected from most of the neighbouring towns. Our assemblies were full and attentive, and the prospect highly encouraging, and thus in general it continued.

“ In the spring of 1783, the church invited me to receive ordination. I consented to be ordained, but not as the pastor of that particular church. It was, however, understood that I should perform the duties of a pastor so long as I should think it proper to stay with them. A meeting was then called, and the subject laid before the town. They unanimously voted to

concur with the church, and presented a call on their parts. Arrangements were accordingly made, and a council convened in Canaan, on the 11th of June, 1783, at which time I was publicly ordained to the work of an evangelist. Rev. Samuel Shephard, of Brentwood, (New Hampshire) preached on the occasion from 2 Cor. iv. 7. Rev. Elisha Ransom, of Woodstock, Vermont, gave the charge, and Rev. Samuel Ambrose, of Sutton, (New Hampshire) gave the right hand of fellowship. Some other ministering brethren also assisted on the occasion.

“The church enjoyed as great a degree of harmony as commonly falls to the lot of churches in the age in which we live. Additions were from time to time made, until our number amounted to seventy. A considerable portion of these were from the adjacent towns.

“I continued my labours with this church seven years, during which time, though principally at home on the Sabbath, I spent much of the intervening time in visiting and preaching in the destitute parts of the surrounding country. There were few towns within the space of fifty miles round, in which I did not occasionally preach.

“In this warfare, I went chiefly at my own charges. Some few churches, however, which I visited by appointment of the association, made me some compensation, and some individuals made me small presents; but I do not recollect that during the whole of this period, in all my journeyings, I ever received a public contribution. I usually met with a kind reception from Christians of all denominations; and besides receiving their decided approbation, often, quite often received the following benediction, with a hearty pressure of the hand at parting,—‘The

Lord bless you, brother; such men as you will never want.’

“My mode of travelling was on horseback. In pursuing my appointments, I had often to climb the ragged mountain and descend the deep ravine. These exchanges, from rocky steeps to dismal swamps, were far from unfrequent at that early period of the settlement of this part of our country. The roads are since so improved, that it would be difficult to persuade the traveller now-a-days that they had ever been so bad as the early settlers represent.

“The people were not, however, so much wanting in kindness, as in the means of assisting a travelling minister. As for silver and gold, the greater part of them had none. The cause for this scarcity of money arose from the particular circumstances of the times. At the close of the revolutionary war, the continental currency, which had before depreciated to almost nothing, ceased. The little silver that remained in the coffers of the rich, was with much reluctance permitted to be drawn from its long sequestered concealment. It hence often happened, that the travelling preacher must either beg or go hungry, if he happened to travel where he was not known. This, however, did not very frequently fall to my lot. I am, however, well aware, that mankind in general are much more likely to remember a single circumstance of affliction, though the suffering be ever so short, than many mercies of long continuance.”

After some years arduous labour at Canaan, Dr. Baldwin received several invitations from destitute churches, among which was the Second Baptist Church in Boston. He visited that place in the summer of 1790, and in the month of November became Pastor of the

Church. In that important station he continued till his death, and was made eminently useful. At the time of his ordination the church consisted of 90 members; the present number is 450. During Dr. Baldwin's ministry, he baptized more than 670 persons, who were the fruits of his labours. He witnessed also, two "revivals of religion" among the people of his charge; one soon after his ordination, and another in 1803; on the first of these occasions about 70 members were added to the church, and on the second, 212.

As an author and editor, Dr. B. acquired a high reputation among his countrymen. He commenced the publication of the American Baptist Magazine in 1803, and retained the engagement of senior editor till his decease. He also published several works on Baptism and Communion, and upwards of thirty sermons preached on public occasions.

Whilst thus actively engaged in the arduous labours of a pastor, as the editor of an important periodical work, and as a successful polemical writer, it will of course be supposed that Dr. Baldwin received those marks of public attention, which are usually bestowed upon those who rise to eminence in their profession. He was repeatedly chosen chaplain of the general Court of Massachusetts. In 1802, he was appointed to deliver the annual sermon on the day of the General Election. This sermon was received with great attention, and two or three editions of it were immediately printed. In 1803, he was admitted to the degree of Doctor in Divinity at Union College, New York. The degree of Master of Arts had been some time previously conferred upon him by Brown University, Rhode Island. Of this institution he was

first a trustee, and at the time of his decease had been for many years the *Senior Fellow*. Of Waterville College, Maine, to which he had been a liberal benefactor, he was a Trustee from its first organization. Of most of the benevolent institutions of Boston he was an active manager, and of not a few the presiding officer. At the time of his death, he was president of the Baptist Board of Managers for Foreign Missions, and one of the Trustees of the Columbian College in the District of Columbia. He was a member of the Convention for amending the Constitution of the Commonwealth of Massachusetts in the year 1821, and in all its deliberations, specially those which had any bearing upon the subject of religious liberty, he took an active part, and not unfrequently spoke with unusual ability.

Dr. Baldwin died suddenly and from home. He had left Boston to attend the commencement of Waterville College, and arrived at Hallowell on Friday, August 26, 1825. The voyage seemed beneficial to his health, and on the succeeding Sabbath he preached twice in the Baptist meeting-house in that town. His text in the afternoon was, Gal. ii. 20. *The life which I now live, I live by the faith of the Son of God, who loved me, and gave himself for me.* In this his last discourse he bore testimony to the supports, which during his long life he had derived from the Gospel of Jesus Christ. He declared that his only hope of pardon and acceptance with God was through the mediation of a crucified Redeemer. With an emphasis which sensibly affected his audience, he adopted as his own the language of his text, and declared, *The life which I live in the flesh, I live by the faith of the Son of God, who loved me and*

gave himself for *me*. He concluded the services with the 71st Psalm of Watts, 3d part, C. M. and read with great feeling the following stanzas :

God of my childhood and my youth,
The guide of all my days,
I have declared thy heavenly truth,
And told thy wondrous ways.

Wilt thou forsake my hoary hairs,
And leave my fainting heart?
Who shall sustain my sinking years,
If God my strength depart?

Let me thy power and truth proclaim
Before the rising age,
And leave a savour of thy name
When I shall quit the stage.

The laud of silence and of *death*
Attends my *next remove!*

O may these poor *remains of breath*
Teach the wide world thy love.

His audience felt assured that this was his last testimony to them in favour of the Gospel; but little did they think that he had read or they were singing his requiem, and that the two first lines of the last stanza were so soon to be literally accomplished.

On the following day, Aug. 29, he proceeding to Waterville. He seemed better for the ride, and spent the afternoon in walking over the College premises, and examining the condition of the institution. In the evening he officiated at the domestic altar with peculiar devotion and solemnity, and after bidding each individual an affectionate adieu, retired to rest about nine o'clock. After sleeping apparently well for about an hour, he seemed to awake, and answered in his usual manner, a question respecting his health; he then suddenly groaned and was no more. His usefulness and his life terminated together. Spared the pains of death and the agonies of separation, "he was not, for God took him;" and almost whilst he listened to the voice of affection on earth, the plaudit burst upon his

ear, Well done, good and faithful servant, enter thou into the joy of thy Lord.

Every token of respect for the memory of the deceased was shown by the Trustees and Faculty of Waterville College. On Wednesday his remains, enclosed in a leaden coffin, were sent to Boston, attended by the Hon. Mark Harris, of Portland, who had been appointed by the Trustees to accompany the afflicted widow with her sad charge to the place of his former residence. They arrived there on Friday, September 2.

On Monday, Sept. 5, a prayer was offered at the house of the deceased, by the Rev. Stephen Gano, of Providence. The other funeral services were attended at the meeting-house of the Second Baptist Church by a thronged and deeply affected congregation. The Rev. Joseph Grafton, of Newton, who offered the concluding prayer at the ordination of the deceased, prayed. The Rev. Mr. Sharp, of Boston, delivered the funeral discourse from Acts xi. 24. *He was a good man.* Rev. Mr. Wayland closed the services with prayer. The body was then conveyed to the family tomb, followed by thousands, who were anxious to testify their respect for this faithful and distinguished servant of the Lord Jesus Christ.

We regret that our limits will not allow us to transcribe from the American Baptist Magazine the able and interesting delineation of Dr. B.'s character which is there given. We can only express our sympathy with our transatlantic brethren, on account of the great loss they have sustained, and, our sincere prayer that many such men may be raised up, in the old world as well as in the new, to glorify God, and benefit their fellow creatures.

ON PROVIDENCE.

EVERY one who has attended to what passes in his own mind, knows that, though it behoves him to acknowledge God at all times, he is tempted in seasons of ease and prosperity to neglect that duty. But, in times of public calamity or domestic trial, we naturally turn our thoughts to the subject of a Divine Providence. Then we wish to believe what the Scriptures declare, that God doeth according to his pleasure in the armies of heaven and among the inhabitants of the earth; that the minutest concerns are under his inspection — that the hairs of our head are all numbered — and that the death of a sparrow is not omitted in Jehovah's plan. Doubts on the subject are at such times peculiarly painful. Though the conclusions of unaided reason respecting the doctrine of Providence are not *of themselves* satisfactory; yet is it a most reasonable doctrine.

It is clear that the course of human events cannot be the work of chance. To a careless eye, all things appear to be irregular—seem to follow no rule — to be subject to no fixt principles. Life is like a lottery; every man gets a blank or a prize, just as it may happen. Vice is often prosperous, and virtue unsuccessful. Mere accident elevates one and depresses another. Incongruous elements mingle together in society; persons and circumstances are ill matched, as one might conceive to take place in the natural world, if the present order of things were changed, and the dolphin were floundering in the woods, and the lion panting for breath and half drowned in the sea. But most of these incongruities are apparent, not real. The irregularity arises from our ignorance. The law by which these events are governed is undiscovered: the

arrow is beyond us: there is a wheel within a wheel. Much of the confusion to which we refer, disappears when objects are more narrowly inspected; as the motions of the planets, which to the ignorant clown appear a maze of perplexity, are to the eye of the astronomer in order, so perfect and so beautiful, as to give birth to the poetic fancy of the music of the spheres. "Whoso is wise and will observe these things, even they shall understand the kindness of the Lord." Both in history and daily observation, what a multitude of striking coincidences surprise and instruct us! What seasonable and unlooked for supply of means! How many steps lead to one purpose! How often do circumstances gradually prepare the way for an event, working unseen and unsuspected; like the unfolding of the seed which is to produce the plant, or the motion of the sap that ripens the fruit! How often does that which appeared to be the frustration of a purpose, prove the very means of its production! How often has the malignant persecutor defeated himself, diligently wrought a web, in which he was himself entangled in such a manner, that every effort he made to extricate himself out of it, bound it the more firmly about him; like him who wanders in the labyrinth of Mæris, and hastening to make his escape, is only the more bewildered and lost, as he passes through galleries, halls, chambers, and courts, to which he sees no end! These things are not the work of chance. Design, plan, regularity, the adaptation of means to ends, the subserviency of many things to one, the meeting of a number of lines in one point, is altogether unlike the operation of chance. In most cases the lowest degree of uniformity is effected by design. The

seeds scattered by the winds of October, spring up in gardens, fields, hedges, on the roofs of houses, the edge of water spouts, the tops of walls, in the crevices of rocks, and the bark of large trees; and in every conceivable situation. They never grow up in separate beds like the flowers of the gardener. They do not form a circle, a triangle, or a figure of eight, or any other regular shape; because regularity supposes design. In like manner the innumerable singular coincidences observable in human life, the subordination of events to the production of remote ends, cannot be the result of unintelligent chance. Light was not created by darkness, order is not the effect of confusion, harmony does not spring from discord, nor is, what we call Providence the operation of accident.

Neither is it the work of human intelligence and power. Man is the instrument, not the author. He often fails in the purpose which he intends, and accomplishes what he never contemplated. *He* designs one thing and *Providence* another; and while he seeks to gratify his ambition or revenge, he subserves the purpose of Jehovah. No human being possesses either sufficient intelligence or sufficient power to conduct the dispensation of time. Those who have effected the greatest changes have frequently attempted what they have found to be impossible — have been utterly defeated by adverse events — and hurried away, as by the stream of a sudden inundation, or like Napoleon, in the route of his army after the battle of Leipsig. The ability of different men is in most instances nearly equal, their number immensely great, their opposition to each other violent and constant, and their continuance on the earth of short duration; so

that they cannot be regarded in any other light than as the instruments and agents of Providence.

Neither is it the work of invisible spirits, good or bad. Many have endeavoured to account for the present appearances of the world, by supposing it to be governed by benevolent and malignant spirits; and by regarding what is good as the work of the first, and what is evil as the operation of the last. But, while this theory would solve *some* of the difficulties of the case, it would not solve them *all*: and it is unsupported by any evidence. We may state the truth in a few words, and say, in the language of the Liturgy of the English Church; “the Providence of God ruleth over all.”

It is obvious, that God alone is qualified for a work so wonderful. The power which created the world seems necessary for its preservation; while the government of intelligent and accountable beings demands additional attributes. What are the perfections which are necessary for him who is the ruler among the nations? Power which is unlimited, and energy which is ever active; an absolute controul over the hearts of all rational beings; and the instincts of living creatures, and the powers and elements of nature; righteousness which never deviates from the rule of rectitude, and truth which never fails; knowledge which embraces all persons and objects, in their infinite numbers and endless variety; a comprehension which views things in their connection with each other, and which, in attending to the great and splendid, does not overlook the little and the obscure; a sagacity which foresees every change which will be effected by the continued operation of the laws of nature, and by the intelligence

and volition, the activity, the virtues and vices of men; a penetration and perspicuity of mind, which can instantaneously see through the most crafty deception, and with a single touch, unravel the web of the most puzzling perplexity; a wisdom which is never at a loss for means perfectly adapted to diverse, and even opposite ends; and the operation of all these, at all times, and in all places, without intermission, without confusion, and without end. It will not be denied, that these qualifications are necessary for the government of the world, nor that they are the attributes of the divine nature. No understanding but the understanding of God can comprehend the wide and extended plan of Providence, the parts of which are disclosed as generations pass away, and as centuries expire, and which ultimately loses itself in the light of eternity: nor can any power but His, give to that plan its fulfilment, and exhibit the ideas of the divine mind in the visible form of real actions and events, and turn the hidden counsels of eternity into the written histories of time.

As God alone is able to govern the world, so, it is certain from the scriptural exposition of events, that it has always been governed by him. Prophane history is highly instructive: yet the interpretation of it is attended with much difficulty. Sacred history, on the other hand, is explained throughout: it is like a text accompanied with an expository comment: or, to change the illustration, it is the shifting scenery, whose curtain is drawn aside, and gives us to see the hand that moves the whole. Let us take an example. God promised Abraham that his posterity should become a great and powerful nation. Four hundred and thirty years elapsed between the delivery of

the promise and its fulfilment. For the space of two hundred and fifteen years the children of Abraham, to whom the promise related, were only one large family sojourning in the land of Canaan, in the midst of their enemies. The protection of heaven was necessary to their preservation. When Levi and Simeon had treacherously murdered the inhabitants of Shechem, nothing but the secret and powerful guardianship of him who has the hearts of all men in his hands, could have prevented the Amorites from rising up and exterminating them. After this event, Jacob departed with his family from Shechem, and went to Bethel. The language of Moses, which describes the protection vouchsafed them, is remarkable. "And the terror of God," said he, "was upon the cities that were round about them, and they did not pursue after the sons of Jacob." The history of Joseph — his dreams which provoked his brethren to sell him into Egypt — his unjust imprisonment — the interpretation of the dreams of two of his fellow-prisoners, and afterwards of that of Pharaoh — the seven years of plenty followed by seven of famine — Joseph's promotion, the preservation of his father's family, and all that succeeded, showed the continued interposition of heaven. It is needless to refer to the miracles wrought by the hand of Moses, in the myriads of flies, frogs, and locusts, which came at his bidding; in the water turned to blood; the thunder, lightning, and hail, and supernatural darkness and light, which existed at the same hour in different parts of Egypt; in the death of all the first-born among the Egyptians; in the division of the waters of the Red-Sea, and the overthrow of Pharaoh and his host; because the most incredulous

lous must acknowledge and say with the astonished Magicians: "this was the finger of God." But we may subjoin, that every day of the succeeding forty years, during which the Israelites wandered in the wilderness, was marked by the finger of Providence; witness the pillar of cloud and of fire, which never disappeared; witness the manna that fell with dew, and covered the ground like hoar frost every morning round their tents: and witness the stream issuing from the rock Horeb, that followed them through the desert. It is true, miracles have ceased; the sun does not stand still, nor the sea become dry land, at the word of a prophet. But miracles are not in all ages necessary to Divine Providence. Its channels may be the ordinary, regular, and beautiful laws of nature; and the volitions and actions of rational agents. This we believe to be the case at the present time. In the government of God there is no needless expenditure of means; it is marked throughout with great simplicity. When miracles are necessary they are not withheld; but when they are unnecessary, Jehovah, as it were, withdraws his hand, and "conducts unseen the beautiful vicissitude."

What unspeakable consolation does the doctrine of Divine Providence afford to the devout mind! How must the good man rejoice, when amidst all the changes of the world, and the disasters of time, and the vicissitudes of his own life or feelings, he remembers that the Lord God omnipotent reigneth! He acquires a buoyancy of mind that lifts him up above trouble. He looks beyond the shadows of this life to the realities of the life to come. He fearlessly resigns himself to the gale and tide that bear him along. He wishes to

impart the holy and delightful confidence he feels to the whole world, while he says in the language of the psalmist, "the Lord reigneth; let the earth rejoice, and let the multitude of Isles be glad thereof."

μ.

PASTORAL SKETCHES.

No. I.

The Village Prayer Meeting.

A DILIGENT and attentive observer of Divine Providence, will frequently derive from what passes around, very striking illustrations of the Sacred volume. He will see its promises fulfilled, and its threatenings executed; he will be encouraged to trust in God, who still hears the prayers of his people, and delivers them from their sorrows; and will be encouraged to persevere in his exertions for the spiritual welfare of mankind, from knowing that his labours cannot be in vain in the Lord.

An attention to the duties of the Christian ministry for some years past, has brought before me a series of pleasing and interesting facts, which have encouraged me amidst many trials, and, I trust, have both increased my disposition to watch the hand of Providence, and my zeal for the promotion of that kingdom, which is destined to flourish, in defiance of every opposition with which it can meet.

The facts to which I have alluded, and the details of which I purpose in this and some future papers to present to my readers, have nothing about them of an extraordinary kind. We are by far too apt to look for marvellous displays of the hand of God in carrying on his work. The mercies we most commonly receive from the Divine Being are the most valu-

able. And the constant bestowment of these common mercies is a remarkable display of infinite goodness towards us. Were we, however, more observant of the ways of heaven, we should often see what we should consider truly striking. If the short narratives I purpose introducing to my readers, should have the happy effect of inducing them to look around, and see "the finger of God" in occurrences similar to those detailed, but which had never before excited their attention, and should thus lead them to praise the Lord for his goodness, an important object will be gained.

I have often been struck with the close connection that exists between the means we are commanded to use to obtain spiritual blessings, and their enjoyment. Some persons will tell us, that if God pleases to impart this or that favour he will do it; true, he will do so, but not unless we use the means he has appointed as the medium of communicating them. The kingdom of Christ is decreed to fill the whole earth, but not till prayer be continually presented for it; he is to have the heathen for his inheritance, but such gift is the effect of his asking for it. It would, I presume, be impossible, on the one hand, to point to a congregation where the work of the Lord is prosperous, where a spirit of prayer for such a blessing did not previously exist, and on the other, to show the instance where supplications for such favour were long presented in ardent sincerity, and the blessing itself denied. The following short narrative will illustrate what is meant by these remarks.

About eleven years ago, in the course of Divine Providence, I was directed to unfurl the banners of the cross in a very populous

village, near the centre of the kingdom. Its inhabitants were awfully addicted to almost every vice, and were not stately favoured with any thing in the form of religious instruction, excepting from their clergyman, whom Cowper would describe as

"A cassocked huntsman, and a fiddling priest:"—

and as one of

"The things that mount the rostrum with a skip,
And then skip down again; pronounce a text;
Cry—hem; and reading what they never wrote,
Just fifteen minutes huddle up their work,
And with a well bred whisper close the scene!"

And yet this was all the religious instruction given in a parish, which contained several thousand inhabitants, except, indeed, what was said in a small meeting-house, where doctrines were taught that debased the Saviour, robbed him of his dignity, and made his atonement "as nothing worth;" and which place, as might naturally be expected, was well nigh deserted. It is true, that attempts had been made by the neighbouring congregations to introduce the knowledge of Christ into the village, and that at different times, for the long period of *seventy years*. Among the preachers who occasionally went to address them were men whose labours the Lord had very eminently blessed elsewhere, and who possessed, according to all human appearance, every qualification to break up the fallow ground of so barren a spot. All their attempts, however, proved fruitless, and they retired one after another from what seemed to them an hopeless contest with the powers of darkness; nor has a single instance of their usefulness in the conversion of a sinner ever yet transpired.

Since that period, however, a delightful change has been experienced: a meeting-house has been erected, — which is crowded with attentive hearers; a church has been formed, which is receiving frequent accessions; and a Sabbath School established, where the infant voice lisps the name of Jesus, and is taught to present prayer to Him for mercy.

It is pleasing to mark the growth of an acorn till it becomes an oak, and the progress of a little spring till it becomes a river, in which a man may swim; nor is it less delightful to behold the day of small things in reference to the success of the Gospel, and mark its extending light till its sun shines with the brightest and most extensive glory. Let us trace this little church to its origin.

It sometimes happens, that the circumstance of a new minister making his appearance in a congregation excites some attention; this in connection with the removal of the preaching to a more central part of the village, produced a spirit of curiosity in the instance now under review. The new house was crowded, and this on every Lord's day evening, for some months in succession. Still we were not aware of any lasting good having been effected, till the following circumstance brought it very prominently forward.

On one Saturday evening, circumstances wholly unconnected with my ministry, conducted me to this village. I thought that before I returned, I would call for a few minutes on the man, at whose house I had so frequently preached, and where also I expected to be similarly engaged on the following evening. I arrived there about seven o'clock, but found no one at home. As I stood knocking at the door, a neighbour made her ap-

pearance, and knowing who I was, told me, that she supposed Thomas F—— and his wife were gone to the Prayer Meeting. Prayer Meeting! thought I; what, does this wicked village ever present such a scene as a company of sinners meeting to pray for mercy? I have often heard of preaching here, but who would have thought of a *Prayer Meeting!* I was struck with wonder, with delight, and with an anxious curiosity! How long I should have indulged the reverie into which my indescribable feelings had thrown me, I cannot tell; but I was interrupted by the woman asking me to walk into her house and take a seat. Thus roused from a state of deep thoughtfulness, I eagerly enquired where the Prayer Meeting was; and was soon directed to John J——'s house, in — Lane. With hasty steps I hurried to the door. . . . Arrived there, I heard a voice. . . . I recognised it as that of a man who had been pointed out to me as a very notorious transgressor of laws human and divine. . . . He was pleading with God for mercy. The frankness with which he confessed his sins, — the fervent supplications he presented that those sins might be forgiven through the blood of Christ, — the ardour with which he prayed that God would make the preached word a blessing to him and his neighbours, — and the rustic simplicity with which all this was clothed, made an impression on my heart which never can be erased. It was the first time I had heard an illiterate villager pray, and I almost thought I had never heard prayer before. I saw more of the nature and tendency of genuine religion that night, than all my reading and study had ever taught me.

When the prayer was concluded I walked in; and if I had heard

much that gratified my best feelings, I now saw more. The house was full of the poor of this world, who had met to close the week with God, and seek his blessing on the means of grace they hoped to enjoy on the approaching Sabbath. Some of them had not yet risen from their knees; and the eyes of each seemed bathed in tears. An expression of surprise sat on every countenance when they recognised me; nor was I less astonished to find such a meeting for such a purpose! I delivered a very short address to them, expressing the pleasure I felt that they were thus employed, commended them to the Father of mercies, intreating Him to carry on the good work thus happily begun among them, and thus closed that evening's service.

This meeting, I found, had originated entirely among themselves, not a word having been said by any one to them on the subject; this was the fourth or fifth week they had thus met; and it was soon evidently shown that from the commencement of this meeting was to be dated the success of the Divine word among them.

With what sort of feelings I returned home, after this most interesting visit, I shall leave my readers to imagine. The beauties of nature, the grandeur of the setting sun itself, presented nothing that could compare with the moral beauty of which I had been the delighted spectator.

Such a statement of facts needs no comment. It most impressively teaches the importance of social devotion; it encourages the servants of God to continue their labours in the most unpromising stations; and it shows the propriety of encouraging as far as possible *Village Prayer Meetings*.

B.

SCRIPTURE PARALLELISM.

No. IV.

HAVING trespassed very far, both upon your space and your readers' patience, in my last communication, allow me to make amends on the present occasion, by submitting only two or three short, though I trust, not uninteresting illustrations. They are cases in which some advantage is afforded for ascertaining the sense, by observing the parallelism.

1.

That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord. — Rom. v. 21.

A degree of complexity exists in the latter part of this verse, which an observation of its parallelism will remove. Its structure is as follows:

That, as sin hath reigned
 Unto death,
 Even so might grace reign,
 Through righteousness,
 Unto eternal life,
 By Jesus Christ our Lord.

It thus appears to consist of two alternate stanzas (a word which I feel to be objectionable, and which I use only for want of a better), interwoven with each other, yet easily separable. The first completely expresses the principal subject.

That, as sin hath reigned
 Unto death,
 Even so might grace reign
 Unto eternal life.

The second conveys, in a similar manner, the additional sentiment pertaining to the latter clause.

Even so might grace reign,
 Through righteousness,
 Unto eternal life,
 By Jesus Christ our Lord.

That is to say, in direct terms, that grace might reign to eternal life, through righteousness, or justification, by Jesus Christ our Lord.

2.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace, wherein we stand. — Rom. v. 1, 2.

An attention to the parallelism of this passage will, perhaps, throw more light on the import of its last clause.

Therefore being justified by faith,
We have peace with God, through our
Lord Jesus Christ,

By whom also we have access,
By faith,
Into this grace
Wherein we stand.

The structure, if properly alternate, seems to suggest a slight, but perfectly warrantable change in the translation.

By whom we have access,
By faith,
Into this grace,
By WHICH we stand.

Or, relinquishing the alternate form,

By whom we have access into this grace,
By faith, by which we stand.

The advantage of this may not be obvious, but it may appear on a close examination. The apostle had just said that we are justified by faith, and that we have peace with God through our Lord Jesus Christ; but he now shows, that it is through Christ also that we are justified, which, though his language may be considered as implying it, had not been directly expressed. He therefore adds, that through him we have gained access to this grace, or privilege of justification, by the faith by which

we have been established in it; Christ himself being the object of faith, and his obedience unto death, and *not our faith*, constituting our justifying righteousness.

3.

For therein is the righteousness of God revealed, from faith to faith. — Rom. i. 17.

This short text has occasioned much perplexity. Of the various interpretations which have been given of it, however, there is one which clearly agrees with the parallelism of the passage, and which derives therefore, a sort of definitive sanction from it. I slightly alter the translation, only for the necessary purpose of retaining the words in their real order.

For righteousness from God
In it is revealed,
Through faith,
For faith.

Or, substituting direct for the alternate parallelism:

For righteousness from God through
faith,
In it is revealed for faith.

That is to say, God in his Gospel has revealed his method of justifying the ungodly through faith, in order that men may believe and be saved. * H *

 ESSAYS ON DIVINE REVELATION.

No. I.

On the Being and Providence of God, as discovered by the Light of Nature.

THE existence and supreme authority of an eternal, all-wise, and infinitely powerful Being, is obviously the first principle of religion under every form, whether natural or revealed, by a denial of which the foundation of morality, as well as the institutions of religion would

be subverted. If there were no God, or if the world were not subject to his government, religious services and institutions would not only be useless, but egregiously absurd; since nothing could be more unreasonable than to worship a God who had no existence, or to call upon a being, whose friendship or authority could have no influence upon our happiness. Hence it is laid down in Scripture, as an axiom, which approves itself to every man's reason, that without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is the rewarder of all them that diligently seek him.

Upon this ground we acknowledge that the Divine existence, instead of being affirmed in Scripture, as an article of pure revelation, is rather assumed — as a truth previously known and universally recognised. A revelation, indeed, pre-supposes a revealer, and the different dispensations which it attributes to his government, indicate his prior existence and universal authority; but it no where represents this fact as a new discovery, verified by miracles, but speaks of it as an independent principle, the truth of which rests upon plain and indubitable ground. It seems as easy to know that God exists, as it is difficult to know what he is, or by what means his purposes are accomplished. The latter can be known only by a Divine revelation, while the former is proved beyond a reasonable doubt, by the existence and order of the material world.

Hence Moses, the Jewish law-giver, instead of commencing the Sacred Volume by affirming that there is a God, takes that for granted, as a known and indisputable truth, and commences by informing us that God created the

heavens and the earth. The psalmist likewise, when speaking of the Divine glory, in one of the most beautiful and impressive psalms, instead of referring to some special revelation as the ground of faith, adverts in striking language to the testimony of nature, and says, "The heavens declare the glory of God, and the firmament showeth his handy work: day unto day uttereth speech, and night unto night showeth knowledge: there is no speech, nor language where their voice is not heard." In like manner St. Paul, when discoursing with the Athenians in the court of Areopagus, commenced his address, not by telling them of the Divine existence, as a new doctrine, but by declaring the creative power, the spiritual nature, and universal sovereignty of that God, whom they ignorantly adored. In his epistle to the Romans also, he refers to the same evidences, and affirms that "the invisible things of God, from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and godhead, insomuch that all men are without excuse."

God is indeed a being, of whose nature or mode of existence no idea can be formed by the human mind, and of whom we can find in the worlds around us no adequate or suitable resemblance. But, though it is certain, that of God we can comprehend nothing, except that he is incomprehensible, yet his being, attributes, and government, may be rendered as certain to the mind as the realities of the material world, which we perceive by our natural senses. The feelings and powers of which we are conscious within ourselves, though unseen, are as indubitable as the objects that we behold, or the events and

transactions we perceive taking place around us. The existence of thousands and millions of the human race beside ourselves, whom we have never seen, and of whose persons and characters we can have no idea, except what is founded on credible testimony, is as certain as the existence of our friends and neighbours, with whom we are daily conversant; and to doubt of it, would be as absurd as to question the reality of our own being. Persons of the slenderest information, who have seen the ebb and flow of the tides, or noticed the changes of the moon, by which those tides are occasioned, however ignorant they may be of the laws of nature, are as certain in their own minds, as the greatest philosopher can be, that there are some causes by which those phenomena are produced. Upon the same principle, it is equally certain, that every effect we perceive in nature must arise from some specific cause, whether it be known to us or not; and that every secondary cause must be traced through a series of events to the *first cause* of all things, in which we perceive the uncaused self-existent Deity.

Now it is universally assumed and acknowledged, that the beings and things which we perceive around us are realities, which cannot be denied, and that the perceptions formed of them by the aid of our own senses, may be depended upon as matters of certainty in the government of our feelings, the exercise of reason, and the conduct of human life. If then the existence of the material world, as perceived by our senses, be a reality, which it is impossible to doubt, the doctrine of the Divine existence would seem to be indubitably confirmed. For, if the world be not eternal, it must either

have formed itself, or been formed by some being, whose intelligence and power were equal to its production. That something has existed from eternity, is as certain as that something now exists; because, if there ever had been a time when there was no being, the first beings and things must have been produced without a cause, which is a palpable absurdity. A being or thing which is self-existent and eternal, however, must necessarily be what it is, and cannot possibly be otherwise, because there is no greater power by which it can be destroyed or changed. But the material world undergoes many changes, while it is as easy to conceive that its form and motion, laws and revolutions, might have been very different from what they are; whence it follows that the world cannot be eternal, but is the effect of some pre-existent and superior cause. And to suppose the world produced itself, or came into being by what is called chance; it to suppose an effect without a cause, which is a gross contradiction, that cannot for a moment be imagined. The conviction is therefore impressed upon the mind, as a necessary consequence, that the material universe, with all its inhabitants, must be traced to the agency of some invisible, self-existent, eternal being, whose wisdom, power, and goodness first formed all things, and by an absolute and uninterrupted supremacy, perpetuate the existence, and demand the homage of universal nature.

Hence it is a fact, that amidst all the errors and follies, into which mankind have fallen, the existence and authority of a God, has been invariably perceived and acknowledged. There never was a period, ancient or modern, in which this truth was abandoned or forgotten,

or a people among whom no traces of it could be found. Even savages, sunk to the lowest state of intellectual and moral debasement, have some idea of a great spirit, or an universal power, whose will may affect their happiness, and to whom some kind of worship should be paid. And though, in civilised nations, one or two individuals in a century have been led by gross immorality, extreme ignorance, or a false philosophy, to question the truth of the divine existence, it is obvious that they expressed the conjectures of a bewildered imagination, or the wishes of a depraved heart, and not the sober and settled persuasions of a sound understanding. Thus we perceive that the practical atheism of some, and the gross superstition, or contemptible and debasing idolatry of others, instead of resulting from

the want of light, or the natural imbecility of reason, are rather imputable to universal inattention and corrupt passions. On this ground, St. Paul affirms that the heathen were given up to their own delusion, "because that, when they knew God, they glorified him not as God, neither were thankful: but became vain in their imaginations, and their foolish hearts were darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image, made like to corruptible man, and to birds, and to four-footed beasts, and creeping things; and changing the truth of God into a lie, they worshipped and served the creature more than the Creator, who is blessed for ever; Amen!"

PHILAGATHON.

REVIEW.

An Account of the Indexes, both prohibitory and expurgatory, of the Church of Rome. By the Rev. JOSEPH MENDHAM, M.A. 8vo. pp. xii. 187. Price 7s. London. 1826. Hatchard and Son.

WHILE books existed only in Manuscript, their scarcity and high price necessarily prevented the bulk of the people from obtaining knowledge. But the happy invention of the art of printing laid open the stores of wisdom to all, and proved a powerful auxiliary in the attack which was made on the abominations of the Romish system, in the early part of the sixteenth century. It was not therefore surprising, that the priests soon conceived a mortal antipathy to the printing-press. "*We must root out printing,*" said the vicar of

Croydon, in a sermon at Paul's Cross — "*we must root out printing, or printing will root out us.*"

The ecclesiastics soon found, however, that it was no easy matter to root out printing, and that they must discover some means of restraining or modifying its influence. Nothing seemed so likely to succeed as the preparation of catalogues of heretical and dangerous books, and the exercise of a vigilant censorship of all productions of the press. Accordingly, bulls and mandates were issued from time to time, prohibiting the publication of all works which had not been previously examined and approved by the priesthood, under pain of excommunication and burning of the books. The subject was taken up by the Council of Trent, and a Committee

appointed to prepare an Index of prohibited books, and a series of rules for the examination of all works that should be published. These were printed in 1564. Numerous editions have been issued since that period, chiefly in Italy and Spain; and care has been taken to add to the list of condemned books such modern publications as are deemed unfit for a Roman Catholic reader. The last Roman edition was printed in 1819.

In the "Rules" above mentioned, all books written by "heresiarchs," such as Luther and Calvin, are strictly forbidden; translations of the Scriptures are allowed only to those persons who shall receive a licence for the purpose from the priest or confessor; the same regulation applies to books of controversy between Catholics and their opponents; and no works are to be printed without a previous examination by the bishop and the inquisitor, who shall affix their approbation in their own hand-writing.

"Moreover, in every city and diocese, the houses or places, where the art of printing is exercised, and also the shops of booksellers, shall be frequently visited by persons deputed for that purpose by the bishop or his vicar, conjointly with the inquisitor of heretical pravity, so that nothing that is prohibited may be printed, kept, or sold. Booksellers of every description shall keep in their libraries a catalogue of the books which they have on sale, signed by the said deputies; nor shall they keep, or sell, nor in any way dispose of, any other books, without permission from the deputies, under pain of forfeiting the books, and being liable to such other penalties as shall be judged proper by the bishop or inquisitor, who shall also punish the buyers, readers, or printers of such works. If any person import foreign books into any city, they shall be obliged to announce them to the deputies; or if this kind of merchandise be exposed to sale in any public place, the public officers of the place shall signify to the deputies, that such books have been brought; and no one shall presume to give, to read, or lend, or sell, any book which he or any other person has brought into the city, until he has shewn it to the deputies, and obtained their permission, unless it be a work well known to be universally allowed.

"Heirs and testamentary executors shall make no use of the books of the deceased, nor in any way transfer them to others, until they have presented a catalogue of them to

the deputies, and obtained their licence, under pain of the confiscation of the books, or the infliction of such other punishment as the bishop or inquisitor shall deem proper, according to the contumacy or quality of the delinquent.

"Finally, it is enjoined on all the faithful, that no one presume to keep, or read any books contrary to these rules, or prohibited by this Index. But if any one read, or keep any books composed by heretics, or the writings of any author suspected of heresy, or false doctrine, he shall instantly incur the sentence of excommunication, and those who read, or keep works interdicted on another account, besides the mortal sin committed, shall be severely punished at the will of the bishops."

Three varieties of the Index are now on our table. One is an improved and enlarged edition, published under the auspices of Clement VIII, in 1596. Another is the last Spanish edition, and was printed at Madrid in 1790: it is a small quarto, of 305 pages, being an abridgement of a larger work, published in 1747, in two volumes folio, containing about 1200 pages! The third is entirely *expurgatory*, and is a reprint of an edition published in 1571. We select from these Indexes a few names of authors who are condemned, in whole or in part, by the Romish Church, and whose writings must not be read by Roman Catholics (unless in some very few instances wherein *expurgation*, i. e. mutilation, is allowed) on pain of excommunication; — Wicklif — Luther — Calvin — Bucer — Zuinglius — Melancthon — Bullinger — Occolampadius — Beza — Tyndal — Cranmer — Ridley — Latimer — John Knox — Coverdale — Bishop Hooper — Fox, the Martyrologist — John Huss — Jerome of Prague — Addison — Algeron Sydney — Lord Bacon — Boerhaave — Robert Barclay — Bayle — Bochart — Broughton — Brucker — George Buchanan — Buxtorf — Camden — Cartwright — Casaubon — Castalio — Cave — the Magdeburg Centuriators — Claude — Le Clerc — the Critici Sacri — Drelincourt — Glasius — Grotius — Sir Matthew Hale — Father Paul — Kepler — Lavater — Leusden — Locke — Mead (his *Medica Sacra*) — Menno Simon — Milton — Mosheim — Quarles — Dr. Robertson (his history of Charles V.) — Bishop Sanderson — Sandys

—Saurin—Scaliger—Scapula—Schmidt—Selden—Sleidan—the Spectator—Dr. Swift—Jeremy Taylor—Vossius—Walton (the Polyglott)—Willet—Dr. Young (the Night Thoughts)—and, to close all, *Robinson Crusoe*, and *Buchan's Domestic Medicine!!!* What an excellent library might be formed from the "Index librorum prohibitorum!"

We have observed, that a Roman Catholic must not peruse the above writers without a licence. In Burnet's History of the Reformation the form of one of these licences may be seen: it was given by Tonstall to Sir Thomas More. Such a licence, we presume, Mr. Butler has been favoured with to enable him to read Southey's Book of the Church, and other heretical publications, which he has taken so much pains to answer, but which he dared not peruse till his superiors gave him the requisite permission. We envy him not his feelings on receiving it.

The *expurgatory* Index above mentioned furnishes clear proof of the object which the Church of Rome has in view in these nefarious proceedings—viz. to crush evangelical truth. This is especially evident from the manner in which the editions of the *Fathers* are treated. In the "Contents" appended to the volumes of Augustine, Jerome, Chrysostom, &c. by Protestant Editors, the theological sentiments of those illustrious men are arranged in alphabetical order, with suitable references to the pages. Now, to contradict the *fathers* would never be endured; yet it was felt that on many important points their opinions symbolised with those of these Reformers. In this dilemma, it was determined to condemn those opinions, as they were given in the "Summaries," or "Contents," compiled by the Editors, and not in the text itself! The following propositions, contained in the "Index" or "Contents" to the works of Chrysostom, are therefore ordered to be expunged—"That sins are to be confessed to God, not to man—that we are justified by faith only—that Christ forbids us to kill heretics—that it is great stupidity to bow before images—

that priests are subject to princes—that salvation does not flow from our own merits—that the Scriptures are easy to be understood—and that the reading of them is to be enjoined upon all men." Chrysostom had affirmed all this, and much beside that was equally opposed to popery: yet they have not condemned Chrysostom (he is one of the Saints in their own Calendar), but only the unfortunate Editor who has reported his opinions!

In the same way have these lovers of darkness dealt with the apostles, yea with our Lord himself. An edition of the Bible, published by Robert Stephens, contained an Index, stating the doctrines of Scripture, with references to the texts wherein they are found. The following propositions, with many others, are ordered to be expunged, as suspected, "tanquam suspectæ:"—"He who believeth in Christ shall never die, John ii. 26.—The heart is purified by faith, Acts xv. 9.—We are justified by faith in Christ, Gal. ii. 16.—Christ is our righteousness, 1 Cor. i. 30.—No one is righteous before God, Ps. cxliii. 2.—Every one may marry, 1 Cor. vii. 2." Here, notwithstanding the flimsy pretence of condemning only the Editor, it is evident enough that the sentence is in fact issued against the Saviour and his inspired servants: for though they are not in express words censured for uttering the foregoing sentiments, yet as Robert Stephens is condemned for asserting that they have uttered them, it is plain that through him our Lord and his apostles are attacked. This is truly "the mystery of iniquity."

But we must close. The above specimens will give our readers some little insight into the character of the Indexes of the Church of Rome, and will, we trust, excite their gratitude to Almighty God, for our happy deliverance from Popery and slavery. Mr. Mendham very justly observes—

"When we consider, that these documents, discovering so openly the spirit and principles of Romanism, are not an old and dead letter, but at this moment in full life and vigour, that they do not lie dormant in

antiquated and neglected volumes, but, after being renewed from time to time, have been more than once republished in this very age, with no abatement of their barbarous intolerance; we may with fairness infer, that there is no radical and real improvement in a system, which cannot change, and therefore can never reform. All the enmity, therefore, to evangetic truth, all the selfishness, dishonesty and injustice, all the real illiberality and bigotry, all the arrogance and spirit of domination, of which these Indexes are standing and imperishable monuments, are by her own deliberate act fixed upon the present character and pretensions of the Roman usurpation. It does not indeed appear that death was denounced as the penalty of the simple possession, or reading, of the prohibited books; but, in the ulterior proceedings of the court from which most of the prohibitions emanated, this either led to, or constituted, the proof which subjected to death—the most cruel death. We cannot wonder then, with all these circumstances in view, that the Indexes should formerly have been, and should still be, as in their nature they are, powerful instruments either of obstructing or of destroying religious truth; and, accordingly, a very competent witness, the chaplain of that Philip, who was consort to our queen Mary I., of sanguinary memory, has declared his opinion, that to this, with other causes, was to be ascribed the purification of Spain from heretics.”

We are greatly obliged to Mr. Mendham for the publication of this volume. It contains much curious and important information, well deserving the attention of all, and especially of lukewarm Protestants. But it will assuredly be put into the next edition of the Index, and Mr. M. must be content to be ranked with heretics of the *first class*!

Specimens of Sacred and Serious Poetry, from Chaucer to the present day; including Graham's Sabbath and other Poems, and Blair's Grave. With Biographical Notices and critical remarks. By JOHN JOHNSTONE. Edinburgh. 1827.

WE are sometimes tempted to believe that the love of poetry is an innate passion of the human mind. The earliest specimens of human language are highly poetic; always in idea, and most frequently in construction. The Sacred

Volume abounds with poetry after the Hebrew method; and classical antiquity, from the periods of Hesiod and Homer, is covered over with its verdant fertility. In almost every country we find a race of standard poets, and in many it is the predominant literature. There are scarcely any persons of cultivated intellect, and addicted to refined society, who do not occasionally intermingle their conversation with poetic citations, and we have known even persons of very inferior taste, and accustomed to low associations, who nevertheless manifest some powerful predilections for the melody of numbers and the visions of fancy.

If then, there exist such an inherent, or at least such a general feeling, the question of turning this partiality to the best account, seems to be the only one of great importance on this subject. It is a propensity which must and will be gratified; the direction of it requires discretion, and will in various points of view be attended with advantage. If poetry of a very inferior kind be introduced to young persons, especially those of the intellectual and imaginative cast, although it be tinged with the purest sentiment, no great impression can be produced, and probably disgust will be the consequence; for as poetry is not read for instruction, so much as for amusement, it is probable, that even minds which are not undisciplined or vicious, may be unhappily induced for the sake of the compositions, to indulge their taste at the expence of their improvement. Though we do not agree with Dr. Johnson, that religion is not susceptible of the most exalted poetry, yet we do, and have often powerfully felt that nothing can be more deteriorating to the influence of the noblest sentiments of Scripture, than to clothe them in the unhallowed dress of mean and contemptible rhyming. We hail, therefore, every attempt to gratify the prevalent inclinations of youth, which shall at the same time not only preclude whatever is improper, but studiously prepare a mental feast, seasoned with moral and religious sentiment. Abridge-

ments and selections are in some respects exceptionable, and have been, we fear, too much adopted; but the very essence of poetry itself is selection, and of poetry the best method is undoubtedly still to cull its superior passages, and to take care that it be rendered as much as possible subservient to a religious purpose. These appear to have been the opinions of the Editor of this little volume, and he has completely succeeded in rendering it one of the most valuable collections of the day. From its size and arrangement, and cheapness, we do not hesitate to pronounce it *multum in parvo*, and we fully agree with most of our contemporary critics, in recommending it to public patronage. In the advertisement, the author fully expresses our own convictions.

“There never,” he remarks, “were so many readers of compilations and extracts as now; and yet, but for certain accidental lights streaming in upon the pages of the ordinary caterers for the general taste, it could scarcely be guessed that poetry or the art of printing was above half a century old, in a country which has for ages possessed the richest, and the most copious, and varied literature in the world. There is no better, nor surer means of elevating the tastes, and bracing the minds of a people beginning to be enervated by a feeble and diffuse literature, than to multiply cheap editions of the best parts of the works of those who were the true and manly fathers of the national mind. Nor, in this point of view, can a greater blessing be conferred on a people, than by clearing away the rubbish from those golden mines which they have long unconsciously possessed, and which they must prize the moment they are thrown open. Those precious spoils of time have been the exclusive property of the rich and the learned so long, only because the general class remained ignorant of the common inheritance.”

The Christian and Civic Economy of Large Towns: by THOMAS CHALMERS, D.D. Professor of Moral Philosophy in the University of St. Andrews. vol. iii. pp. 408. Collins.

THESE patriotic labours of Dr. Chalmers justly entitle him to high and honourable distinction; which will be most effectually

conferred as their influence contributes to lessen the accumulating evils of pauperism, to excite in our peasantry a spirit of industrious independence, and to simplify a subject with whose difficulties legislation has long grappled with imperfect success.

Independently of that interest which this able and elegant writer is sure to impart to every topic which may occupy his powerful intellect, and employ his eloquent pen, there arise out of the facts and reasonings, contained in this volume, certain principles, whose supposed practical advantage, will no doubt secure the most earnest attention of those whose arduous and responsible duties involve attempts to improve the condition, and ameliorate the distress of the lower classes of our fellow-subjects.

Throughout the work in question, the excellent author is emphatically the friend of the poor; and is indefatigable in his endeavours to point out how the poor may befriend themselves. He does not appear to contemplate any considerable advantage as the result of legislative interference; but, conceiving that the core of the evil consists in the surplus of labour, beyond the demand, he considers a decrease of population as an important measure towards relief. On this subject his principal recommendations relate to later and more provident marriage among the poor; and he is of opinion, that withdrawing the present *parochial premium* on these early and inconsiderate connections, would effect a procedure less premature, and prevent many of those evils which are now so deeply and so universally deplored.

The plan of this acute writer, so far as we are able to comprehend it, appears to secure the protection of the master, and the freedom of the servant. It makes no provision for the former to become an oppressor, nor affords any encouragement to the latter to neglect the interest of his employer. It strongly inculcates the importance of considering their respective interests, not as divided, but as united; and forcibly exhibits the

advantages to be derived from a system which thus harmonizes and consolidates their mutual prosperity.

This volume contains eight chapters, the first of which is the seventeenth of the work. The titles of these chapters are, "On the Wages of Labour.—On the effect of a Poor-Rate, when applied in aid of Defective Wages.—On Savings Banks.—On the Combinations of Workmen for the purpose of Raising Wages.—The same subject continued.—On certain Prevalent Errors and Misconceptions, which are fostered by Economic Theories, and which are fitted to mislead the Legislature, in regard to Labour and the Labouring Classes.—On the effect which the High Price of Labour in a Country has upon its Foreign Trader.—On Mechanic Schools, and on political Economy as a branch of popular Education." From this last chapter we quote as follows :

"One great object of a wisely conducted economic school, whose presiding spirit would be that of loyalty to the state, and love to the population, were to labour well the proposition, that it is not in the power of master manufacturers to realise, for any length of time, any undue advantage over their workmen. And here it might be well to expound the relation that there is between the profit of capital, and the interest of money, after which the fall of interest might be alleged as affording patent exhibition of the universal decline that has taken place in profits. This would lead to some other causes for any depression in the wages of operatives, than the extravagant gains of their employers; and would enable even the homeliest of the disciples to perceive, that they are deprived of the advantage which they might have gotten from the competition of a now greatly increased capital, just because it was outdone by the stronger competition of a still more greatly increased population. In other words, that it was an advantage of which the population had deprived themselves. At all events, the capitalists are quite innocent. They cannot help themselves as the labourers can. It is well for the spread of peace and charity among the working classes, that they should be delivered from the false imagination that their masters are their oppressors. And it is further well for the spread among them of virtuous, and temperate, and elevated habits, that they should be thoroughly possessed with the true doctrine of wages; that they are themselves their own deadliest op-

pressors; and that without the co-operation of their own moral endeavours, no benevolence on the part of the affluent, and no paternal kindness or care on the part of their rulers, can raise them from the degradation into which a reckless or unprincipled peasantry shall have fallen.

"It is needless, at present, to inquire how much farther mechanics could be raised, in the scale of doctrine and information, on the subject of economical science. This would better be ascertained afterwards. But we are thoroughly persuaded, that the few elementary truths, along with their obvious and popular applications which we have now specified, could not only be received by the popular understanding, but would go far to dissipate all those crudities of imagination which excite the fiercest passions of the vulgar, and are, in fact, the chief elements of every popular effervescence. To make the multitude rational, we have only to treat them as if they were fit subjects to be discoursed with rationally. Now this in reference to the great topics of misunderstanding between them and their employers, has scarcely ever yet been done; and the experiment remains to be made, of holding conference with the people on the great principles of that economic relation in which they stand to the other orders of society. We anticipate nothing from such a process, but a milder and more manageable community; and feel confident that the frankest explanations of the mechanic teacher would be received by his scholars in the spirit of kindness. He may be in no dread of the utmost explicitness, or that those truths which bear severely upon the sordidness or the violence of the people, should fall unwelcome upon their ears. They will bear to be told both of the worthlessness of pauperism, and the gross injustice of those workmen who would infringe on the liberty of their fellows. Even those truths which go to vindicate their masters, and which look hardly or reproachfully upon the operatives, ought, in no way, to be withheld from them. We affirm, that reason will make any thing palatable to the lower orders; and, if only permitted to lift her voice in some cool place, as in the classroom of a school of arts, she will attain as firm authority over the popular mind, as she wields now within the walls of parliament. And political economy, the introduction of which into our popular courses has been so much deprecated, will be found to have pre-eminence over the other sciences, in acting as a sedative, and not as a stimulant to all sorts of turbulence and disorder. It will afford another example of the affinity which subsists between the course (cause) of popular education, and that of public tranquillity. Of all the branches of that

education, there is none which will contribute more to the quiescence of the multitude, than the one for whose admittance into our mechanic schools we are now pleading. They will learn from it what be the difficulties by which the working classes are straitened, and how impossible it is to obtain enlargement therefrom, while they labour under a redundancy of numbers. It will, at least, help to appease their discontent, when given to understand, that with this redundancy, any solid or stable amelioration of their circumstances is impracticable; and that without this redundancy, the amelioration would follow of itself, and that to bring this about, the countenance of legislators, and the combination of laborers, were alike unnecessary. The lessons of such an institution would be all on the side of sobriety and good order. They would at length see, that for the sufficiency of their own state, themselves were alone responsible, and after bidding adieu to all their restlessness, they would be finally shut up to that way of peace and of prudence, by which, and by no other, they can reach a secure independence." pp. 405—408.

1. *A Reply to the accusations of Piracy and Plagiarism, exhibited by the Christian Remembrancer, the British Critic, and other Publications, in their Reviews of "Carpenter's Popular Introduction to the Study of the Scriptures."* In a letter to the Rev. Thomas Hartwell Horne, A.M. By WILLIAM CARPENTER. London. Wightman and Cramp. pp. 48. Price 1s.
2. *A Compendious Introduction to the Study of the Bible.* By THOMAS HARTWELL HORNE, M.A. London. Cadell. 12mo. pp. 526. Price 9s.

THERE is some curious literary history connected with these publications, an abstract of which may afford amusement to our readers.

A work on the plan of Mr. Carpenter's "Popular Introduction" had long appeared desirable. Mr. Bickersteth's "Scripture Help," though very valuable for devotional and practical purposes, has but little information adapted to assist in the interpretation and illustration of the Inspired Records; while Mr. Horne's "Critical Introduction" is far too voluminous, diffuse, and complicated for the generality of readers, and contains much that is entirely unavailing to those who only understand the English

language. A book was wanted that should supply more information than the first, and at the same time be less learned, and therefore more generally useful than the second. Such a work Mr. Carpenter proposed to compile; he had been occupied for several years in collecting materials; and he has been eminently successful. Of the merits of his volume we have already given an opinion, and that opinion remains unaltered. We feel assured that the "Popular Introduction" will be extensively circulated, and that its usefulness will be great.

Mr. Horne feared, or affected to fear, that Mr. Carpenter's work would interfere with his own, and immediately set about preparing an Analysis of the "Critical Introduction," which, after having been variously named before its birth, has at length come forth under the title mentioned at the head of this article. Besides this, immediately on the appearance of Mr. Carpenter's work, his publishers were informed by Mr. Horne's Solicitor, that a bill in Chancery was preparing against them, with a view to an injunction, on the ground of alleged piracy. To this they replied, that they were conscious of innocence, and were ready to meet Mr. Horne, either in private or in public. Another communication was then sent, stating that Mr. Horne was willing to refer the matter to arbitration; this they respectfully declined, till they were informed of the "head and front of their offending." Mr. Horne was then furnished with a copy of Mr. C.'s book, to mark the pirated passages; *since which nothing more has been heard of the matter!*

In the month of January a review of the "Popular Introduction" appeared in the *Christian Remembrancer*, and about the same time another in the *British Critic*. In these reviews, which carry internal evidence of being the production of the same individual, an attempt was made to establish a charge of gross and wholesale plagiarism against Mr. Carpenter. A similar attempt was made in the *Evangelical Magazine*, in a very awkward "Supplement" to a

favourable notice of Mr. Carpenter's work: the reviewer having discovered, by a singular after-thought, that he had spoken well of a book, which ought to be reprobated as a receptacle of stolen property!

To these grave accusations, affecting both his literary and his moral character, Mr. Carpenter has felt it his duty to reply. He has examined every charge brought against him, and has completely and triumphantly refuted them all. But he has done more; for in the course of his inquiries and investigations he has ascertained that Mr. Horne, so far from coming before the public "with clean hands," has committed such deprecations on authors, as prove him to be a thorough adept in the art of transferring, without acknowledgment, from other men's pages to his own. Some curious instances of this are mentioned in Mr. Carpenter's pamphlet, which is altogether the finest specimen of acuteness, vigour, and success in managing a controversy, and contains the most powerful sarcasm and just recrimination we have ever seen.

Mr. Carpenter has fully shown that his work, so far from being an abridgement of Mr. Horne's, is an independent compilation, formed, in many respects, on a different plan, and intended for a different class of readers. Those who can use Mr. Horne's volume will not need Mr. Carpenter's; while the latter publication will be highly serviceable to a large number of biblical students, to whom the "Critical Introduction" would be a sealed book. They do not necessarily interfere with each other, and ought rather to be considered as *companions* than as *rivals*.

Of Mr. Horne's "Compendious Introduction" we cannot speak very favourably. It is merely an abridgement of his larger work, and seems only intended as a stepping-stone to it. Compared with the "Popular Introduction," it is meagre and unsatisfactory, and will, we think, greatly disappoint the hopes which have been formed of it. Mr. Horne's reputation would have stood much higher, had he contented himself

with his first work, and employed his time in revising and improving it, and correcting the numerous mistakes which it still contains. It would then be better entitled to rank among "the most useful" and "most necessary works upon the Holy Scriptures," in the list of which it is placed by Mr. Horne himself! See "Compendious Introduction," pp. 490. 510.

A Sermon on Baptism, preached at Eagle Street, London, December 25, 1826, and published by request. By WILLIAM HAWKINS, M.A. London. Wightman and Cramp. pp. 32. 8vo.

THIS is a good Sermon. Our sentiments on the subject of baptism are briefly, but clearly and neatly exhibited to view. The impression made on its being delivered, occasioned the request that it might be published; with which the author complied, we think very properly. We cannot spare much room for the review of a single Sermon, in justice to other works, which also demand notice; but on this occasion we may be excused making a few observations.

The text is Matt. xxiii. 10. *One is your Master, even Christ.* After an introduction drawn from the connection, Mr. Hawkins says,

"The general position which is here advanced, admits of a wide and extended application; and may without impropriety, be brought to bear on the particular subject which now claims our attention. One is your Master, even Christ: and,—his command is imperative,—his direction plain,—his example correct,—his service reasonable,—and his authority exclusive."

This is the plan of the discourse. On the first division, the author notices our obligations to the Saviour, and his right to exercise an unlimited sway over us, not only as pensioners upon his providential bounty, but objects of his redeeming mercy. He then brings forward the Commission,—and the history in the Acts of the Apostles, as "one continued and striking commentary on our Lord's Commission." He thence, properly, proceeds to notice the perpetuity of the ordinance; observing, that

"The command is equally imperative now, as in the apostolic age; for the law upon this subject has never been repealed, and no person on earth can abrogate or alter it. We are not permitted to select among the commands of Christ, those which appear easiest in the performance, and most suited to our taste; nor are we to depreciate the positive institutes under the pretext of exalting the moral precepts. This would be to impeach the wisdom and propriety of the Saviour's appointment. And shall weak and erring man venture to sit in judgment on his revealed will, and deliberately reject it? What an act of rebellion against our rightful Lord!" p. 11, 12.

The next paragraph forcibly meets the excuses which are alleged for the neglect of attention to baptism, from the ridicule and reproach with which we are frequently assailed. We would transcribe it, but it would trespass on our bounds, and we would rather recommend our readers to consult the passage itself. But on this part of the Sermon we cannot help expressing our gratification, both with the sentiments which Mr. Hawkins brings forward, and the firmness with which he advocates them. We live in a period, in which lax sentiments are encouraged and patronised; as if the nervousness of the present age was to have unbounded indulgence, and as if confessing faith in Christ, — not before harsh and invidious persecutors, but before Christians, who were rejoicing to hear the sound, and, then being baptised in his name, and in obedience to his will, were hardships of the severest kind! What would such professors have done in periods of persecution?

In the next head of discourse, Mr. H. shows that the *direction of Christ is plain*. Here he briefly states the plainness of the New Testament on both the mode and subject; and concerning the former, notices the evidence which arises from the practice of the Greek church in support of *immersion*, being the proper meaning of the term *baptism*: not from any deference due to the authority of the Greek fathers, or the Greek church; but from the obvious consideration, that the *Greeks understood Greek*; and could not habitually and practically

assert that *baptism* was *immersion*, if the word really meant a different thing.

We earnestly wish that this Sermon may have an extensive circulation, and that our readers would peruse it for themselves; and we should rejoice to find the worthy author placed in some important station, pleading for the rites of primitive Christianity, and consistently acting on the principles he has himself laid down; and when also, he would be excited to use all his energies in exhibiting, proving, and enforcing the various important truths, which belong to our common salvation.

We take the liberty of recommending it to the attention of this worthy minister, that should he republish this Sermon, he would do it in the form of an Essay, of a smaller size, and cheap, for the use of serious enquirers.

Old English Sayings newly expounded, in Prose and Verse. By JEFFERYS TAYLOR. Author of *Parlour Commentaries*, &c. London. Wightman and Cramp. 12mo. pp. 147. Price 4s.

"I THINK 'The Proverbs' are better," said a friend of ours, the other day, after looking over this volume. We think so too: nevertheless, Mr. Jefferys Taylor's book may be very useful and instructive, especially to the young.

The Author has selected a number of "Old English Sayings," and illustrated them, partly in prose, and partly in verse, by short narratives, dialogues, and essays. The sportive and the grave are pleasingly combined, and amusement is made to subserve the higher ends of instruction. We select a specimen from the didactic part of the volume.

"Soft words and hard arguments."

"He who blusters without reason, has most reason to bluster. He who is strenuous on the *wrong* side of the argument, has the utmost occasion for any auxiliaries which he can press into his service; and it must be confessed, that vociferation and clamour, are as likely means of persuasion as any that can be devised, when the why and the wherefore do not happen to be at hand;

'When thoughts are gone, and reason spent,
Then bullying is most excellent!'

It is undeniable, that obstreperous disputants do in this way very frequently gain their point; carry their enemies' works by assault, and make right and reason fly before them. Chaff flies before the wind, and the wheat itself before the whirlwind.

"This gusty kind of eloquence, however, loses its effect surprisingly, if often resorted to, even over those who are most apt to be influenced by it. With such as have a tolerable share of penetration and firmness, it is not only the most ineffectual, but the most prejudicial, method a man can employ; it is not merely useless but mischievous to his purpose. Increasing elevation and strength of voice almost always indicate correspondent depression and weakness of argument; and so good a guide is this to persons possessing discernment of character, that they find out what arguments are most powerful on their own side, by the loudness of their adversaries' rejoinder, and often perceive that nothing more than a calm repetition of them is needful to ensure the victory. Where, however, they wish to prevent an explosion of passion, they will, by the same rule, forbear pushing their reasoning home; deal gently with replies, the logic of which is alarmingly feeble; and avoid, at the price of conquest, depriving a vehement wrangler of the only refuge that remains to him.

"It is certain, that amongst controversialists, none are so furiously tempestuous in their wrath, as those whose arguments are at their last gasp from some mortal thrust of the enemy. Thus it is—if between men of mettle—that disputes upon subjects of as little moment as the colour of the chameleon, become affairs of life and death! He that has uttered his last word in reason, utters one in passion, and the business is settled shortly after upon a spot, where there are two enemies; two friends; a brace of pistols, and a surgeon.

"But amongst zealous disputants in general, though they may stop far short of this, soft words are not much in use. These persons seem to have little practical conviction of the cogency of *unassisted* reasoning. Accustomed to underrate, if not to disallow entirely, all opinions, right or wrong, which clash with their own; they anticipate equal prejudices in others, and think that noise and bustle will give efficiency to words which, without such aid, would have no effect at all. Nothing, however, worth gaining, is obtained thus,—

'He that's convinced against his will,
Is of the same opinion still,'

whatever assent may be extorted, unless irresistible truth operates upon his mind. Loud and ill-adjusted language never can

conduce to this end. Words are like weights; *gravity* gives them effect. They must be placed quietly in the scale, and left to incline the balance *by their own unaided tendency*; if they do not then accomplish their end, they are totally incompetent, and all attempts to influence them are equally despicable and absurd."

Beauties of Eminent Writers selected and arranged for the Instruction of Youth, in the proper Reading and Reciting of the English Language, in two volumes. By WILLIAM SCOTT, late Teacher of Elocution and Geography in Edinburgh. pp. 472. Oliver and Boyd.

To read and speak according to the rules of art, without appearing to do so, is an attainment to which few seem to arrive. In such exercises, however, the grossest inaccuracies are not more offensive than palpable affectation. Great care, therefore, must be taken lest that which is artificial, and which is designed to assist nature, should unhappily destroy it; for, if the orator, by a scrupulous attention to art, should be merely stiffened into the correctness of mechanism, his audience will be sure to perceive that they are sustaining a loss, to repair which, if it should be necessary, they would cheerfully part with automatical precision, or rhetorical flourish.

It will be understood, that these remarks are intended to be cautionary, and not at all to interfere with the labours of Mr. Scott, or the efforts of any who may endeavour, whether by written instructions, or oral examples, to assist in forming a graceful and impressive delivery. Indeed, we are of opinion, that the acquirement of this desirable qualification might be greatly facilitated by a diligent perusal of these volumes, in which the student will meet with rules and examples of eloquence, well qualified to guide his judgment, improve his taste, and regulate his practice.

LITERARY RECORD.

New Publications.

1. *Theology; or an attempt towards a consistent view of the whole Counsel of God; with a Preliminary Essay on the practicability and importance of this Attainment.* By John Howard Hinton, A.M. 12mo. boards. Price 4s.

2. *The Youth's Biblical and Theological Companion; in which the Author has endeavoured to explain the principal terms of the Sacred Scriptures; to unfold the great Doctrines of Holy Writ; to elucidate difficult passages of the Inspired Volume; and reconcile its apparent Contradictions.* By the Rev. Thomas Wood, of Jewin Street, London. 12mo. boards. Price 7s. 6d. The title of this work fully describes its object and design. Such publications, when well executed, cannot fail to be useful. The present volume may be safely recommended to Sunday-School Teachers and others, who may not have the opportunity of perusing more learned and expensive works.

3. *Christ all in all; or several Significant Similitudes, by which the Lord Jesus Christ is described in the Holy Scriptures.* By the Rev. Ralph Robinson. Edited by the Rev. T. Sharp, A.M. 8vo. boards. Price 12s.

4. *An Account of the American Baptist Mission to the Burman Empire.* By Ann H. Judson. Second Edition. 12mo. boards. Price 5s. 6d.

5. *Original Tales for Children.* Two Volumes, 18mo. half-bound. Price 1s. 6d. In a Series of simple and interesting Narratives, the usual faults of children are exposed, and their opposite excellencies recommended and enforced. These volumes will be favourites in the Nursery and the School-room.

6. *The Life of Grotius; and a Succinct Account of the Civil, Ecclesiastical, and Literary History of the Netherlands.* By Charles Butler, Esq. 8vo. Price 7s. 6d.

7. *The Third Volume of Elements of the Philosophy of the Human Mind.* By Dugald Stewart, F.R.SS. London and Edinburgh. 4to. Price £2. 2s.

8. *Memorials of sanctified Affliction: being extracts from Letters written by the late Benjamin Larsson, who died the 20th of August, 1826, aged twenty-eight years.* Price 3d. This little publication will be interesting to all who have read the Memoir of the Pious Youth, to whom it relates. We hope

its sale will be extensive, especially for the sake of the aged parents of the deceased, whose support is mainly derived from the profits of this and a previous pamphlet, which we noticed with approbation some time since.

9. *The System; a Tale of the West Indies.* By Charlotte Elizabeth. 12mo. boards. Price 5s.

10. *Sermons, delivered at Beresford Chapel, Walworth. Part 2.* By the Rev. E. Andrews, LL.D. With a portrait.

11. *Harding's Stenography; a new Edition.* Price 3s. 6d. neatly bound.

12. *Pastoral Advice; a Sermon, addressed to the Church in Little Alie Street, Goodman's Fields, on the occasion of electing two of their members to the office of Deacons.* By William Shenston. Price 1s.

13. *The Importance of Christian Character in the Discharge of Pastoral Duties; a Sermon delivered at the Ordination of the Rev. William Humphries, to the Pastoral Care of the Baptist Church at Braintree, Essex, March 6, 1827.* By Isaac Mann, A.M. Price 1s. 6d.

In the Press, &c.

The Desolation of Eyam; the Emigrant; and other Poems. By William and Mary Howitt.

A second volume of "Interesting Narratives from the Sacred Volume." By Joseph Belcher.

An Essay on the Atonement; by the Rev. Isaac Mann, A.M. of Maze Pond, London. Second Edition.

Letters to the Rev. R. Hall, A.M.; containing an Examination of his Theory of Christian in opposition to Party Communion. By William Giles.

The Rev. W. Groser, of Maidstone, has commenced the publication of a New Periodical, entitled, "The Maidstone Christian Instructor." Published Monthly, Price 3d. Sold in London by Wightman and Cramp.

The Rev. W. Hutchings, of Paradise Chapel, Chelsea, announces his intention to publish by Subscription, a Volume of Sermons, by his late honoured father, Rev. Thomas Hutchings, of Unicorn Yard, for the Benefit of the Widow and Family.

The Age Reviewed. A Satire.

QUARTERLY BIOGRAPHICAL NOTICES.

It is our intention to give, once a quarter, an account of the deaths of eminent individuals and public characters, of various denominations, with such biographical notices as we may be able to collect. We doubt not that our readers will be gratified with this arrangement.

THE MARQUESS OF HASTINGS.

THIS excellent nobleman died Nov. 28, 1826, on board His Majesty's Ship, the *Revenge*, then lying in Baia Bay, near Naples; he had nearly completed his 72d year. The early part of his life was spent in military service, in North America, and on the Continent, and his reputation as a general was high. In 1812 he was appointed Governor-general of British India: his administration was distinguished by wisdom, vigour, and justice, and secured for him the confidence and admiration of those whose interests he was called to promote. By his patronage of benevolent undertakings, and his kindness to Missionaries and others who have devoted themselves to the welfare of India, he materially aided in the furtherance of the good cause. To the education of the young he attached great importance, and encouraged every measure calculated to promote that object.

The Marquess's health being affected by his residence in India, he returned to England in 1822, and was appointed Governor and Commander-in-Chief of Malta in 1824. There also his generosity and zeal were displayed, and benevolent Institutions in general, and the Education Society in particular, enjoyed his patronage and effective support. "In this nobleman's death," it was observed in a letter written on the occasion, "a wife has lost the best of husbands, children the best of fathers, and I think, if possible, poor Malta has lost even more; the good he has done, and what he planned to do for that island, requires a much more able pen than mine to explain. It may be most truly said, that the Maltese have lost the best friend and protector they ever had."

THE BISHOP OF OXFORD.

THE Hon. and Right Rev. Edward Legge, Bishop of Oxford, died Jan. 27, in the 60th year of his age. He was brother to the late Earl of Dartmouth, and was raised to the episcopacy in 1815.

THE BISHOP OF LINCOLN.

THE Hon. and Right Rev. George Pelham was the third son of Thomas, first Earl of Chichester, and uncle to the present Earl. He was at first intended for the Army, and held for some time a commission in the Guards; but afterwards he determined for the Church. After his ordination he was successively promoted to be a Prebendary of Chichester, and Vicar of Hellingley, and of Boxhill, in Sussex. In 1802 he was made Bishop of Bristol, was translated to Exeter in 1807, and to Lincoln in 1820. His Lordship died on the 7th of February, in consequence of a severe cold caught in attending the funeral of the Duke of York.

THE BISHOP OF ROCHESTER.

DIED recently, the Right Rev. Dr. King, Bishop of Rochester. He was, we believe, the only prelate who was accustomed to vote with the Bishop of Norwich in favour of the Roman Catholics.

J. M. GOOD, M.D. F.R.S., &c.

WE regret that we are unable to furnish any particulars of the life of this gentleman, who has been long known as a learned and accomplished writer, and an able member of the medical profession. Among his numerous publications, were the following; *Memoirs of the Life and Writings of Dr. Alexander Geddes*,

8vo. 1803; *Song of Songs, or Sacred Idylls from the Hebrew, with Notes, 1803*; *A Complete System of Medicine, 6 vols. 8vo.*; *The Book of Nature, being a Popular Illustration of the General Laws and Phenomena of Creation, 3 vols. 8vo. &c.* Dr. Good was also one of the editors and principal writers of the *Pantologia*, one of our best Cyclopædias on a small scale.

This truly valuable member of society died on the 2d of January. His death was occasioned by an inflammatory attack, brought on by an exposure to cold.

DR. JOHN JONES.

THIS eminent scholar was the author of a Greek Grammar, a Greek-English Lexicon, and other learned works. He died Jan. 10.

REV. JOHN EVANS, LL.D.

DIED, Jan. 25. at Islington, the Rev. John Evans, LL.D.; for more than thirty-five years Minister of the Morning General Baptist Congregation in Worship Street, Finsbury Square, London.

Dr. Evans was born at Usk, in Monmouthshire, Oct. 1767, and traced his descent through an almost unbroken line of Baptist Ministers, from Thomas Evans, one of the Ministers ejected by the Act of Uniformity. In 1783 he became a Student in Bristol Academy, over which his relative, Dr. Caleb Evans, then presided as Theological Tutor. About the same time he was baptized, and preached his first sermon before the age of seventeen. After remaining the usual time at the Academy, he went to Scotland, and studied at the Universities of Aberdeen and Edinburgh till 1791.

Having changed his theological sentiments on the points included in the Trinitarian and Calvinistic controversies, Dr. E. became pastor of the church in Worship Street in 1792, and remained there till his death.

Dr. E. acquired considerable celebrity by the publication of his "Sketch of the Denominations of the Christian World." This work was first published

in 1795, in the form of a shilling pamphlet. Fourteen editions have been since printed, comprising in all 100,000 copies. It has been translated into Welsh and various Continental languages, and several editions have appeared in the United States of America. Dr. Evans was also the author of many other works, of a miscellaneous description, which have been extensively circulated.

We have observed, that Dr. Evans had renounced the sentiments usually held by Calvinists and Trinitarians. His theological views are thus stated in the *Monthly Repository*:—"As a General Baptist he warmly advocated the unlimited, unpurchased goodness of God. . . . A firm believer in the personal unity and paternal character of God, he claimed the appellation of Unitarian in its wider, and, as he contended, only correct application. On the person of Christ, though he never attained, nor perhaps desired to attain, that confidence possessed by many, he never appears to have seen reason to give up the doctrine of our Lord's pre-existence. Of Universal Restoration he was accustomed to say, it was what every good man must wish to be true, but he seemed to think it wanted that conclusiveness of scriptural evidence which could justify a full conviction of its truth. To the theory of philosophical necessity he was no friend."

We have extracted this passage in order to show that while Dr. Evans's opinions on some important subjects were erroneous and unscriptural, he did not fully accord with the Unitarians or Socinians, in their rejection of many of the distinguishing peculiarities of the Christian faith.

His funeral took place on Thursday, Feb. 1. On this occasion an impressive address was delivered by the Rev. James Gilchrist, who also preached a funeral Sermon on the following Lord's day morning, from Heb. xiii. 7.

REV. THOMAS GILBERT.

DIED at Islington, on Saturday, February 17, aged 31, the Rev. Thomas

Gilbart, the valued Secretary of the *Irish Evangelical Society*. His public course, though, alas! so short, was varied and eminently useful. At the early age of seventeen, he entered the Academy at Hackney, under the patronage of his venerable friend, the Rev. Matthew Wilks, where he pursued his studies for the Ministry with unusual diligence and exemplary consistency, which secured for him the affection of the whole academic family. He commenced his stated Ministry, at Busby, Herts, whence he removed in 1818, to York Street, Dublin. In 1821 he became Secretary of the Irish Evangelical Society, and thus undertook those laborious duties which first broke his health, and induced that disease which has brought him so early to the grave. He was interred at Bunhill-Fields, on the 23d of February; when his beloved tutor, the Rev. G. Col-lison, delivered an impressive address; and the Rev. T. Lewis, of Islington, offered prayer. The pall was supported by the Rev. Messrs. Yockney, Stratten, Carwen, Hasloch, Hyatt, and Blackburn; several other Ministers followed with the mourning relatives.

Recent Deaths.

REV. T. HUTCHINGS.

IT is with deep regret we have to announce, that on Lord's Day Morning, Feb. 25, 1827, the Rev. Thomas Hut-

chings, who for thirty-two years honourably sustained the pastoral office over the Church in Unicorn-Yard, South-wark, was attacked during the performance of Divine service, with a fit of apoplexy, and consequent paralysis of the left side; the symptoms of which continued till Thursday evening, March the 1st, when at half-past nine he expired, having only experienced partial relief from bleeding and blistering, with other remedies resorted to under such circumstances. It is probable, says the medical friend who attended him, that the disease was produced by the rupture of some large blood vessel within the cavity of the brain, thereby producing compression on that organ, which no remedies could remove. It is expected that a memoir of this exemplary Christian and distinguished Minister will be inserted in our next number.

REV. J. B. PEWTRESS.

DIED on Monday, March 5, aged 71, the Rev. John Barber Pewtress, of Camberwell. He had been actively engaged as a Minister of the Gospel in various parts of the kingdom, during the last forty years. Many congregations, now in a flourishing state, were raised by his instrumentality.

His remains were committed to the tomb on Tuesday, March 18, on which occasion an address was delivered by the Rev. Dr. Rippon.

GLEANINGS.

KERK HOF.

To the Editors.

GENTLEMEN,

WHEN any one (especially an *Englishman*) visits a foreign country, with a view to bring home a true description of it, nothing, perhaps, is of higher importance to the right performance of his task, than that he should be as free as possible from national prejudices. But why, it may be asked, an *Englishman* more than another? because, all the world knows that his predilection for every thing *English*, flows so warmly through his veins, that, he is more in danger, than any other, of running into extremes of praise, or dis-

praise of men and things, which may not sort with his prejudices. If, before he went abroad, he could, and would leave these at home in his wardrobe, as we do any garment which we slip off and on at pleasure, he might, perhaps, then make in other respects a better traveller, or tourist, than a native of any other country.

I have been led to these remarks, from meeting, promiscuously, the other day, in the last Supplement of your Magazine, an account of the Kerk Hof (Burial place) in Rotterdam, purporting to be an extract from a work entitled a Brief Description of Holland. It is not wished here, to charge the author of that work with a direct design to

convey wrong impressions, or to mislead, but most assuredly, the article in question has that tendency in no small degree. For, the reader is left to infer, that the burial place therein described, is a specimen of what is to be met with, all through Holland, and that there is a want of natural affection in the Dutch character.

Now if our author, instead of making a hasty visit to a few of the Western towns in Holland, that highly interesting country, had leisurely traversed its interior, and had resided for even one-tenth part of the time the undersigned has done, in native families, he might then have seen in every direction, Burial Grounds, not inferior in point of decency, cleanliness, and convenience to those in his own country, and would, notwithstanding the English prejudices, under the influence of which he appears to have written, have had ample reason to acknow-

ledge, that there was in Holland, to be found a greater degree of natural affection, of harmony in families, kindness, and of Christian philanthropy, than in most other countries which he may have visited. And if, instead of allowing the Kerk Hof so precipitately to hasten his return home, he had only patience enough to tarry a while longer in Rotterdam, he might easily have informed himself, that in that very city, the Kerk Hof was not the only place of interment, but that there were besides vaults, of considerable extent, where the dead are as decently deposited, as in any part of the world, only perhaps with less ceremony than is common in other European states.

Relying upon your giving insertion to the above, I remain, Gentlemen, yours most respectfully,

Jeffrey's Square.

W. H. ANGAS.

INTELLIGENCE.

FOREIGN.

AMERICA.

WE have received a set of the American Baptist Magazine for the year 1826, from which we take the following extracts:—

Baptist General Tract Society.—At the close of the preceding year, 159,328 pages of Tracts remained in the parent depository. During the past year 480,000 pages have been printed from stereotype plates—587,764 pages have been distributed; leaving 51,564 pages now in the parent depository.

We find reported in the last Annual Report, thirty Auxiliary Societies, five life-memberships, and ten Central Depositories. During the past year forty-one additional Auxiliaries have been reported, (and, doubtless, others formed, of which we have received no information,) twenty life-memberships have been obtained, and two new Depositories established. Making in all seventy-one Auxiliaries, twenty-one Central Depositories, and twenty-five life-memberships.

During the first two years of its existence, the Society has published 1,176,000 pages of Tracts;—distributed 1,124,436 pages;—and has, remaining in the parent Depository, as before stated, 51,564 pages.

Revivals of Religion.—Many accounts are given of revivals of religion in different parts of the United States. We select the following. It is a letter from the Rev. Phineas Bond, dated "Cherryfield, July 9, 1826.

VERY DEAR BROTHER,

SEVERAL months have already elapsed since I intended to have given you some particular statement of the recent revivals in this place. My not complying with your wishes before this late period, has not arisen from forgetfulness or neglect; but from the want of a convenient opportunity. My first visit to this place was Jan. 26, 1825. The state of religion was then exceedingly low; even to that degree which rendered it quite difficult to distinguish between professors of religion and the world. And not having the constant ministry of the word, the religious state of society was declining, and habits contracting, which portended serious consequences. After preaching several times, all things seemed discouraging as it respected the cause of Christ. My conclusions were, that if no material alteration was visible at the expiration of three months, I would leave the place.

In this state of things it was thought expedient to observe a day of fasting and prayer, that the Lord would display his grace in the quickening of his saints, and in the salvation of sinners. The fourth of

March was appointed. The day was quite solemn, which much excited my anticipations : and occasioned me to look forward to our next monthly Church conference, with a degree of pleasure in the expectation of finding Christians much engaged.

The next expedient resorted to, was a meeting of the church for the purpose of relating their Christian experience to one another. This took place on the 19th of March, and, in a good degree, had the desired effect. It led Christians to look back to the day of their espousal to Christ, and the life they had led since. This humbled some of them in the dust, and led them to examine the foundation of their hope and mourn over their sins. At this time tokens of divine favour became quite visible, and we were satisfied that the Lord was in the place, and about displaying the riches of his grace in the salvation of sinners. Christians began to be much revived, and to feel for poor sinners ; while sinners began to feel distressed for their souls, and to inquire with anxious solicitude, " What must we do to be saved ? " In April and the former part of May the revival was quite powerful and very general. O my dear brother, we then experienced scenes at which angels could not be silent spectators, nor mortals look on with indifference. The hearts of stubborn sinners melted like wax, and their rebellious wills bowed to the reign of sovereign grace. The revival was unusually still, and all things conspired to bespeak that it was the work of God. May 25, at the request of the church and society, I was ordained their pastor. May 29, I baptized twelve persons. June 12, I baptized six persons. June 26, baptized eight. July 10, baptized eight. July 24, baptized one person. July 31, baptized two. Aug. 14, baptized four. Aug. 21, baptized five. Sept. 11, baptized four. Sept. 18, baptized one. Dec. baptized one, and some as yet stand candidates. Thus, my dear brother, you perceive that I have had the privilege of baptizing and receiving to the fellowship of the church under my charge, fifty-two persons, twenty-two males and thirty females, sixteen of whom are heads of families. Oh how great that grace which stains all human glory in the salvation of sinners. To this grace we would wish to attribute the good work in this place ; and through which grace may we, dear brother, be enabled faithfully to discharge all our duties as ministers of Christ, and be found at last among that number who have turned many to righteousness ; and clothed in immortal bloom may we shine as the brightness of the firmament, and as stars for ever and ever. Yours affectionately, in Gospel bonds,

PHINEAS BOND.

(Further extracts in our next.)

DOMESTIC.

LONDON.

THE following is the substance of the paper read by the Rev. Carlos Von Bulow, on the day of his ordination. See the account in our last number.

My religious education was very much neglected, and the persons to whom it was entrusted, did not bring me up in the knowledge of the pure and unadulterated word of God, but rather sowed the seeds of infidelity in my young heart, which were cherished and watered by all around me, according to the " spirit, that worketh in the children of disobedience." The first thing worthy the name of a serious thought, that impressed my mind, was the desire of investigating and ascertaining the immortality of the soul ; but as I knew no person, to whom I could apply for direction, I began to read all the works I could get, both ancient and modern on this subject. Several years, however, passed away without any satisfaction. I had very early enlisted into the military service, and this was certainly the worst school I could have entered. In the course of the Continental wars, the armies of the different nations were deeply imbued with the spirit which had breathed in the French literature of the last century, and with which the hosts that issued from that country were inspired. I was twenty-eight years' old, before I possessed a Bible, or had an opportunity to read it, nor do I remember to have seen more than one, except in my father's house, which I left very early. The late Count von Secindorff, minister of state to the king of Wirtemberg, was the first person, that asked me if I had a Bible, and on my replying in the negative, presented me with one. I read it very diligently, out of respect to him, for whom I had a great personal esteem, and through my regard for old age, which I had always revered. I cannot explain my different feelings during the ensuing five years ; they were constantly ebbing and flowing ; I had some convictions of the sinfulness of sin, and struggles against it ; I had to bear to be called a saint, because I paid some regard to public worship, and it was known that I read the Bible, a practice which was looked upon with the greatest contempt by the greater part of the officers. The remembrance of my dear departed mother's conduct on her death bed, who used to make me read to her, and pray with me, induced me at this time to pray to God. In the spring of 1818 I was in such a state of restlessness, for which, indeed, I could give no reason, that I determined to

travel; I passed rapidly over a great part of the Continent, and by the leadings of Divine Providence, was directed to Scotland, where I arrived at the latter end of the year. Here I was introduced to that worthy minister, the Rev. Dr. Thomson, of Edinburgh, by conversing with whom it pleased the Lord to remove the blindness of my soul, and to lead me to know and believe the Bible, to be truly the inspired word and will of God revealed to man. While arguing with him on the subject of creation, as related by Moses, he asked me if I believed there was an Almighty God, and having answered in the affirmative, he said, "Well, Sir, he then can have created the earth as it is created, and neither you nor any other man can prove the contrary, or should dictate to him how he ought or ought not to have done it." I had nothing to say in reply, and the topic was dropped; but although I cannot remember my feelings very exactly at that moment, or in the course of the day, the evening found me in my chamber, and on my knees thanking God through Jesus Christ, who had shown mercy to a poor benighted sinner. I had before a great deal of knowledge of the contents of the Sacred Books; I understood the letter but not the Spirit; now, however, I understood that salvation, which is by faith in Jesus Christ, by whom all things were made. I could now no more live to myself, or be the servant of sin, no more could I have worldly honour and glory for the objects of my pursuit, nor could I find it consistent to be at the same time a soldier of the Lord Jesus Christ, the Prince of Peace, and of an earthly prince, a soldier of life and of death. I therefore left the military service, determined to devote myself to the work of the Lord.

When the Lord gave me eyes to see his glory, I also perceived that the whole world was lying in the wicked one. I saw the dreadful gulf from which the merciful hand of God had rescued me; I saw all my relations, friends, and acquaintance hurrying with all their might to the precipice; I knew that infidelity prevailed greatly over the whole Continent. I had visited most parts of Europe; I had addressed myself to the ministers of all the nominal churches; but incredible as it may seem, I had not met above five or six, who confessed that they believed in Jesus Christ as the Son of God. And could I know this, and could I have partaken of the marvellous love of God without being filled with compassion? Could I have any other desire than to be an instrument in the hands of God, to go forth and proclaim the great things the Lord had done for me, and to call my fellow-men with a loud voice, to warn them of their danger, and entreat them to turn to the Lord, that

their souls may be saved? These were the impressions, that were then immediately impressed on my mind, and I humbly supplicated the Lord to make use of me for this purpose. I have ever since endeavoured to prosecute this object, and the Lord has indeed wonderfully assisted me in my weakness, opened doors for me, and furnished me with means, and I trust, he will bless my feeble efforts to the glory of his most holy name.

Being born in Denmark, and having passed the earlier period of my life in the several northern countries of Europe, I thereby acquired some knowledge of their peculiar manners, opinions, &c. I revisited these countries in that memorable year, when the Lord caused his light to shine upon my soul; what I had therefore seen and heard before made the deepest impression on my mind, and my attention was therefore first directed to these parts. In the spring of 1819, I visited, with a boat, the eastern coast of Norway, taking with me a supply of the blessed Word of God. I was thus led more closely to investigate the state of things, and was a witness to the awful ignorance of the poor inhabitants, and the perverted views of those who think themselves wise. I afterwards resided three years and a half in Copenhagen, where I had an opportunity of gaining a more minute acquaintance with the general condition and moral state of the people, and I am fully persuaded that the current of evil which came from the south, has set in, so to speak, into these countries, and overwhelmed them.

In the year 1824 I came to London, with an earnest desire to find some way of becoming an active instrument in the great work of the Lord, and having been made acquainted with the existence and operations of the Continental Society, I proposed to the said Society my plan for extending their labours to these northern regions, no opportunity for which had hitherto presented itself. They requested me also to propose some persons who would be able to execute this plan; but although I was acquainted with the great difficulties of the project, and wished the mission should be undertaken by some competent person, I knew of no such person; in reliance, therefore, upon him who is able to reveal his strength in weakness, I offered myself with fear and trembling, leaving it to God to determine, if it was agreeable to his will. The Society received me, and the Lord enabled me to overcome all difficulties. In the month of April last I went to Norway, purchased a small vessel, twenty-five feet long; and with the aid of two sailors, was enabled to visit the coast, and numerous islands, from Christiana to Drontheim. I preached the Gospel at sixty different places, to congregations of

from 20 to 500 bearers ; I sold and distributed some hundreds of copies of the Holy Scriptures, and could have disposed of some thousands if I had them : I also dispersed from 6 to 7000 tracts. I have great reason to sing of the mercy of the Lord ; he has protected me in my frail bark on the mighty waters, and among the dangerous rocks that surround that coast ; he has wonderfully directed my steps, opened the hearts of many to receive me, disarmed those who wished to oppose me, and enabled me to feed the hungry souls with the bread of life.

I have just returned from these parts, and in the sight of God, I bear witness to you all, that the most horrid infidelity, indifference and ignorance, accompanied with every species of vice, reign undisturbed in all classes of society, that the greater part of the ministers are, as one of the highest of the clergy in that country, said, " dead stones," and added, unless Almighty God should work a miracle, or send a pestilence among them, he did not know how things would ever become better. The old ministers are dying rapidly, and there are above sixty ministers now wanting in the established church of that kingdom. Most of the parishes have from two to six congregations, which are visited by the ministers, two, three, and four times in the year. With respect to the numerous islands on the coast, these visits are particularly fatiguing and dangerous, and the people very poor, so that many of these parishes, as well as those in the northern part of the Continent, have no ministers, some have had none for six or eight years. I myself knew one, that had none for three years, and one where they had not had a sermon for a whole year, although they had a minister, but he was old and infirm. Add to this the infidel principles which are spread from one to the other, and circulated by books ; the above mentioned clergyman assured me, that the worst books that had ever been written in Denmark and Norway, and translations of Voltaire, were very frequently to be found in the cottages, and among the farmers in the mountains. I myself have seen much of this. Finally, the Neologian doctrines preached from the pulpits, have contributed to bring the Word of God into disrespect, giving the appellation, " Word of God," to every book that treats in any way of religion, and thus in a great measure extinguishing in the minds of the people all sense of the importance of this appellation. I have often witnessed examples of this kind ; I have heard a poor fisherman affirm, that the Bible was like all other books, written by men. This is the great point with the German rationalist ; and can we wonder, when we hear the highest clerical authority in a country publicly allege, that the Bible is a

good book enough for the age in which it was written ; but that in this enlightened age we need a new Bible ? This is the sentiment uttered by the illustrious General Superintendent of Saxe Weimar, one of the heads of these rationalists, though he is called a minister of Christ. Could I see and hear all this, without being moved with compassion ? Could I have received that faith that worketh by love, and not be constrained by this love to become an instrument in the hands of our Lord, to call upon the dry bones in this valley to live through Jesus Christ, to go forth and sow, and water, and plant in his name, depending on him who alone can give the increase ? I know well the Lord does not need me ; that much more were to be desired than what is in me, a poor weak vessel ; but are not all these things, which I have related, sufficient proofs that the giant in these countries has defied the armies of Israel, and shall he undisturbed be allowed to keep his prey ?

Should I shrink from the dangers, that present themselves, or despair of finding the means to smite the head of this Goliath, who is daily destroying the souls of this poor people ? No ! When I consider how gracious the Lord has hitherto been, how he has strengthened me in body and in mind, and protected me in all dangers, I ought, most certainly, to trust in him ; and though means appear for the present to be lacking for this great and important mission, yet the Lord will surely stir up his servants to come forward to this good work. I trust it is by the influence of the Holy Spirit that the Lord has called me to this work, and therefore, would beseech you to unite your petitions at his mercy seat, that he will give his blessing, to the glory of his name, and the good of souls.

HINDOO SUTTEES.

A public meeting was held in the Town-Hall, Derby, on the 13th ult., when it was agreed to present petitions to both Houses of Parliament for the abolition of the Suttee.

Mr. Peggs is about to publish a pamphlet, entitled *The Suttees' Cry to Britain*, containing Extracts from Essays published in India, and from Parliamentary Papers on the burning of Hindoo Widows, shewing that the Rite is not an integral part of the Religion of the Hindoos, but a horrid custom opposed to the Institutes of Menu, and a violation of every principle of justice and humanity ; respectfully submitted to the consideration of all who are interested in the welfare of British India ; and soliciting the interference of the British Government and of the Hon. the Court of Directors of the Hon. East India Company, to suppress this suicidal practice.

ASSOCIATIONS.

SOUTHERN ASSOCIATION.

THE Southern Association met, Sept. 12 & 13, 1826, at Long Parish, near Witchchurch, Hants. Brother Fatcher preached on the Tuesday Evening. Wednesday Morning, Br. Jefferson, of Andover, read and prayed; Br. Russell, of Boughton, preached from Rev. xx. 1—8; Br. George, of Romney, closed the service in prayer. In the afternoon, Br. Jefferson prayed and preached from Matt. vi. 33. In the evening, Br. Whitewood, of Andover, read and prayed; Br. Tilly, of Portsea, preached from Rev. xi. 15; Br. Clay concluded in prayer.

The next meeting of the Association will be held at Lockerley, on Tuesday in the Whitsun-week; Br. Draper, of Southampton, and Br. Davies, of Whitchurch, are expected to preach on the occasion. In case of failure, Brethren Miall and Neave.

ORDINATIONS, &c.

BLISWORTH.

ON Wednesday, Sept. 6, 1826, Mr. G. Fokett was ordained Pastor of the Baptist Church, Blisworth, Northamptonshire. The Rev. J. E. Simmons, Stony Stratford, introduced the service with reading and prayer; the Rev. J. Simmons, Olney, stated the nature of a Christian Church, and asked the usual questions; the Rev. W. Haighton, Road, offered the ordination prayer; the Rev. T. P. Bull, Newport Pagnell, delivered an affectionate and impressive charge from 2 Tim. ii. 8. "Remember Jesus Christ;" the Rev. W. Gray, Northampton, preached to the Church from Heb. xiii. 22, "Suffer the word of exhortation;" and the Rev. J. Barker, Towcester, concluded in prayer.

In the evening, the Rev. T. W. Wake, Kilsingbury, commenced the service by reading and prayer; the Rev. J. Clarke, Gnilsborough, preached from Luke, xiii. 29.; and the Rev. W. Hawkins, Towcester, Independent, concluded in prayer. Though the day was unfavourable, the congregation was large and respectable; the services of the day were highly interesting: the prospect a source of encouragement to minister and people.

BEDALE, YORKSHIRE.

JANUARY 3, 1827. Mr. Robert Thomson, late of Bradford Academy, was ordained pastor of the Baptist Church, Bedale, Yorkshire. Mr. W. Tolly, of Dishforth, com-

menced the services by reading the Scriptures and prayer; Rev. B. Godwin, of Bradford, delivered a Discourse on Dissent and the nature of a Gospel Church, asked the usual questions, and received Mr. Thomson's confession of faith; Rev. Dr. Steadman offered the ordination prayer, and from 1 Thess. ii. 4. delivered a most affectionate and impressive charge; Rev. Moses Saunders, of Haworth, concluded by prayer. In the evening, Rev. J. Crook, of Borough-bridge, began the services by prayer; Mr. Saunders addressed the church, from 2 Cor. i. 11; and Mr. W. Liddell, of Bradford Academy, who also gave out hymns suited to the engagements of the day, concluded by prayer. The whole of the services were interesting, and delightful, and seemed to produce a powerful and pleasing impression upon the minds of all who were present.

BRAINTREE.

ON Tuesday, March 6, the Rev. W. Humphries, late of the Baptist Academy, Bradford, Yorkshire, was ordained the pastor of the Baptist Church, Braintree, Essex. The Rev. G. Francis, of Colchester, introduced the service by reading and prayer; the Rev. James Pilkington, of Rayleigh, delivered a discourse on the nature of a Christian Church, and received Mr. Humphries's confession of faith; the Rev. John King, of Halstead, offered the ordination prayer; the Rev. I. Mann, A. M. of Maze Pond, London, addressed the pastor, from 1 Cor. iv. 1; the Rev. James Smith, of Ilford, preached to the church from Judges xix. 30; and the Rev. Mr. Fish (Independent), of Braintree, concluded; the Rev. J. W. Goodrich, of Langham, read the hymns. In the evening, after prayer by Mr. Smith; Mr. Mann preached from Rev. v. 6, and concluded the interesting services of the day. Mr. Humphries's prospects are good, and we are particularly gratified to know that the different Denominations of Christians in the town treat him with respect and affection.

NOTICES.

The Rev. William Belsber, formerly of Worcester, has undertaken the pastoral charge of the Church in London Street, Greenwich. A service will be held at that place on the evening of Friday, the 13th (commonly called Good-Friday) to recognize publicly this event.

The Bedfordshire Association of Baptist Churches will be holden at Ridgmont, Beds. On Wednesday, May 2d. Messrs. Knight and Middleditch are appointed to preach.

MONTHLY REGISTER.

FOREIGN.

THE discussions on the law of the press continue to agitate *France*. It passed the Chamber of Deputies, March 12, by a majority of 99. Should it finally succeed, the effects will be very distressing; it is affirmed, that the bookselling trade will be so injured, as to be almost annihilated, and that the efforts of Tract Societies and similar Institutions will be entirely suppressed. The passing of the law is therefore justly dreaded by all the friends of freedom and knowledge, and especially by the Protestants.

We rejoice that the cause of liberty continues to prosper in *Portugal*. Successive defeats have destroyed or dispersed the rebel forces.

A commercial treaty has been concluded between *Prussia* and the Republic of *Mexico*.

Symptoms of religious inquiry are appearing in some parts of the Continent. In *Silesia*, several Roman Catholic families had obtained possession of Bibles, and refused to deliver them up, when required by the Ecclesiastics to do so. Some clergymen, too, have united in demanding reformation.

It is said, that a treaty is in progress, to which France, England, and Russia are the parties, for securing the independence of *Greece*. May it succeed!

A treaty of amity and commerce has been concluded between *Siam* and the East India Company.

DOMESTIC.

The Earl of Liverpool continues slowly to amend, but his public labours are most probably closed.

We notice the following, as the most important of the proceedings of Parliament during the past month:—

March 1. Mr. Canning introduced his measure respecting the Corn Laws. All sorts of foreign grain are to be admitted, on the payment of certain duties, in an ascending and descending scale, to be regulated by the price of corn in this country. The debates on this subject have been frequent and long.

March 5. After numerous petitions had been presented, for and against the Roman Catholic claims, Sir Francis Burdett moved the following resolution, which was seconded by Lord Morpeth: "That this house is deeply impressed with the necessity of taking into immediate consideration the laws inflicting penalties on his Majesty's Roman Catholic subjects, with a view of removing them." An animated discussion followed, and the house adjourned to the next day, when the debate continued till the morning of the 7th. On a division, there appeared, for the resolution, 272; against it, 276. Majority, 4. In consequence of this decision, the Marquess of Lansdown declined bringing the subject before the House of Lords.

March 13. Dr. Lushington moved for and obtained an order for the production of all despatches received by Government from Jamaica, respecting a violent attack on the house of Mr. Radcliffe, one of the Methodist Missionaries, in December last. The attack was excited by an inflammatory sermon preached by the Rev. Mr. Brydges, a Clergyman, and had nearly proved fatal to the Missionary and his family.— On the same day, Mr. Peel brought in several bills for consolidating and amending the laws against larceny, &c. and thus effecting a very desirable improvement in our Criminal Code.

March 23. On the introduction of the Annual Indemnity Bill, a discussion arose respecting the disabilities under which the Protestant Dissenters still labour. Lord John Russell said, "that the laws against the Protestant Dissenters were most absurd, odious, and disgusting"—and that, "having a very decided opinion as to the effect of the Test and Corporation Acts, if the Dissenters generally wished him to bring forward a motion on that subject, he should be willing to do so." We shall be happy to see his Lordship so employed, and most cordially wish him success.

IRISH CHRONICLE,

APRIL, 1827.

THE Secretaries deem it respectful towards their kind friends, to acknowledge the testimonies of esteem and confidence which they have received, in reply to their circular in the last Chronicle. The prompt and liberal contributions which have been transmitted, during the present month, and the arrangements which are made for congregational collections before the Annual Meeting in June, encourage them to conclude, that the *Baptist Irish Society*, stands well with the Churches of the Denomination. The Secretaries are so fully convinced of the usefulness of the Society in Ireland, by its *direct* exertions and its *indirect* influence, that they are resolved by divine assistance, (so far as their other engagements will admit), to give their whole exertions to carry on the operations of the institution with energy and zeal; feeling confident that the importance of the object, the simplicity of the means, and the unexpensive agency of the Society, will all contribute to secure and extend the assistance which from its commencement in the year 1814, have been so cheerfully and readily afforded.—Should the Committee be enabled by an addition of funds, they will increase the number of that most efficient class of agents, the *Scripture Irish Readers*, whose labours have so greatly contributed towards that surprising reformation which is now taking place in Ireland. Respecting these the following extracts from the last Annual Report may not be unsuitable or uninteresting at the present period.

“THE Committee might congratulate themselves and the Society, that they were the first who employed persons of this humble, but most efficient class of labourers; they would however, rather return their grateful thanksgivings to God, “from whom all holy desires, all good counsels, and all just works do proceed,” and without whose special blessing such agents could not have been raised up. The Society has now thirty-five *Irish Scripture Readers*; of these nine are wholly employed as Itinerant Readers and Expounders, the rest are Sabbath Readers only. Could £400. annually (which is about the sum required for the labours of these useful men) be more beneficially expended?—A short, but expressive anecdote, furnishes an instance of the utility of the labours of these Scripture Readers. There is an Irish Schoolmaster, who is one of our Sabbath and Evening Readers, situated about sixty miles west of Limerick, in a most solitary and neglected part of Ireland. The people, who are very numerous, and in the most awful darkness, flock by hundreds to hear him read the Irish Testament, and he has also taught many of them to read it. One of his hearers said, “When I think of the words which I have heard *John Nash* read, I find I cannot sin.” Another said, “I had intended to destroy my neighbour on a certain night, but after hearing *John Nash* read the word of God, my conscience would not let me do it!” Mr. Thomas adds, “I consider there is a growing increase of religious light; inquiries are made after scriptural instruction, which the people are very desirous of obtaining: the priests are the only persons who oppose it.” It is hoped that the funds of the Society will be so effectually assisted, that its operations may, instead of being retarded, be effectually enlarged.

Extract from a Speech of the Bishop of Chester, (from the Times of Saturday, the 18th, ult.)

THE Bishop of Chester said, "The noble Earl (Darley), had spoken in terms of great asperity and contempt of the attempts now making to enlighten the benighted people of Ireland, (but continued the Rev. prelate,) "I say, woe be to the man who would stop the flood of light that is now spreading in that benighted country. *Day by day the tide of education and conversion was rolling on.* He would raise his voice against those who would stop this reformation or crusade as it had been called; for what was it but a crusade? in the spirit of the cross, diffusing the tenets of our pure religion over the unenlightened, at the same time that it ennobled those who were engaged in the undertaking. *We owed to Ireland a debt of religion, and hailed with joy the approach of that hour when the debt would be discharged.*"

From a Protestant Magistrate to the Rev. W. Thomas.

MY DEAR SIR,

I HAVE the pleasure of enclosing you *Thynne's* Journal for the past month. I see on looking over *Thynne's* Journals from time to time, that he is not at all inclined to boast of any good effects from his exertions. He is of a very humble mind, and sensible that the grace of God alone can enable him to be useful, or his hearers to be benefited by his exertions; but I have many sensible proofs of his usefulness, in the cause he so zealously endeavours to promote, in the applications for Bibles and Testaments from those he visits, as well as the increase of your little congregation here. Those who have heard you from the beginning, gladly attend whenever we have the pleasure of seeing you here; but in the large assembly that crowded us so much the last night you were here, many were new comers, induced by his reading the Scriptures to them, to come and hear the truth from you. May God in his mercy be pleased to increase the number, and to open their hearts and minds to a knowledge of the truth, as it is in Jesus I though I really do not know where we shall put them all; we must go to our good large school-house, when the weather will permit.

Yours very truly,

J. C.

Ballyear, 1st Feb. 1827.

Extract of a Letter from an Irish Scripture Reader.

January 15th, 1827.

REV. SIR,

I MET major O'H. yesterday, where there was a great number of men employed by him in making a new read; after some conversation, I asked him if he got the Report I left at his place the day before? He told me he did, and thanked me, adding, that he paid two of our Schoolmasters their portion of his subscription the day before. I thanked his honour, adding, that the Committee would be very thankful to him for his generous contribution and zeal in supporting the cause of truth. "No," said he, "but I am highly indebted to both the Baptist and Hibernian Societies, for their charitable exertions in arousing me and the people of this kingdom, from the dead lethargy in which we were, without expressing the least mercy or pity to our poor fellow creatures around us, who were perishing for lack of knowledge." He proceeded, and preached a complete sermon on that subject, to all the men working at the road, who were all gathered about him. The Major pointed out several advantages that were to arise from early education, and how thankful they should be to the charitable Society that was affording them such opportunities.

P. B.

From the Rev. J. M'Carthy to the Secretaries.

Eden Cottage, Feb. 5, 1827.

DEAR SIRS,

HAVING returned home rather unwell, after inspecting the schools under my superintendency, and preaching at the usual places, I now embrace this opportunity of communicating to you a short account of the occurrences which have taken place since the 2d of December, 1826, when I last wrote to you on the Society's business. On the 3d of said month (Lord's Day), I preached twice, and baptized three persons, on the profession of their repentance towards God, and faith in our Lord Jesus Christ. And what greatly added to the pleasure of the day, one of the persons was my own daughter. Joyous as it must have been to have seen my ministry owned and blessed to the conversion of so many, how much more so to see the seed of eternal life springing up in my own family? She of course has connected herself with the church at Rahne, and the other two have been added to the newly-formed church at Ballymahon. There

are now twelve members in it, and there is a most promising appearance of an abundant harvest. I preach there and within its vicinity once a month, and sometimes once in three weeks. I have been lately going over some new ground in that county, as I have been preaching for the Rev. Mr. Kenedy, a Presbyterian minister, and he preached for me at Rahue on the same day. How good and how pleasant a thing it is for brethren of different denominations to dwell together in unity! I preached at the Scotch quarters on my return, and the house was so crowded that some of the people were fainting. I inspected schools at Kenagh and Tuam also on my way; and though I had come at an unexpected moment, I found the masters on their posts, and the improvement of the children and their number in attendance much to my mind. Of course I preached as usual, and had my spirit much refreshed at the meetings. So returned to Terelecken and Ballymahon. At the former place the church met for communion in the forenoon, and we had an augmentation to the number of our hearers.

At six o'clock in the evening preached at Ballymahon. Let it be impressed on every mind as an indubitable fact, that there is a spirit of hearing now excited in that town which had never previously made its appearance. Let us strike the iron while it is hot. Every part of the Doctor's house where I preached was crowded to excess; it could not contain the people; and if we hope for an enlargement of the work, we must get some convenient place for the accommodation of the hearers. For about 4*l.* a year I can get the walls of a house which will suit our purpose, and several persons have come forward and have promised handsomely to contribute towards fitting it up for the accommodation of the public, without troubling the Society or any other person with bearing part of the expense. I hope a resolution will be passed at your next committee meeting to allow me to take the place, and that the axiom of the Rev. Andrew Fuller will guide the committee—"Be more anxious to do the work than to get the money;" "hitherto the Lord hath helped us." And although the place is under the eye of the titular bishop, it will be a suitable place for a school, nor need we dread his prohibitions, for they are now becoming unavailing.

I now pass on to Athlone. I generally preach there at least once a fortnight, as it partly lies in my way to and from the county Longford. Hence they are something better off in being supplied with preaching than the rest of the places on that account. The steady and regular attendance of my auditors there latterly cheers my spirits and gives me hopes. Our school is in a flourishing state. Since the last dispersion, which left

but 23 names on the books, we have increased to 99. The progress the children have made since the Rev. Mr. West was there with me is very pleasing.

My attendance at Ferbane is still the same; and the church persevering in the Lord's way inasmuch that their faith and love are spoken of. The young man I baptized there the last visit has gone to live at Cloughen, and it has opened my way into that town. I have preached there twice. The first time the attendance was not encouraging, but the last time our hopes were revived. And at Ballycumber I think some good has been done. Since the new school-house at Tullamore* has been fitted up for preaching in, my hearers have increased in number every sermon. I have preached several sermons on the principles of the Reformation, which caused very great excitement in the town. The last time I was there, my text was, "There remaineth no more sacrifice for sins." As I had previously published my intention of preaching on the priesthood of Jesus Christ, the house was so crowded it could not contain more. Of course I did not forget to impress it on their minds that the sacrifice of the mass is subversive of the doctrine of my text. The time before, I purposed to have delivered this discourse, as it would have been in connection with the other four; but on coming into town I found on the chimney-piece of one of my friends, a note without name, saying,—“Sir, have the goodness to preach from the following text, ‘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. I read the note to the people, and preached from it. On leaving the place, they expressed approbation; and as a proof of it, the number of hearers was greatly increased at the next sermon.

I purpose regularly to discuss all the controvertible doctrines of the church of Rome, as this is a day of controversy in Ireland. Through the operative influence of the different religious institutions in the island, we may now say of Ireland as Ridley the martyr said to Latimer, of England, “We have this day kindled such a torch, as, I trust in God, shall never be extinguished.” The people are reading the word of God, and will read it in defiance of all opposition.

In my next I shall give a more detailed account of the number of children in the schools, and the progress they have made during the quarter. However, I shall just mention, a gentleman who was in company a few days since told me he had seen a very

* This is the Macdonnell School.

interesting letter from a young man in the army, who had been educated in one of our schools, in which he expresses his gratitude to the society, and thankfulness to God, for such a valuable institution.

Believe me, &c.

J. M'CARTHY.

From the Rev. J. P. Briscoe to the Secretaries.

Ardnara, Feb. 12, 1827.

MY DEAR BRETHREN,

LAST week I received a letter from Mr. West, informing me that you had agreed to my request. Accept of my thanks for your kindness, and also of my assurance that no effort shall be wanting on my part to promote the interests of the Society in the district in which they have placed me.

To-morrow, if the Lord will, I set out on my travels for the purpose of inspecting the schools, collecting the annual subscriptions, and preaching as opportunity may offer. This will employ me every day for at least a month to come, Lord's day excepted, when I must be at home. I could not consistently be away from home on the Lord's Day, although, by returning, the number of miles I have to travel is considerably increased; for my congregation is increasing so fast upon me that I think it would be wrong to disappoint them. Yesterday week, in the evening, we were crowded to excess. About the middle of the service a number of Catholics came in, not, I believe, with the most peaceable intentions; but as soon as they entered, the place being quite filled, Roger Mullarky shut the door and stood with his back against it, so that they could not escape till the service was ended. I happened to be preaching from Isaiah lv. 1—3, and took occasion from the passage to contrast the terms on which the Scriptures offer the blessings of salvation, with the terms on which their priests dispense what they call the privileges of their Church. They appeared to be deeply interested, and departed at the close in the most peaceable manner. The event is in the Lord's hands. However, let us not forget that prayer moves the hand that moves the world."

Poor Caldwell, the husband of our teacher at Craugh is dangerously ill with the spotted fever. Last week, by his own particular request, I visited him, and was much pleased with the interview. He appears to have received the knowledge and the love of the truth; and you will be gratified when I inform you that he told me he was indebted to our Society, under the Divine blessing, for all he knew and felt of the truths of the Gospel. The establishment of our school there first induced him to read the Scriptures, and I really think the Lord has opened his heart to the influence of the truth as it is in Jesus.

With this you will receive the monthly journals of the inspectors, from which you will learn how they have been occupied.

I remain, dear brethren,

Yours truly,

JOHN PAUL BRISCOE.

Received by Mr. Ivimey and Mr. Burls.

For the Rye School, by Rev. Mr. Smith	5	0	0
Collected at Northampton, Lord's Day, March 18, by Mr. Ivimey	20	0	0
Mr. Dadford, Northampton	1	0	0
Mr. Marshall	A.	0	10
Samuel Salter, Esq., Newgate Street	20	0	0
Mrs. Holland, King Street, Bristol	50	0	0
T. Key, Esq., Water Fulford..	100	0	0
From Worcester, by Rev. Mr. Page	36	0	0
Rev. William Nichols.....	1	1	0
Rev. Mr. Stewart	1	1	0
Rev. Mr. Oddy	4	0	0
Rev. S. Jayne.....	2	2	0
Mary's Philanthropic School....	11	10	0

Subscriptions and Donations received by Mr. Burls, Treasurer, 56, Lothbury; and the Secretaries, Mr. Ivimey, 7, Heathcote-street, Mecklenburgh-square; and Mr. Pritchard, Thornhaugh-street.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted on the Cover of the Annual Report.

P.S. Our friends in London and its vicinity are respectfully informed, that the Rev. George Gibbs, of Tottenham, has been appointed Collector of the Annual Subscriptions to the Society, now due.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

THOUGH a part of the information contained in the following letter from Mr. Yates to his parents has already appeared, we readily comply with the request for its insertion.

Calcutta, May 15, 1826.

MY DEAR PARENTS,

I HOPE my delay in writing will not have led you to conclude either that I am unable or unwilling to write; for, I think I told you before, that the death of Mr. Lawson, and the absence of Mr. Carey, have thrown a great deal of additional work on me, so that till some one comes out from England to our assistance, I must necessarily be a bad correspondent. This argument I must urge on all my friends, and trust it will be satisfactory.

Before giving you the news which this country affords, I shall attempt to answer the questions contained in your letter. I am at this time so far well, as to be able to attend to all the duties of my station; but the heat here is now intense, and the weather very oppressive. The salary which I receive as Secretary of the School Book Society, is devoted in common with all we get

from other sources, to the mission, i. e. it supports us, and the surplus goes towards promoting the objects of the Baptist Missionary Society.

In the church here we are going on happily and prosperously. I have had the pleasure of baptizing *twelve* since Mr. Lawson's death, and there are nearly *twelve* others, who, I trust, will soon come forward. I know not any thing that has given me more pleasure, since I have been in this land of darkness, than I have received from baptizing three young men, the sons of Missionaries, whose fathers are now in glory, together with the second son of Captain Kemp, with whom I sailed from England, and who, I hope, is now in heaven.

Another son of the same family received hopeful impressions at the time of his brother's baptism.

It is a pleasing thing for me, to be employed in guiding over the ocean of life, the children of the dear captain who conducted me across the dangerous deep.

We are now engaged in building missionary premises: we have purchased ground on behalf of the Society in England, for about £2000, for which we have paid; the building will cost upwards of £3000; we have proposed to the Society to pay one-half, and for them to pay the other, and since the premises will belong *entirely to them*, we fully anticipate that they will approve of our proposal. They will, I think, now have the best Missionary Station in Calcutta, and this is no small pleasure to us, as they had no regular station here when I arrived. In reviewing the past in all its parts, I feel perfectly satisfied in having come out to this country, though I have experienced much

sickness, and many disappointments in Missionary work. Several Natives near Calcutta have lately destroyed their idols, and pulled down one of their idol temples, and there is reason to hope have become true Christians. Knowledge is now rapidly spreading among the Natives, and we hope the time is coming, when the Gospel will spread as rapidly. It is at present opposed by most, but it *must* and *will* prevail. Dr. Carey is not dead, as you heard, but is remarkably well for his age. He was very lively in his conversation about Missions, when he breakfasted with us at our last monthly meeting; he quoted Psalm cii. 14, 15. and argued that the heathen would soon fear the name of the Lord, because the saints had begun to take pleasure in the stones of Zion, and to favour her dust.

P.S. I think I told you in my last, that I intended to go a long journey up the country; but I have been obliged to relinquish my design through the death of Mr. Lawson.

Mr. Sutton, from Cuttack, is now lodging with us for a few weeks; he is about to marry Mrs. Colman, the American lady, who has had the superintendance of our Native Female Schools.

FOR the substance of the following account of the Annual Meeting of the Calcutta Auxiliary Baptist Missionary Society, we are indebted to the Friend of India for August last.

The eighth anniversary of this Society was held on the 8th of August, when Dr. Carey took the chair, and the Rev. D. Schmid, Assistant Secretary of the Calcutta Church Missionary Society, offered up the introductory prayer. After the Report had been read, the meeting was addressed by Messrs. Statham, Wade, Penney, Boardman, and Yates, and also by the Chairman.

From the Report we shall select the principal passages.—“The death of Mr. Lawson having deprived the church meeting in this place of a pastor, Mr. Yates was induced, as a temporary arrangement, to undertake the duties of the office; in performing which, he has been most kindly assisted by Messrs. Wade and Boardman, who have been for some time residing in Calcutta, waiting for a favourable opportunity of joining their missionary brethren, whose lives have been so wonderfully preserved in Burmah. Mr. Yates being thus engaged in English labour, the European strength devoted to missionary exertions

amongst the Natives in this city and neighbourhood, has been still farther reduced than at the date of the last Report, and additional help from England is most urgently required. The Committee are happy to add, that the latest advices from the Parent Society lead them to anticipate a speedy arrival of missionaries from home; as well as to hope, that the health of their esteemed friends, Mr. and Mrs. Carey, will be in time sufficiently restored to allow them again to return to India. They have also to acknowledge the affectionate and zealous services of Mr. Carapiet C. Aratoon, who during the last six months has in every way contributed his valuable assistance in the native department.

“During the past year, there have been admitted into the church three members:—one by restoration, a second by dismission from the church at Dinagopore, and a third by baptism. Besides these, a fourth was proposed, but was shortly after removed by death. During a few months of his residence in Calcutta, during which his conduct could be observed, it was very becoming his Christian profession, and afforded satisfactory evidence, that he was prepared for the change that awaited him.

“The person baptized was the one referred to in the last Report as a serious enquirer. The service took place on Lord’s day morning the 9th ult.; and the candidate, at his own request, was baptized in the tank immediately adjoining his dwelling. This he wished, first, to express in the sight of his neighbours his love to Christ, and willingness to give up all for him; and secondly, to remove the erroneous idea prevalent among them, that the eating of cows’ flesh and drinking of spirits were necessary parts of initiation into the Christian religion. The morning being rainy, the number of attendants was not so numerous as it would otherwise have been,—sufficient, it is hoped, however, entirely to remove the false prejudices above referred to.

“In the Report read this time two years, the number of natives in connection with the church amounted to ten, since which five have been admitted by baptism, one by restoration to communion, and one by admission from another church. Amongst these, however, the two mentioned in the last Report remain excluded, making fifteen in connection with the church at the present time.”

“Doorgapore.—This Station, your Committee are sorry to state, is still without any resident European Missionary; and though it has been regularly visited, and services conducted on the Sabbath by Mr. Penney, Mr. Carapiet, and the Secretary, it has suffered much for want of one. Your Committee, however, indulge the hope, that on the

arrival of the missionaries shortly expected from home, one of them may be induced to occupy this interesting field of labour; and with this impression, have resolved on rebuilding the Bungalow there, formerly occupied by Mr. and Mrs. Carey.

"The pleasing services on Monday and Friday evenings, mentioned in the last Report, as having been commenced here at the request of several Heathen and Mussulman neighbours, have been regularly continued, during the year. During this period, some have declined paying their small subscriptions towards the expense of lighting the place of worship; but the majority still contribute with cheerfulness.

"The frequent services for the Heathen at Doorgapore and Barahnagur have been continued throughout the year. These have been attended by from 30 to 150 hearers, and frequently conducted by Paunchoo, the Native preacher, alone. At such times, at these and other places, he has been generally heard with great attention and respect."

Some information is likewise given respecting most of the stations in India immediately connected with the Parent Society in England. Of Cutwa, it is said, "from a communication received from Mr. W. Carey, a short time ago, it appears that he had had no additions to the church for a considerable time. He remarks, however, that a person, formerly a Brahmin, had come from Burdwan, and expressed his desire for religious instruction; and that there are at Cutwa two or three others who have expressed a wish to join the church, though Mr. Carey is not yet quite satisfied as to their piety."

Of Monghyr, the Report says, "Your Committee are happy to find, by recent communications from Mr. Leslie, that the work of God is still advancing at this station. None had fallen away, nor had any been removed by death, with the exception of Mrs. Leslie, during the year; while Mr. Leslie had had the pleasure, during the early part of last month, to admit four persons into the church by baptism. The church now consists of thirty-five members, of whom twenty belong to the native branch. The Native and English congregations are also well attended, and appearances in general are very pleasing. Eight native schools have been established in the town and neighbourhood, and are in a prosperous state. Amongst the scholars 30 can read the Scriptures well, and many more can read tracts and easy books, and repeat considerable portions of Watts's Catechism in Hindoee."

Of Digah Mr. Burton writes:—"The native church here consists of four members. Many that were baptized here are now settled at Monghyr. Two of those remaining are employed as preachers, and have kept up the worship of God at three or four places

regularly ever since Mr. Rowe's death, besides itinerating in many of the surrounding villages, attending the large fairs in the neighbourhood, and distributing tracts, &c. They now preach at six places every Sabbath, twice at Patna, once at a village half-way between that place and Digah, once at my house, and twice at Dinapore. They are generally heard with attention, particularly at Patna, where they have the largest congregations. We have one man who was called to the knowledge of the truth about five months since, and who has long requested baptism, and I suppose will soon join us, as his conduct has hitherto been good. On Sabbath evenings, I preach to about 80 or 100 Europeans, mostly soldiers, at Dinapore. There are three Baptists in a corps of artillery, and six Methodists of H. M.'s 31st Regiment, to whom I administer the Lord's supper."

"At this station and in its neighbourhood, there are also nine native schools, six of boys and three of girls, which are principally superintended by Mrs. Rowe."

HOWRAH.

Ordination of Mr. Statham.

ABOUT five years ago, Mr. Statham commenced preaching in Howrah. It was not long before a considerable congregation regularly assembled to benefit by his labours, and it was found necessary to provide a Chapel for their accommodation. The means were furnished by public liberality; and Mr. Statham having for some years past fixed his residence in the midst of his people, and devoted himself to the promotion of their welfare, has met with continued encouragement in his work. Of late, several members of Baptist Churches having been by Divine Providence brought together in this place, with the hearty approbation of the churches to which they belonged, they united themselves in church-fellowship, and invited Mr. Statham to take the oversight of them as their pastor. This invitation he accepted; and on the 13th of July, a number of his brethren in the ministry assembled to ordain him to his solemn work, according to the practice of Dissenting Churches. The whole service was deeply impressive; and the congregations were full and attentive. The morning service commenced at 10 A. M. Mr. Boardman, (American Missionary) read select portions of Scripture, and prayed. Mr. Mack introduced the proper business of the day, by

stating the nature of a gospel church — describing the character of its members, the functions of its officers, the objects of its appointment, and the rule of its conduct. He then received from Mr. Statham a narration of those events which had led to the formation of the church, and the choice of himself as pastor; and likewise such a statement respecting his religious experience and doctrinal sentiments as is usual on similar occasions. The ordination prayer was then offered up by Mr. Robinson, of the Lall-Bazar Chapel: after which Dr. Carey delivered a solemn charge to Mr. Statham from 1 Thess. ii. 8. "So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us." The service was concluded with prayer by M. Wade, American Missionary.

The Congregation again assembled in the evening, when Mr. James Hill commenced the service with the reading of Scripture and prayer. Mr. Yates then addressed the church and congregation most suitably, from the Apostolic exhortation, "Pray for us." Mr. Swan concluded with prayer.

DELHI.

Horrible Sacrifice of Women.

THE following is an extract from a recent letter from Mr. Thompson, which we are sure will deeply affect our readers.

"Some strangers from Nahn, in the hills, were one morning at the jogee's whither I had gone to read the gospels and pray. They consisted of two Vukeels from the Nahn Raja, with their attendants. Our books are not new to these people; Sookha having been amongst them, and read and distributed pretty widely. Some who had not an opportunity then, now took tracts. One of the Vukeels had taken tracts in 1818, at Kurnal, and was entrusted with the books (Punjabee Scriptures) which Capt. Bird had obtained of me for the Nahn Raja, his master. These people lend an attentive ear whenever I have reading at the jogee's, or they attend at my house.

"These Vukeels and their attendants gave me a horrible account of the sacrifice of eight and twenty human lives under the fallacious name of Sutte, which took place not two months ago in the hills. The individual who died was Isree Sein, the Raja of Mudee, a town and Raja-ship in the hills; and the persons who were thus cruelly burnt were not all wives or concubines, but some

of them slave girls. One Runee, being pregnant, has escaped the flames for the present; another, through good interest, perhaps, was emboldened to declare her determination not to be burnt, and they have not dared to immolate her. Some thirty years ago, a Raja having been slain in battle, twenty-five women were burnt with his corpse. Twelve years ago, the betrothed wife of a brahmun, only seven years old, was cruelly burnt with his corpse. Many more instances of murders under the cloak of suttees, were related by them, as having taken place in the hills, of which they were either eye-witnesses or received most certain information."

KINGSTON, (JAMAICA.)

THE following letter from Mr. Tinson to the Secretary affords gratifying proof that the cause of the Redeemer is still on the increase in this very important portion of the field occupied by the Society. It is dated the 8th of January last.

MY DEAR SIR,

I believe I promised in my last to give you some account of our proceedings after Christmas, which I then anticipated would be of an interesting kind; nor have my anticipations been disappointed. The year 1827 has commenced with prospects in reference to our Mission in this quarter, calculated to gladden, not only the hearts of your Missionaries here, but of all who feel interested in the Saviour's cause.

The premises we engaged in the city about three months since, for a place of worship, being nearly ready for use, were opened for divine service on the 24th ult. Mr. Philippo preached in the morning from Psalm li. 13. — "And sinners shall be converted unto thee." Mr. Flood in the afternoon from John iv. 21—23. The introductory services were conducted by Mr. Knibb. The congregation was large, and very attentive. The collection was not great, but, considering the season of the year, and what our own people had already done, it was nearly as much as we could have expected: it amounted to something more than 30*l.* The alterations, repairs, and fitting-up of the chapel only, has cost above 600*l.*, more than 300*l.* of which has been collected by one of our deacons, whose praise is, deservedly, in all our churches here. Yesterday we formed the church, elected three new deacons, and

administered, for the first time in our new place, the ordinance of the Lord's Supper, and a most delightful season it was. Help us to pray that the Lord may now send prosperity. Appearances are very encouraging, but we know who must give the increase, and I trust we have as yet gone out in his strength. Hitherto the Lord hath blessed us beyond our expectations, and we can only say, with feelings of grateful adoration, "What hath God wrought!"

On the 25th ult. brethren Philippo, Flood, Knibb, and myself, left Kingston for Annotta Bay, and though, having taken a new route, we lost our way, and were travelling till almost midnight in the most tiresome roads, the interview with the people abundantly recompensed all the fatigue of the journey. It is now two or three years since I was at the Bay before; but my opinion of the station is by no means altered. I think it a most interesting one indeed. The morrow after we arrived Mr. Flood baptized about twenty persons. I preached in the morning, and Mr. Philippo in the afternoon, and though that part of the day was very wet, we had a full house. All that is wanted there to establish a good station is a pious, prudent, persevering man.*

Yesterday morning (January 7) Mr. Knibb baptized at Port-Royal, and never did I witness a service of the kind with more pleasure. There were two or three and twenty boats on the water, full of people of all classes, forming a sort of semicircle about the administrator, and from two to three hundred persons on the beach. The service commenced a little before day-break by singing and prayer; and such was the stillness which prevailed, that all could distinctly hear Mr. K. addressing the candidates while administering the solemn rite.

The same mail brought a letter from Mr. Knibb also, who gives a very pleasing account of the state of the school under his direction. More extended efforts for the benefit of the rising generation of Jamaica are, on many accounts, highly desirable. Mr. K. writes from

Port Royal, Jan. 7.

MY DEAR SIR,

In my last I promised that at an early period I would send you an account of my

* This want we trust will soon be supplied.—ED.

prospects in the school and in the church over which I am placed, and now I intend to fulfil the promise made.

On Thursday, the 21st of December, the first public examination of the children instructed in the Lancasterian Institution, was held, and to me it was one of the most delightful scenes that I ever have witnessed. About half-past nine in the morning, the children, to the number of 230, assembled at my house, all dressed exceedingly neat, and at a quarter past ten they proceeded, two and two, to the school-room, where about 300 persons were assembled as spectators, some of whom were of the first respectability. When the children were seated, I shewed to the company the system of education that was pursued, approaching as near as possible to that of the Borough Road, London. When this was concluded, some of the elder children read a part of the Word of God, and were questioned thereon; and also some of the younger, who could read the Testament. The children then produced their specimens of writing, ciphering, and needlework: several of the ladies and gentlemen expressed their astonishment, and said that undoubtedly it was the first school in the island. These specimens I intend to send you the earliest opportunity.

The prizes, consisting of medals, bibles, testaments, hymn books, &c. were then distributed to the boys by Dr. B. and to the girls by a lady. About 60 were rewarded; many more deserved rewards, but I had them not, as a box I expected from Bristol had not arrived.

Each of the children partook of a feast, consisting of cakes, biscuits, raisins, oranges, &c. after which one of the Wesleyan Missionaries, the Rev. Mr. Barry, gave out the hymn, "Jesus, that condescending King," which the children sung, and prayer being offered, the meeting was concluded.

I am sure, my dear friend, that it would rejoice your heart could you see the children, and hear them read and sing. I often wish that more schools of this description were established in the island, as I know the good would be incalculable. If friends in England would strive to forward the instruction of the youth here, they would confer a lasting blessing on the poor. I have heard that there is a society for the aiding of the instruction of females: if you think that they would aid the work, I wish that you would communicate with them respecting this school, as for 17s. 6d. sterling a year they might educate a girl, including every expense. If you think this worth notice, I should feel a pleasure in sending accounts of any children that might be so instructed.

The following is an account of the state of the school from January to December 1826:

	Boys.	Girls.	Incr.
Received during the year..	113	94	207
Dismissed to trades, &c. . .	32	33	65
			142
At present on the books. . .	178	104	274

The total received since the commencement of the institution is 407. I think that this is correct; but the Report, written by a slave, will show when it arrives.

I do not know that you are aware that many of the children who were educated in the school are now members of the church; several are also probationers, and I hope truly pious. This is an encouragement, and one too of the highest kind.

A day or two after Mr. Coultart sailed, one of the children, who had left the school, and was a Sabbath school teacher, died suddenly. He had very lately taken a ticket as a follower, and I hope that God had visited him with his mercy. His name was John Marshall, and he was one of the best boys that ever I had. Most of the children fol-

lowed him to the grave. He was carried into the school-room, and an address delivered to the children. Many of them wept exceedingly. I do not know that I ever saw such a number of persons at a funeral before. His death was improved on the next Sabbath; and may we not hope that some good may be effected by this afflictive dispensation of Providence?

At Port Royal we have, I think, reason to bless God as a church, for his abundant goodness to us. During the last six months, 34 have been added to us, I trust of such as shall be everlastingly saved. I have been as cautious as possible, and if they are deceived they have deceived themselves.

I hope that the set time to favour Zion is come, and that our blessed Jesus will take to himself his great power and reign. More labourers are needed. Oh! that God would put it in the heart of many holy devoted men to come to this needy spot. The missionary has his difficulties, but he has his joys too, which cheer the mind, and animate his zeal in the service of his Lord. Oh, it is a glorious work, and it must advance till all nations shall feel and taste his love!

HOME PROCEEDINGS.

NOTICE.

Fen Court, March 23, 1827.

SEVERAL years ago * it was officially announced, that, as the Missionaries at Serampore had been enabled so far to exceed the expectations of their first supporters, as largely to promote the propagation of the Gospel, by funds which they had themselves originated, a material change had resulted in their relation to the Society from which they sprang; in consequence of which, the brethren at that station acted independently in the management of all their concerns.

Subsequent experience has shewn that the continued operation of the cause alluded to in the preceding statement, has occasioned considerable embarrassment in the practical arrangements of the Society and their brethren at Serampore. The means of obviating this difficulty have been fully and seriously considered, in a special meeting of the Committee assembled to confer with Dr. Marshman on the subject, which has terminated in the full conviction that, under present circumstances, it is most expedient that henceforward the Society at home and the Missionaries at Serampore should be publicly understood to constitute two distinct and independent Missionary bodies.

Under these circumstances, they wish their mutual friends to understand that they feel united, of course, respecting the general advancement of the Redeemer's Kingdom, and only desire that their respective efforts may be so conducted as that the blessing of God may rest upon them.

(Signed)

*On behalf of the Committee of the
Baptist Missionary Society,*
JOHN DYER.

On behalf of the Serampore Brethren,
JOSHUA MARSHMAN.

* Preface to Periodical Accounts of the Serampore Mission. No. ix. Oct. 1822.

BEDFORDSHIRE.

AT the last Annual Meeting of the Bedfordshire Society, in aid of Missions, a Resolution was passed recommending that in every congregation, a Missionary Association should be formed, and an Annual Meeting, held to excite and promote a Missionary Spirit; and in the past month some exertions have been made to give effect to that Resolution.

Biggleswade.—On Lord's Day, March 5, the Rev. Eustace Carey preached a preparatory sermon, and on Monday a meeting was held, and a Missionary Association regularly formed. After prayer had been offered by the Rev. E. Daniel, of Luton, John Foster, Esq. was requested to take the chair. The Rev. Messrs. Carey, Brocklehurst (Wesleyan), Daniel, Day, Wayne, Manning, Middleditch, and Mr. Blyth Foster, severally addressed the meeting. These services were very numerous attended, and rendered peculiarly interesting by the kind and able assistance of Mr. Carey, whose labours on this occasion have excited a zeal in the cause of missions before unknown, and the fruit of which, it is hoped, will be seen for years to come. The collection at the doors amounted to upwards of 20*l*.

Bedford.—On Wednesday evening Mr. Carey preached at Bedford on behalf of the Mission. The congregation assembled at the Rev. T. King's chapel; but before the service commenced it was found necessary to adjourn to a more commodious place. The old meeting-house was kindly offered by the Rev. S. Hillyard, and was nearly filled: 13*l*. 18*s*. 6*d*. was collected at the doors.

Leighton-Buzzard.—On Thursday, a meeting was held, and a Missionary Association formed, in the Rev. T. Wake's congregation. The Rev. T. Middleditch commenced with prayer. John Foster, Esq. was called to the chair. The Rev. Mr. Baker (Wesleyan), Wake, Daniel, Castleden, Carey, Middleditch, Brooks, &c. moved and seconded the resolutions, and in the evening Mr. Carey preached to a very crowded congregation. We trust we shall have to record similar meetings in other congregations in this country.

NOTICE.

The sixth anniversary of the Bedfordshire Missionary Society will be held at Luton on

Wednesday, April 25, 1827. The Rev. Eustace Carey and the Rev. S. Hillyard are expected to preach.

DEVONSHIRE SQUARE,

(LONDON.)

A Meeting in aid of the Missionary Society, in the church and congregation under the pastoral care of the Rev. Timothy Thomas and the Rev. Thomas Price, was held on Wednesday evening, Feb. 28;—Newton Bosworth, Esq., in the Chair.

The various resolutions were moved and seconded by the Rev. Messrs. Ivimey, Edwards, Dyer, Drayton, Mann, Carey, Hawkins, Price, and Dr. Cox, with Messrs. Samuel Summers and Paul Millard. The object of this Society is to encourage not only the exertions of the Baptist Mission among the heathen, but those of the Baptist Irish and Home Missionary Societies also; and we trust that the pledge thus kindly given of a determination to promote the extension of the Gospel abroad may be followed by many a cheering indication of its growing success at home.

ST. ALBANS.

AN Auxiliary Society to the Mission has existed for some years at St. Albans, and on Monday evening, Feb. 26, a public meeting was held in the Baptist Chapel, with a view to its encouragement and increase.

The Rev. John Harris, Rector of the Independent church in the town, commenced with prayer; James Smith, Esq. of Watford was called to the chair, and suitable addresses were delivered by the Rev. Messrs. Daniell of Luton, Edwards of Watford, Upton, Harris, and Cooper, of St. Alban's; Eustace Carey, John Dyer, and Mr. Biddle. The congregation appeared much interested in the proceedings of the evening; and it is hoped the result may be seen in a permanently cordial and zealous attachment to the cause which the meeting was intended to promote.

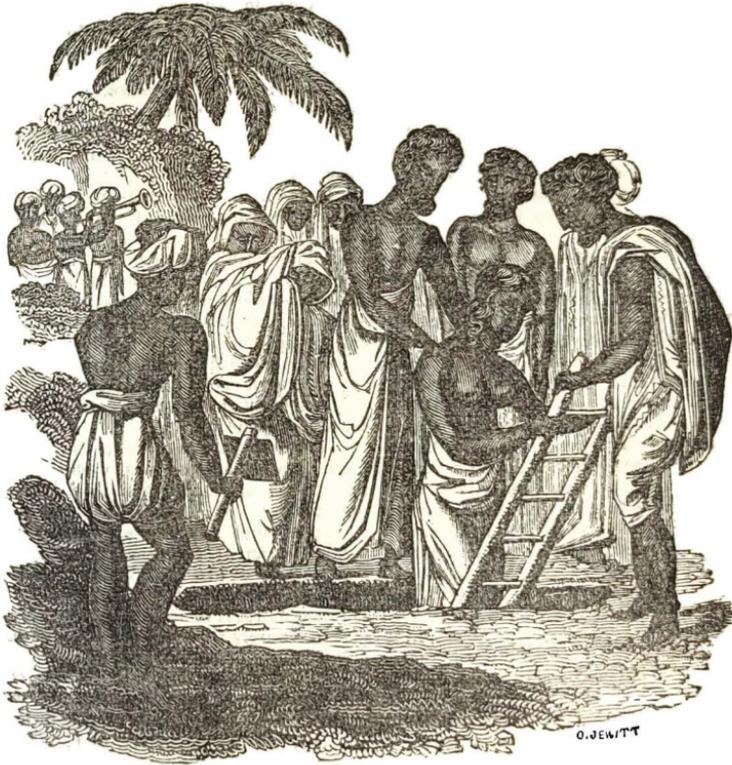
Contributions received on account of the Baptist Missionary Society, from February 20 to March 20, 1827, not including individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Legacy of Thomas Bonville, Esq. late of Bristol, by John Hart, Esq. 50l.				
	duty 5l.	45	0	0
West Middlesex Missionary Union, viz.				
Hammersmith, collection at annual meeting.....	22	14	0	
Staines, by Rev. C. Woollocott	7	4	0	
	<u>29</u>	<u>18</u>	<u>0</u>	
North of England Auxiliary, by Rev. R. Pengilly :				
Rowley	2	15	0	
Broomley	3	5	2	
Hindley, &c.	2	13	0	
	<u>8</u>	<u>13</u>	<u>2</u>	
Coleford, Collection, Donation, &c. by Rev. J. Fry	26	0	0	
Greenock Auxiliary Missionary Society, by R. D. Ker, Esq.....	11	0	0	
Lockwood, near Huddersfield, by Mrs. Willett.....	20	12	7	
Hebden Bridge Penny Society, by Mrs. Foster, Treasurer	4	4	9	
Bilderston, Suffolk, collected by Mr. Osborn.....	2	4	0	
Dartmouth, Collection and Auxiliary Society, by Mr. Larwill	10	4	6	
Sundries, by Rev. Joseph Kinghorn :				
Norwich and Norfolk Society in aid of Missions	10	0	0	
Diss, by Miss Ward	5	13	6	
Marlham, by Rev. W. Davey	2	14	0	
Ingham	14	3	8	
	<u>32</u>	<u>11</u>	<u>2</u>	
Weymouth and Dorchester, by Rev. James Hoby	20	5	6	
Haworth, Friend, by Rev. Miles Oddy.....	6	0	0	
Halifax, Friend, by Rev. C. Thompson	1	0	0	
Ross, Collection and Donation, by Rev. Thomas Waters	7	4	2	
Crayford, Female Auxiliary Society, by Mrs. Smith.....	5	0	0	
FOR SCHOOLS.				
Banff Association, by the Rev. Joseph Gibb	8	0	0	
MONTEGO BAY.				
Luton, Friends, by Rev. Ebenezer Daniell	5	0	0	
Rowley and Shotley Field, by Rev. R. Pengilly... ..	2	9	9	
Dundee, Friend (<i>West India Fund</i>)	1	0	0	
Thomas Williams, Esq. by John Mortlock, Esq.....	10	0	0	
— Haydon, Esq. <i>Guildford</i> , by ditto	5	0	0	

Quarterly Papers,

FOR THE USE OF THE
WEEKLY AND MONTHLY CONTRIBUTORS

TO THE
Baptist Missionary Society.



CHRISTIAN FRIENDS,

In the first of our series of Quarterly Papers we gave you a representation of a *Suttee*; that is, of a Hindoo widow burning herself alive on the funeral pile with the dead body of her husband. More than five years have past away since that paper was published; and it is affecting to think how many wretched females during that time have been sacrificed to this infernal rite. At length,

however, the subject is beginning to attract the notice of the benevolent and the humane in this country, so as to produce an effort for its abolition. It is expected, that, very shortly, attention will be called to it, both in the British Parliament, and in the Court of Directors of the East India Company. We are persuaded that many of our readers will rejoice to hear this, and be glad to unite their efforts, by petitioning and other-

wise, with those which are intended to wipe off this foul blot from the British name.

But burning is not the only mode by which these poor infatuated women put an end to their existence. The print now before you represents another, which may be best described in the words of our late friend and missionary brother Mr. Ward:

"Widows are *buried alive*. Here the female takes the dead body upon her knees, as she sits in the centre of a deep grave, and her children and relations, who have prepared the grave, throw in the earth around her. Two of these descend into the grave, and trample the earth with their feet around the body of the widow. She sits an unremonstrating spectator of the process, the earth rises higher and higher around her, at length it reaches the head, when the remaining earth is thrown with haste upon her, and these children and relatives mount the grave, and trample upon the head of the expiring victim!"

But it is not widows alone who are subject to this most dreadful kind of death. The following incident fell under the notice of another of our dear deceased Missionary brethren—the zealous and indefatigable John Chamberlain—and was related to the writer by a lady who had the account from his own lips.

A native Princess in the North of India had among her attendants a young lady, of great personal attractions, who was accused to her mistress of having been guilty of some improprieties in her conduct. Into the truth of these charges, it does not appear that any inquiry was made: but a day or two after, as her highness was taking the air with her retinue, this young female included, she gave directions that a pit should be dug, of a certain depth and dimensions. When her order had been complied with, she turned round to her attendant, and coolly commanded her to go down into the pit. The poor creature, trembling and affrighted, fell at her feet, and most piteously implored for mercy: but all in vain. Into this premature grave she was compelled to descend, her head as she stood in it being nearly level with the surface of the surrounding earth. The Princess then ordered an earthen pan, of the manufacture of the country, shaped nearly like a bee hive, to be brought, which was placed on the head of the poor victim, the edges resting upon her shoulders. Immediately the loose earth

was thrown in on all sides, and in a few minutes all was smooth and level as before! To complete the dismal tragedy, and as if to shew how completely, even from a female heart, all emotions of humanity may be banished, the princess sent for her chair of state, caused it to be placed on the very spot where the object of her resentment was writhing in the agonies of suffocation, and sitting down with the utmost composure, smoked her hookah!

Such then is a faint picture of the state of society where idolatry prevails: and shall we be languid and remiss in our attempts to pour the light of truth on these benighted regions, and to send among them that glorious gospel which breathes every where *peace on earth*, goodwill towards men? Who can wonder that the amiable Missionary whom we first mentioned should exclaim, after narrating scenes like these:—

"O ye British mothers—ye British widows, to whom shall these desolate beings look? In what corner of this miserable world, full of the habitations of cruelty, shall we find female society like this—widows and orphans like these? Say, how long, ye who never saw a tear, but ye wiped it away—a wound, but ye attempted to heal it—a human sufferer, but ye poured consolation into her heart—how long shall these fires burn—these graves be opened?"

We know perfectly well, Christian females, what answer you would give to such an appeal as this. We know the feeling of horror, indignation and pity, that will be excited in a gentle bosom by the recitals we have had the pain of giving. But do not let this be the *only* effect. Feeling is worth nothing, unless it issue in corresponding effects. Surely the knowledge that such atrocities are constantly going on among our fellow subjects in the east, constitutes a solemn obligation to exert ourselves to the utmost to prevent and remove them. Zealous, persevering, effort, then, is necessary; and will our female readers permit us to say, that in the present exigencies of the mission, its conductors look with earnest hope for *their* assistance! Let none who have been engaged think of looking back—let those who have done a little consider whether they might not do more—and such as have hitherto withheld their aid, seriously ask themselves whether such omissions will appear justifiable in the day when all of us—male and female—must give an account of ourselves unto God!

BETWEEN three and four years ago, the Committee of the Society were informed by their highly esteemed friend the Rev. W. H. Angas, then on the Continent, of an interesting young man of the name of Daniel Schlatter, a native of Switzerland, who had gone alone and unaided, as a Missionary among the Nogay Tartars, in the South Eastern part of the immense Russian Empire. Such was the zeal and determination of spirit with which he devoted himself to this arduous work, that, by way of preparation for enduring the hardships and sustaining the privations attending it, he had, for years previous to leaving Switzerland, never slept in a bed, or drank any thing stronger than water. To appear among the Tartars, who are bigotted Mahomedans, under the professed character of a Christian teacher, would be (for the present at least) utterly hopeless. Aware of this fact, therefore he engaged himself as a groom and house servant to a Tartar chief, in order to gain an acquaintance with their language, and become habituated to their manners. How repugnant these are to the feelings of more civilized nations may be gathered from the fact that the ordinary food of which Mr. Schlatter has had to partake during his residence among them is the flesh of dead and diseased horses! With what cheerfulness these and similar inconveniences have been sustained by this worthy man may be seen in various extracts from his correspondence inserted in our Heralds for Dec. 1824, and Sept. 1825.

At the invitation, and by the assistance of the Committee, Mr. Schlatter has lately visited London, bringing with him high testimonials from several valuable friends on the Continent. It was anticipated, that a personal interview would lead to the formation of a regular connexion between him and the Society, but this, present circumstances do not appear to admit. The Committee have, however, been fully impressed with a sense of the truth and amiableness of Mr. Schlatter's character, to the excellence of the motives by which he is actuated: and consider it highly probable that the method he has taken of introducing the gospel among the Tartars, is most appropriate to the habits and modes of life of that singular people. A proof of the high estimation in which he is held among them, will be found in the following letter addressed to him, by his Nogayan master. It is without date, the Tartars having, as yet, no accurate mode of computing time.

Dear Daniel,

I have received thy letter written in our dialect. O what pleasure I enjoyed as our Topal Mulla (Iame Priest) read it to me. I thank God that he has led thee over the Black Sea into our capital Istambol (Constantinople), and I pray him, that he may bring thee back in safety. We all were filled with joy at thy letter. I, my wife, and my children, had nothing in our mouths but Daniel. The children particularly cried always, Daniel akam (Daniel our friend), will he come again? and especially my little Cutlakan, who now calls on every stranger that may happen to come to us, Daniel kelde (Daniel is come). We all are in good health; the Lord be blessed! We think now more of thee, than at the time when thou wast with us. Our last interview at the Mesarlick (burying place), where thou tookest leave of my late child, Daulaskan, will never be forgotten. Yea, I cannot think of that scene without shedding tears. I see thou art a man sympathizing, not only with the living, but also with the dead. All our Nogayans told me, God has sent to us this man as it were from heaven; they also speak much of thee, and remember this, and the other, of thy discourses. Thou art not forgotten, and I shall remember thee in eternity. O, Daniel, my brother, my son; Why do I thus cleave to thee? What is this? I do not understand it. God knows all things. He, too, knows what my heart feels. As a Mussulman, I have been taught from my very youth to esteem the Christian as little as possible, as if there could be no good thing whatever in or about him; yet, notwithstanding this, I feel myself connected with thee a Christian. I see there is no such distinction with God as there is among men. I have been favoured with a little child, my wife having brought forth a girl ten days before the Kurban Bairam (Feast of Offerings). The priest (Mulla), gave her out of the book (Koran), the name Nasepgan (happiness). Mother and child both are strong, and in good health. My domestic affairs have undergone a very great change. At the annual market of Tackman (a Russian village) I have sold the greatest part of my cattle. I kept back merely two cows and two oxen. Thy care for getting a plough and some seed from the German Colonies, (which are in the neighbourhood), has proved to us in every respect a great blessing. I have reaped 240 mirke (a bushel) of wheat, 170 mirke of barley, 500 mirke of millet, of which

I have given to the labourers 165 mirke instead of wages. I have gotten 480 kopitzes (heaps, four of which fill a waggon,) of hay, of which I have sold 280 kopitzes. Now, the Lord be praised, we have much bread. We want only one thing, our Daniel, who faithfully took care of every thing in the house, so that nothing was lost or spoiled. Yes, yes, we have a strong, a great desire after thee. Mention my thousand salutations to thy mother; though I do not know her, still I reckon her my mother. I entreat her, therefore, to pray for us in this world, as mothers are accustomed to pray for their children. I would not hesitate to go 500 or 1000 versts (a verst is about three-quarters of an English mile), for the expectation of seeing her, because I feel persuaded that she must be a good mother.*

To day when I told my wife that I would make a short journey to a German inn-keeper, in order to cause him to write a letter to Daniel, she gave me her hand, saying, "Here is my hand, let it be as if I myself had written the letter." Abdulla and Caslukan—their hands are also with me. Think, therefore, that

these German words are my words and the words of my family, written in Nagai tilli (Nogay dialect.) I sit at the side of the inn-keeper, and he writes every word according to my sense, and interprets every thing as I wish it. And now, my brother and son, my God, the only God, send his melack (angel), as the companion of thy journey, and then thou wilt come again without danger except thou shouldest die by the way. Certainly we will make no impediment to thy joining us again in this world, and we believe that there is no misunderstanding between thee and us, so that if any one of us should die, nothing could be able to disturb our eternal joy in the union with God in Paradise.

Now I salute thee a thousand times in thy country, and in the house of thy mother. We never shall forget thee, and we hear from thy letter, that thou wilt never forget us. Let this be Amen! My hand goes with this letter; my own name with which I underline it, is the sign of my salutation. The Lord be with thee, and his peace rest upon thee.

ALI AMETOW.

* Indeed she is a good mother; would to God that all Christian mothers might bear resemblance to her! She is the guide and consolation of her children, the refuge of the afflicted and persecuted in her neighbourhood, the instructor of the wise, an ornament of females in her own and in foreign countries. I put this down, not in order to flatter my dear friend Schlatter or his mother, since I am not accustomed so to act.—*Note by the German Translator.*

N.B. These papers are intended for distribution (*gratis*) to those friends who contribute a penny a week or more for the Baptist Missionary Society.

Persons collecting to the amount of sixpence a week are entitled to a copy of the *Missionary Herald*, which is published monthly, containing a variety of interesting intelligence. Such friends who are disposed to become collectors, and who know not where to apply in their own neighbourhood, may write by post to the Rev. John Dyer, G, Fen Court, Fenchurch Street, London who will send them Cards and Papers, and direct them how to remit the money

J. Haddon, Printer, Castle Street, Finsbury.

THE
BAPTIST MAGAZINE.

MAY, 1827.

MEMOIR OF THE REV. THOMAS HUTCHINGS, LATE PASTOR OF THE BAPTIST CHURCH IN UNICORN YARD, SOUTHWARK.

“REMEMBER (saith an apostle) them which have the rule over you, who have spoken unto you the word of God.” The measure of respectful remembrance due to a departed servant of Christ, is to be estimated, and determined, not by the proportion of human popularity and applause that may have attended him during his ministerial career, but by his intrinsic and moral worth; by the piety of his principles; by the consistency of his conduct; by the exemplariness of his character; by the amiableness of his disposition; by the purity of his doctrines; by the disinterestedness of his motives; and by the success of his toils. And if there should be a due proportion between the degree of respect cherished for the memory of those “who have laboured in the word and doctrine,” and the eminence of their Christian character, and official usefulness, then, who more justly entitled to the highest degree of fondly cherished esteem, than the subject of the present memoir? His character—his talents—his attainments, and his usefulness, all substantiate his claim to that perpetuated esteem, which Paul, the aged enjoined when he said, “Let the elders that rule well be counted worthy of double honour.”

The absence of sufficient and authentic materials, must necessarily abridge the present memoir, and prevent that minute detail

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which would otherwise have been given.

The Rev. T. Hutchings, who was upwards of thirty-one years pastor of the Church in Unicorn Yard, was born at Portsea, Hants. on the 13th of March, 1763, of respectable and pious parents. From collateral circumstances it appears, that till about the age of twenty-one, he followed the employment of his father, to whom he was apprenticed, as sail maker in His Majesty's Dock Yard at Portsmouth.

He was the happy subject of early, and of serious impressions. He was one who “feared the Lord from his youth.” With him (as is not unfrequently the case with those who have been blessed with pious parents), the work of grace upon the heart was imperceptible as to its commencement: so that no specific date can be assigned, when his religious impressions began. To no particular sermon could he refer, to no peculiar event could he point as the instrument of his conversion: and to use his own scriptural expression, “he was drawn with the cords of love.” The grace, however, which he thus imperceptibly received, was not in vain; for both the certainty of its possession, and the reality of its growth, were proved by the effects of which it was productive. It was known by its fruits.

His views were directed to the work of the Christian ministry, long before the period when he entered upon the actual discharge of its hallowed functions. Why

he did not engage in its duties sooner, is a question, involving an answer, well deserving the attention of the young. He honoured his father and his mother. He consulted their interests, and strove to the utmost, and to the last, to promote their temporal comfort. In a well recollected conversation with him some years since, upon this subject, he observed to the writer of this memoir (or words nearly to this effect), "as an apprentice to my father, he was entitled to the benefit arising from my labours, and therefore, though he was willing to make the sacrifice of that benefit, yet, much as I desired the work of the Lord, I was unwilling that the sacrifice should be made, and that because it would have involved an abridgment of my parents' temporal comforts." This was the reason (in so far at least as the writer has been able to ascertain) why he did not enter upon the work of the ministry earlier; and this surely was a motive acceptable to God, as it was most unquestionably worthy of himself, and beneficial to others. It was not long after the expiration of his apprenticeship that he entered Cheshunt College; but as there is no authentic memorial of this, and other circumstances connected with this part of his history, no certain reason can be assigned why his continuance there was not of long duration.

We next find him discharging his ministry, with honour to himself, and with benefit to the Independent Church (a church not now extant), at Rye, in Sussex; and from which after having laboured there for some months, he received an invitation to settle among them as their pastor. This invitation was dated, March 15, 1793, but he did not accept it. Here he married the daughter of Mr. Philip

Clark, a respectable inhabitant of that town. This connection proved a reciprocal blessing; and they so walked together as heirs of the grace of life, as fully to warrant the conclusion, that their union was formed under the sanction and blessing of heaven. But the one is taken, and the other is left. The widow remains, with her three sons and three daughters, to deplore most deeply a loss, which grace may enable them to endure, but which earth can never make up.

From Rye, it appears, he removed to Chipping Ongar, in Essex; and at this place it is probable he would have remained, at least much longer than he did, and "have blessed it, not burdened it with his residence," had not the change of his sentiments relative to the Ordinance of Baptism shortened the period of his continuance there. "I shall never forget (says an aged deacon of this church, and who himself is not far from the kingdom of God—in a letter to the writer), your dear father's liberal sentiments as it respected us, and himself, as to our future pursuits; and we parted, but with some of us, not to say all, it was like tearing away a part of ourselves; such was the attachment."

This brings us down to his honourable connection with the church at Unicorn Yard. From this church, after four months' probationary labours, he received a letter, dated 19th of April, 1795, signed on behalf of the whole, affectionately inviting him to take the oversight of them in the Lord. This, however, was not the only invitation he received during the interval of his leaving Rye, and his final settlement in London; for in looking over some of his letters, several have been found, containing invitations from different churches.

One from the church at Milton, in Kent, dated July 3, 1793; another from Ware, dated June 16, 1793; and a third from Harlow, dated June 4, 1795. But it was to the church at Unicorn Yard he was directed by him, "who keeps the feet of his saints." To this church he conscientiously and actively devoted his time and his talents, his heart and his life, for the space of better than thirty-two years; and this he did, "not by constraint, but willingly; not for filthy lucre, but of a ready mind." He was ordained to the office which he so long and so honourably sustained, July 23, 1795, and it is worthy of remark, that but one minister still lives, who took a part in the services of that day. Those who knew him best in the discharge of his official duty (the writer feels confident), will have no hesitation in saying of him, that he was indeed, "a chosen servant to feed Jacob his people, and Israel his inheritance." And from the commencement to the sudden, but final termination of his sacred engagements, it may in truth be affirmed, "that he fed the people of his charge, according to the integrity of his heart, and guided them by the skilfulness of his hands," till at length he dropped, not sleeping at his post, but praying in his pulpit, on Lord's day morning, Feb. 25, 1827.

The mind, and the heart of the writer convince him, that a son is but ill qualified for the discharge of that part of the duty, which must now be performed; it requires more nerve, and less feeling, than he is the subject of, to relate the circumstances attendant upon a father's death.

Mr. H. was attacked during the performance of Divine service (the general prayer), with a fit of apoplexy, and consequent paralysis

of the left side (occasioned, it is presumed, by the rupture of some large blood-vessel within the cavity of the brain), which terminated forever his public employ. The petitions which dropped from his venerable lips when thus attacked, and after a momentary pause, comprised the substance of all his sermons, the purport of all his prayers, and the object of all his hopes; lifting up his eyes to heaven, he drew a long and deep breath, and in the tremulous tones of a failing voice, said, "Lord, we are dying creatures, prepare us for life, prepare us for death, and for eternal glory, for Christ's sake. Amen." Here the power of articulation failed him, and he fell, to stand in that pulpit no more. He was removed by his deacons to his home, and to his bed, where he exemplified in dying moments, the aid of those hallowed principles which he had inculcated with living energies; displaying all the unruffled composure of one, who was indeed assured, that "all was well." To the last the partner of his life and his children held a large share in his affections, his counsels, and his prayers. He took his leave of them twice; once on the Wednesday morning, and again on the Thursday evening. On the first of these occasions he looked at his eldest son, who was standing by his bed side, and said, so as to be understood, "most gone." He then addressed for some time his family, evidently intending (like dying Jacob) something for each, but little could be understood. Having paused for a few moments, he lifted up his hand, and said, "all is well:" and on his son's asking him if he was happy, he answered with an emphasis, "yes! yes!" He was evidently much in prayer. In this state he continued till Thursday

evening, March 1st, when he calmly fell asleep in the arms of Jesus, and entered the joy of his Lord.

“ Softly his fainting head he lay
Upon his Maker’s heart ;
His Maker kissed his soul away,
And laid his flesh at rest.”

He experienced a far less measure of suffering, than usually attends a departure from this world. He laid him down in peace, and seems scarcely to have known that he was absent from the body, before he found himself present with the Lord.

“ Not a groan, nor a pain, nor a tear,
Nor a grief, nor a wish, nor a sigh,
Nor a cloud, nor a doubt, nor a fear,
But calm as a slumber they die.”

His remains were deposited in Bunhill Fields, in sure and certain hope of a glorious resurrection to eternal life, on March the 12th, in the presence of a large concourse of friends and spectators, anxious to testify their respect for this eminent Christian, and distinguished minister; on which occasion an appropriate address was delivered by Dr. Newman, in his wonted strain of affection, of piety, of solemnity, and of excellence; and on the following Lord’s day afternoon, a Sermon was preached by Dr. Rippon to a crowded audience, from John ix. 4.

The character of this distinguished servant of Christ, remains to be noticed; that we may be followers of his faith, and practically consider the end of his conversation.

As a man, he was amiable in his disposition, attentive in his manners, steady in his friendships, tender in his feelings, and unassuming in his pretensions.

As a Christian, his religion was the religion of the heart, and of the life. It required no lengthened

acquaintance with him to be convinced, that he was a “ good man.” “ I had not,” (says a respectable minister, lately removed to London, in a letter to the writer) “ the happiness of a long acquaintance with Mr. H., but saw enough to be forcibly impressed with an idea of his solid worth. His unruffled modesty, his ardent piety, his gentleness and kindness were manifest to all.” Yes, he lived daily under the influence of Christian principles, and as a necessary consequence, the happy effects of these principles, were rendered visible in his conduct. He was a man of God, and as such he was a man of prayer. A man eminently imbued, both with the gift, and the spirit of prayer: may we, who remain, catch the mantle of this ascended Elijah! He cherished, and attained, and enjoyed, genuine and exalted devotion; in order to which he courted privacy and retirement. The popular cry of “ lo here! or lo there!” exerted no attractive influence upon him. He was not to be seen every where, but where he ought to have been. The people of his charge always knew where to find their pastor, in his study, alone with God. He tasted himself what he handed out to others. He did not offer, either to his God, or to his people, that which cost him nothing. Unseen and unheard, he was week after week, and day after day, working in the mines of God’s word, as for hidden treasure, that thereby his own edification, and growth in grace might be promoted, while he became more extensively qualified to advance the benefit of others. He walked much in the paradise of communion with God, and thus he not only partook of the tree of life himself, but he obtained immortal fruit to feed the church. The duties of the closet extended

their influence to the pulpit. The exercises and enjoyments of personal religion diffused around him a blessed savour of Christ, whether he entered the parlour, or the pulpit. There was such a combination of intelligence and spirituality, of sensibility and solemn feeling, of fervour, pathos, and energy in his devotions, that he was like Aaron, who was recognised as the high priest of good things to come, much more by the rich perfume he diffused, than by the sound of the bells he wore.

The personality of his religion, moreover, extended its influence to the motives by which he was actuated in the discharge of his public ministrations.

The being celebrated as an orator, or the being applauded as a candid, rational preacher, were objects too mean to engage his pursuits, or fire his ambition. He disdained the paltry artifice of finding a Shibboleth, or of inventing one, to make himself the head of a party, or the rallying point of a sect. He was in earnest to win souls to Christ, and with his spirit he served God in the Gospel of his Son. And thus he carried in his own bosom a powerful stimulus to exertion, and an effectual antidote to discouragement. He possessed an internal source of consolation, of which no adverse circumstances could deprive him, and feeling somewhat of that to which an apostle refers, when he says, "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward;" he was prepared to meet the trials of life, the solemnities of death, and the awards of eternity. If, however, it should be asked, what

formed the deceased to such distinguished excellence of character as a Christian, the answer given in this case, is the same, as must be given in the case of all, who are "Israelites indeed;" "by the grace of God he was what he was;" and by the same grace he did what he did. By grace he possessed a spirit that disdained dishonour, a heart that knew not guile, a life that was above reproach, a character that was beyond suspicion.

As a minister, he followed the Master he served, and the Saviour he adored. He was an example to his family, to his friends, and to his flock, in conversation, in charity, in spirit, in faith, and in purity. As a minister he was *affectionate*.

He cherished the warmest attachment to the people of his charge, for he knew that love is the fulfilling of the law, and the bond of perfection. And hence from personal knowledge the writer is warranted to say of the deceased, that he carefully, and conscientiously, watched against every impression, that would tend in the remotest degree to alienate his mind from his flock. He was concerned that his love towards them might "abound, yet more and more, in knowledge and in all judgment:" and prayed to be increasingly imbued with the spirit of him "who loved the church, and gave himself for it."

As a minister he was *faithful*.

In dispensing the word of truth, it was his concern to maintain the most unshaken fidelity, and unabated zeal. He shunned not to declare the whole counsel of God. He handled not the word of God deceitfully. True, he insulted no man's feelings, misrepresented no man's sentiments, burlesqued no man's conduct; but then, in speak-

ing boldly, he feared no man's enmity, and courted no man's friendship at the expence of truth. The manner, and the strain of his preaching, evinced at once his affection for the souls of his hearers, and his warm and ardent attachment to the truth as it is in Jesus. He knew that what flows faithfully and affectionately from the heart of the speaker, is most likely to make its way to the hearts of the hearers, and that such animated fidelity needs no apology, as the want of it admits of none.

As a minister he was *judicious*.

He explained Scripture by Scripture, but he did not mistake sound for sense, nor take any unwarrantable liberties with the word of God. He betrayed no culpable partiality for some doctrines at the expence of others. He looked upon every link in the glorious chain of salvation, as essential to the perfection of the whole; but at the same time, he did not gratify the false taste of those, who will not admit that a full Gospel has been preached, unless in every discourse, the five points, as they call them, were detailed, and professedly discussed. And in order that he might give to every one his portion of meat in due season, he guarded against an indiscriminate application of the promises and threatenings of the divine word; and without descending to the meanness of personal preaching, he endeavoured to be characteristic; varying the mode of his address, according to the nature of the subject, and the character of the parties to whom that address was directed.

As a minister he was *diligent*.

He pursued with laborious attention the duties essentially connected with his holy calling. His work was always before him, and he pursued that work with delibe-

ration, from principle; and with ardour. He shunned not to announce in the parlour, the doctrines of the pulpit, and diffused a kind of Sabbath day dignity over all his hours, and over all his visits. Thus did he faithfully and affectionately attend the flock, "over which the Holy Ghost had made him an overseer,"—"not counting his life dear unto him, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the Gospel of the grace of God."

But he has finished his course, and entered into his rest. He is reaping his gain, while we are deploring our loss. The death of such a man, of such a husband, of such a father, of such a friend, of such a Christian, and of such a minister, is indeed a mournful loss to us, but a great gain to him. It is a loss to the family; for his instructions, his entreaties, his prayers, and his example will be heard and witnessed no more. It is a loss to the church; he will plead no more, he will not toil again for the advancement of its interests. It is a loss to the social circle; it is no wonder that those who shared most intimately his friendship feel so keenly (and the writer will add, so honourably to them), the desolation which his death has occasioned. Such a friend, so confiding, so affectionate, so faithful, so constant, grows not on every bough. It is a loss to the world; for if good men are the light of the world, and the salt of the earth, the one to illumine its moral darkness, and the other to stay its moral corruption, then the light which he diffused is extinguished, and the salt which he scattered is withheld. With honour and with joy, he rested from his labours, in the fifty-ninth year of

his age; and stepped off the stage of life, without a slur, or a blot, to which the finger of envy might point, or on which the tongue of calumny might enlarge, to stain his name, his character, his ministry, or his memory.

This testimony, though filial, is nevertheless strictly conscientious; and for its corroboration the writer feels no reluctance, no apprehension whatever in making his final appeal (in the words of the apostle) to those who knew most, (and were consequently the most competent to judge) of the character of the deceased, saying, "ye are witnesses, and God also, how holily, and justly, and unblameably he behaved himself among you; exhorting, and comforting, and charging every one of you as a father his children."

May our life be as honourable, our death as peaceful, and our last end as triumphant as his!

Chelsea.

W. H.

* * The Rev. W. Hutchings, of Chelsea, is preparing for the press, a Volume of Sermons, by his late revered and beloved father, for the benefit of the widow; and as it is intended to be published by subscription, those friends who may be desirous of possessing the work, are requested to forward to him, as early as possible, their names and places of abode, in order that the same may be inserted in the printed list.

3, Davis's Place,
Chelsea.

ON THE CLAIMS OF THE CONTINENT.

[A Sketch of a Sermon, preached by the Rev. F. A. Cox, LL.D. at the Poultry Chapel, Feb. 16. 1827, at the ordination of the Rev. Carlos Von Bulow.]

HAVING been requested to call your attention to the *claims of the Continent upon Christian sympathy and zeal*, I have been induced

to comply, by reflecting on the interesting character of the subject itself, and the importance of individual attempts to awaken a more lively interest in it than has been hitherto manifested. The appointment of a person of respectability and piety to the missionary labour, with peculiar reference to the European Continent, ought to inspire us with gratitude, and to excite our mutual congratulations. The designation of a minister, and especially of a missionary to his great work, is an event big with the fates of men, essentially connected with the glory of God, and cheering alike to the Christian church below, and the watchful spirits above. The novel character of this service, and the nature of the enterprize on which he is about to enter who appears amongst us to day, impart a pleasing peculiarity to the occasion, and have turned our attention to those claims which we intend briefly to represent.

I. *The first respects the state of intellectual deprivation observable on the European Continent.*

It is quite obvious, that there may be a high degree of mental cultivation combined with a very low degree of moral feeling, and, in fact, an utter debasement of intellectual faculties. So obvious and so deplorable has been in some cases the perversion of the noblest powers of reason, that it has led some, however unjustly, to conclude that the enlargement of knowledge is incompatible with the promotion of piety. Upon this question it would be improper now to enter: my present purpose is to intimate that in our neighbouring countries the mind has been most extensively and most lamentably so debased.

The fundamental error, to which all may be traced, seems to be the habit of considering religion chiefly

as a matter of *opinion* or of *science*. It has been treated as a branch of general knowledge, and its principles and doctrines have been viewed, in a similar manner to that in which the axioms and propositions of any philosophical system are regarded. In consequence of this, it has been deemed a mere subject of curious inquiry, or of speculation, or if of a practical bearing and interest, only important as a system of ethics or a code of laws. It was natural, therefore, that those who were for deifying human reason should reject, as absurd, the pretensions of Christianity to a supernatural character and origin, and should treat with scorn the name of the divine author and finisher of faith. This question of its divinity is the great point at issue with the infidel world. If it be not a revelation, it is nothing, that is, we are yet in our sins—God has not spoken to man—his life is without an adequate object—his destiny uncertain—his whole existence a dream.

But the Continental philosophers, aware that Christianity had some practical influence, and might have more, set themselves, with Voltaire at their head, against it. They were evidently instigated by a fervour of opposition unnatural to the subject, uncalled for by any opinion or speculation; and to be accounted for only on the principle of the Sacred Volume itself, "The carnal mind is enmity against God." They denounced Christianity with abusive epithets, attempted to undermine it with deceitful sophistry, aimed to make it ridiculous by profane wit, and even hoped to destroy it by their hostile combinations. The channels of literature were desecrated by their impieties, and the nations insulted by their confident, but now overthrown predictions. The very Christianity

they had consigned to oblivion now flourishes and walks abroad in the greatness of her strength, upon the mouldered remains and perishing memorials of her proudest and most boasting foes. The immortality they anticipated for *themselves* is *hers*; and the shame and oblivion they had assigned to her, are settling upon *their* tombs.

That they acquired considerable influence over the public mind is, however, not only not to be denied, but is the very fact we especially deplore to day. Their dogmas, though not advocated either with equal zeal or talent, have nevertheless been widely extended: the inundation of false sentiment and vicious principle which they poured upon the Continent in their day, has diffused itself by a thousand channels among all orders of society, and polluted the public mind, which has exhibited ever since a diseased state, and proved the withering effect of the pestilence of infidelity. This is not a local, or partial, but very general evil, too visible to be denied, and too debasing to allow of Christian benevolence neglecting the use of every practical means for its counteraction.

II. *The Continent claims our efforts on the ground of the corruption in religion which abounds.*

It must be admitted that there is, to a considerable extent, the *form* of godliness in institutions of religion, and in a multitude of ceremonies. While an absolute infidelity rules over one large portion of society, another is degraded by a cumbrous and formal religion, itself calculated to cherish the very infidelity in secret, which its external modes would seem to oppose. In a Protestant country like this, it is impossible not to witness with distress, and express with abhorrence, the fact of Popery governing the minds of so many

millions abroad. The right of private judgment is denied, the infallibility of a mortal maintained, the Sacred Scriptures interdicted, the spirit of persecution cherished, the worship of idols prescribed, the will of man, in short, substituted for the authority of God. Our view of the evils of Popery I need not describe; suffice it to say, that a system so monstrous universally prevails, nor add more, than simply to avow, that in which all will fully concur, that it is the *principles* we oppose and abominate, not the men. We love them as fellow-men, as fellow-immortals, and our love acquires a tinge of pity, and excites hallowed breathings of prayer, while we contemplate the awful and dangerous character of their errors—errors which lie at the very root of character, pollute the very spring of happiness, and rase the very foundation of human hope.

III. *A third claim arises out of the moral debasement of the Continent.*

It can scarcely be imagined, that where infidelity and false religion prevail, morals should be in an uncontaminated state. In every country we must deplore the evil workings of the human heart, and the necessary corruptions of society arising from its depraved passions. Where irreligion is most resisted, and piety most practised, human nature will exhibit its viciousness and baseness; but where both public and private restraints are less, or where they are misplaced, it is to be expected that wickedness should be more predominant and more degrading. Were we, however, to institute a comparison between our own and any country on the Continent, and even find the balance of morality *against* us, it would not affect our present argument; because the question is not the greater

or less *comparative* prevalence of vice in any given place, or under any circumstances, but its *actual* existence and admitted extent. Various spiritual means are adopted for the amelioration of this and other distant nations; but the use of these does not supersede the employment of other exertions for the Continent, which if only equally, or even less immoral, would still claim our benevolent attention. The simple fact is, they are greatly and confessedly demoralized, and are destitute themselves of the means and disposition of seeking even their own spiritual advantage to any considerable extent. No one visits the Continent, without being impressed with painful conviction of the prevalence, both of public and private vice; and no Christian especially, can fail of being distressed to witness, without adverting to other topics, the profanation of the Sabbath, the proper observance of which, would itself be a great safeguard of morals, as its obvious desecration is the source of public mischief, and private worthlessness.

IV. *A further claim arises out of a consideration of the illustrious efforts which were made at the commencement of the sixteenth century, for the spiritual emancipation of mankind from the bondage of error, and which issued in what was emphatically termed the REFORMATION.*

At a period when the whole of Europe was in the most deplorable state of ignorance and moral bondage, and had been so for centuries, when superstition was universally predominant, and the god of this world had blinded every eye, and the word of God was interdicted and unknown,—when even this country, now the focus of religious intelligence, was as much benighted and enthralled as any other,—the

temporary illumination of Wickliffe having passed away — at that period, Germany became the theatre of extraordinary events, which awoke from the slumber of ages, those nations, who, in a spiritual point of view, have never slept again. It is not necessary to detail to you, who are sufficiently familiar with the subject, and cannot fail to have taken deep interest in it, the achievements of Luther, Melancthon, Zuinglius, and others, who have obtained an immortal distinction, for their successful resistance of a spiritual domination by which mankind were enslaved, and introduced into Germany and Switzerland the light of evangelical religion. They are dead, but their works do follow them. It cannot be questioned, that Providence was leaning on the side of those illustrious men, and aided them to contend against the worst combination of human power and human passions, leading them unawares to themselves from the first hesitating opposition to the usurping dominion of error, along the daring and dangerous path to victory over the man of sin. Had they known, at first, what was to be accomplished, they would not have ventured to hope; had they not known it afterwards they must have despaired. Becoming gradually aware of their high destiny, they grew into heroes and martyrs; fearless of temporal consequences, and persevering in their mighty enterprise, as the conscious emancipators of mankind from the slavery of sin and death.

But that which has above all things immortalized their name, and produced the most beneficial and permanent effects, is the translation of the Sacred Scriptures into the vernacular language of their country. The enquiry which had been excited by the theological

disputes of the day, paved the way for the rapid circulation of this volume in Germany, and such was their impression of the importance of what they had been enabled to achieve, that it induced them gratefully to hold an annual festival of translators at the house of Bugenhagius.

From that period the freedom of thought may be dated — and having become unshackled in Saxony, it operated in other parts of Germany, till the sacred enthusiasm was excited in our country.

Thus benefited and thus emancipated, shall we cease to feel an interest in our Continental neighbours, whose forefathers fought our spiritual battles, and gave us our religious freedom? Has the reformation been checked and thwarted — and shall we not aim to remove obstacles, and repay our debt of love, by seeking their spiritual good? What a blessing to become serviceable to those, who at that period, however distant, have been instrumental to our good! Who can tell what effects may result from humble labours, from the least ostentatious efforts! What souls may be converted! What glory to God may arise! What master spirits may again be roused! What a glorious finishing of a work only begun, and in some respects dropping into decay, may be accomplished!

V. Allow me to remind you of the encouragement which little bands of Christians here and there to be found, require to animate their minds, and consolidate their union.

Notwithstanding the general prevalence of infidelity and superstition, it is gratifying to know that there are a few sequestered places where true religion has taken root. Like a flower in the desert, indeed, it blooms alone, and diffuses an

unheeded fragrance: still it is to be occasionally found, and ought to be watched with solicitous care. In a few instances are to be discovered real specimens of a church of Christ, without the outward form or inward organisation. The knowledge and love of God have drawn individuals together, who have assisted each other's piety, and endured the contemptuous smile, or scornful frown of those around them. It cannot but be imagined, that Christians so situated, need both encouragement and instruction, and that the visit, even though it be casual and brief, of a Christian friend, must be allowed of much advantage. Such an intercourse has in fact proved refreshing to both parties, and may be easily, and must, indeed, be necessarily comprehended in the plan of sending plain and pious teachers of the doctrine of the cross to France, Switzerland, Germany, or such other parts of "the regions round about," as may be accessible to such efforts.

VI. *A final argument relates to the proximity of the Continent, and the facility of communication which is now established.*

Of late years Christians have been much and most laudably occupied with missionary exertions, for the benefit of the heathen world. The remotest regions have been explored, the most vigorous efforts have been used, and the most liberal contributions have been put in requisition to diffuse the knowledge of Christ throughout the earth. While, however, we cannot but congratulate our fellow Christians on these works of piety, and anticipate from them the most extensive good, it must not be presumed that they have accomplished, or attempted all that duty or philanthropy requires. It would ill comport with the spirit that

prompted these undertakings, to practise an exclusive benevolence; to attend to one field of labour, even though it were the largest and the most important, while others lay waste, and these more accessible on account of their proximity and the inferior cost of their cultivation.

During the war with France, which involved all Europe, there were no opportunities of imparting religious instruction to our Continental neighbours. The elements of superstition mingled with the fiercer elements of war, and forbade these attempts. Hostility in fact closed almost every avenue by which scriptural truth might have penetrated in that direction, and compelled the adoption of measures for the spread of religion in more distant regions. At present, however, there exist great facilities to this holy enterprise; and though some obstacles, and obstacles of a formidable kind are still to be found, they are not insurmountable; but may be in a great degree overcome by wise management, temperate conduct, and persevering ardour. The work is to be done—and there are men to do it: the simple question therefore is, shall we reject the opportunity—despise Providence—and leave our *neighbour* to perish? The answer prompt and decisive—given at once, and with zeal from every hearer (if we may read the heart through the eye) is, it must not be neglected—the attempt must be still more exclusively made—Europe must be evangelized!

PASTORAL SKETCHES.

No. II.

The Sabbath School.

AMONG the distinguished institutions that display the benevolence

of the present day, and invest it with true glory, I am disposed to think that Sabbath Schools should be placed among those of the first rank. They sow the seeds, and cherish the tender plants of the church; they call forth the zeal and the energy of the junior branches of our congregations; they enlarge the number, and add to the intelligence of our churches; and added to all this, they have furnished some of our pulpits at home, and trained some of our best missionaries for foreign service. It would be hard to say how much evil they have prevented, how much happiness they have diffused among the various classes of society, or how many plants they have reared for the paradise of God.

I have sometimes feared that many excellent ministers have not taken the lively interest in these important institutions which they ought to do; and have been disposed to remind these worthy men, that the sooner they can gain the affections of the youthful part of their charge, the more likely they are to succeed in bringing them to God; the more they encourage the pious and devoted Sabbath School Teacher in his work, the more likely is the cause of God to succeed. I have seen and felt the advantages connected with paying a portion of regard to these seminaries for the communication of Christian knowledge, and am ready to bear the same testimony to their conductors as Paul did to some of his friends — “they have helped me much in the Lord.”

I am about to present to my readers a brief sketch of a Sabbath School, of about nine years' standing; where it is situated is of no importance to the reader; suffice it to say, that the details shall be fully correct. It contains nothing very remarkable; indeed, many of

its supporters, somewhat disposed, perhaps, to look at the dark side of the picture, have sometimes complained that it has accomplished so little good. Perhaps a review of its history may both tend to encourage them, and to lead the friends of other schools to look at them, to thank God, and to take courage.

The school to which I refer, is situated in a town containing four or five thousand inhabitants; it was the first of the kind among this population; and its institution in some degree at least, was owing to the zealous exertions of a devoted friend of Sabbath Schools, who then resided in London, but who occasionally visited the neighbourhood in which it exists. Its first teachers knew little of the system, but they possessed hearts warm in the cause, and motives derived from a concern for the Divine glory, and the best interests of man. They had some difficulties to subdue, and some prejudices to conquer, but they found that “patient continuance in well doing” was the most effectual way of silencing those who were disposed to hinder them.

A year or two rolled along, and though they had to regret that no very decisive change had taken place in the hearts of the children, yet they were glad that some evils were prevented, that morality among the subjects of their charge was increasing, and that they were increasingly attentive to the instructions imparted. At this time, an opening seemed to present itself to them to commence another school in a deplorable dark neighbourhood; they hastened to embrace it, but their zeal provoked “the squire” to take up the cause, and they retired, rejoicing that the good they would have done would be accomplished by others.

Another opportunity, of a similar kind, soon presented itself, which they embraced, and had the pleasure of instructing a goodly number of children, praying with many of their parents, and reading to them some of those admirable sermons which the present age has furnished, adapted for such places. Here they laboured for several years, not without pleasing indication of success, both among the children and adults; nor did they give up the station, till other schools were established, and a chapel built, where evangelical truth was proclaimed, which in some degree rendered their services unnecessary.

Since the commencement of their own labour, the friends of this school have witnessed with unfeigned pleasure the establishment of several kindred institutions in the town, and its immediate neighbourhood, to two of which they cheerfully lend a helping hand in the discharge of their delightful duties.

Nor has the instruction imparted in the school itself been without the Divine blessing resting upon it. I might tell of a pleasing number, who have heard the lessons of their teachers to profit. I could tell of one, who listened to an address on the way to heaven, and was disposed by its means to set out on the way there; I could tell of another, who, when the case of the thief on the cross was spoken of, felt her need of the same mercy, sought it, and found it; I could have conducted my readers to the death beds of more than one of the children, who were taught the first principles of religion here, who rejoiced in the visits, and prized the prayers of their teachers in the closing hours of life;— who spoke of the instructions they received, with pleasure, and entered the dark valley of the shadow of death sing-

ing the high praises of God, which they had acquired in this Sabbath School. I could point to more than one of its present scholars, who have been known in secret, as well as before their parents, to present the fervent petition for mercy to the God of heaven: but let the last day unfold these things more fully.

Nor has its usefulness ended here. There are those who have been drawn to the school partly by curiosity, and have been prevailed on to take a part in its business, who have found the advantages of doing so by receiving the love of the truth. They have been taught to pray for that salvation, the knowledge of which they have imparted to others; they have become attached to the people of God; they have united with the church of Christ; they have been the means of bringing others under the sound of the Gospel; and in a word, they have cause to bless God that ever they became in any way connected with the Sabbath School.

Where genuine piety takes possession of the heart, it will lead to its own diffusion. The spiritual good we receive naturally leads us to communicate it to others. Hence the Sabbath School has its Juvenile Missionary Society, and has contributed not a little to the dissemination of the Gospel in foreign lands. And while this benevolence is shewn by the children, the teachers have their monthly meetings for prayer, that the Spirit of God may crown every exertion for the extension of his cause, both at home and abroad.

I will finish my sketch. "Behold how great a matter a little fire kindleth? Who will despise the day of small things?" Have Christian ministers duly regarded these interesting institutions? Do Sab-

bath School Teachers sufficiently contemplate the good they have done to encourage them to do more? Have any of my readers, who have an opportunity to assist in this department of holy labour, neglected it? Let that neglect exist no longer. Let every one engaged in this work of faith, and labour of love, "be steadfast, unmoveable, always abounding in

the work of the Lord, forasmuch as they know that their labour is not in vain in the Lord." And, finally, I will say in reference to this admirable system of instruction,

"The man that seeks thy peace,
And wishes thine increase,
A thousand blessings on him rest."

B.

SCRIPTURE PARALLELISM.

No. V.

Hebrews x. 19, 20.

HAVING therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh; and (having) an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

I should not originally have thought of applying the principles of Scripture parallelism to this passage, had I not found it exceedingly difficult, I may say, impossible, to reconcile with the general scope of the apostle the idea which, I believe, is commonly entertained, that he represents *the veil of the temple as an emblem of the body of Christ—through the veil, that is to say his flesh.* It may be quite true that, as the veil in the temple concealed the immediate residence of the Almighty, so the human nature of Christ withholds from our view the full glories of the Godhead; and the comparison has much beauty: but this idea is of most remote, and impossible application to the subject treated of. The apostle is not speaking of our *looking* through the veil, but of our *passing* through it. And besides, in the sense under consideration, the veil is not even yet removed to saints on earth, if it is to those in heaven. It may be said, that it is through the flesh of Christ, of the rending of which the rending of the veil may be considered as emblematical, that we enter into the holiest; but it is obviously not *through his flesh*, in the same sense as it is *through the veil.* The body of Christ affords the meritorious cause of our admission, the veil represents the grand impediments to it; the latter obstructs the way, the former opens it. We enter into the holiest through the veil, in point of actual motion, and through the flesh of Christ, by virtue of its atoning efficacy. We go through the veil as vanquishing an obstacle to our progress; and through the flesh of Christ as deriving from it our victory. The veil cannot in any way be made to denote the meritorious cause of an approach to God, nor can the flesh of Christ be construed into an obstruction. It is quite impossible, therefore, that when the apostle is speaking exclusively of our privilege of entrance into the holiest, notwithstanding impediments, where consequently the *veil* can signify nothing but obstructions, and the *flesh of Christ* nothing but a meritorious cause, that he can intend to compare the flesh of Christ to the veil of the temple.

In coming to this conclusion, it might appear, that we only increase the difficulty, since the words of the text scarcely seem to admit of any other interpretation. Upon examining the original, however, it will be found that our translation is by no means accurate, and that a more strict rendering affords facilities, if not unequivocal indications, of parallel structure, by which the passage may be extricated from its difficulties. The arrangement proposed is as follows.

Having, therefore, brethren, freedom of access
 To the entrance of the holy places,
 By the blood of Jesus,
 Which he hath rendered for us an entrance, new and living, through the veil,
 That is, of his flesh ;
 And an high priest
 Over the house of God ;
 Let us draw near,
 With a true heart,
 In full assurance of faith,
 Having our hearts sprinkled from an evil conscience,
 And our bodies washed with pure water.

This arrangement presents three sets of parallelisms. The principal one is manifestly this,

Having, therefore, brethren, freedom of access,
 And an high priest,
 Let us draw near.

The second is also obvious :

Having, therefore, brethren, freedom of access
 To the entrance of the holy places, [veil ;
 Which (Jesus) hath rendered for us an entrance, new and living, through the
 And an high priest
 Over the house of God,
 Let us draw near,
 With a true heart, &c.

Our having freedom of access *to the holy places*, is clearly parallel with our having an high priest *over the house of God* ; nor in the two lines

To the entrance of the holy places, [veil.
 Which (Jesus) hath rendered for us an entrance, new and living, through the
 is the parallelism at all less perfect. It remains only to notice the third set of lines.

Having, therefore, brethren, freedom of access
 To the entrance of the holy places,
 By the blood of Jesus,
 Which he hath rendered for us an entrance, new and living, through the veil ;
 That is of his flesh.

The idea here is, that we have freedom of access to the holy places

By the blood of Jesus,
 That is, of his flesh.

That the terms are in strict parallelism is obvious, and it is equally certain that no violence is done to the grammatical construction.* Nor is the phraseology at all unusual, or difficult to be understood; since the term flesh is frequently used, by the same writer at least, to denote the sacrificial offering of the body of Christ. Of this I mention one example merely, which is quite sufficient for the purpose, and occurs in Eph. ii. 15, where the apostle speaks of Christ as abolishing the enmity *by his flesh*.

I am quite aware, how considerable an alteration the arrangement I have proposed may appear to involve; but as necessity urged me to investigation, so inquiry has conducted me to satisfaction, Nothing will be more gratifying to me, than that your readers should search for themselves. I submit the ideas I have thrown out to the severest scrutiny. *H*

P O E T R Y .

A VOICE FROM INDIA; OR THE HORRORS OF A SUTTEE.

WHAT means that gloomy funeral pyre,
 On Ganges' banks its tall head raising,
 And those red gleams of murky fire,
 Ev'n now around its broad base blazing?
 What mean those wild and frantic yells,
 As from a thousand throats resounding,
 With drums and trumpets' awful peals,
 From distant hills and woods rebounding?

Ah! 'tis a dark and murderous deed,
 Which cruel Brahmins there are doing,
 Well may the heart turn sick, and bleed,
 While such a dreadful theme pursuing!
 For see! on that detested pile,
 By her lord's corpse, the widow lying,
 While Moloch with a fiendish smile
 Looks on, and views his victim dying.

* That the critical reader may instantly satisfy himself of this, I subjoin an arrangement of the original.

ἔχοντες οὖν, ἀδελφοί, παύρησίαν
 εἰς τὴν εἰσοδὸν τῶν ἁγίων
 ἐν τῷ αἵματι Ἰησοῦ,
 ἦν ἐνεκαίνισεν ἡμῖν ὁδοὺν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος,
 ταυτέστι τῆς σαρκὸς αὐτοῦ·
 καὶ ἱερέα
 ἐπὶ τὸν οἶκον τοῦ Θεοῦ·
 προσερχώμεθα κ. τ. λ.

See how she writhes ! hark to her screams,
 As now the lurid flames enfold her !
 But all is vain, no pity gleams
 In the stern face of one beholder !
 Her kindred stand with hearts of stone,
 Cased by the demon Superstition ;
 Hear her last agonizing groan,
 Nor heave a sigh at her condition !

Ye British matrons, husbands, sires,
 Your souls with soft compassion glowing,
 O ! haste to quench the horrid fires
 Whence human blood is sadly flowing !
 With your loved king and country plead,
 Implore the senate of your nation,
 That British India may be freed
 From scenes of such abomination.

And send, O ! send the Gospel forth
 To the dark haunts of superstition !
 That they may learn a Saviour's worth,
 And find in him sin's true remission.
 Arise, thou Sun of righteousness !
 On heathen lands pour forth thy splendour ;
 Then love and peace their homes shall bless,
 And their steeled hearts grow soft and tender.

Matlock Bath.

ELLEN.

R E V I E W.

A Widow's Tale, and other Poems. By BERNARD BARTON. London. Holdsworth. 12mo. Price 5s. 6d.

PIETY and poetry maintain a close alliance in the writings of Bernard Barton ; and he is in consequence too well known already, and too highly estimated, to need our particular recommendation. We hail it as a good symptom of public feeling when compositions of this nature acquire celebrity, and those of a contrary cast, and of an opposite principle, even though imbued with genius, are visited with execration.

The first and longest of the poems in this little volume, entitled " *A Widow's Tale,*" is founded on the account of the loss of five Wesleyan Missionaries, and others, in the mail-boat, off the island

of Antigua ; by Mrs. Jones, the only survivor. This mournful event is generally known, and has excited the sympathies of the religious world. Rest, ye honoured servants of the Lord beneath the wave, with our blessings on you, till " the sea shall give up her dead !"

Mr. B. is a poet, who can afford to be a little criticised, and we shall not hesitate to exercise this privilege of friendship. The *Widow's Tale* is a little deficient in spirit — a little approaches to dulness. One reason of this we apprehend to be the kind of versification, which, in our opinion, is injudiciously chosen. The Spenserian style requires more to redeem it from heaviness than is commonly imagined. Even in Spenser himself, it is a toil to search for his

pearls. Mr. B. has repeated in almost the same words, the same idea in three successive stanzas, each of them the first line. "One by one was gone." (31) "One after one was taken." (32) "Another and another sank." (32) But all the *prosing* in this commemorative elegy is redeemed by two or three such stanzas as the following :

"It is not in the summer hours of life,
When all around is prosp'rous, bright,
and gay,

That prayer's true worth is known; 'tis in
the strife

Of fear and anguish, when we have no
stay

On earth, or earthly things; Oh! then
we pray,

As those who know not sorrow never
can: —

Each false support must first be rent away,
All confidence in self, all trust in man,
Rear-ward each worldly thought, each
heavenly in the van."

Generally speaking, we have been highly gratified with the minor pieces. The first entitled "Caractacus," is written with great vigour. "King Canute," the same in kind, is not quite so successful. Some of the rest are exquisite. We must give our readers one specimen. The following is selected, because it suits the season.

Invocation to Spring.

"Haste, O haste! delightful Spring!
Glad birds thy approach shall sing;
Mounting larks with matin lays
Shall ascend to hymn thy praise;
Countless warblers of the grove
All shall tune their notes of love; —
Haste, O haste! then, to set free
Harmonies which wait for Thee.

Haste, O haste! delightful Spring!
Over earth thy mantle fling;
Flowers shall ope their blossoms sweet
Thy reviving smile to greet;
Grass shall clothe the lowly mead,
Where the lambs shall sport and feed,
Leaves and blossoms on each bough
Shall unfold to wreath thy brow.

Haste, O haste! delightful Spring!
Winter's storms are on the wing;
Gentler breezes round us sigh,
Whispering hopes that thou art nigh,
Milder showers in silence fall; —
Come, O come! then, at our call,
Come and tinge our brightening skies
With thy rich and varied dyes.

Haste, O haste! delightful Spring!
To the captive freedom bring;
Torpid insects, buried deep,
Wait thy voice to rouse from sleep;
Others, yet unborn, but stay
For thy warm enlivening ray;
Haste, O haste! the signal give
At whose summons they shall live.

Haste, O haste! delightful Spring!
Holier hopes unto thee cling;
Glowing feelings, thoughts refined,
Stirrings of the immortal mind;
These at thy re-kindling breath
Waken as from wintry death,
And see, emblem'd in thy bloom,
Endless Spring beyond the tomb."

A Sermon, occasioned by the death of John Mason Good, M.D. F.R.S., &c. Preached at Shepperton, Jan. 14., and at St. John's Chapel, Bedford Row, London, Jan. 21, 1827. By CHARLES JERRAM, M.A. Vicar of Chobham. pp. 64. London. G. Wilson.

WE had not seen this Sermon when the short notice of Dr. Good, contained in our last number, was written. Since then we have had the pleasure of perusing it, and hasten to lay before our readers some particulars respecting the lamented deceased, with which we were then unacquainted.

Of the Sermon itself, we can only remark, that it will amply repay a careful perusal. It is founded on 2 Tim. i. 12, which the preacher considers, as the language, 1. of serious reflection — 2. of established faith — 3. of assured hope. Without pledging ourselves to the theological accuracy of all Mr. J.'s statements (his observations on *faith*, for instance, will bear some revision), we can safely recommend the discourse, for its serious, practical, searching tendency.

We select the following extracts for the purpose of giving our readers some information respecting Dr. Good.

"John Mason Good was born May 25, 1764, at Epping, in Essex. He was descended from an old and respectable family at Romsey, in Hampshire. His father was a dissenting minister of exemplary character, and considerable literary attainments. His mother was a Miss Peyto, the favourite niece of the celebrated John Mason, author of the well known treatise on *Self-Know-*

ledgo. Under the tuition of parents so admirably qualified, was laid the foundation of his literary and general acquirements. But I believe he commenced his practice as a surgeon at Sudbury, in Suffolk, where he married one of the daughters of the late J. T. Fenn, Esq., a banker of that place. He removed from thence to London, in the year 1793, where he soon became distinguished, both as an author and as a medical practitioner.

"Early in life he commenced the study of the Oriental languages, under his father; and, in the year 1803, he gave to the public the first fruits of his acquisitions in this department of literature; a translation of the Canticles, with the title, '*Song of Songs; or, Sacred Idyls*. Translated from the original Hebrew; with Notes, critical and explanatory.' In this version a new arrangement is offered, and two distinct translations given: one accommodated to the metre of the original; the other in spirited English verse. The notes, which are numerous and very entertaining, display much taste, and extensive reading.

"For some years after Mr. Good's removal to London, his principal theological associates were gentlemen of the Socinian school, or of kindred sentiments, among the Roman Catholics. Of this class, was an individual of extraordinary talents and erudition, too well known for his bold and fearless innovations as a critic and translator, Dr. Geddes; memoirs of whose life and writings were published by Mr. Good, in the year 1803.

"From 1804 to the year 1813, Mr. Good was employed, in conjunction with Dr. Olinthus Gregory and Mr. Newton Bosworth, upon a new Cyclopædia, entitled, *Pantologia*; comprised in twelve large and closely-printed royal octavo volumes. Dr. Gregory was the general editor of that work, from the preface to which it appears, that 'Mr. Good composed and prepared the various articles, disquisitions, and treatises, which fall in the several departments of aerology, agriculture, anatomy, botany, brewing, chemistry, with its application to the arts and manufactures; distillation, dyeing, entomology, games, gardening, geology, horsemanship, ichthyology, leather, life, mastology, medicine, metallurgy, midwifery, mineralogy, natural history, ornithology, oryctology, physiology, sports, surgery, veterinary science, voltaism, zoology, &c. The public are also indebted to his pen for some interesting single articles, that do not fall into any of the general departments just mentioned; among these it would be unjust not to specify particularly the curious and valuable article, *Vedas*.' In reference to Mr. Good's contributions to this work, Dr. Gregory has been often heard to

express his astonishment, as well at the extent of erudition which they evinced, as at the extreme accuracy of his acquaintance with a great variety of practical subjects, and at the extraordinary facility with which communications, obviously marked by great thought and research, were transmitted to Dr. G., often on the return of the post by which he applied for them.

"During the earlier course of this publication, Mr. Good began to evince a change of sentiments on theological topics; and ere long, he broke off the intimacy of his connexion with men of heterodox sentiments. This, the friends who then knew him best, imputed partly to the impression made upon his mind by the circumstance of some Socinians, who continued to circulate erroneous translations from the New Testament, in favour of their sentiments, after they had acknowledged to him that they were inaccurate;—partly by the train of thought suggested by the perusal of the article *Cowper*, in the *Pantologia*, that article containing a defence of Cowper's religion from the charge of producing the affecting malady with which he so long struggled:—and partly from the happy result of many confidential conversations with two clerical friends. These, and doubtless numerous other causes, known only to the great Searcher of hearts, produced, during the last sixteen or eighteen years, an obvious growth in religious knowledge and experience; in Christian activity, issuing ultimately by God's grace, in the full enjoyment of Christian consolations at the hour of death.

"In the year 1812, notwithstanding the multiplicity of Mr. Good's professional and other engagements, he published, in a large octavo volume, '*The Book of Job, literally translated from the original Hebrew*; and restored to its natural arrangement; with notes, critical and illustrative; and an introductory dissertation on its scene, scope, language, author, and object.' Although this translation is sometimes marked by technical peculiarities, yet it is truly spirited, and in many respects highly valuable. Mr. Good's interpretations are, throughout, consistent with the orthodox faith; and, if the train of reasoning pursued throughout his introductory dissertation be correct, the book of Job 'is the most ancient of all human records; the only book in existence from which we can derive any thing like a systematic knowledge of pure patriarchal religion: and hence that very book which gives completion to the bible, by adding the dispensations of the earliest ages to those of the law and of the Gospel, by which it was successively superseded.'"

The account of his death is very gratifying. Mr. Jerram remarks—

“As we have the most undoubted evidence that religion, and the care of the soul were with Dr. Good an affair of deep reflection, so we have equal proof that he had most deliberately placed his whole dependence for salvation on Jesus Christ; and this deserves especial remark, as it is precisely on this point that the reality of his change of sentiment and renovation of heart would be put to the test; for ‘no man can say that Jesus is Lord, but by the Holy Ghost;’ nor would any one entirely renounce every other dependence in the hour of death, save Jesus Christ, and him crucified, unless he believe him to be ‘able to save to the uttermost all that come unto God by him.’ In deliberately putting therefore his soul into the hands of the Saviour, and knowing in whom he had believed, he at once acknowledged, and rested his everlasting interests upon the Godhead of the Saviour, and the all-sufficiency of his atoning sacrifice. Now that Dr. Good did this, is most evident from some of his last and most solemn declarations. ‘No man living,’ said he, a day or two preceding his death, ‘can be more sensible than I am that there is nothing in ourselves in which to trust, and of the absolute necessity of relying on the merits of Jesus Christ.’ ‘All the promises, (he again remarked with great emphasis,) are yea and amen, in Christ Jesus.’ He more than once repeated parts of that beautiful hymn of Cowper,

‘There is a fountain filled with blood
Drawn from Emmanuel’s veins,
And sinners plunged beneath that flood
Lose all their guilty stains.’

“And he dwelt with great feeling on the following verse:

‘E’er since by faith I saw the stream,
Thy flowing wounds supply,
Redeeming love hath been my theme,
And shall be till I die.’

I dwell the rather on this, because it affords the most satisfactory evidence of his complete renunciation of Socinian principles, and his entire reliance for salvation on the blood and righteousness of our Lord Jesus Christ.

“It only remains that I add respecting him, that ‘knowing in whom he had believed, he was persuaded that he was able to keep what he had committed to him against that day.’ Or in other words, his faith in Christ yielded him a well-grounded hope of everlasting life. This hope, it is true, did not rise to that degree of assurance, which fills the soul with joy, as well as peace; he said ‘I cannot say that I feel those triumphs which some Christians have experienced;’ and he seemed rather to check than indulge what might lead to them; for he said, ‘my

constitution is by nature sanguine in all things, so that I am afraid of trusting myself.’ He often, however, repeated that text, and dwelt upon it with evident satisfaction, ‘Jesus Christ, the same yesterday, to-day, and for ever;’ and when the power of distinct articulation was gone, and he was almost in the action of death, and his kind clerical friend said to him, ‘Behold the Lamb of God,’ he added, with an effort that surprised those around him, ‘who taketh away the sins of the world.’ And these were the last words he intelligibly uttered.”

Dr. Good had been engaged, for some time before his death, in preparing a new translation of the Book of Psalms, accompanied by historical, chronological, critical, and theological dissertations. We are glad to learn that this work will be shortly published.

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1. *Private life of the Persecuted: or, Memoirs of the first years of James Nisbet, one of the Scottish Covenanters. Written by himself.* Oliphant. Edinburgh. 18mo. pp. 288. Price 3s. 6d.
 2. *Life of the Rev. Thomas Boston, late Minister of Ettrick.* Oliphant. Edinburgh. 18mo. pp. 288. Price 3s. 6d.

WE recommend the “Memoirs of James Nisbet” to all who have read the “Tales of my Landlord,” and formed their judgment of the Covenanters from the caricature portrait drawn by the Author of Waverley. They will find that these calumniated men were indeed the “excellent of the earth”—men of genuine, impassioned piety—conscientious in their profession—upright in their conduct—prompt in zeal—patient in suffering—“of whom the world was not worthy.” Their memory ought to be cherished with gratitude and veneration, and their characters will shine with increasing lustre the more closely they are viewed.

“They were helped through grace to espouse, with heart and soul, all the attained-into pieces of reformation, from antichristian darkness, error, and superstition, to presbytery covenant ways, in soundness and Gospel simplicity, of principles and practices, according to the whole word of God; and were so staunch therein, that they would not lose nor part with hair nor hoof for the pleasure of no man; neither would they stain their consciences by denying their dear

Lord and his righteous cause with the least of sinful compliances; neither stain their life and conversation with the least of immoral practices, but lived straightly up to their light in the Lord. They were solid and serious, and conscientiously deliberated what to choose and what to refuse, never consulting with flesh and blood, but with God in his word, and the judgment of sound divines, particularly the Westminster Confession of Faith, concerning what was duty and what was sin. They were much in the exercise of mortification, and abstemious from all inordinate and unnecessary use of the creature, both in meat, drink, and apparel. They were very hospitable and compassionate towards those in want, having all things, for most part, in common, resembling the primitive Christians; and this liberality they extended often, even to those who were not of their own judgment, yea, even sometimes to avowed enemies. Thus, their light of principles, and honesty of practice did so shine before all, as made every thinking unprejudiced person praise God in their behalf; and very often struck even their worst enemies with a strong conviction, which occasioned even the bitterest of them sometimes to commend that people and their way which they most persecuted. The way how they employed and improved their time, except when flying and shifting from place to place, to escape their enemies' fury and cruelty, was spent in earnest and fervent prayers to the Lord, in bemoaning and bewailing their own sins of heart, nature, life, and conversation, and their sins of place and station, and in sighing and crying for all the sins and abominations of all ranks and degrees of persons in the land, deprecating the Lord's wrath, that his anger might be turned away, and that he would pity, spare, and raise up a remnant to be a seed to serve him in these lands, according to his pattern showed them in his word. What watering with tears! What holy and vehement breathings of soul! What heavy and heart-rending groans for a body of sin and death! What mighty wrestlings with the Lord, that he might cause his face to shine upon them, and return to these lands in mercy! What self-judgments and self-condemnments of themselves! What bitter bewailings of sins personal, general, and national! What crying for the spirit of God, in all his saving and quickening operations in them! What crying to the Lord for light and truth, to lead them in the paths of righteousness for his own name's sake! What holy and constant resolves to be for the Lord and his way, and not for another, cost what it would! What distinct uptakings of a God in Christ, the great Mediator, the noble Plant of Renown, of his person, of his two natures, divine and human, and of his three-fold

offices, as King, Priest, and Prophet for his people, and that they might be ever kept under the influences thereof! What holy, constant, pressings and strivings to be made partakers of his fulness of grace, for grace to persevere honestly and stoutly to the end! What shining beauty was in their faces when thus employed! What melting and yearning of bowels! What cheerfulness and extension of voice, and yet the tears running amain down their cheeks! What weighty and unforethought sentences and expressions proceeded out of their mouths, as if dictated by the Spirit of God, to the great amazement of those who were witnesses? And what earnest pleadings with the Lord, to be ever counselled of him under all emergencies of providence, that he might see fit to trust them with? Thus, they would have been employed several hours, sometimes whole days, sometimes whole nights, sometimes three days and three nights, all spent in earnest prayer to the Lord, and mighty wrestlings with him; only now and then interlaced with reading a portion of the Scripture and singing psalms, and refreshing their bodies with meat and drink once in the twenty-four hours; sometimes oftener, and sometimes not so often. All which things I was witness of from my birth to my twentieth year of age, to the no small comfort and edification of my soul; and alas! for my folly, that it was not more so."

The life of the Author of "The Four-fold State," and "The Crook in the Lot," is an interesting piece of Biography, and forms a suitable companion to the volume just noticed. Our young friends will thank us for transcribing the following account of his wedding, together with his portraiture of his wife.

"It would be improper to give an account of his wedding-day in other language than his own. 'This day on the afternoon I withdrew from company, and sought the Lord in secret; and afterwards, before the minister came, I went to prayer with the family and relations present, particularly for the Lord's blessing with respect to the marriage; and was much helped of the Lord. Mr. Mair having come, went alone into a room, and staid some time; and I went into another alone, and spent the time in prayer, and there the Lord was kind to my soul: he drew near to me and said to me, Fear not; and I came forth in the strength of the Lord. The action was gone about most sweetly by Mr. Mair; the Lord directed him to some seasonable and pertinent exhortations, and they came with power and life. Of a truth God owned it, and it was

sweet both to him and us. As for my part, my heart being touched with the finger of God, was sensibly going forth in love to Christ and admiration of him to my great comfort and satisfaction. So we were married betwixt eight and nine o'clock at night. Immediately after I withdrew into the room where I was before, and went to God, and there the Lord filled my heart with joy in himself unspeakable, and loaded me with loving-kindness, truth, and faithfulness—verily he made me renew my strength, and gave it me with palpable increase—verily the Lord did great things for me at that juncture as ever, and my soul was made to rejoice in him.' The following are the remarks he made thirty years after when reviewing the subject. 'Thus was I by all-wise Providence yoked with my wife, with whom I have now (1730), by the mercy of God, lived thirty years complete. A woman of great worth, whom I passionately loved and inwardly honoured. A stately, beautiful, and comely personage; truly pious and fearing the Lord, of an evenly temper, patient in our common tribulations and under her personal distresses. A woman of bright natural parts; an uncommon stock of prudence; of a quick and lively apprehension in things she applied herself to; great presence of mind in surprising incidents; sagacious and acute in discerning the qualities of persons, and therefore not easily imposed upon; modest and grave in her deportment, but naturally cheerful, wise and affable in conversation; having a good faculty of speaking and expressing herself with assurance; endowed with a singular dexterity in dictating of letters, being a pattern of frugality and wise management of household affairs, therefore entirely committed to her; well fitted for and careful of the virtuous education of her children; remarkably useful to the country side both in the Merse and in the Forest, through her skill in physic and surgery, which in many instances a blessing seemed to be commanded upon from Heaven; and finally, a crown to me in my public station and appearances. During the time we have lived together hitherto, we have passed through a sea of trouble, as yet not seeing the shore but afar off. I have sometimes been likely to be removed from her; she having had little continued health except the first six weeks, her death had oft-times stared us in the face, and hundreds of arrows have pierced my heart on that score, and sometimes I have gone into the pulpit laying my account on being called out of it to see her expire. And now, for the third part of the time we have lived together, namely ten years complete, she has been under a particular racking distress, and for several of these years fixed to her bed; in the which

furnace the grace of God in her hath been brightened, her parts continued to a wonder, and her beauty, which formerly was wont on her recoveries to leave no vestige of the illness she had been under, doth as yet now and then show some vestiges of itself.'

To each of these volumes an historical Introduction is prefixed, illustrative of the times in which the subjects of the Memoirs lived, and written with considerable ability. Such publications cannot but ensure public patronage and extensive success.

The importance of Christian character in the discharge of pastoral duties. A Sermon delivered at the Ordination of the Rev. William Humphries, to the pastoral care of the Baptist Church at BRAINTREE, ESSEX, MARCH 6, 1827. By I. MANN, A.M. London. Wightman and Cramp. pp. 40. Price 1s. 6d.

BUT few ordination Sermons are destined to live. They are usually ephemeral productions, and secure only a limited circulation, and a temporary influence. Here and there one rises above mediocrity, and pays the expence of printing; but too commonly, the purse of the author, or of those who requested him to publish, supplies the deficiency of the sale. We need not attempt to account for this fact—but so it is.

We shall not fear the charge of flattery, if we say that Mr. Mann's Sermon deserves to live longer than many. It contains much judicious advice, delivered with gravity and impressiveness of manner, and commendable perspicuity of style. The text is 1 Cor. iv. 1. in discoursing on which Mr. M. reminds his brother of the estimation in which he should desire to be held—of the means to secure that estimation—and of his encouragement in his work. Our readers will be gratified with the following quotation.

"You must preach every other truth contained in the sacred oracles in its connexion with Christ. You will perhaps live, my Brother, to hear some doctrines which you have regarded as of the first importance, treated with levity, and by some even with contempt. But I trust you will never be

admitted to own them because misrepresented and abused. At the peril of your reputation as a man of wisdom, you will avow your regard even to these truths, and produce your reasons for the cordial reception you have given them. You may perhaps hear other persons treat of the same subjects with timidity and fearful hesitation; making the most lax and feeble representations of those doctrines which, in former times, some have been content to suffer the loss of all things rather than abandon. But if truth be an emanation of the wisdom of Christ, do not be afraid of avowing your conviction of its sterling worth, of its eternal importance. Be not alarmed at its being known that you most firmly and decidedly believe in the doctrine of eternal personal election, and the other doctrines usually, but very improperly denominated Calvinistic. There is reason to fear that some of those wholesome and divine truths have less attention, and form a less prominent part of the ministrations of the present day, than may be justly claimed for them from the station they occupy in the sacred volume. My detestation of Antinomianism is entire and unmingled; but let us beware of fleeing from one extreme to another scarcely less pernicious. You will state with clearness and precision the doctrines of Christ, and present to your audience the authority on which they rest. These discoveries of an infinite understanding do not require human prudence to guard them. Present them to others as God presents them to you, and then leave Him whose words they are to take care of results and consequences. To guard the truth, as the word is frequently employed, signifies nothing less than to dilute it, and to attempt, by garbling and mutilating it, to render it acceptable to the vitiated taste and the pride of pharisaical professors, and self-righteous men.

Mr. Mann will excuse us, if we say, that a little more taste in the structure of his sentences, and a little more care in the arrangement of his thoughts, would add to his composition both beauty and force. *Verbum sat.*

Letters on the moral and religious state of South America, written during a residence of nearly seven years in Buenos Ayres, Chile, Peru, and Colombia. By JAMES THOMSON. 12mo. bds. pp. 296. Price 5s. London. Nisbet.

Most of these letters have already appeared before the public in the Reports

of the British and Foreign Bible Society, and the British and Foreign School Society. We are glad that they are now printed in a separate form, and trust that much good will result from the circulation of the important intelligence they contain. Mr. Thomson is now on his way to Mexico, as agent of the British and Foreign Bible Society, intending also to promote, as far as possible, the establishment of Schools on the Lancasterian System. May the divine blessing attend him!

Observations on the Causes and Evils of War; its unlawfulness, and the Means and Certainty of its Extinction; in a Series of Letters addressed to a Friend. By THOMAS THRUSH, late Captain in the Royal Navy; intended as an Apology for his withdrawing himself from the Naval Service. Part II. With a Supplementary Letter addressed to the Editor of the Monthly Magazine, and to Editors and Reviewers in general. London. Wightman and Cramp. pp. 57. Price 1s. 6d.

THESE continued and conscientious endeavours of Mr. Thrush are too important to be overlooked, and too serious to be treated with levity. It will be found incomparably more easy to charge him with fanaticism, than to answer his arguments, or contradict his facts. To try to force the New Testament into the service of those who delight in war, appears to us to be a most extravagantly absurd and profane attempt; for, in reference to Christianity, if one thing be more obvious than another, it is its "peaceable fruits of righteousness;" so that, in proportion to the prevalence of its influence, ambition, and envy, the most malignant sources of contention and war, will be weakened and destroyed. Whoever, therefore, in the employment of honourable means, is found helping forward a consummation so devoutly to be desired, is justly entitled to universal encouragement.

LITERARY RECORD.

New Publications.

1. *The Maidstone Christian Instructor.* Edited by W. Groser. Price 3d. No. 1. to be continued Monthly. This is a very respectable little publication. It contains Essays — Reviews — Intelligence — and Poetry — all well adapted to inform and instruct those for whose benefit it is principally intended. We hope that its success will equal its merits.

2. *The Village Pastor.* By the Author of the *Retrospect, Ocean, &c.* Two volumes, 18mo. half-bound. Price 3s. The worthy author of these volumes deserves the thanks of the public, for the instructive works which have issued from his pen. He has here detailed a country clergyman's conversations and visits among his parishioners, and described many very interesting cases, which have probably come under his own observation. Plain language — an easy, flowing style — the judicious mixture of narrative, dialogue, and reflections — and, above all, evangelical simplicity and deep fervour and seriousness in discussing sacred subjects, commend these volumes to the patronage of the public. They are calculated for extensive usefulness.

3. *Pietas Privata — or Book of Private Devotion; a series of Morning and Evening Prayers and Meditations for every Day in the Week, and on various occasions.* With introductory remarks on prayer, by Mrs. Hannah More. Price 2s.

4. *The authenticity and inspiration of the Holy Scriptures considered, in opposition to the erroneous opinions that are circulated on the subject.* By Robert Haldane, Esq. Price 1s. 6d.

5. *The recent sufferings of the American Missionaries in the Burman Empire, during the late war: with their signal deliverance, by being conveyed to the British Camp. From authentic documents.* 18mo. bds. Price 1s. 6d. Edinburgh: Waugh and Innes. This little volume contains a brief account of the American Baptist Mission to Burmah, compiled from Mrs. Judson's interesting narrative — and a collection of the letters written by Mr. and Mrs. Judson, and other Missionaries, to their friends in England and America, during their late unparalleled sufferings. It cannot fail to be extensively read.

6. *A plain statement of the Evidences of Christianity, divided into short chapters, with*

questions annexed to each; designed for the use of Schools, Sunday Schools, and Young Persons. By Francis Knowles. 12mo. Half-bound. Price 1s. 6d.

7. *Original Anniversary Hymns, adapted to the Public Services of Sunday Schools and Sunday School Unions.* By Mrs. Gilbert (late Ann Taylor), one of the Authors of "Original Poems," &c. Price 6d.

8. *Missionary Anecdotes, for Children and Young Persons.* By Robert Newstead. Price 6d.

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10. *The principles of intellectual and moral Education.* By Robert Newnham, Esq. Two volumes 8vo. Price £1. 8s.

11. *Sacred Melodies, &c.* By Samuel Miller Waring. 12mo. Price 3s.

12. *Lectures on the Evidences of Christianity, delivered by Dns. Collyer, Smith, Winter, and the Rev. Joseph Fletcher, Henry Foster Burder, J. Morison, &c.* 1 vol. 8vo. Price 12s. boards.

13. *Selections from the Works of Bishop Hopkins.* By the Rev. Dr. Wilson. Price 3s. 6d.

14. *The Jew, the Master-key of the Apocalypse; in answer to Mr. Frere's "General Structure," and the dissertations of the Rev. Edward Irving, and other Commentators.* By John Aq. Brown, author of "The Even-Tide," and "The Mount of Vision." Price 5s.

In the Press, &c.

A Concise History of the Transmission of Ancient Books to Modern Times; or an account of the means by which the genuineness and authenticity of historical Works especially, and Ancient Literature in general are ascertained. By Isao Taylor, Jun. Author of "Elements of Thought, &c." 1 vol. 8vo.

Memoirs, including Correspondence and other Remains of Mr. John Urquhart, late of the University of St. Andrews. By William Orme. In 2 vols. 12mo.

OBITUARY.

REV. SOLOMON YOUNG,

Of Stepney.

EARLY on Monday morning, April 9th, after a short but severe illness, departed this life, aged 42, the Rev. S. Young, Theological Tutor of the Baptist Academical Institution, Stepney. The complaint by which this excellent Christian, eminent theologian, and elegant scholar, has been suddenly, and as we short-sighted mortals are disposed to think, prematurely removed, was inflammation of the bowels, attended at intervals with shivering fits, and violent attacks of fever. His constitution, always delicate, and recently agitated with the cares of his new appointment, struggled but a short time with the maladies by which it was assailed, and then sunk under the power of the universal conqueror.

"By other cause impaired than length of years."

Ever since Tuesday, April 3, he thought he should not recover. The following morning he said, to a very near and beloved relative, "What is this violent palpitation of the heart?" She replied, "I hope it is nervous." "Oh! no," said he, "I am persuaded it is the breaking up of nature." Sometime that day she asked him, "Are you happy?" his answer was, "Oh yes! I have not only peace, but ecstasy." On Thursday he requested her to read to him the fourteenth chapter of St. John; she read a part of it, and during the time of reading it, he frequently interrupted her, to express the pleasure he felt on hearing the delightful truths it contained. On one occasion, when conversing with her about dying, she asked him, "Whether he would rather die or live;" and he said, "I would rather die, if it is the will of God; I have no will but God's." At another time he said, "Never before had I such views of the greatness of God, and of

my own unworthiness as I now have." He dwelt with peculiar pleasure on John iii. 16. "God so loved the world, that he gave his only begotten Son," &c. frequently repeating with lively emotions and emphasis, "So loved the world." The medical attendant expressed his fear that he had an impression that he should die, and that such an impression would be injurious to him. It was replied, "Mr. Young is not afraid to die, he knows where his hope lies;" and immediately Mr. Young himself said, "Oh yes; I find religion a great support to me now."

One of the Students sitting up with him, found him calm and easy, and about one o'clock he called him to the bed-side, intimating that he wished to speak to him. After making a few enquiries, he said, "Come, let us have a little conference." He was very weak, and placed himself in a better posture for speaking, when he said, "I have had more affliction this time than I ever had before; I was never before confined three days together, and it is good for me that I have been afflicted; though I am aware, that in diseases like mine, the actions of people are dictated by their feelings rather than their principles. Affliction, however, does produce an effect on our feelings, and I have now perhaps a deeper impression than when I met you at lecture. Are you satisfied with your vocation, I mean the ministry?" He replied, "Perfectly satisfied." "Then my dear friend," said he, "let me entreat you to be watchful, be watchful, watch over your *motives*. Oh! what numerous temptations there are;" the answer made was, "I am much obliged, Sir." "No, my friend," said he, "very affectionately, you need not, it is *my duty, my duty*." After resting a few moments, he asked, "what is the state of piety amongst the Students in the house? I hope there is nothing like faction, or a

quarrel amongst you;" the Student assured him there was not; and he said, "I am glad to hear it. It is joyful news," and added, "Let me adjure you," giving his hand to the Student, he repeated, "Let me adjure you in the name of our Lord Jesus Christ, do every thing you can to promote piety in the house. I mean *affectionately*, not assuming any thing, but *affectionately*." A little after this conversation he exclaimed with much emotion. "Oh what joy, what ecstasy to receive the full impress of the Saviour's image! 'Lovest thou me?'" and repeated the following verse of Dr. Watts's:

"Sweet fields beyond the swelling flood,
Stand dressed in living green;
So to the Jews old Canaan stood,
While Jordan rolled between."

Thus this eminent servant of God, being full of the Holy Ghost, and wisdom, and delightfully impressed with the vision of glory, gently fell asleep; nor will he "awake and be roused out of his sleep till the heavens be no more: then thou shalt call, and he will answer thee, thou wilt have a respect to the work of thine hands."

At a Special Meeting of the Committee of the Stepney Academical Institution, held at Fen-Court, on Thursday, April 12, the following Resolution was unanimously passed:

"That this Committee have heard with great and unfeigned sorrow, of the death of the Rev. Solomon Young, successively the Classical and Theological Tutor of their Institution, and cannot but express their deep sense of the loss which it has sustained by his removal. At the same time they record their affectionate and respectful remembrance of his extensive literary attainments, the amenity of his disposition, his eminent piety, and the faithful and efficient manner in which he discharged his important duties. In contemplating this regretted event, they would, however, bow with humble resignation to the will of Him who doeth all things well—earnestly implore wisdom and grace, to learn from it individually,

suitable instruction—and express their confidence in the divine power to raise up instruments for the accomplishment of his great and benevolent purposes."

The funeral took place on Tuesday, the 17th. The procession, which consisted of the hearse and seven mourning coaches, left the Academy soon after twelve o'clock, and arrived about one at the Baptist Meeting-house, Bow. The coffin was borne from the hearse into the Meeting, by six young ministers, who had formerly been Students at Stepney: this part of the scene was deeply affecting. The Rev. Dr. Newman, who for more than twelve years had been associated with the deceased in the Academy, delivered a most appropriate and impressive oration, in which he touchingly described the last afflictive days of his late esteemed fellow-labourer, and expressed his pleasure that his remains were to be interred in that burying ground, where he expected soon to be covered with the dust himself. His address to the Students was well adapted to impress their minds with the vast responsibility of the ministerial character, and the necessity of the due improvement of health and life in the discharge of the duties of their office.

The coffin was then removed to the burying ground at the back of the Meeting, and was preceded by six ministers, friends of the deceased tutor; viz. the Rev. Dr. Newman, Messrs. Fletcher of Stepney, Hall of Kettering, Hoppus, Ivimey, and Blundell, of London. It was followed by J. Gutteridge, Esq. the Treasurer, and several other gentlemen, members of the Committee, by some of the near relatives of Mrs. Young, and by a long train of Students, and a number of spectators. The whole assembly appeared to be much affected by the solemnity of the occasion.

Funeral discourses were preached on Lord's Day, April 22, by the Rev. T. Griffin, at Prescot-street; by Rev. Dr. Newman, Bow; Rev. J. Fletcher, Independent, Stepney; and Rev. Thomas Blundell, at the Chapel connected with the Academy.

REV. ROBERT HAWKER, D.D.

DIED April 6, the Rev. Robert Hawker, D.D. Vicar of Charles, Plymouth. He has been known for many years as the leader of the Ultra Calvinists, if indeed his system may not be more properly termed Antinomianism. In advocating this system, both from the pulpit and the press, he laboured incessantly, and, it is to be feared, with extensive success.

As a preacher, Dr. H. was remarkably popular. His memory was very tenacious, and as he read little besides the Bible, it was amply stored with passages of holy writ. He had all the requisites of an orator, without turning them to much account; a commanding figure, striking countenance, most penetrating eye, thorough self-possession, a voice flexible and sonorous, and a tongue voluble to a degree almost unprecedented. Indeed, the great secret of his popularity consisted in this faculty of pouring out at will copious citations from Scripture, intermingled with a kind of running comment, expressed in a luscious colloquial dialect almost peculiar to himself, which was very acceptable to the great mass of professors, who think but little, and resolve nearly all religion into feeling.

Dr. Hawker's private character was amiable. None can deny him the praise of warm and active benevolence. The poor, the sick, the aged, and the young, alike attracted his notice; his heart could

feel for their wants and distresses, and to relieve them his purse was open, and his influence indefatigably exerted. He manifested also much solicitude for the spiritual welfare of others, though it may be supposed that his system sadly tended to neutralise it.

It would be rendering an important service to Christianity, if some competent person would undertake to prepare an analysis of the system of modern Antinomianism, as contained in the writings of Dr. Hawker and others, in order to show wherein and to what extent it differs from the Holy Scriptures.

REV. W. HEIGHTON.

ON Wednesday, the 21st of March, died at Road, Northamptonshire, the Rev. W. Heighton. He had been the esteemed and successful pastor of the Baptist Church in that place for forty years. His mortal remains were buried in the Meeting-house on the next Tuesday. Rev. W. Gray, of Northampton, delivered an address on the occasion; and on the following Sabbath afternoon preached his funeral sermon, to a crowded and attentive congregation, from 1 Cor. xv. 10. "By the grace of God, I am what I am," words chosen by the deceased. The memory of the just is blessed; and it is hoped, in a future number, to present a brief memoir of this holy and venerated minister.

GLEANINGS.

SUFFERINGS OF THE COVENANTERS IN SCOTLAND.

We select the following statements and anecdotes from the "Memoirs of James Nisbet." See the Review.

"They were murdered, without time given to deliberate upon death, or space to conclude their prayers; but either, in the instant they were praying, they were shot to death, or, surprised in their caves, were there murdered without any grant of prayer at all; yea, many of them murdered, with-

out taking notice of any thing to be laid against them, according to the word of their own laws, but slain and cut off, without any pity, when they were found at their labour in the field, or travelling upon the road. Such as were prisoners, and condemned for refusing to take the oath of abjuration, were equally surprised with their execution, being left in suspense whether sentence should or should not be carried into effect, as if there had been a design to destroy both soul and body. Within these two years several shipfuls of honest and conscientious sufferers

were sent (the men after having their ears cropt, and the women their faces branded with hot irons) to Jamaica, New Jersey, and Barbadoes, — so crowded in the holds, that many died in the transportation.

"Multitudes, during the same time, thronged into prisons, had neither room to lie nor sit, particularly in Dunnotar Castle, where, after a cruel travel from Edinburgh on foot, men and women, several of them infirm and decrepit through age, and others worn out through disease, were thrust into an old ruinous rusty house, and shut up under ground in vaults, eighty in a room, of both sexes, without air or ease, without space either to lie or walk, and without any comfort save what they had from heaven: and by a diabolical refinement of cruelty, they sometimes exactly observed that device of the Spanish inquisition, in suborning and sending spies among them, under the disguise and show of prisoners, to search and find out their minds, who would outstrip all in an hypocritical zeal, thereby to extort and draw forth words from the most wary, which might be brought in judgment against them."

"The first passage of divine providence that I record exercised towards me is, I was born in the month of February 1667, of parents both of them really and eminently religious; but the times were extremely unhappy, because of an illegal, tyrannical, prelatical persecution begun five years before, and keenly carried on by King Charles II, Middleton, and Lauderdale, and treacherous Bishop Sharpe, and many other of their perfidious accomplices. Because of which, though my parents were persons of considerable worldly substance, yet they could not conveniently get the benefit of school education for their children; and so I got little or none, but what I acquired at my own hand when under my after hidings; for, before I was born, my father with others being attacked by the enemy at Pentland Hills in 1666, when they were standing up in defence of the Gospel, and were by the enemy routed and many of them slain, there my father received several wounds; but lying close among the dead till night, he, with great difficulty, got off with life. The enemy came to his house in search of him; but they missing him, they held a drawn sword to my mother's breast, who had me in her belly, threatening to run her through unless she would discover her husband. She, weeping, told them, that for any thing she knew he was killed, for she had heard that it was so. They took what made for them in the house, and went away for that time. But some days after, they, getting notice that he was still alive, returned with greater fury than before, and threatened my mother with present death, first with a drawn

sword at her breast, and also with a bended pistol, and, contrary to all law divine and human, they dragged her alongst with them, with a burning candle in her hand, through all the rooms in the main-house, and then through all the office-houses, they still raging at her, and threatening her with their drawn swords and bended pistols; but, after all their searching, they, missing my father, beat the servants to tell where my father was, and to strike the greater terror on my mother to tell where he was; but she neither would nor could. Then they took a young man, called David Findlay, away with them to where their chief commander was, called General Thomas Dalziell, who caused the said David Findlay to be shot to death in less than half an hour's warning; and he caused carry away all my father's stock of moveable effects, which was considerably great; and for half a year after, there was seldom a day ever passed but they were at the house, either in the night or in the day, in search of my father; but the Lord still preserved him from their hands."

"In the year 1682, when in the thirteenth year of my age, in the conduct of divine providence, things in my father's family began to take a turn, in order to our being further tried, after the following manner, viz. It was designed by my friends, that I should go and stay with a kinsman of my father's; but, upon second thoughts, without any foreseen reason, it was judged more proper to send my younger brother, which was a kind providence to me, that I could never enough admire and wonder at; for shortly after he went, there was a party of the enemy came to that man's house, to search for some of the persecuted party. When the people of the house saw the enemy coming they fled out of the way; but the cruel enemy got my dear brother into their hands. They examined him concerning the persecuted people, where they haunted, or if he knew where any of them were; but he would not open his mouth to speak one word to them. They flattered him: they offered him money to tell where the whigs were; but he would not speak. They held the point of a drawn sword to his naked breast: they fired a pistol over his head: they sat him on horseback behind one of themselves, to be taken away and banged: they tied a cloth on his face, and set him on his knees to be shot to death: they beat him with their swords and with their fists: they kicked him several times to the ground with their feet; yet after they had used all the cruelty they could, he would not open his mouth to speak one word to them; and, although he was a very comely proper child, going in ten years of age, yet they called him a vile ugly dumb

devil, and beat him very sore, and then went their way, leaving him lying on the ground, sore bleeding, in the open field. Hereby the Lord fulfilled his word, 'Surely the wrath of man shall praise thee, and the remainder of wrath thou wilt restrain,' Ps. xvi. 10. From this passage of providence I remark, the kind over-ruling power and providence of God; for if the enemy had gotten knowledge whose son he was, they would have put him to death upon his father's account."

"John Nisbet of Hardhill, in London parish, Ayrshire, was lineally descended from Murdoch Nisbet of Hardbill, one of those who, in the latter end of the fifteenth century, were styled the Lollards of Kyle. He spent his youth in military service on the Continent; but returning at the recal of Charles, he swore the covenants at Scoone, where he was at the coronation of that prince, but afterwards joined the Protestors, and appears shortly after to have left the army and settled in Hardhill. He was a man of a very decided character, and was united to Margaret Law, a woman who proved herself a true yoke-fellow in the day of trial. He incurred the displeasure of the Episcopalian incumbent in 1664, by getting one of his children baptized by an ejected minister, and in consequence partook largely of the miseries of the times. He joined in renewing the covenant at Lanark 1666, and was left, severely wounded, in the field among the dead at the battle of Rullion Green. Recovering, however, he returned home; but was not allowed to remain long in quiet; and being driven from his dwelling, he distinguished himself at Drumclog

and Bothwell, and became so conspicuous among the wanderers, that a reward of three thousand marks was offered for his apprehension. Lieutenant Nisbet, a cousin of his own, surprised him, and three others, upon a Sabbath. His companions were killed upon the spot, but he was preserved for the sake of the reward.

"He was carried first to Ayr, and then to Edinburgh, where he was examined before the privy-council, and finally sent to the gibbet. He behaved with much consistent firmness, both during his confinement and at his trial; and he met death with Christian fortitude, exemplifying, in his last moments, the power of that faith which overcometh the world.—'My soul,' said he, as he came upon the scaffold, 'doth magnify the Lord. I have longed these sixteen years to seal the precious cause and interest of precious Christ with my blood, who hath answered and granted my request, and has left me no more to do but to come here and pour out my last prayer, sing forth my best praises of him, in time, on this sweet and desirable scaffold, mount the ladder, and then I shall get home to my Father's house, sing, enjoy, serve, and sing forth the praises of my glorious Redeemer, for ever, world without end.' As he proceeded, the drums beat; and, with difficulty, he was heard exhorting the spectators to make use of Christ as a hiding-place from the dreadful storm of God's wrath, which would undoubtedly overtake these covenanted lands for their perfidy and apostasy. When he had finished, he sung the first six verses of the 34th Psalm; and closed his scene of snuffing with a song of praise."

INTELLIGENCE.

FOREIGN.

EAST INDIES.

THE last Report of the Calcutta School Book Society states that numerous works on Grammar, Geography, History, &c. have been issued, in the Bengalee, Hindooe, Ooriya, Arabic, Persian, Hindoostanee, and English languages. The number of books issued in 1825 was 12,841.

"While the cause in itself was a good one, the success that has attended the exer-

tions made by its friends, is sufficient to excite the warmest feelings of gratitude. A few years ago, a benevolent person wishing to form a native school, knew not how to commence operations for want of elementary books. 'A short time since,' says one of the pundits, 'the inhabitants of Bengal were ignorant of their own language, and the history of foreign countries; but now, by means of school books, the darkness of ignorance is beginning to recede, and the light of knowledge to spread.' Since the commencement of this Society, more than one hundred thousand school books have been put in circulation; and the beneficial effects produced upon the native inhabitants of Calcutta and its vicinity by the general

diffusion of knowledge, is becoming daily more and more apparent, even to the most superficial observer."

RUSSIA.

THE Emperor of Russia has published a decree, promising an exemption from all taxes, with other advantages, to those Mahometans and Pagans who shall embrace the Christian religion. His Imperial Majesty may deem such a measure adapted to promote the interests of Christianity; but every well instructed British Sunday Scholar knows better.

DOMESTIC.

BAPTIST MISSIONARY SOCIETY.

To the Editor of the Baptist Magazine.

SIR,

THE recent separation which it has been thought desirable should be made of the Serampore Mission and its dependencies, from the other stations, so long and so usefully supported by the Baptist Missionary Society, has excited in the circle of my friends, remarks and feelings, differing from each other in their character and tendency. Some of them, I freely confess, seem to me to have, so far as their influence extend, a bearing on the interests of pure and undefiled religion, and on the cause the Society is and has long been aiming to promote, which every lover of peace, and every one who makes love to God and love to man, the rule of his conduct, must greatly deprecate. Should you consider the few observations I have to offer on the subject, likely to have an opposite tendency, you will oblige me, by giving them a place in your columns.

Nothing is more common in cases of separation, either of families or communities, than for a person to say, "Well! one of them must be in fault;" and nothing is more gratifying to a person of a censorious disposition than to endeavour eagerly to discover grounds of crimination. Where this disposition is united with a relish for the free exposure of the faults supposed to be discovered, you are presented with the portraiture of one who has received a very faint impression, if any, of the image of his Saviour. He who has drunk deep into the spirit of Christ

"Will scarce believe an ill report,
Nor vent it to his neighbour's hurt."

But the man who revels in such investigations for the purpose of privately slander-

ing the one party or the other, of dealing out insinuations to the prejudice of character, and of imputing base motives to actions, which he is wholly unable to inculcate, is a reptile, whose slime will contaminate all that come in contact with it, and of whose mean occupation too abject an idea cannot possibly be formed.

Paul and Barnabas were holy men, long associated together in the work of missions; but, possessing the common infirmities of human nature, even when most tempered by the benign influence of the Gospel, their views did not on all points harmonize together; the Spirit of God has informed us that they had even contentious, and *sharp* contentions; that they separated the one from the other: but the Holy Spirit has not thought it needful to inform us which of the two was wrong, and which was right; it is enough for us to know, that this event was one important link in the chain of God's gracious purposes of mercy to a fallen world, and that it turned out greatly to the furtherance of the Gospel. If those, who may hereafter associate themselves more immediately with the seceding brethren, or with the Society, will imitate the example of the associates of the apostolic men, whose zeal and labours have been on record, for the imitation of others, for eighteen centuries; I will venture most confidently to anticipate a similar result; especially if we, like them, commend both in our fervent supplications to the grace of God.

I am encouraged to take this view of the probable result of the event alluded to, by its analogy to other circumstances of a domestic, as well as some of a political character, which, as an attentive observer of passing events, I have carefully noticed. A prudent parent will not check a spirit of independence in his offspring; but if affectionately expressed, and regulated by the fear of God, will rather foster it, and will thus the sooner be released from the burthen and responsibility of such a dependence, and be at liberty to direct his attention and resources to the proper settlement of the other branches of his family. A parent state, if under the influence of enlarged views, and of an enlightened policy, will act on a similar principle. It will not seek to exercise a despotic sway over a colony, rigorously insisting on its doing homage to the flag by which it is protected. It may do well to require, while the connection exists, that it should abstain from any act prejudicial to the interests of the Parent state, that its laws should consist with those of the entire community of which it forms a part, and that it should concur in general efforts for the good of the whole. Till able to support itself, the Parent state will cheerfully bear this burthen; but if alive to

its own true interests, it will not leave to the Colony the temptation to assert its own independence, but as soon as it is equal to this effort, will invite it, asking only in return for past services, the maintenance of amicable relations, and an intercourse on a footing as much favoured as with any other nation. Who does not now regret that this policy was not pursued by our government, in reference to the war, which terminated in the independence of the United States! Had the conduct of our government, at that period said, "We seek not yours, but you," millions of treasures, and oceans of blood, and of the blood of *brethren* too, would have been spared. Who can now regard the independence of that country as an evil? Vying with its parent state in commercial enterprise, and no less in Christian zeal, like Great Britain, it is spreading far and wide the knowledge of its language and its arts; and in every part of the habitable globe, the missionaries of the two countries, identified in manners, and language, and pursuits, are found checking the fears, reproving the delays, and animating the hopes of each fellow soldier, and thus strengthening him for the combat in which they are mutually engaged with the powers of darkness, and preparing them for the certain victory which awaits them.

Let us busy ourselves less with the past than with the future. "Speak unto the children of Israel that they go forward." The prospect may be painful; the way may be rough and difficult; dangers and difficulties may beset us on every side; but under the guidance of the great captain of our salvation, our triumph is ensured. Only, above all things, let us put on charity. "The beginning of strife is like when one letteth out water;" but "righteousness is sown in peace, of them that make peace."

THEOPHILUS.

SOCIETY FOR THE RELIEF OF AGED AND INFIRM BAPTIST MINISTERS.

THE Annual Meeting of the Society for the relief of "Aged and Infirm Baptist Ministers," instituted in Bath, in 1816, will be held at the Vestry of the Baptist Meeting-house, Somerset-street, Bath, June 13, 1827.

In the interim, the beneficiary members, annual subscribers, and congregations disposed to aid the funds of the society, by a collection, are respectfully requested to pay their subscriptions and collections to any members of the Committee, who are desired to remit all sums received on account of the society, to the Rev. J. P. Porter, Bath.

The Committee avail themselves of this occasion, to suggest to their brethren in the Ministry, who are members of this society,

particularly those who have neglected to make a collection on the behalf of the society, that if each of them would make a collection, (either public or private) though the sums (individually) were small, the aggregate would be a valuable accession to the comfort of the Aged and Infirm, as one half of such collections would be immediately divided among the claimants.

The beneficiary members intitled to claim on the funds of the society (those who claimed last year as well as others) are reminded, that their claims must be in the hands of the secretary, on or before the 9th of May, or they cannot be attended to. And those of them who retain the pastoral office, must accompany their application with a certificate from their respective churches, that they retain such office (notwithstanding their claim on the society), with the consent of the majority of the members present at a church meeting, held by public notice for the especial purpose of giving such certificate.

P. S. In the last seven years the society has distributed among Aged and Infirm Ministers, £955, besides funding £2200 in the new four per cents.

Bath, April 5, 1827.

CONTINENTAL SOCIETY,

For the diffusion of Religious Knowledge over the Continent of Europe.

WE readily give insertion to the following Circular, recently issued by the Committee of the Continental Society.

THE Committee of the Continental Society request your immediate attention to the following appeal.

It has pleased the Lord to grant to that portion of his Church, which he has graciously preserved in Great Britain, many privileges, and also to cause it to retain through the possession of his pure written word, and the teaching of his holy spirit, the enjoyment of a full saving knowledge of his dear Son, Jesus Christ. But while he has vouchsafed to permit this nation to see a great light, it is a melancholy truth that throughout the larger portion of Christendom "Darkness covers the earth, and gross darkness the people."

Although much had been suspected, it was not until the year 1818, that facts were brought to light, which pointed out with melancholy certainty, that the Continent of Europe had fearfully declined from the "faith once delivered to the saints." It was not a matter of surprise, that where a systematic denial of the Sacred Scriptures to the people

prevailed, there superstition, idolatry, and all ungodliness should be produced; but that the Protestant Churches, and professors in those very universities from whence Papal apostacy had once been successfully exposed, should in their turn have become the propagators of delusions less gross indeed and more refined, but not less destructive to the souls of sinners, was a fact so awful, as to excite some Christians in England of various denominations to unite in warning the people of God in every part of European Christendom of their danger, depending upon the blessing of God to accompany obedience to his command, to say, Jer. li. 6. "Flee out of the midst of Babylon and deliver every man his soul, be not cut off in her iniquity."

For these last eight years, the Committee of the Continental Society has endeavoured to point out to their fellow Christians that the claims of the Continent of Europe are more urgent than those of any other part of the world; that our blessed Lord teaches us that it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for Chorazin and Bethsaida; more tolerable for the heathen than apostate christians. Whatever causes move us to the support of other Missionaries, operate with increased force for the encouragement of the Continental Society.

Many pious and devoted followers of the Lord Jesus Christ are ready on the Continent to enter upon this work, some of whom have been driven from their homes by persecution for attachment to their Saviour; but none have the means of doing so, unless their expenses are defrayed by **BRITISH CHRISTIAN FUNDS**. The Committee of the Continental Society, therefore entreat the assistance, in three several ways, of all who love the Lord Jesus Christ, to enable them to carry on this glorious work. First, they beg that their prayers will be offered up for the success of the word preached on the Continent, and for a blessing on the souls of those who preach it. Secondly, that the grounds on which the Society is established may be examined, to see that it is acting according to the commands of God; and that the Committee will receive their personal assistance in carrying on the work confided to them. Thirdly, that they will contribute personally, and exert their local influence to induce others to contribute to aid the funds of this Society, the single object of which is to aim (by means of native preachers of the Gospel of Christ), at the salvation of millions of souls in Europe; in remembrance of the claim so eloquently enforced by an able advocate in the North; that having "borrowed from them at the Reformation the torch with which we lighted the fire upon our own altars; cold indeed must be the heart, which would refuse them a spark to

rekindle the flame, which now burns so dimly upon their own."

By order of the Committee,

H. M' NEILL.	} Hou. Domestic Sec.
S. H. DRUMMOND.	
W. F. BURDER.	
E. DE CALIGNY,	Hon. For. Sec.

Donations and Subscriptions received by the Treasurer and Officers; also at the Banking Houses of Messrs. Ransom and Co. Pall Mall; Messrs. Williams, Deacon, and Co. Birch Lane; by Mr. Hatchard, Bookseller, Piccadilly; Mr. Nisbet, 21, Berners Street; Mr. Duncan and Mr. T. Hamilton, Paternoster Row; and at the Society's Office, 32, Sackville Street, Piccadilly; where all communications should be sent, addressed "To the Secretaries, &c., &c."

TEST AND CORPORATION ACTS.

WE have much pleasure in informing our readers, that it has been determined by the Committee of the Deputies appointed to protect the rights of Protestant Dissenters, and the Committee of the Protestant Society for the protection of Religions Liberty, to recommend immediate and general application to Parliament for the repeal of the Test and Corporation Acts. The Protestant Dissenting Ministers of the three denominations in London and its vicinity cordially concur in the measure, and will send a petition to both Houses forthwith. The following Resolutions were passed at their Annual Meeting, held April 10:

1. "That we the General Body of Protestant Dissenting Ministers of the three denominations, residing in and about the cities of London and Westminster, are sincerely attached to the civil constitution of our country, and grateful for the large degree of religious liberty which we have enjoyed under the august House of Brunswick, now upon the throne of these realms; but that we have been constrained to feel the Corporation and Test Acts to be a grievous restriction of our freedom as subjects, which is not justified by our character or principles.
2. "That these Acts, passed in an era of great ferment, are wholly unsuited to the present times, and are the occasion of animosities and divisions, which are highly injurious to the welfare of the country.
3. "That by enforcing conformity to one of the religious services of the Church of England, the Corporation and Test Acts lay a snare for the consciences of Protestant Dissenters, without adding any thing to the security, or even contributing to the dignity of the Established Church.
4. "That a religious Test of civil and political worth is to be deprecated as of unhappy influence upon the purity of religion; and

that as Ministers of the Gospel we consider ourselves peculiarly called upon to make our solemn protest against the perversion of the Holy Ordinance of the Lord's Supper, instituted by our Saviour for high spiritual ends, and as a symbol of peace and charity, into an instrument of worldly ambition, and a means of annoyance and offence to tender consciences.

5. That under these convictions we esteem it our duty to unite cordially and vigorously with our brethren, the Protestant Dissenters throughout the kingdom, in making humble but earnest and persevering application to Parliament for the repeal of those impolitic and mischievous statutes.

6. That our warm thanks are hereby given to Lord John Russell for his declared intention of moving the House of Commons during the present Session for the Repeal of the Corporation and Test Acts, and that we rely upon the wisdom of the Legislature and the liberality of his Majesty's Government for the success of his Lordship's Motion.

7. That we will forthwith petition the two Houses of Parliament for the Repeal of the above Acts, under which we, as Protestant Dissenters, are aggrieved.

Lord John Russell has given notice, that on Thursday, May 31, he will move the total repeal of the obnoxious statutes.

The present is considered a fit period for a united application to the Legislature. We trust that on this important occasion our friends will not be inactive.

For the information and direction of our readers, we insert the following extracts from a circular just issued by the Secretaries of the Protestant Society for the protection of Religious Liberty :

"To afford that noble and distinguished member of the House of RUSSELL proper support when that motion be made, it appears to the COMMITTEE that numerous Petitions should be previously presented. And as to such Petitions:—they recommend that the Petitions be Congregational—that no persons should sign them for other persons—and that no females, or illiterate persons, or youths under fourteen years of age, should subscribe their names. The Petitions should be on parchment, and neatly written. The address and proper prayer for a Petition are underneath stated: and the Petitions should be at present addressed only to the Commons House of Parliament.

"While the Committee supply those forms, they wish that each congregation would express their own feelings and principles, in a manner best pleasing to themselves: as thereby they will avert the objection, that would otherwise be made, that all the Petitions are manufactured in London, and that the Petitioners neither understand nor heed the subject of their prayer. The Resolu-

tions of the Committee will supply materials by which their friends may be assisted; and in firm, though very temperate language, their sentiments should be *briefly* expressed. But all the Petitions should advert to "THE CORPORATION ACT," as a statute passed in the thirteenth year of King Charles II. intitled "An Act for the well Governing and Regulating Corporations," and to "THE TEST ACT," as a statute passed in the twenty-fifth year of the reign of King Charles II. intitled "An Act for preventing the danger which may happen from Popish Recusants"—and should state that such Acts render conformity to the Church of England necessary to magisterial appointments—to the government of Corporations—and to public office; and thereby exclude all persons who conscientiously dissent from the Established Church, or disapprove the imposition of a test which tends to secularize, or profane a most sacred rite. The Petitions then should assert the right of every man to worship God according to his conscience—and the impropriety, inexpedience, and injustice of those provisions of the Acts which violate that right. When a Petition is signed, it will be desirable that the minister or some respectable member of the congregation, acquainted with either of the Representatives of that County or Town, should transmit the Petition to him, with a request that he will not only present the Petition, but grant the prayer his attention and vote—and if the person who writes be acquainted with the member who usually supports the government, he will be the member who should be preferred; as a letter may also be addressed to the other and perhaps more liberal representative, explaining the conciliatory motive of the selection of the other member, and expressing confidence that his principles and inclination will ensure his support. If the member selected to present the Petition be in the country, it may there be delivered, or may be addressed to him at his residence in London, or at the House of Commons: or if no member be known to the minister or his friends, the Petition may be forwarded to Mr. WILKS, and its presentation will be thereby ensured.

ADDRESS AND PRAYER OF PETITIONS.

Address.

To the Honorable the Commons of Great Britain and Ireland in Parliament assembled.

The humble Petition of the persons whose names are hereto subscribed, belonging to a Congregation of Protestant Dissenters of the (Insert the Place and County, and if the meeting-house be in a particular street, specify that street—and if any liberal Churchmen or other persons not being members of

a congregation wish to petition or to join, the words "and other friends to religious liberty" may be added) Denomination. [or *Protestants* or *Methodists*] assembling for religious worship at _____ in the County of _____

Prayer.

Your Petitioners therefore pray that those Acts, or such parts of them as require the Sacrament to be taken according to the usage of the Church of England, and conformity to that Established Church, may be repealed: or that they may have such other relief in the premises, as to your Honorable House shall seem meet.

We understand that a Meeting of the Common Council of the City of London is about to be convened, for the purpose of considering the propriety of petitioning Parliament for the desired repeal.

ORDINATIONS, &c.

COWLEY HILL.

ON Tuesday, August 29th, 1826, the Rev. Nathaniel Walton was solemnly set apart to the pastoral office over the Baptist Church at Cowley Hill, in Craven, Yorkshire. The Rev. Mr. Edwards, of Sabden, late of Greenock, Scotland, began the service by reading the scriptures and prayer. The Rev. Mr. Saunders of Haworth, stated the nature of a gospel church, and the principles of nonconformity—asked the usual questions, and received Mr. Walton's confession of faith. The Rev. P. Scott, of Colne offered the ordination prayer. The Rev. Dr. Steadman delivered a very impressive charge to the Minister, from the 2 Cor. iv. 1. "Therefore seeing we have received this ministry, &c." The Rev. J. Gaunt of Sutton addressed the church, from Deut. iii. 28, "Encourage him." So great was the interest excited by the different services, that although they were protracted to a very unusual length, the attention of a crowded audience appeared unwearied. It is hoped that the present connection between pastor and people will prove as comfortable and lasting as that of former ones. The late pastor still resides in the neighbourhood, but through increasing years and infirmities, being partially incapacitated for labour, he has in the most honorable manner resigned his charge. It is the singular honor of this church, that the present, and all its former pastors have been raised up among themselves.

At the request of numerous friends, Mr. Edwards preached in the chapel the following evening, from Rom. viii. 1.; on which occasion the place of worship was well filled; and it is hoped, that the seed then sown, will produce some fruit to the glory of divine grace.

WOODSTOCK.

A new church was formed at this place, April 3, 1827. Service commenced with reading and prayer, by Professor Elton, of Brown's University, Rhode Island. Mr. James Hinton of Oxford, delivered a short introductory statement, and asked the questions; Mr. Copley of Oxford, offered the dedicatory prayer for the church and deacons; Mr. Pryce of Coate afterwards addressed them, and presided at the Lord's table, when a number of members of neighbouring churches partook of the ordinance with the new church. Mr. Darkin, late of Stepney Academy, concluded with prayer. The meeting was highly interesting, especially to the friends from Oxford, who have anxiously watched over and cherished this rising interest, endeared to many, as having shared in the last pious efforts for the public good of their late beloved pastor Mr. James Hinton, an object indeed which lay near his heart ever since his first memorable attempt to preach there, recorded in his biography.

The new church consists of twelve members, and there is the happy prospect, with God's blessing, of soon doubling that number.

NOTICE.

The next Anniversary of the Union of Christians, formed at Bedford, will be held on Wednesday, May 23, when the Rev. Mr. Mann, of Maze Pond, London, and the Rev. Mr. Simmons, of Olney are expected to preach.

The Third Anniversary of the Baptist Chapel, on the Brook Chatham, will be holden (D. V.) on Thursday, the 3rd May. The Rev. T. Griffin, of Prescot street, London is engaged to preach in the morning, and the Rev. I. Mann, A. M. of Maze Pond, London, in the evening. The Services will commence at Eleven o'clock in the morning, and half-past Six o'clock in the evening.

The Buckinghamshire Association at Chenies, Thursday, May 17th, 1827.

PUBLIC MEETINGS IN MAY, 1827,
With Names of the Chairmen or Preachers.

1, Morn. 11. Church Missionary Society, Annual Meeting, Free Masons' Hall, Admiral Lord Gambier.

1, Even. 6. Christian Instruction Society, Annual Meeting, Old London Tavern, Tavern, Bishopsgate-street.

2, Morn. 11. British and Foreign Bible Society, Annual Meeting, Free Masons' Hall, Lord Teignmouth.

2, Even. 6½. Irish Society of London, Annual Sermon, St. Paul's, Covent Garden, Rev. Robert Daly.

2, Even. 6½. Prayer Book and Homily Society, Annual Sermon, Christ Church, Newgate-street, Rev. J. B. Sumner, A. M.

3, Morn. 10½. London Association in Aid of the Moravian Missions, Annual Sermon, St. Clement Danes, Rev. R. Waldo Sibthorp, B. D.

3, Noon 12. Prayer Book and Homily Society, Annual Meeting, London Coffee House, Ludgate-hill, Right Hon. Lord Bexley.

3, After. 1. London Female Penitentiary, Annual Meeting, Institution, Pentonville.

3, Even. 6½. London Society, for promoting Christianity among the Jews, Annual Sermon, St. Paul's Covent Garden, Rev. William Marsh.

4, Noon 12. London Society for promoting Christianity among the Jews, Annual Meeting, Free Mason's Hall, Sir Thomas Baring, Bart. M. P.

5, Noon 12. London Hibernian Society, Annual Meeting, Free Masons' Hall.

7, Noon 12. British and Foreign School Society, Annual Meeting, Free Masons' Hall, H. R. H. the Duke of Sussex.

7, Noon 12. Port of London and Bethel Union Society, Annual Meeting, City of London Tavern, Admiral Lord Gambier.

7, Even. 6. London Itinerant Society, Annual Meeting, City of London Tavern, Rev. Dr. Collyer.

7, Even. 6. London Missionary Society, Annual Sermon to Juv. Aux., Poultry Chapel, Rev. Dr. Raffles.

7, Even. 6½. Newfoundland School Society, Annual Sermon, St. Bride's, Fleet street, Rev. Edward Burn, M. A.

8, Morn. 6. Sunday School Union, Annual Breakfast, City of London Tavern.

8, Morn. 11. Port of London and Bethel Union Society, Annual Sermon, on board the Floating Chapel, Rev. Edward Parsons.

8, Noon 12. Naval and Military Bible Society, Annual Meeting, Free Masons' Hall.

8, After. 3. Port of London and Bethel Union Society, Annual Sermon, on board the Floating Chapel, Rev. Adam Clarke, D. D.

8, Even. 6. Irish Evangelical Society, Annual Meeting, City of London Tavern.

8, Even. 6½. Continental Society, Annual Sermon, St. Clement Danes, Strand, Rev. T. Mortimer, A. M.

9, Morn. 10½. London Missionary Society, Annual Sermon, Surry Chapel, Rev. H. F. Burder, A. M.

9, Even. 6. London Missionary Society, Annual Sermon, Tabernacle, Rev. James Parsons.

10, Morn. 11. Naval and Military Bible Society, Annual Sermon, Percy Chapel, Rev. William Marsh, A. M.

10, Morn. 10½. London Missionary Society, Annual Meeting, Great Queen-street Chapel, William Alers Hankey, Esq.

10, Even. 6. London Missionary Society, Annual Sermon, Tottenham Court Chapel, Rev. Dr. Gordon.

11, Morn. 6. Religious Tract Society, Annual Breakfast, City of London Tavern, Right Hon. the Lord Mayor.

11, Morn. 10. London Missionary Society, Annual Sermon, St. Clement Danes, Rev. R. W. Sibthorp, B. D.

11, Noon 12. National Scotch Church, Opening, Regent-Square, Rev. Dr. Chalmers.

11, Even. 6. London Missionary Society, Annual Communion, Sion, Orange-street, &c. &c.

12, Morn. 11. Protestant Society for Protection of Religious Liberty, Annual Meeting, City of London Tavern, Earl Grey.

13, Morn. 11. National Scotch Church, Sermon, Regent-square, Rev. Dr. Chalmers.

13, Even. 6½. National Scotch Church, Sermon, Regent-square, Rev. Dr. Gordon.

14, Even. 6½. Continental Society, Annual Sermon, Great Queen Street Chapel, Rev. W. B. Collyer, D. D.

14, Even. 6½. Home Missionary Society, Annual Sermon, Spa Fields Chapel, Rev. Joseph Fletcher.

15, Noon 12. Newfoundland School Society, Annual Meeting, Free Masons' Hall.

15, Even. 6. Home Missionary Society, Annual Meeting, Great Queen Street Chapel, Alderman Venables.

16, Noon 12. Continental Society, Annual Meeting, Free Masons' Hall, Hon. J. J. Strutt.

16, Noon 12. Home Missionary Society, Sale of Ladies' useful Work, Crown and Anchor, Strand.

17, Even. 6½. Continental Society, Annual Sermon, National Scotch Church, Regent-square, Rev. Dr. Gordon.

20, Morn. 11. National Scotch Church, Sermon, Regent-square, Rev. Dr. Gordon.

20, Even. 6½. National Scotch Church, Sermon, Regent-square, Rev. Dr. Gordon.

MONTHLY REGISTER.

FOREIGN.

It is rumoured that peace has been concluded between *Russia* and *Persia*.

We are credibly informed that the Emperor of *Russia* has given permission for the re-establishment of the Bible Society, and that His Imperial Majesty liberally patronises the Institutions which enjoyed the favour of his late brother.

It gives us great pleasure to state, that the strong expressions of public feeling in *France*, relative to the projected law of the press, have induced the French Government to withdraw that most obnoxious and impolitic statute.

Affairs in *Portugal* and *Spain* continue in the same state as they were last month.

Lord Cochrane has arrived in *Greece*.

The King of *Sardinia* has issued an ordinance, decreeing that if any of his Catholic Piedmontese subjects die without receiving the sacrament, they shall be buried at night, and in unconsecrated ground; and that Protestants shall be interred without any public ceremony, not more than twelve persons of the same religion being allowed to be present! What will be done if his *Majesty himself* should die without receiving the sacrament?

As a pleasing contrast to the above, we give a recent decision of the Council of State in *Sweden*. It had been resolved to establish a Lancasterian School in a certain village, but some of the inhabitants refused to contribute to the erection of the school-house. The affair was brought before the Consistory of Carlstad, which decided "that it was sufficient for the poor working classes, if they could read tolerably the psalms and prayers, which they hear every Sunday in the church." The Council of

State annulled the decision of the Consistory, and addressed to them a letter, containing the following passages:—
"It has excited our highest displeasure, that we have found such expressions in a decision given by you, upon a question which relates to one of the most important parts of your office, namely, that a little knowledge of reading was sufficient for the working classes, and a better education dangerous, though on such better education depends an accurate knowledge of their religious and civil duties. Considering our constant endeavours to promote public instruction and private education, such expressions are wholly unexpected by us, and agree neither with the ordinances issued by us from time to time, respecting the improvement of Schools, &c. in the kingdom, nor with the just wishes of the nation, and the wants of the age."

DOMESTIC.

We need scarcely say, that one subject has engrossed the public attention during the last month. We allude to the appointment of Mr. Canning to be Prime Minister, and the consequent resignation of nearly all the members of the Cabinet, including the Duke of Wellington, the Lord Chancellor, Earl Bathurst, Mr. Peel, &c. &c. The new arrangements will, probably, involve some change of measures: whatever that change may be, we trust that the interests of religious liberty will not be forgotten, and that the just claims of the Dissenters will at length be attended to. Our readers will have observed, that Lord John Russell intends to move (on the 31st. inst.) for the total repeal of the Test and Corporation Acts. His Lordship's promptitude and zeal on this occasion deserve our warmest thanks.

IRISH CHRONICLE,

MAY 1827.

The Committee of the Baptist Society for Ireland have appointed the Rev. Stephen Davis, of Clonmel, to solicit contributions in behalf of the Society in London and its vicinity. All communications for Mr. Davis are requested to be sent to No. 2, Gray's Inn Lane, Holborn. Contributions are also received by the Treasurer, Wm. Burls, Esq. 56, Lothbury; and the Secretaries, the Rev. Joseph Ivimey, 7, Heathcote-street, Mecklenburgh-square; and the Rev. G. Pritchard, 16, Thornhaugh-street.

At this time, when a conviction generally prevails among the Protestants in Ireland, that the reading of the Scriptures has produced the Reformation now so happily begun, and that no plan is so well adapted to promote the welfare of its inhabitants, as the employment of well-informed Irishmen to read the Scriptures; it may not be unsuitable to reprint a letter of the late Rev. Thomas Scott, of Aston Sandford, the celebrated Commentator. Mr. Scott had read the *Second Annual Report of the Baptist Irish Society*, which mentioned that two serious men, Messrs. William Moore and Con Hart, had been engaged as *Itinerant Readers of the Irish Scriptures*, and also that some *Sunday Readers* had been employed. The letter referred to, was published in the *Third Annual Report*, and is dated, "November 4, 1816," addressed to the late Joseph Butterworth, Esq.—"Dear Sir,—I am so well pleased with the plans and proceedings of the Baptist Society for attempting the instruction of the Irish, especially the reading of the Scriptures in Irish, to those who understand no other language, that I wish to become a subscriber to it. I have always thought that the only effectual plan for civilizing that rude people was to teach them christianity, and bring them acquainted with the sacred Scriptures; and that a number of zealous and simple teachers of the grand outlines of our common religion, if they could get access to the lower orders of the people, would effect more than either Acts of Parliament, or the wisest plans of any other kind, devised by the most sagacious politicians; and though the present attempt be made by those from whom I differ on some points of inferior importance, yet it promises fair to lead the way to attempts of more extensive range, and of more enlarged success. I wish, therefore, to cast in my mite, as an annual subscriber of one guinea."

It is worthy of observation, that the sentiments of this excellent clergyman, expressed more than ten years ago, are now fully realized. In a letter of Mr. William Moore, given below, the writer states, "Major O. H——a has lately said, the Baptist plan [employing Irish Readers] for propagating the gospel, was the only plan to follow; as it is now evident whatever civilization is produced, it must be effected by the gospel."

THE following Extracts from the last Month's Letters of Correspondence, will show the usefulness of the labours of the *Scripture Irish Readers*. The number employed by the Society is thirty six. Were the funds sufficient, it is very desirable they should be increased.

* From the Rev. John West, of Dublin.

Dublin, March 27, 1827.

Through the kind providence of God, Mr. Davis and myself are returned from collecting in the North of Ireland.

By great exertions we have obtained enough, with the 250*l.* from Mr. Burls, to carry us through this quarter. I hope we shall get more money in Ireland than in any former year.

Our Society is thought well of in every part of the country which I have visited; and now that the fruits of our labours, and that of other Societies, begin to appear, the people more cheerfully contribute to their support.

I am glad to find that the Schools are

well attended, notwithstanding the continued opposition of the priests.

The Reformation is extending through all parts of Ireland. One priest and seven lay Catholics read their recantation publicly on the 18th ultimo, in this city. I have no doubt but thousands more will follow their example.

Yours respectfully,

JOHN WEST.

From the Rev. Stephen Davis, of Clonmel.

Dublin, March 28, 1827.

I REACHED this city yesterday evening, after encountering extremely severe weather during six weeks in the North.

We were never better received in the

North of Ireland than on this journey. We obtained 74l., and more is promised by five or six congregations, who could not admit of collections at present: they are to make them, and send the respective amounts to Dublin.

The Protestants are rousing themselves on every hand to promote the Reformation, I shall have some pleasing information to give on this subject when I arrive in London for the purpose of collecting for the Society.

Yours, &c.

STEPHEN DAVIS.

From the Rev. Josiah Wilson, of Boyle.

Boyle, February 16, 1827.

ABOUT three months ago I stated, "that if any period in the history of Ireland was more interesting than another, that period was the present." Subsequent events have, I think, fully justified the observation; although those to which I particularly refer, are no more than the *first fruits* of an abundant harvest. You are aware that I allude to the breaking of those chains by which the minds of multitudes in this country have been so long and so awfully enslaved; and to the effects of that event on most of the respectable part of the community.

The seeds of the Reformation which, for the last few years, have been sown by various labourers in this country, are now springing up most *evidently*, and more *extensively* than ever; though those who have been thus employed, have long seen some fruit of their labours.

I would also observe, that you are not to infer that the accounts you have in the public papers are to the *full extent* of the work of Reformation in this country, for many have left the Roman Catholic Church who have never "read their recantation." The 'effects of this event, on the respectable part of the community,' to which I alluded, are a *general conviction of the importance of employing Scripture Readers, and an effort on their part to multiply the number of these useful agents.*

In several parts of the country, Protestant gentlemen have formed themselves into Societies for this purpose, and I doubt not but they will soon be amply rewarded for their exertions; for my opinion, which I have repeatedly and publicly stated, is unchanged, respecting that class of agents, viz. "*that they are the most useful men in this kingdom.*"

Speaking of this class of labourers, I cannot avoid renewing my expressions of thankfulness to God, for his continued blessing on the exertions of that tried and faithful agent of our Society, William Moore. His labours are abundant among all classes of society, and they are very successful. For a long time past, he has been constantly employed

in the houses of some of the most respectable gentlemen in this part of the country, some of whom were, with their families, until very lately, quite careless as to religious subjects, both in reference to themselves and others, and they have been much benefited by his instructions. It is customary for them to invite the poor people about them to come to their houses to hear W. M. read and explain the Scriptures, and for several successive evenings this has lately been the practice. But I here state, once for all, that as far as my knowledge extends, no bribe is held out, nor any threat made, to induce the attendance of any one; and, in fact, such is the extension of a spirit of inquiry, that many are *seeking* every opportunity to obtain instruction in the Scriptures.

Yours sincerely,

J. WILSON.

From the same.

Boyle, March 26, 1827.

I HAVE just returned from Dublin, where I collected the annual subscriptions for the Society, and have succeeded in procuring about the usual sum in that city. Several gentlemen, who are regular subscribers, said that it was far too small from such a place, for such an object. I had previously collected in my Connaught district, and am happy to say that there has been again an addition to the amount of the preceding year; so that since the year of asking for subscriptions to the Society, in the immediate neighbourhood of the schools, they have continued to increase. One gentleman doubled his subscription voluntarily, stating his reasons for so doing, to be, that "no object more important than that pursued by the Society, could claim the attention of the real friends of Ireland."

In reference to *Subscriptions*, therefore, we have reason to "thank God, and take courage;" and the same may be said respecting *public opinion*, for the more our objects and operations are known, the more highly I find them appreciated; nor have we any reason to evince a different spirit with regard to *success*, which HE, in whose cause we are engaged, is giving to our exertions.

The Schools have been well attended, and a similar spirit evinced in them, to that which I had occasion to notice at the close of the last quarterly inspection; more *premiums* have been merited than, in the same number of Schools, in any one quarter since I have been in the country: and more of the *highest premiums* [Bibles] in the *two last quarters*, than in any preceding year, such is the anxiety evinced, both by parents and children, to possess the Scriptures. Nor are the Bibles thus obtained, speaking generally (for I do not undertake to prove it in every

instance) permitted to lie by covered with dust, nor to be thrown into the fire, nor to be borne away by a *spiritual tyrant*: each of which has heretofore been the case with some copies of the Scriptures, belonging to the poor people. They are now preserved for use by their owners, sometimes indeed, by *artifice*, sometimes by *muscular strength*, and sometimes by *good arguments*, substantiated by an appeal to facts, as to their beneficial effects, and connected with a challenge to those who oppose Scriptural instruction, to prove their baneful influence.

These events may all be considered as important "signs of the times;" they are certainly new events in Ireland, and certain indications of such a *revolution* as the friends of *peace, truth, and good order*, have most earnestly desired. I may observe, also, of the Evening Schools for Adults, which are now closed for the season, that they have been very useful to many adults, who could not enjoy the advantages of the day schools. Many have *learned to read* in them during the past winter; others, who could read, have been attentively reading the word of God; and some are rejoicing in the knowledge they have obtained of its contents.

You will learn from the journals of the Readers, that, in their department also, much good is doing, particularly from that of Wm. Moore, who, though in consequence of his advanced age, &c. writes rather incoherently, has stated some interesting facts. The funeral scene which he describes, occurred in a district where, but for schools, and the circulation of the Scriptures, and the employment of Scripture Readers, rebellion, with all its attendant evils, might have been expected to prevail.

Yours affectionately,

J. WILSON.

From Mr. Wm. Moore, mentioned by the Rev. J. Wilson (dated Foxford, March 10, 1827).

THE fruits of the Society's labours are visible here. Guided by unerring wisdom, they first adopted the plan of appointing *Readers of the Scriptures*, and this it was that first broke the spell, and will be, and is, the means of destroying the kingdom of the Beast; yes, reading the Scriptures to my countrymen in *their own native language*, will, I am persuaded, totally consume the Mau of Sin in Ireland.

I have often remarked the importance of reading the Scriptures in Irish, though nothing more had been effected by it than making those who have heard them *loyal subjects*; as there is not one, though no more than a *hearer* of the Scriptures, that can be charged with *rebellious principles or conduct*.

Several gentlemen, of the county of Sligo, have lately with one heart, entered into resolutions to have Scripture Readers appointed in every part of that county. Col. P. sent for me—I could not imagine what an honourable gentleman, to whom I had never spoken, could want with me. For three weeks I was tossed about between Col. P., Mr. W., and Mr. D., employed every night in reading the Scriptures in Irish, and then going over the same passages in English. In some places there were sometimes three, and at other times four ministers belonging to the established church; not one of them giving me the least check, but listening as meek as lambs.

From what is now visible, what was at first like the grain of mustard seed is becoming a great tree. I beg leave to bring to recollection, that when the Rev. Messrs. Ivimey and Anderson, in 1814, took their tour through Connought, they employed Pat Feeley as a Scripture Reader at Tobourreury.* Soon after, I was engaged to labour between that place and Easky; then I could only find *three* persons who could read the Scriptures in Irish, now I know upwards of three hundred; in short, I scarcely know a village in which an Irish Testament may not be found. Major O. H——a has lately said, the Baptist plan for propagating the gospel was the only plan to follow; as it is now evident whatever civilization is produced, must be effected by the gospel. My heavenly Father has so instructed me, that I never have nor will know any thing but Christ, and him crucified, convinced that whosoever believeth shall be saved: this gospel, as simple and plain as in my power, I always bring to their understandings, and the blessing has attended the plan. I will now relate an event which has just happened in this part of the country, to which I came from Sligo, at the pressing invitation of many old friends, who said that there never had been so great a desire for hearing the

* The circumstance alluded to by Mr. Moore, is thus recorded in the Appendix to the *First Annual Report*:—"The following anecdote is related, to prove the eagerness the people manifest to hear the Irish Scriptures. A poor man, a Catholic schoolmaster, in a village between Sligo and Castlebar, is in the habit of reading to his neighbours as they go to Mass. Last winter the poor people came to his house, from two miles round, bringing their own caudles. 'When I read,' said he, 'the account of the rich man and Lazarus, they were so pleased, that they called out, *Read it again! read it again!*'" This man was the first who was employed as a *Reader of the Irish Scriptures*, and from this trivial event arose the system of Scripture Readers in Ireland.

Scriptures, though there was great opposition.

The day before I came to Foxford, there was a funeral. As is the custom with Con Hart, Pat, and Tully Haran, they attended it. As soon as they made their appearance, the people got around them, about three hundred men and women, pushing and striving who could get the nearest. A man, who is an inquirer, began the conversation by asking a question of the Protestants. Pat Haran took the lead, and most ably explained the Scripture plan of salvation, contrasting it with the errors of Popery, being well up to all its abominations.

When Pat was nearly exhausted, Con Hart said, "Neighbours, I will bring it to a short issue, and put the matter to your consciences. Respecting what you call the Sacrament, when the priest gives you the wafer, does he not tell you that if any receives that wafer clear and free from sin, it is eternal salvation to him; if not, it is to his eternal damnation. Now search your consciences, and dare any man, or any priest, to lay his hand upon his breast, and say that he is free from sin? The priest, therefore, gives it you at your peril, and you, not being free from sin, receive it to your damnation. Living then, and dying, in the belief of that error, you cannot be saved." During the whole of this conversation there was not a murmur heard, nor a frown seen on any countenance. Let it not be forgotten, that these three men, at one time, would have thought they would have done God service by murdering any one who had so spoken to them; and also, that none but well known neighbours would have been thus borne with. Had gospel ministers thus addressed an uncivilized assembly, they had certainly been stoned. Depend on it, the only effectual plan to civilize and Christianize Ireland, is to multiply Irish Readers of the Scriptures; none but such men can get access to their rude and popish neighbours.

I cannot find room for half that I have to relate, but looking to what has been already accomplished, I say, "who hath despised the day of small things?" Hoping and praying the long-promised and long-prayed for kingdom will shortly come, I am, &c. &c.

WILLIAM MOORE.

From Mr. John O'Brian, an Irish Reader of the Scriptures (dated Boyle, March 12, 1827.

EVERY day since my last letter I have been, as usual, employed in travelling from cabin to cabin, visiting my benighted and superstitious countrymen with the glad tidings of salvation, who hear with delight the wonderful news which the book of God brings to their ears. The parishes of Carrack, Drumdaff, and Drumberiff, furnish exam-

ples of what religious education can effect. I was informed by Mr. R. and Mr. H. that before our schools were established in those places, public scenes of wretchedness abounded, but now how great is the change: the children are no longer running to behold profaneness, but are seen clean and orderly going and returning from school, and in the evenings sitting at their doors committing their Scripture tasks to memory for the next day. The parents, who thus hear the Bible read, will not believe that the book which imparts a light to their own understanding, will injure their offspring, (by turning them, as they express it); but, on the contrary, many of these parents, who have tasted of the word, wish their children to be liberated from a yoke, which neither they, nor their fathers were able to bear.

By these means, there are two more added to the number of avowed converts, in that vicinity, since the commencement of the present month, viz. Lacky O'Niel's cousin, and James Currins. These men had lived in the depths of ignorance and superstition, but have been led to discern the import of the gospel, and to feel its power; they are now labouring with their fellow-converts to bring others to be partakers of like precious faith.

The young man mentioned in my last, to whom I read the Scriptures, applied the parable of the barren Fig-tree to himself. I have taught him to read the Irish Scriptures, and explained them so as for him to understand their meaning. The instructions I bestowed upon him were not in vain; he appears to have felt the power of divine truth, has renounced Popery, and, I trust, has become a sincere Bible Christian."

Sums received by Mr. Ivimey.

Collected by the Rev. Thos. Griffin, of London, at Evesham..	5	0	3½
— Tewksbury	13	9	6
Collection at Bewdley, after a Sermon by the Rev. Mr. Smith, of Kidderminster	5	8	0
A Friend to Ireland, by W. M.	10	0	0
Mr. Roberts, by Mr. Pritchard .	1	0	0

Received by Mr. Burls.

Lewes Auxiliary Society, by Rev. J. Denham	9	3	0
Collection at Trowbridge, by Rev. M. Wearing	7	5	6
— Kingston, by Rev. Mr. Blackmore.....	5	0	0
Friends at Derby, by Rev. Mr. Birt	4	6	0
Ashford Missionary & Irish As..	3	15	2
Collected at Abingdon, by Rev. Mr. Hawkins	7	1	0
100l. Legacy of the late Thomas Mottershaw. Less Duty and Stamp 11l.	80	0	0

MISSIONARY HERALD.

NOTICE.

THE Treasurers of Auxiliary Societies, and other friends who may have Monies in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 1st of June, which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made in the course of the present month. It is requested that the respective accounts may be sent properly balanced to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the lists of Subscribers, &c. in alphabetical order. Due attention to this Notice will prevent delay in the closing of the Society's accounts, and consequently facilitate the early publication of the Report.

N.B. Payments and Receipts on account of the Missionaries at Serampore will proceed as usual, till further notice be given.

The Rev. ROBERT HALL, A.M., of Bristol, and the Rev. JOSEPH FLETCHER, A.M., of Stepney, have kindly engaged to preach the Annual Sermons, Providence permitting, on Wednesday, June 20th. Full particulars of the respective Services will be given in our next Number.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

INTELLIGENCE has been received of the safe arrival of our Missionary brethren, Messrs. Thomas and Pearce, at this city, on the 22d October last, but no communications have as yet reached us from our friends themselves.

Some letters have lately been published, addressed to an intimate friend in this country, by the late lamented Bishop of Calcutta. In one of them he expresses his views of idolatry as existing among the Hindoos—of the moral state of the Mussulmans, the second great class into which the inhabitants of India are divided—and of the efforts made to introduce among them both the knowledge and belief of the gospel, in a manner so just and so lucid, that we are persuaded it will gratify our readers to peruse the extract for themselves.

“ It is necessary to see idolatry, to be fully sensible of its mischievous effects on the human mind. But of all idolatries which I have ever read or heard of, the religion of the Hindoos, in which I have taken some pains to inform myself, really appears to me the worst, both in the degrading notions which it gives of the Deity; in the endless round of its burdensome ceremonies, which occupy the time and distract the thoughts, without either instructing or interesting its votaries; in the filthy acts of uncleanness and cruelty not only permitted but enjoined, and inseparably interwoven with those ceremonies; in the system of castes, a system which tends, more than any thing else the devil has invented, to destroy the feelings of general benevolence, and to make nine-tenths of mankind the hopeless slaves of the remainder; and in the total absence of any popular system of morals, or any single lesson, which the people at large ever hear, to live virtuously and do good to each other. I do not say, indeed, that there are not some scattered lessons of this kind to be found in their ancient books; but those books are neither accessible to the people at large, nor are these last permitted to read them; and, in general, all the sins which a Sudra is taught to fear, are, killing a cow, offending a Brahmin, or neglecting one of the many frivolous rites by which their deities are supposed to be conciliated. Ac-

cordingly, though the general sobriety of the Hindoos (a virtue which they possess in common with most inhabitants of warm climates) affords a very great facility to the maintenance of public order and decorum, I really never have met with a race of men whose standard of morality is so low, who feel so little apparent shame in being detected in a falsehood, or so little interest in the sufferings of a neighbour not being of their own caste or family; whose ordinary and familiar conversation is so licentious; or, in the wilder and more lawless districts, who shed blood with so little repugnance. The good qualities which there are among them (and, thank God! there is a great deal of good among them still) are, in no instance that I am aware of, connected with, or arising out of, their religion, since it is in no instance to good deeds or virtuous habits of life that the future rewards in which they believe are promised. Their bravery, their fidelity to their employers, their temperance, and (wherever these are found) their humanity and gentleness of disposition, appear to arise exclusively from a natural happy temperament; from an honourable pride in their own renown, and the renown of their ancestors; and from the goodness of God, who seems unwilling that his image should be entirely defaced even in the midst of the grossest error. The Mussulmans have a far better creed; and though they seldom either like the English, or are liked by them, I am inclined to think, are, on the whole, a better people. Yet, even with them, the forms of their worship have a natural tendency to make men hypocrites; and the overweening contempt with which they are inspired for all the world beside, the degradation of their women by the system of polygamy, and the detestable crimes, which, owing to this degradation, are almost universal, are such as, even if I had no ulterior hope, would make me anxious to attract them to a better or more harmless system. In this work, thank God, in those parts of India which I have visited, a beginning has been made, and a degree of success obtained, at least commensurate to the few years during which our missionaries have laboured; and it is still going on, *in the best and safest way, as the work of private persons alone, and although not forbidden, in no degree encouraged by government.*"

BEERBHOOM.

A LETTER from our Missionary friend Mr. Williamson has lately come to hand, dated Sewry, 25th

of June, 1826, which gives a brief account of the state of the church under his care.

"I am uncertain whether in my former letter I gave you any particular account of our Beerbhoom church; it consists of 18 male and 19 female members: of this number 3 males and 2 females only have been educated in Christian habits; all the others are converts from heathenism. Besides the 5 descendants of Christians just mentioned as belonging to the church, we have among us 29 male and 15 female unbaptized children. With the exception of 2 or 3, who are students at the Serampore College, nearly all of them are residing at Sewry, receiving both common and religious instruction under my immediate eye. Our boys' school is designed as a nursery for the Serampore College, whither it is intended to send as many hopeful youths as we can, for it is not an easy matter either to prevail on the boys themselves to go, or their parents to send them to any distance. One reason for this is, that the parents are not anxious about having their children well educated; and, another, that they consider Serampore as an unhealthy situation, which last objection is the only one they usually make, being ashamed to adduce the other. With only one exception, none of our female members are able to read. Those of them who are residing here, for the last few months, have been reading to Mrs. W., under whose tuition, I am happy to say, they have already made considerable progress. Those living at a distance are reading to their husbands. It has been my endeavour to get as many of them as possible to reside here, that they may be continually under my eye, and that they may receive daily instruction. With the exception of 4 itinerants, 2 of whom are stationed at Dubraggoor, a very considerable village, about 6 coss distant; and 2 at Bhoorn, another village, less considerable, about 12 coss distant, almost all of them are now residing here. For several reasons I have been thinking it would be a good plan to have our native preachers here, also, in rotation, for a longer or shorter period, as might seem necessary. By this method they and their wives would not only have an opportunity of gaining a more perfect acquaintance with the gospel, but would also, in some measure, I conceive, be prevented from contracting those habits of indolence, which seem, at least in some degree, to result from long residence in one place, and would also serve to prevent their connecting themselves with occupations foreign to the great work in which they are engaged. This plan, if adopted, would also, in my opinion, be attended with another advantage.

Novelty being universally pleasing, they might be listened to with greater attention, and they themselves preach with greater hope of success, and therefore animation. It is rather discouraging work to preach long in one place without any apparent success, but when the scene is shifted occasionally, it is at the same time somewhat enlivened. Add to all this, that it would enable me to gain a more intimate acquaintance with them than could possibly be obtained by occasional visits only."

COLOMBO.

A LETTER has been received from Mr. Chater, dated November 8, from which we give the following extract.

"In my last I had the pleasure to communicate some pleasing accounts concerning Hanwell: since then brother Siers has baptized four more; two sisters of Dionysius, a female servant in the family of Carolis, and his own servant boy. I never witnessed a more striking change than appears in the latter. Not long ago his aversion to religion was sufficiently manifest; now it is all his study, and all his delight; and the assurance of hope he enjoys is to me astonishing. O that he may, as he has received Christ, so be enabled to walk in him! This, however, is, no doubt, one of those cases in which, though we ought to rejoice, it is proper to rejoice with trembling. In connexion with this pleasing information, I am sorry to say, I have to send you some of a very different description. The congregations at Hanwell, by some means (what they are I find it difficult to ascertain), have, for a long time, been disposed to neglect brother Siers' preaching and instructions, so that I have thought right to remove him to Colombo, where there is a full portion of labour for both him and myself. One thing that seems much in brother Siers' favour is, that none of the members are among those who feel so unfriendly towards him. How it might be were I to reside among them for a long time, I cannot say, but at present their feelings towards me seem to be universally the opposite to what they are towards Mr. Siers. Carolis has long since been received again into the church, and, on my last visit to Hanwell, I saw it proper to appoint him again as a native assistant to the Mission. With his assistance, and by my visiting it as often as possible, I hope that station will not suffer much loss, and this, I trust, will be much benefited by the change. I should be happy to go and oc-

copy the Hanwell station myself, but my labours in Colombo, and especially the share I have to take in the new version of the Bible into Singhalese, render that impracticable. All that I have written, however, to induce you to send me a colleague should have double weight in consequence of the present state of Hanwell. We have had no additions by baptism this year in Colombo, nor is there at present any prospect of any. Samuel, one of the members that was excluded, was received into the church again this month. At the commencement of the year, now near at hand, I hope to have to send you more pleasing accounts of the native schools than I have hitherto had to communicate."

JAVA.

AT Samarang our worthy brother Bruckner, amidst much confusion, arising from the unsettled state of the island, has been prosecuting his work with his usual diligence. The following account from his pen is dated Samarang, 13th of May last, and addressed to the Secretary.

"I have been favoured with yours of the 19th of July last. From the place at which this is dated, you see that I am still at Samarang, on account of the insurrection of the southern parts of the country being far from being quelled; yea, it is just as great and dangerous at this very moment as it was six months ago, after thousands of men have fallen sacrifices to it; and what the event may be the Lord alone knoweth. You will easily conceive, that this is a severe punishment on that all-prevailing pride and profanity. May it become a saving chastisement for our good, and not end in our entire extirpation from this country! In the mean time, while others have been warring with the arm of flesh, I have endeavoured to fight the battles of our Almighty Saviour according to my feeble strength. It is true, now and then I have met with a few natives who seemed to have open ears for the truth, and would just speak in favour of it, and praise it; but, on account of their love of ease, or rather laziness of mind, the good seed has been stifled in them. I have several times tried to get a stated congregation, at least of a few, but this seems to be an object not as yet to be obtained. I met lately a headman of a small village, who remarked, while I was speaking of Jesus to some before their prayer-house, "Yes, it is

true, Jesus is the true Son of God, in whom we all ought to trust." I urged this confession back on him, by saying, if he knew this he ought to throw off all refuges of lies, and even all who were present. They answered, "It is our custom to adhere to our religion." I answered, "There is no custom with God; his command alone is our rule; and he commands every one who hears the gospel to believe in his Son Jesus," &c. They seemed to feel something of this reasoning, as they agreed that I should come every Sunday to their village, and that they would be instructed. I went the next Sunday again at the appointed hour, in the expectation that they would meet together, but there was no thought of this in their mind. I then went round into a few houses, where I found people, and intruded myself upon them. Lately I went with an Arab Bible among the Arabs, of whom are a good number here. I saw five of them together, and approached them, showing them the book. "O," said one, "I have such a book; but much has been altered in it by the learned." I endeavoured to contradict this as softly as possible; and soon came to speak on the matter of Jesus being the Son of God; because Jesus says so himself, and proves this by his miraculous power, &c. But the man cried out so violently against me, that he would not listen to farther reasoning. I went then to another company, who seemed to be glad of such a book, which opened a way to distribute a few Malay tracts too. I have not kept a regular journal since I have been here, but my proceedings are mostly the same as usual, except that I go generally twice every Lord's day out among the natives also, besides some afternoon in the week. I cannot come in contact with the natives; I must always be in search after them, because they will not seek for me, although they many times promise to do so. In the house I am engaged in translating the Scriptures, and I have of late finished the Book of *Genesis*. I do this because I think I cannot be better employed than to transcribe the oracles of truth against a prevailing system of lies. It is true there is no prospect just now of getting them printed and circulated, but I hope the time will come when there will be.

JAMAICA.

We learn, by recent arrivals from Jamaica, that a Consolidated Slave Law passed the House of Assembly on the 22d of December last, in which several clauses are in-

serted having a very injurious bearing on the Missionary cause in that island. It is provided, for instance, that "slaves, found guilty of preaching and teaching as anabaptists, or otherwise, without a permission from their owner and the quarter Sessions for the parish, shall be punished by whipping, or imprisonment in the workhouse to hard labour;"—that no sectarian minister, or other teacher of religion, is to keep open his place of meeting between sun-set and sunrise; and that "religious teachers taking money from slaves are to pay a penalty of twenty pounds for each offence, and, in default of payment, to be committed to the common jail for a month."

Our readers know with what honourable liberality the negroes have seconded the efforts made by this, and other Societies, for imparting to them the gospel, and will immediately perceive what a fatal effect on such exertions will be produced by the last quoted regulation in particular. The law was to go into operation on the 1st of May next, and will take effect till notification reaches the island that his Majesty in Council has been pleased to disallow it. Application has been made to Government on the subject, and we earnestly hope that the same liberal attention will be paid to our representations, as has been shewn on former occasions. Our trust is that He, by whom kings reign, and princes decree justice, will graciously interpose to defend his cause in this important island from the danger which threatens it.

KINGSTON.

OUR readers are aware, that Mr. Flood, in connection with Messrs. Tinson and Knibb, is exerting him-

self to supply, as far as possible, the place of Mr. Coultart during his stay in this country. The following letter from Mr. F. to the Secretary, dated February 12, contains some pleasing intelligence.

" My last of the 17th November apprised you of my removal (*pro tempore*) from Mount Charles to this city. I now propose to give you some account of my proceedings from that date to the present.

My first intention was (in connexion with my engagements here,) to have preached every alternate Sabbath at Mount Charles, suspending my labours at Annatto Bay, till either Mr. Coultart should return, or some more labourers should be sent out, as hopes were entertained that that would soon be the case.

Finding however, that the people at the latter place were exceedingly desirous of having at least some share of my attention directed to them, I was induced to alter my mind, and determined to divide so much of my labours, as my engagements in Kingston allowed me to devote to the country, between the two stations. Accordingly, in the course of four Sabbaths, I have spent two at Kingston, one at Mount Charles, and one at Annatto Bay. These engagements, with the travelling necessary to fulfil them, (one of the stations being near twenty, and the other full thirty miles from Kingston,) together with lectures, church meetings, &c. on the week evenings, you will easily conceive, furnish abundant employment both for my time and strength.

My health has suffered some partial interruptions, but I have great reason for thankfulness, that hitherto I have not at any time been so ill as to be laid aside from my work. I baptized seventy persons here on Christmas day, and on Wednesday of the same week we had a most delightfully interesting day at Annatto Bay. At day-break, I baptized twenty-three persons in a river about a

mile from the place of worship; at half-past ten A.M. we met in the chapel; Mr. Knibb commenced the service by reading the Scriptures and prayer, and Mr. Tinson preached; in the afternoon Mr. Philippo preached, and I administered the Ordinance of the Supper, and received the newly baptized persons into communion with the church.

The congregations were large and attentive, and though on account of the unsettled state of the weather, and the badness of the roads, the journey was attended with considerable fatigue and difficulty, yet the Brethren who had kindly accompanied me, and taken part in the Services as described above, declared they were more than compensated for their trouble by the affection and gratitude of the poor people for whose benefit they had laboured.

MONTEGO BAY.

INTELLIGENCE has been received of the safe arrival of Mr. and Mrs. Eurchell at Montego Bay, after a fair, but rather tedious passage of forty-four days from Plymouth. The early part of the voyage Mrs. B. was affected with such violent sickness, that fears were entertained for her life; but afterwards she grew better, though on landing, she was still in a state of much weakness.

Mr. and Mrs. Burchell were received with much kindness by Mr. Mann and the friends at the Bay, and rejoiced to hear that the churches there and at Crooked Spring were in peace, and enjoying much prosperity. It was intended to apply immediately for a license for the neighbouring town and parish of Falmouth, where not less than 1,000 persons were waiting to receive instruction from their lips; but the new regulations, mentioned in a preceding article, had excited much alarm, and our Missionary brethren wait in anxious suspense, to see what the result of measures taken at home will be. " Our help standeth in the name of the Lord, who made heaven and earth."

HOME PROCEEDINGS.

LEWES.

On Wednesday evening, March 21, a public meeting in aid of the Society was held at the Baptist Chapel, in Lewes, Thomas Dicker, Esq. in the Chair.

The meeting was addressed by the Rev.

Messrs. Gonly, Carter, Drury, Haydon, Packer, Davies and Denham; as also by the Rev. Eustace Carey, from Calcutta. It is hoped that the impression made by this service, and especially by the information given by our valuable Missionary, Mr. Carey, will not soon be lost, but that the fruit may be seen after many days.

WILTS AND EAST SOMERSET.

The second Annual Meeting of the Auxiliary Society for Wilts and East Somerset was held on Tuesday evening, April 3, at the Baptist Meeting House in Badcox-lane, Frome; it having been found necessary to assemble in that spacious place of worship, in consequence of the numbers wishing to attend being far greater than the other chapel, occupied by the Rev. Mr. Murch and his congregation, could contain.

Our much-respected friend, John Sheppard, Esq. kindly presided; and a statement of the receipts of the Auxiliary, which far exceeded those of the preceding year, was given by the Rev. W. H. Murch, one of the Secretaries of the Auxiliary.

The usual Resolutions were proposed and supported by the Rev. J. S. Bunce of Devizes, and Rev. James Coultart, from Kingston; Rev. W. Walton, of Trowbridge, and the Secretary of the Parent Society; Rev. Eastace Carey, from Calcutta; and Rev. C. Evans, from Padang; Rev. — Tidman, of Frome; and Rev. P. J. Saffery of Salisbury; Rev. James Viney of Beckington and Rev. T. Gough, of Westbury. Prayer was offered at the commencement by Rev. — Davies, of Bath, and at the conclusion by the Rev. Mr. Byron, of the Wesleyan connection.

Several congregations, not previously united, have contributed towards the funds of the Auxiliary during the last year; and though, in some of the manufacturing towns in the district, there is a considerable depression arising from the present state of trade, there is every reason to expect that the cause of Missions will continue to receive cordial and efficient support from our numerous friends in this quarter.

CHURCH MISSIONARY SOCIETY.

The following account of the manner in which several thousand Hindoos have been induced openly to renounce idolatry at one of the stations maintained by this Society in the South of India, is very encouraging. Such instances should animate our hopes, and inspire us with the humble confidence that in

due season all who are engaging, in a proper spirit, in the service of God among the heathen, shall reap if they faint not.

At and near Palamcottah, in the District of Tinnevely, the Rev. C. Rhenius and the Rev. Bernhard Schmid have laboured for some years: the blessing of God had rested on their endeavours to train up Heathen Youths in the knowledge of Christ: many of these have given good evidence of true conversion to God; and some of them are now acting as Christian Teachers of their countrymen, among whom a great work of God is now begun. From Mr. Rhenius's communications we collect the following account of the commencement and progress of this work of grace:—

“In August, 1823, eight persons were baptized in a village, 20 miles south-east of us: they had for several years been impressed with the truth of the Gospel, had forsaken idolatry, been instructed in Christianity, and had suffered many cruelties from their heathen neighbours. In October of the same year, people came from another village in that quarter, begging to be instructed in Christianity, as they found no satisfaction in heathenism: a few days after, I went to see them, and instructed them in the nature of Christianity: this is now a Christian village, which we have called Arooloor, or “Village of Grace.” In December, one of our native assistants went to a fair in a village called Satangkoolam, 27 miles south of us, and preached and read tracts, when a number followed him, and came to us with the resolution of embracing Christianity. In January 1824, some of our Assistants were sent to this village to instruct the candidates for Christianity: they found 21 families decided to embrace it: at the end of the same month, I and Mr. Schmid visited the place; and were rejoiced to see a very large congregation waiting for us to hear the word of God. In the beginning of February, our people in Arooloor had to suffer much, being beaten and robbed, but they remained steadfast; and, notwithstanding these troubles, several families in other villages renounced idolatry, and requested Christian instruction. In September 1824, ten families of Secadivally, 10 miles south of Satangkoolam, destroyed their idols, and joined themselves to the Christian Church. About that time, by means of one of the new converts, the people of another village, and several families of two more in its neighbourhood, renounced idolatry: in February 1825 I visited them, when I found the stone idol cast out of the Temple, and that building prepared to be a place of Christian worship; the next day they burnt, in my presence, the

other relics of idolatry. The attention which, in justice, was paid to the grievances of the Christians by the Magistrate, became known, of course, all over this part of the District, and was, probably, one of the causes which excited many more villages to listen to Christian instruction, and to renounce idolatry; so that, in May 1825, we numbered thirty-five villages in which we had congregations. We were thus obliged to select some pious young men to go and teach them the word of God. Seven were sent for this purpose: they found a ready reception, and great willingness to hear and learn the word of God, among all, particularly the women. These young men, with others of our seminarists, having been stirred up to make known the way of salvation to their countrymen, had visited, in different directions, the most famous places of idolatry, during the time of the heathen feasts—discouraging, and reading and distributing tracts and gospels, to vast crowds, who used to come together, on such occasions, from all quarters. In about three months from the time when our young men were first sent out thus, the villages, in which new congregations had arisen, were no less than *ninety*; and they have now (in September 1825) increased to *One Hundred and Twenty-five*; in these villages, more than a *thousand families* are under Christian instruction."

The Missionaries add some remarks, which shew that they well understand the state and dangers of the people—

"How far they have advanced in true self-knowledge, in justifying faith in the Redeemer, and in the sanctifying grace of the Spirit, we cannot say: but, from what we ourselves have seen, we cannot but confess, that, in all the Congregations, there are at least some who have begun to experience this work of God. We have many instances of their tractableness, of their acknowledging their faults, of their speaking the truth, of their endeavouring to suppress their evil passions, of their desire to pray, of their wishing well to their enemies, and of their keeping the Sabbath Day holy. There are, indeed, still many shades in them, but we cannot wonder at it, when we consider from what gross darkness they are emerging, and what a mass of wicked and superstitious habits they have to unlearn.

"These people have endured beatings, spoliation, and wanton imprisonments, with a steadfastness which cannot but be ascribed to a reality in their Christian profession.

"Thus have we arrived at a very interesting period. We would lean on the Holy Spirit to help us, and to give us understanding and wisdom, that we may advise and guide and instruct these Congregations aright and with power, so that their affections may be drawn closer toward their Re-

deemer and Heaven, where He sitteth at the right hand of the Father; whereby they may be enabled to overcome all the temptations and troubles of this life, and more especially their own innate corruptions.

"That the Teachers, whom we have placed among them, are all, we have reason to believe, truly desirous of serving the Lord and doing good to their fellow-countrymen, is a matter of no small congratulation, and of much gratitude to God: we desire they may be particularly remembered in the prayers of all our Christian friends.

SUTTEES.

We have much pleasure in acquainting our readers that an important step has been taken towards the abrogation of the burning of widows, and other similar practices, in India. The subject was brought forward in the Court of Directors on March 21, and by adjournment on the 28th, in a long and able speech of four hours and a half, by John Poynder, Esq. who concluded by moving—

"That this Court, taking into consideration the continuance of human sacrifices in India, is of opinion that, in the case of all rites or ceremonies involving the destruction of life, it is the duty of a paternal government to interpose for their prevention; and therefore recommends to the Honourable Court of Directors to transmit such instructions to India as that Court may deem most expedient for accomplishing this object, consistent with all practicable attention to the feelings of the natives."

The motion was seconded by Sir Charles Forbes. The Chairman, however (Sir G. A. Robinson), conceiving the motion was unnecessary, proposed an amendment, expressing the entire confidence of the Court in the solicitude of the Directors to follow up so desirable an object, and to abolish the practices alluded to, maintaining a due regard to the feelings and prejudices of the natives of India. This amendment was afterwards withdrawn (a most unusual course), under an understanding that the original motion did not imply that force should be employed in abolishing the Suttees; and Mr. Poynder's resolution was carried, in a numerous Court, with only four or five dissentient voices.

We shall be anxious to learn what practical effects will result from the adoption of this wise and humane resolution, and doubt not the gentlemen who have made this auspicious commencement will continue to keep the subject steadily in view.



Engraved by Beerman, from an original painting.

Dear Sir your very affectionate
Friend & Will. Fox
Founder of the Sunday School Society.

THE
BAPTIST MAGAZINE.

JUNE, 1827.

MEMOIR OF WILLIAM FOX, ESQ.
Founder of the Sunday School Society.

MR. FOX was born in the year 1736, at the village of Clapton, in Gloucestershire; and was the youngest of eight children. His father dying when he was only two years old, his amiable and pious mother found it difficult to bring up so large a family in the comfortable way they had been accustomed to live. She rented the Manor Estate, and her eldest and youngest sons were early employed about the farm: in consequence of which, Mr. Fox's advantages for learning were very slender; this he lamented even in childhood, and when occasionally favoured with a little schooling, he endeavoured to supply the deficiency by remaining at his books while the rest of the boys were at play. In proof of his abilities and general good conduct at this early period, he was selected from the other children, and recommended by his master to a brother of his, who lived at Abingdon, and who was in want of an apprentice. Elated at the idea of going out into the world, he cheerfully entered upon his new employ, but the work being too hard for a delicate child of ten years of age, he was glad to return home at the expiration of six months, to his beloved mother, who had very reluctantly consented to his going. Of her character, some estimation may be formed, when it is remarked, that whatever advice was wanted, or whatever disaster oc-

curred in the village, the usual exclamation was, "Go to Mrs. Fox."

The farm again, with the same scanty portion of learning, occupied him till he was nearly sixteen; when one of his brothers, who happened to see some verses he had written, insisted upon his being removed to a more advantageous situation. Being himself settled in Oxford, he placed him with a Mr. R——, a draper and mercer in that city. Here, his conduct was such as might have formed a model for young men in similar situations; and verified the remark made by a Clergyman, when speaking of Mr. Smith of Watford, that "*character is power*:"* for he was very soon placed at the head of the business; and two years before he was out of his time, his master gave up to him his house, his shop, and his whole stock of goods, to the amount of between three and four thousand pounds. This was the more extraordinary, as Mr. R. was a man of miserly habits, and placed no confidence in either of his nephews, who were both older than Mr. Fox, and fellow apprentices with him. Another circumstance added to the surprize which this step excited, was, that with regard to his ideas of business (and indeed of almost every thing else), Mr. Fox was the very reverse of his master. The latter made no scruple of serving on the sabbath, or of

* See An Address by the Rev. John Foster, M.A. Rector of Serratt, in our Magazine for the year 1822, p. 326.

asking more than he intended to take, and as Mr. Fox plainly told him that he should pursue a different plan, it seemed natural to suppose that Mr. R. would be alarmed at the thought of entrusting his money to one who entertained notions so different from his own: for he had said to him in reply, "that if he did not serve on Sundays, as well as on other days, he would lose all his business." So far, however, was this from being the case, that it greatly increased: and in a very few years he paid back the whole amount.

Enjoying now an unsullied reputation, and an encreasing business, fully adequate to the support of a family, he began seriously to listen to the solicitations of his friends, who had frequently urged him to marry. With regard to an event of this nature, there were three things which he resolved not to do. He would not marry a person who was not pious:—he would not have a wife until he could well maintain her:—and he would not marry any woman without her father's consent. To these resolutions he adhered, and he was singularly happy in his choice of Miss Tabor, daughter of Mr. Jonathan Tabor, a merchant in Essex.* The sincerity of her disposition; her cheerful piety, and unaffected kindness, will long be remembered by those who knew her; and as a mother, she will ever live in the tender recollection of her surviving children. Her nephew, since deceased (Mr. I. C. Tabor), when informed of her death, made the following pleasing mention of her, in a letter to one of the family: "Here is another ripe

spirit dropt from the column of our ancestry.* Your mother was an example to her sex: and you may now say

' Grave! the guardian of her dust,
Grave! the treasury of the skies;
Every atom of thy trust
Rests in hope again to rise.' "

Before Mr. Fox was out of his time, he, and one of his sisters joined the church at Burton-on-the-Water, then under the pastoral care of the Rev. Benjamin Beddome. The only serious book in his master's possession (except the Bible), proved the means of his conversion. The want of religious privileges at Oxford, previous to the settlement of Mr. Hinton there, was, as may be supposed, a source of much anxiety and concern. For some time he attended the ministry of Dr. Haweis; but being a Dissenter from principle, he wished to unite with those whose views were entirely accordant with his own, and therefore resolved on quitting Oxford. About seven years after his marriage, he put this resolution in practice, and went up to London. But at his first settling there he met with some discouragement. The business did not answer his expectation, and he was seized with a violent fever, which was feared would terminate in his death. On this trying occasion, his father-in-law, Mr. Tabor, called his friends together (as his custom was upon all emergencies), and they united in earnest supplication for his recovery. Immediately as prayer was ended, one of the company, a man of extraordinary piety said, "Mr. Fox will live." † And certain it is, that from that time he

* Mr. Tabor was a man very highly esteemed for his integrity and eminent piety; and it is much to be regretted that no memoir of him has been preserved.

* Alluding to a genealogical tree of the family.

† That such impressions have been often felt, and often been made good, cannot be contradicted.—*Edit.*

egan to amend. Business by degrees improved; he went entirely into the wholesale, and at length into the mercantile line, and prospered beyond all expectation.

He had now the happiness of Mr. Booth's ministry and acquaintance; and was chosen a deacon of the Church in Prescott Street.* He enjoyed Mr. Booth's friendship, with that of other valuable characters, whose friendship was a source of much delight to him. Useful and respected at this period in no common degree he, in later years, looked back upon the time with regret, and called those days his halcyon days. As a proof of his benevolence, it might be mentioned that he clothed all the poor of his native village, men, women and children, and set up a daily school for the instruction of as many as were willing to attend it. In the midst of his commercial concerns, his mind dwelt on the idea of *Universal Instruction*. He expressed to several of his friends, not only a wish that every poor person in the kingdom might be taught to read, but perseveringly recommended the establishment of a society, equal to the support of so important an undertaking. The design, however, was considered by most as impracticable, and no one would venture to undertake it.

It was not till May 1785 that he made his views public, and this was done at a meeting called for another purpose, at the King's Head Tavern in the Poultry; when he introduced the subject in a speech, which appeared in the *Christian Instructor* for January, 1820. The gentlemen then present

being willing to forward the proposed design, it was agreed to call a meeting on the 16th of August at the same place, and an address for this purpose was accordingly sent round to the clergy and principal inhabitants of London.

Between the first and second meetings, the Sunday School system was suggested to Mr. Fox. This method of religious instruction afforded at once the prospect of realizing his intentions, and occasioned his correspondence with Mr. Raikes, the father of that system.*

The following letter from Mr. R was in consequence of Mr. Fox's expressing a wish for a further account of his plan.

Mr. Raikes to Mr. Fox.

Gloucester, June 20, 1785.

SIR,

You may justly suppose that an apology was utterly unnecessary for a letter like yours. I am full of admiration at the great, the noble design of the society you speak of as forming. If it were possible that my poor abilities could be rendered in any degree useful to you, point out the object, and you will find me not inactive.

Allow me to refer you to a letter I wrote about a week ago to Jonas Hanway, Esq. upon the subject of Sunday Schools; if you ask him for a sight of it, I dare say he will send it to you.

With respect to the possibility of teaching children, by the attendance they give upon the Sunday, I thought with you, at my first onset, that little was to be gained;

* Neither the Editor of the Congregational Magazine in 1820, nor the Author of the Life of Mr. Raikes, have mentioned that Mr. Fox was of the Baptist denomination.

* Mr. Raikes does not appear to have expected that his system would be generally adopted. Mr. Fox has the honour of giving universality to Sunday Schools.

but I now find that it has suggested to the parents, that the little progress we make on the Sunday might be improved; and that they have, therefore, engaged to give the teacher a penny a week to admit the children once or twice a day, during the recess from work, at dinner time, or evening, to take a lesson every day in the week. To one of my teachers, who lives in the worst part of our suburbs, I allow 2s. a week extra (besides the shilling I give her for Sunday's employ,) to let all that are willing come and read in this manner. I see admirable effects from this addition to my scheme. I find mothers of the children, and grown up young women, have begged to be admitted to partake of this benefit. Sorry I am to say that none of the other sex have shown the same desire.

A clergyman from Painswick called upon me this afternoon, and expressed his surprise at the progress made there. Many boys now can read, who certainly have no other opportunity than what they derive from their Sunday instruction. This, he assured me was the fact. I hear the people in the forest of Dean have begun to set this machine in motion.

A person from Mitchel Dean called upon me a few days ago, to report their progress. "Sir" says he, "we have now many children, who, three months ago, knew not a letter from a cart wheel, (that was his expression) who can now repeat hymns in a manner that would astonish you."

I have been out of town, or I should have answered your polite letter sooner. I now have only time to give you these facts. When you have seen my letter to Mr. Hanway, you will be able to judge whether further use can be made of the little experience I have

had in this attempt at civilization. I can only say, shew wherein I can be useful, and command without reserve. Your most obedient servant,
R. Raikes.

The second meeting at the King's Head Tavern was very respectably attended. Mr. Thomas Hunt was in the chair; but neither he nor any of the gentlemen present being disposed to speak, Mr. Fox was under the necessity of again stating the object he had in view; which, having met with general approbation, he was requested to dispatch a circular letter to various individuals, with a view of obtaining a more general meeting.

This letter had Mr. Fox's signature, and the meeting was announced for the 30th of August, when the celebrated Jonas Hanway, Esq. was called to the chair. Nothing decisive, however, passed at this time; but at a subsequent meeting, the plan proposed by Mr. Fox was unanimously adopted, and the Sunday School Society formed.

Many interesting letters relative to this Society, are now entirely lost; amongst which were some from the dean of Lincoln, who very warmly advocated it, and preached a sermon on the occasion. We shall give only one more letter from Mr. Raikes, written about two years after the business was brought forward.

Mr. Raikes to Mr. Fox.

DEAR SIR,

I REGRET that the variety of my business and engagements when I was last in town, prevented me from devoting an afternoon to the enjoyment of your company. The loss was mine; for I find few pleasures equal to those which arise from the conversation of men who are endeavouring to promote

the glory of the creator, and the good of their fellow creatures.

I consider you, too, with the greater respect, as I believe you were one of the first encouragers at the outset of the little plan I was the humble instrument of suggesting to the world.

I thank you my good friend for communicating the pleasing recital from Colchester.* What a wide and extensive field of rational enjoyment opens to our view, could we allow the improvement of human nature to become the source of pleasure. Instead of training horses to the course, and viewing with delight their exertions at Newmarket, let our men of fortune turn their eyes to an exhibition like that at Colchester. It will impart to them a small portion of that solid enjoyment which a mind like yours must receive from the glorious sight. Children more neglected than the beasts of the field, are now taught to relish the comfort of decency and good order, and to know that their own happiness greatly depends on their promoting the happiness of others. When the community begins to reap the benefit of these principles, let us hope that this nation will manifest to the world the blessed effects of a general diffusion of Christianity. The great reformers of past times have been only removing obstructions in our way. Let us hope

that the day is approaching when "the knowledge of the Lord shall cover the earth as the waters cover the sea." The number of children admitted into a state of culture in this short period, seems to me little less miraculous than the draught of fishes, and would incline us to think that the prophecy above quoted is advancing to its completion.

Some French gentlemen, members of the Royal Academy at Paris, were with me last week; and were so thoroughly impressed with the probable effects of this scheme of civilization, that they have taken all the pieces I have written on the subject, and intend proposing establishments of a similar nature in some of their parishes in the provinces, by way of experiment. We have seen the rapid progress of Christianity. Dr. Adam Smith, who has so ably written on the Wealth of Nations says, "No plan has promised to effect a change of manners with equal ease and simplicity, since the days of the Apostles."

I have sent you my paper of this week, that you may see we are extending towards Wales, with the improvement of a School of Industry. I have only room to add that I am, Dear Sir, your sincere friend and servant

July 12, 1787.

R. RAIKES.

P. S.—Send me "the World," in which the Colchester letter appeared.*

In the summer of this year, 1787, he left London as a residence, and removed to a favourite spot near Colchester; but the situation not agreeing with Mrs. Fox's health, he returned in a little more than two years, and took a house

* An account of the first Anniversary of the Sunday School at that place, at which Mr. Fox was present. After describing the scene, he adds—"Not a single occurrence interposed to embitter, or in the least to interrupt the pleasures of the day; all was harmony, peace and love: for, however divided in political sentiment, or separated from each other by diversity of religious opinion; in this important undertaking, wherein the glory of God and the good of mankind are so intimately concerned, the most perfect unanimity has, from its commencement, constantly prevailed."

* It was published in the paper called "the World," June 1787.

at Islington, where he remained till 1799.

Having purchased the manor and estate at Clapton, his native village, where two of his brothers were still living, and also a sister not many miles distant; he felt an earnest desire to pass the remainder of his days amongst them. The house, however, not offering a comfortable residence, he rented a seat of Mr. Waller's about four miles off. This was a place to which he was greatly attached; but Mr. Waller's brother wishing to take possession of it, after living there little more than a year, he removed to Leachlade, and there he continued to reside till within two years and a half of his death.

At Cirencester where he was destined to terminate his earthly career, the loss of hearing greatly distressed him, as it prevented his attending with any comfort on the ministry of Mr. White, though it did not deprive him of his society.

Living as he did to the advanced age of ninety, his memory as may be supposed, failed him with regard to recent occurrences, but he would frequently dwell with the most minute exactness on the events of his childhood, as though they had occurred but yesterday. Being of a remarkably active turn, the privations and infirmities of age were peculiarly distressing to him, and he would sometimes say, "Never wish to be old. I am now in the twelfth chapter of Ecclesiastes, and the grasshopper is a burden to me."

Speaking to his daughter one day respecting her departed mother, he gave a striking and very affecting idea of the vanity of life, by saying, "But it is all nothing to me now, it is like a dream!"

Had not the hope of a better state of existence brightened the

scene, such a reflection would have been painful in the extreme: but, though he regretted that it was not with him as in years that were past, yet he had a supporting hope which enabled him to meet the last enemy with composure; and a short time previous to his departure, he was heard to exclaim, "Lord Jesus, receive my spirit."

He expired on the 1st of April, 1826, and his remains were, by his own desire, removed from Cirencester to Leachlade, where a few years before, he had buried his wife and a beloved daughter.

Thus far the memoir was written by a very near relation of Mr. Fox; for the remaining part we are indebted to a friend to whom many interesting documents have been committed to his use for a work which is now in progress.

Mr. Fox never wished to be considered the *originator of Sunday Schools*; he considered this honour as belonging to Mr. Raikes. As a proof of this, the following extract from a letter to the late Rev. Dr. Duncan is given:—It is dated "Donnyland, July 20, 1787; Rev. Sir, Though since my retirement to this delightful situation, I have been much taken up by its native beauties, I have not forgotten my promise to correct an error in the preface to your excellent little catechism for the benefit of Sunday Schools. Permit me to say, Sir, in justice to Mr. Raikes, that instead of his early adopting the Sunday Schools established by the London Society, you will find by the enclosed extract that that Society took the hint from him."

But the idea of a *plan of Universal Education* originated with Mr. Fox, and the honour of the project of uniting Episcopalian Christians with all sects of Protestant Dissenters to carry the design into

effect belongs also to him. Speaking of Mr. Raikes's Sunday Schools at Gloucester, he says, "Long before this establishment, I had formed the design of universal schools, though by a different mode. This design I had year after year mentioned to most of my friends, both clergy and laity, but with little success, as they were alarmed at the magnitude of the undertaking."

At the first meeting before mentioned, held in May 1785, Mr. Fox introduced his favourite topic. After some descriptive remarks on the state of the poor he added — "Great, however, as the temporal evils of the poor are, and numerous as their wants appear, for these I ask no relief; but I do ask, nay *I entreat your aid for the support of Schools*; that while the poor remain destitute of the comforts of this life, they may not be altogether unacquainted with that which is to come. Could it have been imagined that in a Christian country, a Protestant country too, *no provision should be made for the education of poor children*, about whom the heathen took so much pains? So, however, it is, and it is a disgrace to the Christian name. Without a bible in their houses, and if they had one, without ability to read it, too much neglected by the clergy, as well as deserted by others, the poor live as the beasts that perish. What an opportunity there is here of displaying that generosity for which the heathen were so renowned!" He then reminded them of the circumstance that when the Athenians could not resist Xerxes, they sent off their old men, women and children to Troezen, where they were received by the citizens, who established a fund for these strangers, *and schools for the education of their children*. "Let us," said Mr. Fox, "no longer delay to follow their exam-

ple with regard to our own children. Consider the children of the poor as looking up to us and asking not for the supply of their natural wants, but for the means of instruction only. And shall Christians refuse to *their own* children, that which the heathen granted to the children of strangers. There is not, Sir, a more acceptable service rendered to our Divine Lord, than that of bringing up children in the way in which they should go. Let us appropriate a little of that money which the Jews expended in travelling to Jerusalem to worship, and a little of the time which the primitive Christians spent in wandering from city to city, and from country to country, and let us devote it to the children of the poor."

For the purpose of urging his object forwards he says, "Who is amongst us but knows that some of the most important events have taken their rise from very trifling beginnings? Witness the society for promoting religious knowledge among the poor. Two friends I have understood said one to the other, 'What shall we do to promote the glory of God, and the good of mankind?' The reply was, 'Let us purchase a few books and give to the poor.' A trifle (not more I think than 8s.) was subscribed for that purpose; and it need not be told to this respectable meeting, (many of whom are the worthy supporters of it) by what hasty strides this excellent charity has advanced to its present greatness: suffice it to say, there is but one thing wanting to make it one of the most benevolent institutions that has yet been established: you will easily perceive the one thing to which I allude is that now submitted to your consideration; for of what use are Bibles to those who cannot read? It would ill become

me to dictate to this assembly what kind of plan they ought to adopt; but were I asked the question, I should say, fix on a spot where some lively, zealous gospel minister resides, and in his village and those of his neighbourhood establish schools. These he might visit without much inconvenience, and in catechising the children, he might also in a plain and simple way, introduce the gospel among the parents."

The gentlemen addressed being willing to forward the proposed design (one of whom, Mr. Guttridge, is still living), it was agreed to call a meeting on the 16th of August at the same place, and an address was circulated as mentioned in the memoir, intitled "To the Benevolent and Humane in favour of the illiterate poor."

Mr. Fox having heard *after this meeting* of Mr. Raikes's Sunday Schools, addressed the letter dated May 20, 1785, which is given in the memoir.

We shall continue this account in our next number; but think it proper to add here, that when the Baptist Itinerant Society was formed in London in 1797, *Mr. William Fox of Colebrook-row Islington, and 136, Cheapside, became its Treasurer.*

ON THE PRESENT STATE OF THE
CHRISTIAN CHURCH.

AS our annual festival approaches, when brethren who reside in distant places will assemble to encourage each other in the service of Christ, and to adopt plans for the further extension of his kingdom, a few remarks on the present condition of the church may furnish matter for seasonable meditation. Should the ideas of the writer commend themselves to the judgment of any who will lead the devotional exercises in which we hope

to engage, it may prove advantageous that their thoughts should have been directed into such a channel. And if it should appear to other readers, that there is some truth in the representations now submitted to them, though they may not approve of every sentiment that is advanced, they may yet be led to unite with increased humility and fervour in the solemn supplications which will doubtless be presented to the source of every good and every perfect gift.

The writer entertains a painful conviction, that there is something in the Christian church which has long grieved the Holy Spirit of God. Comparing these later ages with the days of apostolic purity, it appears to him that the operations of divine mercy have sensibly diminished both in frequency and in power. God seems to have so far withdrawn, as to render it proper to adopt with solemn feelings the language of the prophet, when reverting to the days of Moses; and to say, "Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies towards me? Are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer, thy name is from everlasting. O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance!"

Complaints of this nature are frequently made by the most faulty of men, and for the worst of purposes, but this does not render the fact less true, or less important. Proof, however, may with propriety, be required, and we will,

therefore, refer, in the first place, to the comparatively little effect which is produced by the word of God, in the conversion of sinners.

It was a common thing, apparently, in apostolic times, for a number of persons, equal to one of our modern churches, to be converted by means of a single sermon. When the persecution that arose about Stephen ceased, the churches had rest, and walking in the fear of God, under the guidance of the Holy Ghost, were multiplied. Many thousands believed in Judea, before the Jewish nation was subverted. For two or three centuries, conversions went on with great rapidity, till at length it became a matter of policy for the Roman emperor to rank himself among the Christians.

But how is it now? We preach to large and attentive auditories. The obstacles to religious profession are comparatively few. Yet a considerable proportion of our hearers evidently live after the course of this world; and it is no uncommon case for a man to hear ten thousand sermons, and then to die in his sins! The preacher under whose ministry one person on the average was converted every sabbath, would be held up to admiration as a prodigy of usefulness. Missionaries are sent to foreign stations: they preach, they translate, they suffer, they die; sacrifices are made, hardships are endured, prayers are offered; yet after all, how little is effected! Just enough is done to enable us to say that God sanctions the undertaking, and to render it evident that it must not be relinquished. But where is the zeal of the Almighty? How small is the crop in proportion to the culture! And it is a remarkable fact, that this state of things is not peculiar to any one denomination. The suc-

cess of no party is such as to eclipse that of the rest, and to lead us to say, "These are the favourites of heaven; this is the finger of God!" One universal blight appears to pervade the whole Christian church.

The partial withdrawal of divine agency is also indicated by the scarcity of gifts for offices which the Head of the church has appointed, and for works of general usefulness. When the Redeemer ascended up on high, "he led captivity captive, and gave gifts unto men. He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." And we have pastors, deacons, and occasional preachers now: but, alas, how little fitted are many of them for the stations which they occupy! How few ministers are competent interpreters of the inspired book! How few are able to give comprehensive and lucid views of the various doctrines and duties on which they are called to descant! In how few churches, comparatively, are there any persons thoroughly fitted for the deacon's office!—having the requisite self-denial and activity, zeal, and prudence—men "full of faith and of the Holy Ghost." How few of the members of our churches are able to reprove kindly, to caution discreetly, and to guide inquirers, with desirable tenderness and skill! Such is the paucity of gifts among us that if a young man has fluency of speech, without any other qualification, excepting that of a tolerably sustained profession of religion, he may become a preacher, and is sure to find employment. Nay, without any other indication of his fitness for the work, he is likely to be invited by

some church or other to become its pastor.

A third proof of the melancholy fact to which we may refer, may be found in *the small degree of proficiency which Christians in general make in knowledge and in grace*. How many do we meet with who need to be taught the first principles of the oracles of God, though they have been ten or twenty years hearing, reading, and talking about religion! How easily are they led from the simplicity of gospel doctrine, by any teacher who brings new things to their ears, and possesses a winning address! How few have more biblical knowledge than is implied in acquaintance with the prominent facts of sacred history, and the current application of detached verses in different parts of the inspired book! How little self-denial do we find in the purest of our communities! How soon is the temper ruffled, if worldly interest be invaded! How difficult is it to effect reconciliation when anger has been roused! What covetousness do we see in some! What drowsiness in others! What inactivity on the one hand! What self-will, ambition, and love of applause, on the other! Surely the apostles would not write unto us "as unto spiritual, but as unto carnal, even as unto babes in Christ!" Surely we can be but children, if we stumble so frequently when a twig lies in our path!

These lamentable facts convince the writer, that though God has not cast off his church, yet he does not co-operate with its pastors as he once did. He withholds, in a great degree, the communications of his Spirit; and in consequence every thing is comparatively cold, and gloomy, and barren. If the sun, the source of light and heat to

our system, were to be removed from us to such a distance, as that the earth should occupy the situation of one of the more remote and frozen planets, what deplorable alterations would ensue! The harvest would scarcely repay the husbandman for his labour in reaping, and the vintage would be utterly useless. Many of the tender plants would die; others would assume a weak and colourless appearance; and men would become stunted in their growth, and indisposed for action. Just so is it now in the husbandry of God. The influences of the Sacred Spirit, though not entirely withdrawn, are given in very limited measure; conversions, therefore, are few; gifts are scarce; grace languishes; and the things that remain seem ready to die. The army of the Lord of Hosts is almost like a corps of invalids; the strongest are feeble, and the most courageous are timid.

Why is it, then, that this withdrawal has taken place? "O, the hope of Israel, the Saviour thereof in time of trouble, why shouldst thou be as a stranger in the land? why shouldst thou be as a man astonished, as a mighty man that cannot save?" We must look for the cause among ourselves. There must be some prevalent evil, on account of which it would be inconsistent with the wisdom of the Most High, that he should give us those tokens of cordial co-operation which he gave to the primitive disciples. The Lord's arm is not shortened that it cannot save, his ear is not heavy that it cannot hear: What then has separated between us and our God? The cause must not be sought in any thing of a local nature; for the evil is general. It is not any thing peculiar to one denomination of Christians, or to the admirers or the foes of one plan of discipline.

or of one shade of sentiment. It is not any thing peculiar to this generation: the state of things was not more cheering fifty years ago, than it is now. In the writings of men the most eminent for piety and usefulness, during the last two centuries, we find similar lamentations to those which we now see reason to adopt. Nay, it is probable that nothing can justly be considered the primary cause, which will not apply to the general state of the church during the last fifteen or sixteen hundred years.

It is with great diffidence the writer presents to general attention the result of his own meditations on this delicate subject. Participating in the spirit of the age in which his lot is cast, it is likely that he is blind to its mistakes; and there may be still some undiscovered evil of general operation, which escapes our notice, while it frustrates our efforts, and hinders our prayers. He recommends the investigation to others; yet he is willing to offer some suggestions, for which it must be understood that he alone is answerable; as the conductors of the Magazine, by inserting this paper, do not indicate their approbation of every sentiment it contains, but are responsible only for its general tendency.*

He has thought, then, that the primary cause of all the evils we have to deplore is to be found in *a prevailing disposition in the Christian church to place confidence in an arm of flesh, and a corresponding want of confidence in divine agency.* The original spirit

* We are obliged to our esteemed correspondent for the above remarks. We think that he has sometimes expressed himself too strongly, and that some of his statements are not quite correct: but the importance of the subject has induced us to insert the paper, in the hope that good will result from its appearance. Ed.

of Christian enterprise was renunciation of human resources, and reliance on God for protection and success. The apostles went forth to their work, without any human prospect of achieving their designs, or avoiding speedy ruin. They had no funds to secure their maintenance; no patrons among the great; no scientific attainments to recommend them to the learned. They had to tell a story which was in itself improbable; to confirm their testimony respecting the surprising history of their master, by displaying supernatural powers, for the successful exertion of which they were constantly dependent on celestial aid; and to look for success, not to the "secondary causes" enumerated by Gibbon, but to the blessing of their Almighty Patron. They needed the direct intervention of Divine Providence to sustain them, and make them prosperous; every miracle they invoked God to work was a new trial of their faith; and their habitual course was such as nothing but a well-founded confidence in the Most High could justify. They acted according to the precepts of Christ, some of which to human reason seemed impolitic, leaving it to him to take care of the consequences. They preached without reserve or disguise the doctrine which he had taught them, leaving it to him to reconcile it, as he could, to the principles of moral philosophy. They received into the church all who professed attachment to his interests, and submission to his authority, leaving it him to preserve its respectability. They did every thing with the most perfect simplicity of heart, and rejected the dictates of human policy, as entirely as they rejected the rites of Jupiter. Poor, friendless, and destitute, they felt their dependance on divine co-operation: the world

saw it; it wondered that a bush burning in fire should not be consumed.

But we, in later times, cannot be content without bringing to the bush our oil and our fuel, and shewing the world that we have means at command for supporting the flame. We do every thing in a manner so rational and so politic, that the purpose of showing the divine power could not be answered by the success of our enterprises, and God has wisely left us to shew the inefficiency of our plans and talents. Christians took refuge first from that simple dependence on divine co-operation which is so displeasing to human nature, in the philosophy of their pagan contemporaries, endeavouring by their proficiency in this, to make themselves and their doctrine more respectable in the estimation of the unbelieving world. One step further brought them into the arms of secular authority, when opportunity was afforded to put their trust in an emperor. Then carnal weapons were employed to put down the worship of idols, and to enforce an external obedience. The spirit that prevailed henceforward was such, that if God had continued to bless his word to the conversion of sinners, as he had done in the days of Christian simplicity, he would have rendered himself accessory to the delusive supposition, that human power and skill had established the Redeemer's kingdom. Yet this spirit has influenced Christians of every class, in some degree, from the days of Origen to the present hour. The reformers of the sixteenth century displayed more than usual faith, and were honoured with more than usual usefulness: but their confidence in the co-operation of God with his truth was not so complete as to induce them to reject the aid

of secular authority to support their churches and systems; and hence their churches and systems have become inefficient. Dissenters, though they disclaim the patronage of the state, are by no means free from a propensity to rely on objects of sense. Among them, undue reliance is too frequently placed on the respectability of their circumstances, the talents of their ministers, and the wisdom of their plans. To govern the churches by considerations of expediency, rather than by apostolic precept and precedent, is in fact to substitute reason for revelation, and to throw off the authority of Christ: yet expediency is often the basis of procedure even in dissenting churches. We dare not act, in some cases, on the directions of Jesus Christ, taken in their most natural application, because we think their operation would be dangerous to our reputation or our peace. We dare not make his arrangements our rule, because they do not, in our view, sufficiently secure the purity and honour of the church, and we have no confidence that he will interpose to justify them. We dare not baptize persons whom apostles would have baptized, lest they should bring disgrace on our cause; but have invented the practice of keeping them back under preparatory trial. We dare not receive into the church all whom we believe that Christ has received, lest variations of sentiment should disturb our peace; but invent creeds, and articles, and restrictions, to ensure its safety. We cannot content ourselves with being Christians, but for purposes which we deem important, persist, in opposition to the plain dictate of Scripture, in calling ourselves by the name of Calvin, or Arminius, or some other fallible mortal. Determined to ap-

pear respectable in the eyes of the world, we call one another Rabbi, in order to show that there are some rabbies among us, as well as among others. We glory in men: if a little good has been done by their labours, we extol them in every company; if a little light is imparted in their writings, we make them standards of faith. The Head of the church cannot but perceive that were great success to attend us, in our present temper, we should apportion the greater part of the honour to each other, and allot to him a very meagre share. Our wisdom, our prudence, our talent would be boasted of, and only a cold assent would be given to the proposition that the glory belongs to him. He leaves us, therefore, to labour comparatively in vain. He suffers us to be embarrassed and counteracted by the mistakes of men whom we have previously idolized. He leaves us to groan beneath the responsibility which we have officiously taken from his shoulders. He allows persons to intrude among us, notwithstanding our precautions, who are sources of discord. He permits new heresies to distress us, against which the compilers of our creeds forgot to make provision. And in the midst of our contrivances to perpetuate peace, and timidity in the exercise of scriptural discipline, he suffers us to be distracted with controversies and contentions. Now, if the general correctness of this representation be admitted—and its principal features will be recognised by pious and observant men—what does it prove but our want of *faith*? What mean these human inventions to render that secure which Jesus Christ himself had left unguarded? What means the timid, distrustful policy that is visible at every turn? What mean our cold calcula-

tions about means and results, as though means were the causes by which results were to be produced, and no special intervention from heaven were to be expected in answer to our prayers? *We want more faith in the power of Christ as Ruler of the church; in his present attention to its interests; in the completeness of the doctrine which he has taught; and in the perfection of the code of laws which his New Testament contains.*

What, then, is the course which, under these circumstances, we ought to adopt? Should we not, in the first place, humble ourselves before God, on account of the share we have had in the prevailing evils? Instead of censuring each other, should we not enquire how much we have contributed personally to the afflictions of Zion? The writer is conscious that *he* is not innocent. Should we not further, endeavour to avoid and discountenance the prevailing reliance on secondary causes? Would it not be an improvement if, in our ordinary conversation, we were to refer more commonly to the agency of Him who is exalted to the right hand of the Father, and to place less dependance on probabilities arising from the aspect of affairs, and the calculations of human prudence? Should not the churches determine that henceforward they will have no standard of faith or practice but the New Testament itself? and that they will adopt the interpretation which accords with its obvious meaning, rather than that which accords with the maxims of apparent expediency?

Finally, ought we not to implore the Most High, to “turn us again and cause his face to shine upon us, that we may be saved?” “God be merciful unto us and bless us; and cause his face to shine upon us, that thy way may be known

upon earth, thy saving health among all nations." Encouragement may be found in the promises and prophecies of inspiration, and in the history of divine providence towards the Christian church. The desert has occasionally blossomed; and the wilderness has rejoiced. But let us remember there is one particular in which men of extraordinary usefulness in the cause of God have all concurred:—they have differed in their views of Christian doctrine and discipline,—they have adopted different plans, and possessed different degrees of talent,—but, one quality has distinguished them all—their reliance on the power and wisdom of God was greater than that of ordinary persons—they were men eminent for faith: Through faith they "subdued kingdoms, wrought righteousness, and obtained promises." "And this is the victory that overcometh the world even our faith." G.

ANTICIPATION OF THE ANNUAL MEETINGS.

THE experience of the last twelve years has so fully proved the utility of Anniversary Meetings of our Missionary Institutions being held in London in the month of June, that it is presumed they could not now be neglected without greatly endangering the existence of the Societies to which they respectively belong. But if the meetings themselves are necessary to the *existence* of those societies, their *prosperity* essentially depends on the spirit with which their meetings are conducted. There must be a union of real brotherly love and of pure Christian zeal, pervading all the measures proposed to be adopted, or "our coming together" on such occasions will not be

"for the better, but for the worse." I will not, however, allow myself to anticipate scenes of discord and strife among brethren of a denomination to which, on a variety of accounts, and especially at the present season the adage will forcibly apply, "union is strength."

It is impossible after what has appeared in the magazine, to hide the fact from our eyes that, in regard to our Foreign Missionary Society, events have recently taken place which are deeply to be deplored:—that so small a body of Christians should, in regard to missionary exertions in the East Indies, be under the necessity of "parting asunder" is a most afflictive event: an event which I feel persuaded would not have happened, could the Committee, with due regard to their obligations to the society, have prevented it from taking place. In my opinion this is such a portentous circumstance, that it should lead all the members of that society to renew their efforts in its support, and all the members of our churches and of the denomination to united and humble prayer that the divine blessing may still rest upon the operations of the Particular Baptist Missionary Society. It has long been the glory and the delight of the denomination, and it is ardently hoped will continue to be the object of its warmest affection, and its most liberal support.

When the Israelites met to dedicate the Temple of Solomon, they did not forget, in reference to its erection "the afflictions of David." And whenever the Baptists meet at the Annual Missionary Meetings they should remember the afflictions and prayers and exertions of Pearce, and Sutcliff, and Fuller, and Ryland, and Saffery, and others, who spent so much time and employed such anxious

labours in establishing them and promoting their prosperity. Methinks I still hear the venerable Fuller commenting in his own peculiar and impressive tone upon 2 Tim. ii. 5, 6. "For I am ready to be offered, and the time of my departure is at hand." "Well," said he, "this language denotes an anxiety in the Apostle that the work of God might go on when he had fallen asleep; and if we be worthy the name of Christian ministers, we must feel a portion of the same. Dear young men, to you we look for successors in the work. It is not for me to say, how long your elder brethren may continue, but we have seen stars of no ordinary magnitude set within a few years! It seems but yesterday since they were with us, and we were the juniors amongst them. Now we are obliged to take their places; and you, beloved youths, will soon have to take ours. We do not wish to hold up ourselves as your examples; but the *cause* in which we have been engaged, and in which the Lord has not frowned on our attempts we do most earnestly recommend to your tender and solicitous regards." The writer intreats his brethren, who may be permitted to meet at the ensuing Anniversary, to remember this dying charge of the venerable disinterested holy man who originated and so ably conducted the Baptist Missionary Society, and to regard "*the cause*" which he so earnestly recommended to the tender and solicitous regards of the survivors of himself and his coadjutors. It will indeed be reason for mortifying reflection, should we who profess to have taken their places in the denomination, instead of supporting the Missionary *cause*, be contributing towards its declension, and instead of helping forward be found, from the want

of suitable dispositions, "hinder- ing the gospel of Christ."

Notwithstanding, I have regarded the Foreign Mission Society chiefly in this address, I do not undervalue the Irish and Home Societies. It is matter for sincere congratulation that our denomination in regard to the employment of Scripture Irish readers to use the language of the late excellent Mr. Scott, has "led the way to attempts of more extensive range;" I hope, however, that the Irish Society will not boast on this account, while it ought to take its proper station among other kindred Institutions, and to claim the honor of being the first to adopt this plan, now so generally approved, of *employing readers of the Irish Scriptures.**

* In the report of the London Hibernian Society for 1827, it is stated, that "they first sent out and maintained Scripture readers to read the word of God in obscure and neglected places;" and had "in 1810, employed Irish readers." The annual report of that Society for the year 1811, makes no mention whatever of Irish readers of the Scriptures, having being sent out and maintained. In the tenth report for the year 1816, I find Irish Scripture readers first mentioned, but not as persons sent out and maintained as Scripture readers, but as adult scholars in the neighbourhood of the schools, "many of whom are able" they say, "to read the New Testament intelligible; and that these become Irish readers in the different villages where they reside. There were also some of the Inspectors of Schools employed in reading the Scriptures.

Now, in proof of my assertion, that the Baptist Irish Society first employed pious men to read the Irish Scriptures. I find it stated in their first annual report in 1815, "*The committee also recommend to the society to increase the number of readers and expounders of the Scriptures.* There are a few eminently pious men (two of whom are already employed by the society) who are well able to explain the meaning of the Holy Scriptures to those that hear them read." At this first annual meeting, June 23, 1815, the society also adopted a resolution to recommend the committee "*to increase the readers of the Irish Scriptures.*"

I cannot account for the mistake which

As to the labours of the Home Society, I am fully persuaded its exertions are of great importance in encouraging our settled ministers to itinerate, and in supporting itinerant ministers where they could not otherwise be employed. These societies equally demand the most cordial and most benevolent assistance of all who wish well to the increase of the denomination and to the extension of the kingdom of Christ.

In concluding, I express my most ardent wish that all our churches may feel the need of humble and united prayer for the influence of the Holy Spirit to rest upon all those who conduct these and other valuable institutions, and that all who attend the approaching Anniversaries, may meet under the full influence of an abundant supply of the spirit of Christ.

London.

BARNABAS.

ORIGINAL LETTER OF THE REV.
GEORGE WHITEFIELD.

Newcastle, Sep. 20, 1767.

MY DEAR MR. RICHARDSON,

YOUR letter came with a call — God willing, I shall obey it — I do not go farther northward — it will cramp me in my methodist field — preaching range — you shall have proper notice. — Your dear worthy predecessor,* died gloriously in this much despised, Christ-honouring cause. May your latter end (but not yet,) be like his! Strange

the committee of the London Hibernian Society have made on this subject, but by supposing they were thinking of the "Irish Society," and had overlooked or forgotten the *Baptist Irish Society*.

* Mr. Richardson's predecessor was the laborious, pious and eminently useful clergyman, the Rev. W. Grimsbaw, A. B. perpetual curate of Haworth, Yorkshire.

that I am left behind — Oh! that I may die in the field — Oh! that I may fight upon my stumps! Oh! that I may speak till I can speak no more! As you style yourself my son, I write thus freely — God bless you, my dear son, though unknown in person, and make you a spiritual father to thousands and ten thousands. — No greater preferment can be desired for you by Angels and Archangels, and consequently not by less than the least of all saints, yours in our common Lord,

G. WHITEFIELD.

P. S. — I must away to the Castle, Garth. If this is to be vile, God make me more vile. Amen and Amen.

POETRY:

GRACE.

My stock lies dead, and no increase
Doth my dull husbandry improve:
O let thy graces, without cease,
Drop from above!

If still the sun should hide his face,
Thy house would but a dungeon prove, —
Thy works night's captives: O let grace
Drop from above!

The dew doth every morning fall;
And shall the dew outstrip thy dove?
The dew for which grass cannot call,
Drop from above!

Death is still working like a mole,
And digs my grave at each remove:
Let grace work too, and on my soul
Drop from above!

Sin is still hammering at my heart
Unto a hardness, void of love:
Let suppling grace, to cross his art!
Drop from above!

O come! for thou dost know the way,
Or if to me thou wilt not move,
Remove me where I need not say,
Drop from above.

GEORGE HERBERT.

R E V I E W.

The Christian Contemplated, in a Course of Lectures delivered in Argyle Chapel, Bath. By WILLIAM JAY. London. Hamilton and Co. 8vo. pp. 396. Price 12s.

THE author of these Sermons is so well known and so justly esteemed by our readers, as "a good minister of Jesus Christ," that our commendation is unnecessary to give his work a favourable acceptance. We in fact did not peruse these Sermons with any intention to criticise them, but with a wish to be edified by the various important subjects which they discuss. We do not hesitate to say, that they are admirably adapted to promote self-examination, and to lead to personal devotion: they are evangelical and practical. The style is diffuse, but not tedious; the illustrations are natural and ingenious, and the applications pointed and faithful. They are good Sermons, such as would have been read with approbation by the hearers of Bunyan, or Owen, or Watts, or Doddridge.

The work consists of twelve Lectures, viz. *The Christian Contemplated*—in Christ; in the Closet; in the Family; in the Church; in the World; in Prosperity; in Adversity; in his Spiritual Sorrows; in his Spiritual Joys; in Death; in the Grave; and in Glory.

Mr. Jay has prefixed a long preface, containing 32 pages of letter-press. The following extract will shew his views of what preaching and writing ought to be, by what it condemns, and the opposite to this is a tolerably correct representation of what these Sermons are:—

"In one of his charges, Archbishop Usher says to his clergy, 'How much learning and wisdom, my brethren, are necessary to make these things plain!' Could any thing be more fine and judicious than this? Here is the proper direction and exertion of a minister's talents, whether natural or acquired. They are not to unfit him for any part of his office, which they may easily do at the stimulation of vanity or pride, but to qualify and aid him the better to perform it.

It is to be feared that some do not employ their abilities to make things plain; if they do, we can but lament their deplorable want of success. But it would seem as if their aim was to dazzle rather than enlighten; to surprise rather than inform; to raise admiration at their difficult composition, rather than, with the Apostles, to use great plainness of speech. Even their claim to originality often regards only the mode of representation. The ideas they wish to pass off as new, when examined, are found only common-place sentiments. The well is not really deep, but you cannot see to the bottom, because of their contrivance to make the water muddy. They are not really tall, and so they strain on tiptoe. They have not a native beauty, that always appears to most advantage without finery, and so they would make up the deficiency by excess, and complexity, and cumbersomeness of ornament. He who cannot rise in the simple grandeur of a morning sun, can excite notice by the gaudy brilliancy of manufactured fireworks; and flame and sparkle down, as well as up. To notice in *some respects* a style that has been constructed (for it could hardly have been involuntary) so inverted, involved, obscure, difficult, half blank verse, might seem to be going out of the author's province. He leaves, therefore, others to remark, that this style, though it may be extolled by the lower orders of professional men, and half-educated artizans, and excitable youth, with a smattering of science and a bad taste, it will never obtain the approbation of the really judicious and discerning. He leaves others to remark that it is disdained by scholars, and at war with classical parity. Lord Kaimes tells us, that in every language clearness of expression and simplicity of thought are the first marks of elegance. Milton observes that nothing accords with true genius, but what appears easy and natural when once it is produced. Agreeably to which, Addison says, that the secret of fine writing is for the sentiments to be natural without being obvious; and contends that what produces surprise without being simple, will never yield lasting pleasure to the mind. Hume, in his *Essay on refinement and simplicity in style*, comes soon to this conclusion—that it is better to err in the excess of simplicity, than in the excess of refinement; the former extreme being more beautiful and less dangerous than the latter. He observes, that the works read again and again with so much pleasure,

all lean more to the one side than to the other: that it is increasingly needful to be guarded against the extreme of refinement, when learning has made such progress, and good writers appear in every species of composition, as men will then be the more tempted to endeavour to please by strangeness and novelty, and so fill their writings with affectation and conceits, and that simplicity may be lost, not only in subtlety, but in effort and straining; and nature and ease be buried under an artificial load of laborious diffusion." pp. xvi—xviii.

Discourses on the Duties and Consolations of the Aged. By HENRY BELFRAGE, D.D. Edinburgh. 1827.

WHILE the press and the pulpit have frequently appealed to the young, very few Discourses comparatively have been addressed to the aged. One reason of this may have been the consideration that juvenile inexperience requires more ample instruction and more urgent warning, while those who have passed through a variety of scenes must be supposed to have accumulated a stock of knowledge and wisdom more proportioned to their exigencies and their years. The cultivated habit of reflection would seem in some degree to supersede the necessity of repeated admonition, so that it seems more natural that the aged should impart, than that they should receive advice. This discrepancy is, however, by no means so obvious, when the person who undertakes to suggest to the aged their obligations and duties, and to furnish them with consolatory sentiments amidst the fears, and doubts, and infirmities of declining life, belongs himself to the class whom he thus undertakes to instruct and comfort. This we presume to be the fact with regard to Dr. Belfrage, and if he be qualified, as we presume, by his age, for the task he has undertaken, we are satisfied he has proved himself equally so by the serious and judicious character of his writings. This volume, moreover, is a suitable appendage to his *Monitor to Families*, and to his *Sermons to the Young*.

We have twenty Discourses, bearing the following titles:—I. The Minister's Charge to the Aged. II. An Old Disciple. III. The Character of Barzillai.

IV. The Claims of Widows. V. The best Support in Frailty. VI. The nearness of Salvation a motive to Vigilance. VII. The Conversion of an aged Transgressor. VIII. The Benediction of the Aged. IX. The Effects of Cheerfulness and of Despondency. X. Lost Opportunities deplored. XI. The testimony of Christian experience. XII. The Character and Exercise of aged Simeon. XIII. On Patience. XIV. The last Warning. XV. The Lessons and Duties of Winter. XVI. The Character and Privilege of Caleb. XVII. The Feelings suited to our last Sacrament. XVIII. The Limits of Life. XIX. Dying Reflections of an aged Saint. XX. Dying Prospects of an aged Saint.

The preceding enumeration will convince our readers that the subjects of discussion in this volume are neither unimportant in themselves, nor unsuited to the situation of the persons for whom they are more peculiarly designed.

Dr. Belfrage writes with great calmness of manner, with much simplicity of diction, and with considerable perspicuity of arrangement. Bursts of impassioned eloquence are compensated for by the substitution of deep and pious feeling. The volume is, in one word, a stream of Christian doctrine and practical wisdom. It has no marks of imbecility or decrepitude, and we are well assured it will, as we are confident its author would desire it should, long survive the writer, and be rendered useful to many already advanced in life, and many more who are rapidly following their footsteps into the vale of years.

Essays. By T. HATHAWAY. London. Holdsworth, St. Paul's Churchyard. Price 5s. 6d.

It is no mean praise to say that an author has selected some of the most useful subjects on which to write; and if he has placed them in a luminous, attractive, and impressive light, he has a right to be satisfied. Among the topics that merit attention, there are not many more deserving than those which are discussed in the volume we are noticing.

Who can be indifferent to the pleasures of literature, or not desire to secure and employ leisure for its attainment? Nor will a competent acquaintance with the best methods of education, and a knowledge of the right course of reading and study, be ever justly deemed unimportant. And we shall all willingly become his pupils who promises to assist us in attaining abilities for conversation, a habit of decision, a spirit of noble enterprise, and a disposition wisely to enjoy success; while no one can object to statements that exhibit the value of philosophy, classical learning, and the union of religion and literature, and which stimulate to the use of the means by which they may be attained. Such are the subjects of the Essays before us, and if they are destitute of original thoughts, and do not abound in beautiful illustrations and striking passages, they are composed in an elegant style, and pleasingly communicate very useful information. As we have here referred to the language of Mr. Hathaway, it may be quite proper to introduce a short passage from his first Essay relative to style.

"It must not, however, be concealed, that many are apt to indulge very mistaken views on this subject. Anxious to show their superiority to the uneducated part of society, they verge into the extreme of pedantry, and by supercilious airs and a fondness for pompous expressions, they not only betray their own vanity and ignorance, but succeed with many in holding up a learned education to ridicule. Since other guides have succeeded to Addison, Swift, and Temple, high-sounding epithets and phrases have multiplied with so amazing a rapidity, that an unusual degree of caution is necessary to avoid adopting them, and to express ourselves on all occasions with a wished-for simplicity and ease."

We fear it will be unproductive labor to attempt reforming the vain and empty mortals who exhibit and admire what is here so justly condemned.

It is not to be expected that any human production will be found without defects; and we do not willingly refer to any that respect the highest interests of man, in a work otherwise respectable. It is not that we disapprove so

much of what our Essayist has introduced, as that we complain of his omissions. Suppose the unholy, who admire elegant, light, and amusing works, would have desisted from perusing this volume the instant they found it as much devoted to the interests of evangelical piety as was consistent with the discussion of its topics — that can be no good reason for being shy of these immortal concerns. We were grieved to find these Essays nearly destitute of all indication of an ardent desire to introduce, as often as it could be effected, evangelical sentiments. We were not well satisfied with the representation in the 38th page, relative to the value of a good store of information in old age: how much superior to all other is evangelical knowledge! In p. 74, Gospel penitence is avoided as fully as if its necessity was not believed; and the representation of what the Redeemer visited the earth to accomplish, (p. 142.) is not such an one as Paul would have given; and the description of the war which should be waged against indwelling sin (p. 144), is such as would be given by one nearly altogether unacquainted with the Gospel.

Unitarianism Abandoned; or Reasons assigned for ceasing to be connected with that Description of Religious Professors who designate themselves Unitarians. By JAMES GILCHRIST. 8vo. pp. 81. London. Hunter, St. Paul's Churchyard.

WHEN we read this singular pamphlet, we could not avoid contrasting it with a work published with a similar design, and noticed in our Number for Dec. 1826. In that, the compunctious feelings of the heart for having embraced dangerous errors were strongly expressed; it bore evident marks of a mind imbued with the influence of orthodox sentiments. But in this, so far as appears, the author, though he has "abandoned Unitarianism," is still the speculating enquirer, rather than the simple-hearted believer. We greatly fear that he has never yet soberly considered that Divine declaration, so as experimentally to

understand its spiritual import—"Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven."

The pamphlet is made up, almost exclusively, of a tale about the writer's self, either in the form of narrative, or in that of extracts from his Sermons, preached while he was an Unitarian. The following extract gives us an awful picture of the demoralizing effect which that system had on his mind:—

"I was now, from my coming to London, in the focus of Unitarianism, and could not but act with the Unitarians, without taking a position for which I was not then prepared. I had rejected Unitarianism, but I could not make up my mind to reject Christianity, though there was a considerable tendency to its rejection in my habits of thinking and reasoning; and my discourses and writings were for some time Unitarian, merely as Unitarianism is a system of negation. Indeed my mind was often so unsettled, that I knew not what to think; and it was frequently so reckless, that I cared not what I said or wrote. Such was particularly the state of my mind when I published by request, 'A Discourse delivered at Southampton, before a Society of Unitarian Christians established in the South of England, for promoting by the distribution of books the true knowledge of Holy Scripture, and the practice of virtue.' I preached the said Discourse in a state of mind bordering on distraction, with doubt and perplexity (which was too frequently the case when called to preach Unitarian Lectures); and when I wrote it out for the press, I may truly say, such was the desperation of my spirit, that I neither feared God nor regarded man!" pp. 14, 15.

It is very awful that such should have been the sentiments and feelings of one who, speaking of himself, adds, "I had experienced the religious and moral power of the Gospel, and I had witnessed it in others." p. 15.

Our readers will be disappointed if they conclude that Mr. Gilchrist, after having "abandoned Unitarianism," has embraced Trinitarianism. He says—

"Much would I rejoice to see a respectable middle body of Christians, between the Humanitarians on the one extreme, and those on the other who discard the exercise of reason altogether in religion, as if blind zeal and stark absurdity could be acceptable to God, honourable to the Saviour, or pro-

fitable to men. I have been, after many years' abstinence, to hear the popular preachers, and it is impossible for me to express how much I have been grieved with some of them; for it seemed to me as if they were crucifying the Son of God afresh, and putting him to open shame," p. 80.

It is not possible for us to conjecture who the popular preachers were whom Mr. Gilchrist charges with "blind zeal and stark absurdity." It is more than probable, however, that he applies these epithets to the sentiments of the Trinitarians, "concerning the doctrine of atonement by our Lord Jesus Christ." If so, we greatly pity him, as we feel persuaded he has not yet received "the faith as it was first delivered to the saints;" and we respectfully advise him so to "exercise his reason," as to bow implicitly to the dictates of *Revelation*. He has yet to attend to the inspired advice, 1 Cor. iii. 18. "Let no man deceive himself: if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."

The Certain Salvation of all who die in Infancy. A Sermon preached at the New Baptist Meeting, Kettering, Oct. 1, 1826. BY JOHN JENKINSON. Wightman and Cramp, pp. 50. Price 1s.

HAD we not known that the author of this sermon was young in the ministry and self-educated, we should not have conjectured either, from this (we believe) his first publication. The subject which he has discussed is deeply interesting to all, and especially to Christian parents who have been deprived of infant children. It has been too often treated so injudiciously, as to have increased rather than relieved the heartfelt anxiety of many bereaved parents. We cannot conceive of a more finished picture of human woe than that given by an Evangelist, "In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted because they are not."—Nor can we think of a more generous benefactor to his species than the man who, by spiritual arguments and solid rea-

soning, would endeavour to relieve such a disconsolate heart, and to wipe away such briny tears.

Our limits will only admit of the skeleton of this well composed sermon. It consists of three distinct parts — I. "Preliminary Observations — that infants are not saved because they are innocent; nor because their sufferings make an atonement for their guilt; nor because they are descended from pious parents, nor because they have participated any of the ordinances of Christianity." — II. "Establish the point that all who die in infancy are saved: — these arguments are classed under "the distinctions of *presumptive evidence*, and *positive proof*: — their salvation is certainly possible, it is highly probable." Under this last particular is noticed "the sinfulness of the opposite conclusion: — the benevolence and merciful character of the Deity; the greatness of the number of the redeemed; — and the regard which God has shown to the temporal happiness of infants." Under the head of *positive proof*, our author observes, "It is certain that infants after death will never experience bodily sufferings: — that they will be raised from the grave: — that their resurrection comes through Christ, and is a consequence of the completion of his work;" and "that the testimony of the sacred volume favours the conclusion that all infants are saved." He then considers the following objections: 1. "Is not this view of things subversive of some of the doctrines of the gospel, and especially of the important doctrine of God's sovereign and eternal election? — 2. Infants cannot repent or believe the gospel, and without repentance and faith there is no salvation. — 3. We ought not to attempt being wise above what is written: secret things belong unto the Lord our God, but those which are revealed belong to us." — III. *Inferences which arise from the subject* — 1. Are all who die in infancy saved? Then there is no need to baptize an infant to ensure its salvation; 2. Are infants saved? Then salvation must originate in the discriminating grace of

God; 3. Are all infants saved? Then how extensive is the plan of redeeming mercy; 4. Do infants obtain salvation? Then, how profound is the wisdom of Jehovah. 5. Are departed infants now in heaven? Then what an inexhaustible spring of comfort is opened to the bereaved parent; 6. If infants are saved salvation cannot be the reward of human merit." The sermon concludes by the introduction of an epitaph written by the Rev. R. Robinson of Cambridge, and inscribed on a tomb-stone in Linton church-yard, Cambridgeshire,

"Bold infidelity, turn pale and die;
"Beneath this stone four infants' ashes lie:
"Say, are they lost or sav'd?
"If death's by sin, they sinned, for they lie here;
"If Heav'n's by works, in Heav'n they can't appear:
"Reason, ah! how deprav'd!
"Revere the sacred page, the knot's untied;
"They died, for Adam sinned: they live, for Jesus died."

Had our limits permitted, we should have gladly given a specimen of the author's perspicuous style and nervous reasonings. Instead of this, we thought it better to copy his plan, and respecting the sermon we only say, its illustrations are not inferior in merit to the outline of its particulars. We most heartily recommend it as one of the most useful sermons that has been lately published; the author does credit to the able preaching under which he was trained up for the work of the ministry.

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1. *An Appeal in Behalf of the Views of the Eternal World and State, and the Doctrines of Faith and Life, held by the Body of Christians who believe that a New Church is signified (in the Revelation, chap. 21.) by the New Jerusalem, &c. &c.* By SAMUEL NOBLE, Minister of Hanover-Street Chapel. London, pp. 508. Hodson.
 2. *A Sermon occasioned by the Decease of the Rev. Joseph Proud, a Minister in the New Jerusalem Church, &c. &c.* By the Rev. EDWARD MADELEY. pp. 38. Hodson.

THE talents and temper of Mr. Noble, in his Appeal are apparent and com-

mendable; but the system they are employed to defend, even under his able management, is still liable to imputations which must prove fatal to its adoption, by Christians of every denomination, whose reverence for divine truth, in some of its most important statements, will not suffer them to depart from its obvious interpretation.

The measures resorted to for the purpose of communicating a speciousness to the notions of Swedenborg, have been equally successful in imparting plausibility to other schemes, which, however dissimilar in some respects, in fancy and fallacy might almost compete with the one in question; but, then, they are also open to the same serious objection, that they are at variance with the acknowledged rules of scriptural interpretation, destroy the analogy of faith, and encourage such a treatment of the inspired volume, as no one, who is suitably impressed with its authority and importance, would presume to indulge. Besides which, this legerdemain, so far from lessening any of the real or supposed difficulties of revelation, ordinarily multiplies them, as in the case before us, to an extent which must for ever leave in hopeless distance all whose credulity may not be equal to the admission of the grossest absurdities.

In examining works of this description, amidst the wood, hay, and stubble, which we are sure to encounter, we anxiously look for the "things that accompany salvation," which may authorize our hope as to the final safety of the founders and supporters of these heterogeneous systems; but if we unhappily find any of the fundamental principles of Christianity denied and derided, we immediately feel it is our imperative duty to announce the fact, and admonish all whom it may concern. Now, we cannot do that, in the present instance, more effectually than by citing the following passage from Mr. N.'s Appeal, which we shall leave, without comment, to the reflections of our readers:

"It is commonly believed, from the Lord's being called a Mediator, as well as

from his being said to intercede, that he uses intreaty and prayer with the Father in behalf of man. How vain is it for those who believe this to deny, that in heart they believe in two Gods, and those also of opposite natures! for how can the God who supplicates and intreats be the same God as he who is supplicated and intreated? How can the nature of the God, who, without any feast on another's sufferings to appease his offended justice, intreats and supplicates another God to lay aside his wrath, be the same as that of him who only lays aside his wrath in compliance with such intreaty and supplication; in which also he is continually reminded of the sufferings to which the supplicant has submitted to appease him? Nay how can the God who cannot raise man to heaven of his own free motion, but must first obtain his forgiveness of another God by prayer and supplication, be any God at all? Does not the supposition fully imply, that the Father and Son are as completely two Gods, as any two human beings are two men; and that they differ as much from each other as a subject from an absolute sovereign? All this fiction, also, respecting the Lord's mediating and interceding for man by praying to the Father, has been invented in direct contradiction to his own assurance: 'I say NOT unto you,' says he, 'that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God.'" p. 487.

As to the Funeral Sermon, our readers will excuse us from saying more than that the above sentiments, we suppose, are advocated by the preacher; and were those, also, in which the deceased departed, to appear in the presence of Him before whom the church, on earth and in heaven, unite in saying, "Unto him that loved us, and washed us from our sins in his own blood; and hath made us kings and priests unto God and his Father; to Him be glory and dominion for ever and ever. Amen."

A Summary of the Laws peculiarly affecting Protestant Dissenters. With an Appendix, containing Acts of Parliament, Trust Deeds, and Legal Forms. By JOSEPH BELDAM, of the Middle Temple, Esquire, Barrister at Law. 12mo. pp. 196. London. Butterworth and Son. Price 7s.

THIS very useful work will recommend itself to our friends by the importance of its subject. Nor will they

be disappointed by a perusal: for here they will find a compendious digest of the laws affecting dissenters; including civil disabilities and exemptions—religious restrictions, oaths, and declarations—the penalties, immunities, exemptions, rights, and liabilities of dissenting ministers—the qualifications, rights, and disabilities of dissenting schoolmasters—and all enactments relating to places of worship: with an Appendix, containing the most important statutes still in force, the oaths required of dissenters, and forms of indictment, certificate, trust-deed, and legacy.

We hope that all our ministers and congregations will speedily procure this volume.

The Suttees' Cry to Britain, containing Extracts from Essays published in India, and from Parliamentary Papers on the Burning of Hindoo Widows, showing that the Rite is not an integral Part of the Religion of the Hindoos, but a horrid Custom opposed to the Institutes of Menu, and a Violation of every Principle of Justice and Humanity; respectfully submitted to the Consideration of all who are interested in the Welfare of British India; and soliciting the Interference of the British Government and of the Hon. East India Company, to prevent this suicidal Practice. By JOSEPH PEGGS. pp. 82. London. Seeley &c. Price 1s.

We regret that our limits will not allow us to furnish our readers with an analysis of this *very cheap* and excellent pamphlet. The ample title-page quoted above will, however, enable them to judge of its importance. It is evidently the result of much labour and research, and is well calculated to promote the benevolent design the author has in view.

We shall be happy to hear that it has an extensive circulation.

The History of Scotland from the Roman Invasion till the Suppression of the Rebellion in 1745: with Exercises for the use of Schools, or private Students. By the Rev. A. STEWART, Minister of Douglas. pp. 463. Oliver. Price 5s.

This useful work is well adapted to accomplish the author's design. It is

preceded by a Chronological table, divided into three periods: the first extends from the invasion of Agricola, A.D. 80, till the Romans finally abandoned Briton, A. D. 422. The second terminates in the subjugation of the Scots by the Picts, and the Union of those two nations, under Kenneth, A. D. 843. The third embraces the reign of the Scottish Kings, from Kenneth till the Union of Scotland and England under Anne, A. D. 1702.

The history contains nineteen chapters, divided into convenient sections: these are numbered, and with them the divisions of the exercises, which occur at the end of every chapter, are made to correspond. The reader who wishes to obtain clear, and yet concise information respecting this important branch of the British Empire will find this volume admirably suited to his purpose.

In the close of the preface the author says:

"A fuller History of Scotland, on a scale somewhat similar to that of Goldsmith's larger History of England, is a desideratum in our literature, which the author is now engaged in attempting to supply."

The Great appointed Day, or Two Sermons on the Last Judgment, preached at Salters' Hall Meeting, Cannon-street, to which are added interesting and instructing Notes, resolving several reasonable inquiries respecting the circumstances of that solemn event. By H. L. Popplewell, author of the *Christian Family's Assistant, &c. &c.* pp. 67. Baynes.

These discourses contain many instructive, admonitory, and encouraging passages, on which a pious mind will reflect with considerable benefit; yet it must be confessed that the awful sublimity of their subject is such, that every attempt at description is so hopelessly inadequate, as to render comparison a most ungracious undertaking. Instead, therefore, of calling the attention of our readers to any parallel between the success of Mr. P. and the efforts of others, who have exercised themselves in the same department of ministration, we shall content ourselves by recommending these sermons, as an effusion of well intentioned and serious intimations, in reference to a subject, to which, however, it may be forgotten, no one will be suffered always to remain indifferent.

LITERARY RECORD.

New Publications.

1. *The Desolation of Eyam; the Emigrant, a tale of the American Woods; and other Poems.* By William and Mary Howitt, Authors of the *Forest Minstrel* and other Poems. Foolscap 8vo. Price 8s. bds.

2. *Pilgrims of the Nineteenth Century; a Continuation of the Pilgrims' Progress, upon the Plan projected by Mr. Bunyan: comprising the History of a Visit to the Town of Toleration, with an Account of its Charter, and a Description of the Principles and Customs of its Inhabitants, under the similitude of a Dream.* By Joseph Ivimey. Embellished with Engravings, and illustrated with Historical Notes. 12mo. Price 3s. 6d.

3. *Arguments against the Practice of Mixed Communion, and in support of Communion on the Plan of the Apostolic Church. With Preliminary Observations on the Rev. R. Hall's "Reasons for Christian, in Opposition to Party Communion."* By Joseph Kinghorn. 12mo. Price 1s. 6d.

4. *Review of the Rev. Francis Cunningham's Letter to Lord Bexley; Account of the Annual Meeting of the British and Foreign Bible Society, &c. &c. Extracted from the Edinburgh Christian Instructor for May, 1827.* It has never fallen to our lot to read such specimens of ribaldry, slander, and malice, as are contained in this and sundry other pamphlets recently published, and purporting to be Reviews, &c. extracted from the *Edinburgh Christian Instructor*. Sincerely do we pity the man whose evil passions have thus prevailed over courtesy and Christianity. May he become a partaker of that grace which teaches to "shew all meekness unto all men!" A "*Christian Instructor!*" Alas! that things should often be so miscalled!

5. *Interesting Narratives from the Sacred Volume, illustrated and improved.* By Joseph Belcher. Vol. II. 12mo. bds. Price 4s. Vol. I. may also be had, price 4s. bds.

6. *Statement of the Case of the Protestant Dissenters under the Corporation and Test Acts. Published for the United Committee appointed to conduct their Application for Relief.* Price 6d. A clear, comprehensive, and concise digest of the whole subject, well worthy the attention of all our friends at the present crisis.

7. *Catholicism in Austria; or an Epitome of the Austrian Ecclesiastical Law; with a Dissertation upon the Rights and Duties of the English Government with respect to the*

Catholics of Ireland. By Count Ferdinand dal Pozzo, late *Maitre des Requêtes*, and First President of the Imperial Court of Genoa. 8vo. bds. Price 9s. 6d.

8. *An Essay on the Atonement.* By I. Mann, A. M. Second Edition. 12mo. bds. Price 3s.

9. *Internal Evidences of Christianity deduced from Phrenology.* Edinburgh. 12mo. bds. Price 3s. 6d.

10. *A Letter to His Most Gracious Majesty Geo. IV. By a Presbyter of the Church of England.* Price 1s. This Letter contains a respectful, yet spirited remonstrance with the King, on his granting audiences to his Ministers on the Lord's Day.

11. *History of the Transmission of Ancient Books to Modern Times.* By Isaac Taylor, jun. 8vo. bds. Price 8s.

12. *Sermons, Doctrinal and Practical, elucidating the Duty of the Study of Prophecy.* By the Rev. John Noble Coleman, A. M. 8vo. bds. Price 12s.

13. *Sermons preached in the parish church of Richmond, Surrey.* By the Hon. and Rev. G. T. Noel. 8vo. bds. Price 10s. 6d.

In the Press, &c.

A very superior edition, in six volumes, 4to. (the price not to exceed Six Guineas) of Matthew Henry's Commentary on the Old and New Testament, with an Introduction by the Rev. Edward Bickersteth, Assistant Minister of Wheler Chapel, Author of the *Scripture Help*, &c.

Elements of Biblical Criticism and Interpretation, with a special reference to the New Testament. Translated from the Latin of Ernesti, &c. by Moses Stuart. A new edition, with additions by Dr. Henderson, Theological Tutor of the Mission College, Hoxton, and Author of *Biblical Researches and Travels in Russia*, &c.

The Rev. Henry March, of Mill Hill, has a new work in the press for young people, entitled *The Early Life of Christ an Example to Youth*.

A New and Copious General Index to the Edition of Calmet's Dictionary of the Bible in 5 vols. 4to. edited by the late Mr. C. Taylor.

A Vocabulary to the *Œdipus Tyrannus* of Sophocles, with the derivation and composition of the words, with references and explanations. By George Hughes, M. A.

INTELLIGENCE.

Recent Deaths.

DIED, May 7, *Robert Steven, Esq.* a gentleman well known to the friends of Ireland as an active and zealous promoter of all plans for the moral improvement of that country; particularly in connection with the operations of the London Hibernian Society.

The Rev. Legh Richmond, M. A. Rector of Turvey, Bedfordshire, departed this life May 8. As the Author of the *Dairyman's Daughter*, the *Young Cottager*, and the *Negro Servant*, his worth is acknowledged in almost every part of the world; and by these his usefulness will be extended till time itself shall be no more.

Died, May 12, aged 74, the *Rev. John Horsey*, of Northampton. He had been 52 years Pastor of the Church formerly under the care of Dr. Doddridge.

DOMESTIC.

WESLEYAN MISSIONARY SOCIETY.

Annual Meeting, April 30, at City Road Chapel, Benjamin Thorold, Esq. in the Chair. An encouraging Report of the Society's proceedings was read, from which we quote the concluding paragraph:—

Such is the general outline of the character, state and prospects of the different Missions connected with the Society. They occupy upwards of 100 principal stations in different parts of the world, on which usually a considerable number of other places are dependant, and receive more or less of the attention of the Missionaries, and of the subordinate labourers who act under their direction. Their general prosperity calls for the special acknowledgments of the friends of the Society, by whose liberality they have been supported, and in whose prayers they have been offered to God, the author of all good. The labourer abroad has not spent his strength for nought; nor have zeal and charity glowed in vain at home. Happily, the blessing of God, shed abundantly upon the labours of all the Missionary Societies without distinction, and upon the preaching of Christ by his servants of every name, has refuted all the predictions of failure, which formerly were resorted to, to chill their exertions. In unity of spirit and in the bond of peace, without contention and without rivalry, joying in each other's triumphs, and sympathising in each other's difficulties, the "messengers of the Churches" have spread themselves over an immense space, and cultivate, in every variety of climate, the long-neglected minds of men in almost every state of society, and under every profession of false religion; and in every place God has caused them to triumph by Christ, and to manifest the savour of his adorable name—a savour, too, of life unto life, to Jew and Greek, Barbarian and Scythian, bond and free. Thus, in our day has it been even demonstrated, that the conversion of all nations to the obedience of faith, is not only possible, nor made more probable to the doubtful and hesitating, but even certain, provided the Church of Christ distrusts not the spiritual weapons of her welfare, and constantly recognizes his hand in this work, whose work in so exclusive a sense it is.

The total amount of subscriptions received during the past year is 45,380l. 17s. 2d., being an increase of several thousand pounds.

The Meeting was addressed by the Rev. Adam Clark, LL. D. Rev. Dr. Henderson, the Rev. Messrs. Ward, Thorpe of Bristol, Wood of Dublin, Robert Newton, W. Ellis, Bowers, Joseph Taylor, and other Gentlemen.

LONDON UNIVERSITY.

The first stone of the London University was laid on Monday, April 30, by His Royal Highness the Duke of Sussex, in the presence of a very numerous assembly. The friends of the undertaking afterwards dined together at Freemason's Tavern, the Duke of Sussex in the Chair. On this occasion eloquent speeches were delivered by many noble and eminent personages, particularly the Marquis of Lansdown and Mr. Brougham. The following passage is taken from Mr. Brougham's address:—

“ He should state the intentions of the council with respect to the great task which they had undertaken. One of their principal cares must be in the choice of teachers, and it was a unanimous resolution of the council—a resolution to which, as a body, and as individuals, they had strictly adhered, to select no teacher, except on the ground of merit. They were resolved to prefer the worthiest, even though he should happen to be the least known; and to select a candidate whose merits were greater, rather than the better recommended, but less meritorious, competitor. Instead of devoting only three or four months of the year to the education of youth, as other establishments did in this country, it was their intention that the lectures should be delivered during a space of nine months: and instead of each day’s lecture consisting of an hour on each subject, and being given to the pupils after such a manner, that they might attend to it or not as they listed; in the new university, each lecture was first to last an hour for instruction, and then another hour, during which the professor was to examine the pupils, to see whether he had been understood by them. A third hour was proposed to be allotted three times a week, to such pupils as chose, from a greater zeal for knowledge to frequent the private levee of the professor where he could dispense rewards and titles of honour—where he could help their deficiencies—open up to them matters which the instruction in the class had failed to expose, and thus encourage persons not only to learn what was known, but to dash into untrodden paths and become discoverers in their turn.

CHURCH MISSIONARY SOCIETY.

Annual Meeting at Freemasons’ Hall, May 1, Lord Gambier in the Chair.

The Rev. Edward Bickersteth read the report, which stated that ten new associations had been formed during the past year. The number of students in the institution at Islington was thirty-one. There were fifty-six missionary stations, and nine missions in various parts of the world. Thirty-four English clergymen and fourteen Lutherans were engaged in the work. About five-hundred native teachers were employed in the different missions. The number of schools was three-hundred and fourteen; and of scholars, children, youths and adults, fourteen thousand two hundred and eighty-four.

The Treasurer presented a statement of the accounts, and said, that it would appear from them, that the funds had increased about 550l.; indeed, the society had never

retrograded from its commencement: the receipt was no less than 43,088l.

The Resolutions were moved and seconded by Lord Bexley, the Hon. and Rev. Gerard Noel, Sir R. H. Inglis, and the Rev. Messrs. Hoare, Raymond, Cunningham, Simeon, &c.

BRITISH AND FOREIGN BIBLE SOCIETY.

Annual Meeting at Freemasons’ Hall, May 2.

“ The report stated that there was a small diminution in the resources of the society, which was occasioned by the secession of its former friends in Scotland; yet as bible societies still exist in that country, it would scarcely be maintained that the funds appropriated by the Christian public to this object had in any degree fallen off. As a proof that the interest in the subject had not at all diminished—it added, that 74 new branch and auxiliary societies had been formed during the past year. The total distribution of copies of the scriptures during the year, was 294,000—a larger number than that of any preceding year. The Merchant Seamen’s Society alone had distributed 23,000 copies. The wants of the people of this country, and even of Scotland, were yet unsupplied. In Inverness it had been found that 12,000 families were without copies of the scriptures. In Ireland there had been a great demand for copies. Perhaps a million houses in that country were without the sacred volume. In 20 years, from the year 1802, the Bible society there had circulated a million copies: in the last year 90,000. It appeared from recent accounts that in one parish 260 Roman Catholics were reading the Holy Scriptures. On the whole the Committee saw no reason for any thing like despondency; but they felt that whilst called on to rejoice in the Lord, a joy chastened by humility best befitted the friends of every institution, the conductors of which were human.”

The Treasurer stated the accounts, from which it appeared that the receipts of the year were 80,241l. and the expenditure 69,962l.

We regret that we cannot insert any extracts from the able speeches delivered on this occasion by Lord Bexley, the Bishops of Litchfield and Coventry, and Llandaff, the Right Hon. Charles Grant, the Hon. and Rev. Gerard Noel, T. F. Buxton, Esq. M. P. Rev. J. Burnett, &c.

LONDON HIBERNIAN SOCIETY.

Annual Meeting, at Freemasons' Hall, May 5. Lord Lorton in the Chair. We quote the following extracts from the Report:—

"The report stated, that the amount of the funds actually received during the past year had been 7606*l.* 1*s.* 7*d.* The expenditure, including the repayment of 600*l.* had amounted to 7719*l.* 13*s.* 11*d.* It thus appears that the expenditure had exceeded the receipts by the sum of 113*l.* 12*s.* 4*d.*, to which amount the society is now indebted to the treasurer. The sums actually contributed to the institution during the last year had exceeded those of the former to the amount of 1000*l.* 17*s.* 6*d.* This increase afforded a pledge that the society was advancing in public favour, and had encouraged the committee to proceed in their present course, without attempting yet farther to reduce the number of your schools.

The schools, returned on the last report, amounted to 1196, in which were enrolled 82083 scholars. It was then stated, that of those 1196 schools, 344 received assistance in various degrees, from the Kildare Place Society; and that the commissioners of Irish Education Inquiry having suggested that the Kildare Place Society should confine its distributions of the Parliamentary grant to schools, exclusively in connexion with itself 117 schools, under the superintendence of the Munster branch of this institution, and which were only indebted to it for books and inspection, and 81 additional schools in different parts of Ireland, had been withdrawn from the society. When this reduction of 198 schools, as mentioned in the former report, was taken into account, the present assembly would not be surprised at the information, that during the last year the schools had only amounted to 977, and the scholars to 63,122, being a reduction from the last return, of 219 schools, and 18,961 scholars.

Deeply as the committee regret this diminution in the numbers connected with the institution, they had still the consolation of knowing that the majority of these schools and scholars have retained their system of scriptural education.

The number of day schools had this year amounted to 511, in which 45,639 children had been enrolled. Of these, 21,021 were protestants.

The adult sohools had, this year, been largely increased. In the former year, the society had 40 adult schools, containing 2,024 scholars. In the present year, the number has been increased to 215 schools, in which 8,907 scholars have received instruction.

The number of persons employed as general and cursory inspectors, or as village and sunday scripture readers, has been reduced during the last year to 49. Your committee cannot but regret this reduction, having received continual testimonies through the year of beneficial effects produced by these persons on the schools in general, and more especially on the ignorant and neglected part of the adult population.

This was a highly interesting Meeting. The speeches were fine specimens of glowing eloquence and manly zeal. Among the speakers were Lord Carbery, the Earl of Winchelsea, the Earl of Roden, the Hon. and Rev. Gerard Noel, Revs. J. W. Cunningham, Hugh M'Neile, J. Burnett, Carlile, &c.

BRITISH AND FOREIGN SCHOOL SOCIETY.

Annual Meeting at Freemasons' Hall, May 7, William Allen, Esq. Treasurer, in the Chair. The Report stated that nearly 25,000 children have received education in the Central School; that the progress of the children, as ascertained at the Annual Examination in April last, was highly satisfactory; that it had been deemed expedient to require a weekly payment, at the rate of 2*d.* for each child, or 4*d.* for three children of the same family; that the contributions from Auxiliary Societies during the year had exceeded those of former years; that many new Schools had been formed on the British system; that in Ireland there are now *six thousand Schools in which the Scriptures are read*; that in Denmark two thousand Schools have adopted the system; that in Sweden and the Netherlands it is prospering under Royal patronage; that in Russia, Germany, France, Italy, Greece and Malta, encouraging progress is made; that a master has been sent out to Guatemala, at the expence of the Society; and that pleasing accounts have been received from the Cape of Good Hope, Madagascar, the East Indies, Canada, the United States, and South America.

In moving the adoption of the Report, T. Spring Rice, Esq. M. P. said—

"There were a few observations arising out of the report, upon the experiment they

had made, and the result of it; with which he was anxious to trouble the meeting. He particularly alluded to the introduction of the pay system into their central school; upon that point he was quite convinced that while it was the undoubted duty of the higher orders to extend the principle of education in every way to the lower, it was also their duty in wisdom not to extend it gratuitously to those who had the opportunity, or the means of acquiring it for themselves. It was their duty, undoubtedly, to diffuse education, and to instil moral principles into the minds of the poor, but it was equally their province to uphold a spirit of independence among that class. To make, in fact, their system of education not a badge of pauperism, but an improvement obtained by their own money. He hoped the pay system would soon be generally extended to their schools throughout the kingdom, and would put it to them, whether there could be a greater impulse or stimulus in the human mind, than that which prompted the care and cultivation of their offspring. In enabling those who were not prosperous in the world to effect such a purpose, charity ought only to supply that which the means and exertions of the individual were incapable of doing; the moment it passed beyond that mark, it was calculated to deaden exertion, and to produce not a good, but a permanent evil. On former occasions he had gone into some length touching the foreign relations of the Society and the progress which it had made abroad; at present he would forbear any allusions to that quarter, for he knew they would be handled by abler and more competent persons. He could not, however, help illustrating the view which he had always taken on this subject by a reference to one particular country—he meant Greece. If they wish to bring to a test the advantages of education, they had only to compare the past with the present times. There was a time when, according to the notions of some men, ignorance and virtue went hand in hand, and teachers of letters were regarded as the forerunners of vice; that delusion had, however, disappeared, and no man now in England, nor even on the whole surface of Europe, was called upon to argue the benefit of the general principle of education. Its utility was universally admitted; education led to morality, and what was its next best advantage—that the education should be based upon religious feeling. By the adoption of that principle they implanted the very best feelings in the heart of man—his attachment to his country, his independence of character, his indignation at baseness, his resolution to detect and resist oppression and tyranny. Now, had education been centuries ago introduced into that

country, and philosophers, or patriots, or poets and orators, in what condition would not Greece find herself now! No battle would remain for her to fight, torrents of her best blood would not have been shed, because, had education enlightened her mind, it would have been as vain for barbarians to have usurped Grecian sway, as it would have been for them in such a case to attempt to stop the progress of knowledge; an impossibility as great as to command the light of day to arise at midnight, or bid the sun be dim in the meridian of his glory. He then pronounced a warm tribute of praise upon the selection from the Scriptures which was read in their schools, and had to inform them that a similar selection had been made in a quarter in which he rejoiced to find a co-operation for the great purposes of education. He could, he repeated, inform them, that a selection equally exemplary, inculcating character, duty, and obligation upon the authority of Holy Writ, and in no other words but those of Scripture, not a syllable being added thereto, had been prepared and transmitted to the Irish Commissioners of Education, calculated to do infinite good in promoting the system which they were charged to superintend; and would the meeting allow him to tell them what he was sure could not fail to diffuse universal satisfaction, that this was done by the unanimous assent of the Roman Catholic prelates of Ireland, as their act and deed, and as a proof of their anxious desire to promote education upon the basis of scriptural knowledge, and to circulate the Word of God in every school throughout their jurisdiction."

The other speakers were Sir George Rose, Count Mandelsloeb, the Wirtemberg Ambassador, George Phillips, Esq. M. P., Charles Barclay, Esq. M. P., Dr. Vanoven, Rev. Rowland Hill, G. Clayton, Dr. Philip, J. Burnett, Dr. Andrews, W. Williams, W. Way, and Professor Schroeder, from Upsal.

The resources of this excellent Institution are very inadequate to its labours and opportunities for usefulness. Donations and Subscriptions will be thankfully received by William Allen, Esq. Treasurer, Plough Court, Lombard Street; Rev. J. M. Cramp, Secretary, Paternoster Row; and Mr. J. Pickton, at the Central School, Borough Road.

LONDON MISSIONARY SOCIETY.

The Annual Sermons on behalf of this Society were preached by the Rev.

H. F. Burder, A. M. at Surrey Chapel, from Rev. xxii. 17.; the Rev. J. Parsons of York, at the Tabernacle, from Haggai i. 4.; the Rev. Dr. Gordon of Edinburgh, at Tottenham Court Road Chapel, from Matt. xxviii. 19, 20.; and the Rev. R. W. Sibthorp, B. D. at St. Clement Danes Church, from Isa. liii. 3.

The Annual Meeting was held at Great Queen Street Chapel, May 10, Alers Hankey, Esq. Treasurer, in the Chair. A long and interesting Report of the operations of the Society was read. We can only give the following extracts:—

“On a retrospect of the past twelve months, the directors see abundant cause for thankfulness to the Great Author of all success, for the continued marks of his favour towards the society. From the several stations, with very few exceptions, the intelligence has been of a cheering and encouraging character. At home, notwithstanding the pressure of the times, the income has sustained but a comparatively small reduction. The spirit of missionary zeal, both at home and abroad, is evidently on the increase; and although, in each of these spheres of activity, some circumstances have transpired to give exercise to our faith, nothing has transpired, either to shake our confidence in the stability of the society, or to diminish our hopes as to its progressive efficiency and success.

The number of missionaries, assistants, native teachers, readers, schoolmasters, &c. in the employ of the society, in the various parts of the world, exceeds 400.

“The ordinary income of the society, for the year ending the 31st of March, is 33,887l. 5s. 3d. The amount of disbursements for the same period, (including the sum of 3,465l. 2s. 1d., for acceptances for the service of that year,) is 43,957l. 9s. 1d. exceeding that of the ordinary income, by 10,070l. 3s. 10d.

“The sums received, during the same period, for special objects, not applicable to the general purposes of the society, amount to 1,443l. 15s. 3d.

“That the reduction in the amount of the ordinary contributions for the past year, when compared with the amount of those for the year preceding, has not been greater, the directors consider as a just cause for thankfulness and congratulation; for although the late violent and unprecedented shock in the commercial world took place in the course of 1825-6, its effects on the community at large have been most extensively felt since that period.

“The most important consideration, however, in reference to the funds of the society, relates to the great increase in its expenditure. The increase for the year ending 31st March, 1826, compared with that of the preceding year, was 5,128l. 15s. 3d.; the increase of the expenditure for the past year compared with that of 1825-6, is 5,097l. 4s. 3d., making a total increase in the society's expenditure on the past two years of no less a sum than 10,225l. 19s. 6d.

The Resolutions were moved and seconded by the Rev. J. Fletcher, A. Tidman, R. Hill, J. Parsons, J. Edmonds, J. Burnett, W. Ellis, D. Marshman, &c.

PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.

Annual Meeting, May 12, at the City of London Tavern, Lord Viscount Milton, M. P. in the Chair. The Report was read by J. Wilks, Esq. one of the Secretaries, and contained numerous details of the successful interference of the Society in cases of oppression and outrage, suffered for the sake of religion. The following Resolutions were then unanimously passed:—

“1. That this Meeting deem it their duty to renew the avowal of the principles they have often promulgated, and to which they adhere; that it is the inalienable right of every man to worship God as his judgment and his heart direct; that neither legislatures nor societies are entitled to restrict that right; that its infringement, if attempted, may convert unworthy men into hypocrites, and good men into martyrs, but can never produce a beneficent result; and that such infringement is attempted, and persecution introduced, whenever peculiar honours, wealth, and rewards, are distributed by a State to the upholders of certain doctrines and forms, while exclusion and inconvenience inflict practical punishment on those, who to those doctrines and forms conscientiously refuse to adhere.

“2. That this Meeting regret that in England, at the present period, so many cases connected with the undoubted rights of Protestant Dissenters, even under a mere system of toleration, still annually require the attention of this society; and that riots and disturbances of worship, assessments to the poor's rate, claims of turnpike tolls, refusals of marriage and interment, illegal pecuniary demands, and many acts of intolerance and oppression, shall yet demonstrate the utility of the institution, and require its continued support.

3. That this meeting learn with sorrow that the lamented indisposition of the Earl of Liverpool, and various political events, during the present session of parliament, have prevented those strenuous efforts for the relief of the numerous and respectable members of the Baptist denomination from various special evils to which they are exposed, and for the establishment of a new system of registration of births, which the imperfection and injustice of the existing laws clearly require: and, that the committee be instructed to take the earliest fit opportunity to obtain for these matters that attention, from the legislature and government, which they truly deserve.

4. That, interested in the general welfare of the world, they partake the sorrow felt by those who perceive still in Spain, and even in some Protestant cantons of Switzerland an intolerant and persecuting spirit: but are cheered by the successful resistance made in France to attempts at its revival in that country, and rejoice that in the vast continent of America, the principles of religious liberty appear to be understood and upheld, and hope that their universal influence throughout the earth will, ere long and every where promote the piety and purity, the honour and happiness of man.

5. "That the conduct of the committee in the attention they have invited to a general application for relief from the Corporation and Test acts and the Resolutions circulated by them, are highly approved by this meeting. That they gladly offer their thanks to the body of deputies, and to the very estimable ministers of the three denominations, and to all other societies who have been prompt and cheerful coadjutors to the committee, and assisted the cause by their labours and advice. And also present grateful acknowledgements to Lord John Russell, M. P. and those other noble and eminent personages who have expressed their approval of the attempt, and their assurance of support; and that while this meeting are unwilling to differ from any members of His Majesty's Government, or to urge forward an attempt which they will oppose, yet they cannot consent therefore to waive an application they had resolved, which has been too long delayed, which many pious and dignified members of the Established Church greatly approve, which merits and needs discussion and inquiry, which is demanded by the duties due to our ancestors and to posterity, and which only asks explanation, unity, and perseverance, to ensure, if not an immediate triumph, yet final success: and this meeting must consequently and universally recommend energetic co-operation and unabating zeal.

6. "That with undiminished pleasure they present to the committee during the past

year their annual tribute of praise, and hope that an increased number of congregations will supply the small annual contribution which alone is required: and that the committee for the ensuing year consist of the treasurer, to be chosen by the committee, of the secretaries, and of the following twenty-four gentlemen, being ministers and laymen in equal proportions.

Rev. Joseph Fletcher, Rev. W. B. Collyer, D.D. Rev. George Collison, Rev. F. A. Cox, LL. D. Rev. Thomas Russell, A. M. Rev. Alexander Fletcher, A. M. Rev. Rowland Hill, A. M. Rev. Thomas Jackson, Rev. W. F. Platt, Rev. J. Lewis, Rev. John Styles, D.D. Rev. Matthew Wilks, David Allan, Esq. William Bateman, Esq. J. B. Brown, Esq. LL. D. James Esdaile, Esq. Thomas Hayter, Esq. Thomas Wilson, Esq. J. Pritt, Esq. William Townsend, Esq. Matthew Wood, Esq. M. P. Thomas Wontner, Esq. Thomas Walker, Esq. James Young, Esq.

7. "That the memory of Robert Steven, Esq. the late valuable and departed Treasurer will be long and truly revered: and that by his indefatigable and beneficent labours for the improvement of Ireland, for the circulation of the scriptures, for the diffusion of the Gospel by the Missionary Society, throughout the world, and for the protection of religious freedom, he has deserved and obtained just distinction and an honourable fame!

8. "That to their useful and disinterested honorary secretaries Thomas Pellatt and John Wilks, Esqrs. they would also respectfully and affectionately reiterate their thanks, and entreat them to continue services for which the wide-spread and important benefits they confer constitute an inadequate, though to them the most grateful, reward.

MILTON, Chairman.
9. "That the Meeting delight to express to their noble and illustrious chairman, Viscount Milton, M. P. for the county of York, their gratitude and respect. That regarding in him an illustrious descendent from a now venerable, but ever illustrious, Sire, they gladly perceive eminent rank connected with popular representation, and the love of the people animating a noble heart: and that he be assured that his uniform exertions in favour of constitutional freedom, liberal principles in trade and public improvement, have won for him that general attachment and esteem which by his attendance at this meeting will, among a large body of his constituents and countrymen, be confirmed and increased.

Mr. Easthope, M. P. and the Rev. T. Jackson, — Scales, T. Smith of Rotherham, T. Hunt of Chelmsford, and Dr. Newman, addressed the Meeting;

and Mr. Wilks and Lord Milton returned thanks.

Mr. Wilks began by stating that he had resolved not to speak on the present occasion; but the torrent of their kindness had swept away every previous purpose, and he should consider himself heartless and ungrateful, indeed, if he met their attention with silence or neglect. "But," said the learned gentleman, "If I were silent, silence would be no proof of indifference to this great cause. Indifferent! Never; taught to love liberty in my boyish days, the mighty masters of antiquity to whom my reverend friend eloquently referred, fanned, in my youthful bosom, the spark into a flame. As I rose to manhood, the noble eloquence, the matchless verse, the patriot ardour, the death-defying zeal of our own orators, and bards, and statesmen—our Miltons, our Hampdens, and our Russells—our Protestant and non-conformist martyrs in the cause of knowledge and of truth, gave to the sacred flame new purity and fervour: and an inspiring devoted love to freedom oar end only with my life. Of all the wrongs which power, ignorance, and bigotry inflict, none equally waken my indignation and my pity with those which interfere with the rights of conscience—those which this Society is established to prevent. Some of the complaints which the Committee have have this year received, would kindle fire in the frigidty of age, and extract tears from iron hearts. Indifferent! What! Could I be indifferent, when from the rural hamlet I catch the moans of suffering poverty—when I find the poor laws converted to an engine of oppression—when I receive accounts from the Isle of Mersea of a poor blind man, nearly eighty years of age, threatened to be chained up in the workhouse, because he preferred the meeting-house to the church; when I learn from Buckfastleigh, in Devonshire, the withholding of relief from a sick widower with six small children, because he prefers to worship his God in the Dissenters' chapel; and an apprised from Staplehurst, in Kent, that the usual pay has been refused to a virtuous widow and her three orphan babes, because she had found her way to meeting, and would there, rather than at church, breathe out her humble prayer! What! can I be indifferent, when the lay rectors, lords of manors, magistrates, and overseers, are all arrayed against sufferers who are conscientious, though obscure: as though poverty, and age, and sickness, and widowhood, were not ills enough; as though religion might not shed her consolation in their rugged path; as though independence of heart must be withered and destroyed; as though no flower might blossom in the de-

sert; no heavenly hope shine amid the poor cottager's gloom; as though the last best staff of hope should be wrung from their trembling grasp; as though new bitterness must be mingled with the very dregs of woe? It is to this Society and heaven, that these pious victims to principle and conscience, turn their imploring eye, and never can they look in vain, or be thought on with an indifferent heart. Indifferent! Oh, no! How can I be indifferent, while the vexations of the poor laws continue to harass our country congregations, and extort payments which charity and reason disapprove; and which churchmen, enlightened as Lords Liverpool and Bexley, and Mr. Whitbread, though thwarted by episcopal influence and bigots then in power, though without success, endeavoured and united to prevent? Can I be indifferent, when from Alresford, in Hants, I learn that parish officers have dismantled the chapel—to recover eight shillings have seized all the candlesticks and furniture to a value exceeding ten pounds, and marched in triumphal procession with the illegal spoil. No! Never can I be silent till all congregations in every place devoted to religious worship, be exempted from the poor's rates, whose increase their instructions lessen, and whose amount their charities decrease. Indifferent! never, till the Test and Corporation Acts shall be repealed. Of their origin, their intolerance, their persecuting principles, and their offensive operations, much has been well said, and more is needless. Their introduction should, however, blazon in characters of fire a lesson to mankind. If, at the times of their enactment, the Dissenters had preferred principle to prejudices, nor meanly helped to forge chains for themselves, that others might be chained, the clanking of these chains would never have been heard, and we should not now be required to struggle, that the fetters may be broke. Let men ever proclaim and adhere to truth and principle, and confidently leave their destinies and fortune to justice and to Heaven. But the fetters must now be broken, or at least we will prove that we are not heedless of their infamy, nor desire to hug our chains. The meeting have already evidenced their opinion, that no circumstances which have occurred recently, and since the application for relief had been announced, should induce a postponement of the attempt. In that opinion I concur. Indeed, my purpose would be confirmed by the very threat of opposition, by which some may be dismayed. Instant triumph never was expected. *Try and persevere* has ever been the motto of the promoters of truth and freedom, and of the great benefactors of mankind. Could I then forego or postpone my purpose, though Tories

clamour, or a minister may frown! Taught by the masters of ancient song, whom my Rev. friend (Mr. Smith) has eulogized, I would exclaim—

Justum et tenacem propositi virum,
Non vultus instantis tyranni,
Mente quatit solida.

Or, as one of our bards has versified the sentiment,

The man resolved, and steady to his trust,
Inflexible to ill, and resolutely just;
The tyrant's fierceness he beguiles,
And the stern brow, and the harsh voice
defies;
And with superior greatness smiles.

To me the declaration made by an eminent and highly-talented statesman, that he would oppose our application for redress, appears as premature, as the reason assigned for the opposition was unsound. Usual courtesy should have induced him to suspend his decision until the numbers and importance of the petitions were ascertained, until the facts had been stated, and the advocates been heard. The wishes of two millions of industrious, manly, loyal, useful, religious, and enlightened citizens, were entitled to that attention and respect: and were he a Protestant dissenter himself, he would be the last of men to treat as merely "theoretic," the claims, which regard to honour and religious principle, and no mercenary motives, impel them to assert. His spirit would spurn contempt, would feel that degradation is an injury, and would choose a wreath of parsley offered with respect, rather than sell his independence for a crown of gold. But though all parties of us and outs oppose, we have pushed our bark into the sea, and though waves, and tides, and storms beat us off, season after season, the crew are principled and firm—they are true tars of England—with them we will try and persevere; and at last the waves and tides and storms shall be surmounted, and the shore attained. Indifferent! Never, till the cause of religious freedom triumph, not only in England, but throughout the world."

Lord Milton assured the meeting that a more ardent friend to their cause did not exist; and although he must repeat his sorrow at the unfortunate declaration made by Mr. Canuing, from which he could not hold out to them a hope of immediate redress, yet, among the persons who were now entrusted with the administration of the affairs of the country, there was so much liberality and talent, that he felt convinced it was impossible for the Statute Book to be much longer disgraced by the continuance of any religious tests, which not only were derogatory to the character of a free people

but tended to impede that growth of charity and religion which every Briton and Christian must desire.

By the request of the committee we state that donations are needed, and may be transmitted by post to the Treasurer; or to either of the secretaries, Thomas Pellatt, Esq. and John Wilks, Esq., Finsbury-square; to the latter of whom applications should be addressed. From each congregation in England, the annual contribution expected, is two pounds; and from each in Wales, one pound. The subscriptions became due at Lady-day last. Country ministers or their friends, will always be received with pleasure by the committee, at their meetings at Batson's Coffee-house, at half-past six in the evening, on the last Monday in every month.

THE BRITISH SOCIETY FOR PROMOTING
THE DIFFUSION OF THE RELIGIOUS
PRINCIPLES OF THE REFORMATION.

A HIGHLY interesting meeting was held at Freemason's Hall, on Monday, May 21, for the formation of a Society under the above designation. The design and objects of this new institution are clearly explained in the prospectus, which was issued a few days before the meeting. We have pleasure in placing this document before our readers.

"The general anxiety to support the efforts which are making in behalf of the religious improvement of Ireland, will justify, it is conceived, the present appeal to the Christian liberality of the British public.

The causes which, under the divine blessing, have mainly contributed to the important revolution of religious sentiment which has so auspiciously commenced in that country, are the system of scriptural education, the distribution of bibles, testaments, and religious tracts, and the employment (under judicious superintendence) of itinerant readers of the Scriptures in the English and Irish languages, stimulated by public discussion, and sustained by a spirit of Christian zeal among the respectable classes of Protestant Society, particularly the parochial clergy and ministers of other protestant denominations.

While, however, it is acknowledged that the existing institutions are respectively entitled to an increase of public confidence and support, it is necessary to state that

they are prevented, by the character of their principles and regulations, from applying any part of their funds in behalf of measures which impugn the principles of the Roman Catholic faith. It is necessary, therefore, in addition to the funds which are contributed to the support of the present societies, to provide for the employment of means which involve controversial discussion, both in public and private. Such a system of exertion has been rendered necessary by the general demand for that species of religious instruction which, under the present circumstances, can best be conveyed in a controversial form; and as there exists throughout the empire a strong disposition to meet and to satisfy this demand, it is the object of the proposed institution to embody the feeling, and to give it such a direction as shall not interfere with the operations of existing institutions. At the same time, however, that the society expresses its uncompromising determination to support such a controversy as may be necessary to vindicate and exhibit, in a practical light, the great essential doctrines of Christianity, it as distinctly avows that no principles or feelings whatever of a political character, will be permitted to mingle either with its objects or its proceedings.

The following are the objects contemplated by the proposed Society:—

1. To enable clergymen and gentlemen engaged in promoting the reformation in Ireland, to avail themselves of the means afforded by existing institutions to such an extent as may be necessary to meet the local demand for the books and instruction which they dispense.

2. To defray the expense of publications, and generally to assist individuals and associations in the diffusion of authentic information suited to the wants of their respective parishes and districts.

3. To adopt such modes of instruction as are best adapted to the condition of the lower orders of Roman Catholics in other parts of the empire.

In the view of the plan which is here presented, it will be seen that there is no intention of providing in any manner for the temporal support of converts to the Protestant faith. It is the design of the society to promote the religious principles of the reformation by such means only as are characteristic of the high and heavenly object; and as there will be a systematic exclusion of political influence from its councils, so, on the other hand, there will be a careful avoidance of every thing calculated to act as a secular inducement to proselytism in its practice."

Freemason's Hall was crowded at an early hour; and the greatest interest

was excited by the proceedings of the day. Viscount Mandeville was called to the chair, and was supported by the Earls of Roden and Winchelsea; the bishops of Salisbury, and Litchfield and Coventry; Lords Farnham, Carbery, and Barham; Hon. and Rev. Gerard Noel, Hon. and Rev. Baptist Noel, Sir Thomas Baring, Bart. Hon. J. J. Strutt, Hon. Greville Ryder, &c. &c. Most of the above noble and distinguished individuals addressed the meeting; as did also the Rev. Dr. Thorpe, and the Rev. Messrs. J. W. Cunningham, Burnett, Stewart, and Fletcher, and Captain Gordon, R. N. The fine protestant feeling manifest in all the speeches delivered on this occasion must have highly gratified those who value the principles of the reformation. We trust that a society formed so auspiciously will prove extensively beneficial, both to Roman Catholics and Protestants. An extract from Lord Farnham's speech will interest our readers, as it contains his lordship's testimony respecting the recent conversions from popery in Ireland.

"The breaking out of the spirit of conversion now so prevalent, he who had more experience than most others, knew to be genuine. In some few instances the converts might have relapsed, but the vast majority had firmly adhered to the religion they had embraced. In three parishes in his immediate neighbourhood last Easter Sunday, no less than 130 converts sat down to the Lord's Supper. He had himself closely watched their conduct, and the conduct of their families; and he could bear witness to the exemplary order and decorum with which they were conducted. He could vouch for two or three individual instances which had come within his own knowledge. One of the first instances was a small farmer, a tenant of his, whose son was sent to the school established in that parish, and who was accustomed to read the Scriptures to his parents in the evenings. This got to the priest's ears, who immediately forbade both the reading of the Bible, and sending the child to school. To the latter the father could not consent; he said, he was ignorant himself, and he could not bear to bring up his child in ignorance too. Shortly after this he fell ill, and the priest was sent for; but he refused to come, unless the conditions he had formerly imposed were acceded to. This poor man, though then sup-

posed to be on the brink of eternity, absolutely refused. He, however, recovered, and the conduct of the priest made so deep an impression on his mind, that he determined to hear the Protestant clergyman, and he soon after read his recantation. This so much offended his wife, that she used every sort of stratagem to bring him back to popery; but all was unsuccessful, and the poor man testified so much patience under his persecution, that it had such an effect upon his wife, that she too went to church, and she too, recanted the errors of popery; and from his (Lord Farnham's) own knowledge, he could safely assert that, since the conversion, a more pious and exemplary family did not exist. He could multiply these instances, but would content himself with relating one or two more. A young female went into service in a Protestant family, where she heard the Scriptures read daily. She was soon convinced of the errors of popery, and gave in her recantation. Her relations were so overpowered, that they forced her to leave her situation, and when they got her home, they used every means, both of persuasion and threats, to induce her to return to Catholicism, but all in vain. At length they actually forced her to go to mass, and pulling her down upon her knees, the priest read something over her, which she supposed was the confession of her error, and her return to the Holy Catholic church! This happened on one of the festivals of Candlemas-day. The priest then took about an inch of candle off the altar, told her to sew it up in some of her garments, and she would from its influence be able to resist all the temptations of heretics. The poor girl shortly made her escape, and travelled twenty miles in order to claim his (Lord Farnham's) protection. He procured her a situation in one of his tenant's parishes, and her moral character and general conduct had, ever since, been most exemplary. What he had mentioned might be sufficient to prove that the conversions were voluntary and unbought. Another striking instance might be related, of a man who read the Scriptures on his sick-bed; and, so thoroughly was he convinced of the errors of his faith, that he not only recanted himself, but induced his wife and all his family to follow his example; and, continued his lordship, I can say with pleasure, that there is not a more exemplary man to be found in his station in life in that part of the country. It had been stated in the newspapers, as well as in other public channels, that these conversions were the effect of bribery and secular emolument. This, however, he most positively denied. Out of seven or eight hundred who had read their recantations in the county of Cavan, where

he resided, in no single instance was any secular advantage promised or expected; and out of that number, he spoke advisedly, not thirty had relapsed to the Catholic faith. In meeting for such a purpose as this, they would, no doubt, be exposed to many calumnies; but the noble lord trusted all would, like him, treat them with utter contempt, and throw around them the broad shield of character to ward off the aspersions. They might be told that their object was chimerical, but he was convinced to the contrary. The work was going on; and when furnished with additional means, he had no doubt that it would go on prosperously."

BAPTIST HOME MISSIONARY
SOCIETY.

THE anniversary of this society will be held (D. V.) at the City of London Tavern, on Tuesday evening, June 19. Chair to be taken at six o'clock precisely, by JOSEPH HANSON, ESQ. treasurer.

IN the anticipation of another annual meeting, the committee of this society are anxious to acknowledge, with devout gratitude to Almighty God, the desirable aid by which they have been enabled to continue and extend their operations during the last year. They trust it is not presumptuous in them to regard it as a proof of His approbation, whose cause they are endeavouring to promote, that during a season of unexampled disaster and difficulty, their resources have increased. At the same time, as those supplies are not of a permanent kind, and part of them were raised to meet the deficiency of a former year, they would earnestly intreat their friends not to relax their zeal, or abate their liberality.

The society has now TWENTY-FIVE *Missionaries*, who are chiefly dependent upon its funds for support; besides nearly double that number of village preachers, who receive occasional assistance. They are all occupying important spheres of labour, and frequently *new and very urgent necessities arise out of their prosperity.*

Although upwards of twenty churches have been formed chiefly of the fruits of missionary labours, during the last seven years, scarcely one pastor could remain with the little flock of his own gathering, without the fostering aid of the parent society. Five thousand children receive religious instruction in our Sunday schools; yet without the vigilant superintendence of our missionaries, the guides of these youth would soon be weary in well-

doing. And village congregations, who begin to feel their want of religious instruction, are continually beseeching us to send more missionaries. Under these circumstances, may we not hope that the interest already excited on behalf of our fellow-countrymen will be powerfully and practically expressed by a numerous attendance and liberal contribution at the annual meeting; by persevering exertions of auxiliary societies throughout the year; and by the fervent prayers of all, that the word of the Lord may have free course and be glorified.

Contributions received since the publication of the last Quarterly Register.

Collected at Bristol by the Rev. O. Clarke, of Taunton	£.	s.	d.
.....	53	8	8
Ditto by the Bristol Female Auxiliary Baptist Missionary Society (exclusive of 20l. paid on account before)	.....	16	5 10
Ditto by Rev. J. Edwards, secretary, at Norwich, Fakenham, and Swaffham	.....	108	3 6

Robert Stagg, Esq. of Middleton Teesdale, per Rev. D. Douglas, of Hamsterley	.....	2	2	0
Youths' Auxiliary Society, at York-Street, Manchester, per Rev. J. Dyer, for the use of schools	.....	5	0	0
Mr. W. Richards, per ditto	.....	0	10	0
Mr. W. Harris, per S. Salter, Esq.	.....	1	0	0
Mr. Baylis, Ponder's End, per ditto (subscription)	.....	2	2	0
Mr. John Deakin, of Birmingham, per Rev. T. Morgan (sub.)	.....	2	2	0
Walworth Aux. Society, on account, per Mr. Rogers, trea.	.....	10	0	0
N. B. The following sums were duly received at Fen-Court, and paid into the hands of the treasurer the same month; owing to an oversight they were not reported at the proper time, but are hereby gratefully acknowledged:				
A Kentish Friend	.....	2	0	0
Mr. Rogers, per Mr. Harrison, of Bromsgrove (donation)	.....	1	10	0

ANNUAL MEETINGS IN JUNE.

The following is, we believe, a correct list of the Meetings that will be held in London this Month.

Tuesday, 19th. *Morning*, 8 o'Clock. Annual Breakfast of the Ministers educated, and in course of education at the Stepney Academical Institution, at the Ship, Leadenhall Street.

Morning, 11. Open Meeting of the Committee at the Baptist Missionary Society, at the Meeting-house, Devonshire Square, Bishopsgate Street.

Afternoon, 2. The Society of Ministers educated, and in course of education at the Baptist Academy, Bristol, will dine together at the Bull Inn, Bishopsgate Street. Other Ministers are admitted on the introduction of a member.

Evening, 6. Annual Meeting of the Baptist Home Missionary Society, at the City of London Tavern, Bishopsgate Street.

Wednesday, 20th. *Morning*, 7. Union Meeting of Ministers and Messengers of the Churches at Dr. Rippon's Meeting-house, Carter Lane, Tooley Street. [We have received no notice of this Meeting, but suppose it will be held as usual.]

Morning, 11. Annual Sermon for the Baptist Missionary Society, at Great Queen Street Chapel, Lincoln's Inn Fields, by the Rev. ROBERT HALL, A. M. of Bristol.

Evening, 6. Annual Sermon for the Baptist Missionary Society, at Surrey Chapel, Blackfriar's Road, by the Rev. JOSEPH FLETCHER, A. M. of Stepney.

Thursday, 21st. *Morning*, 9. Prayer Meeting for the Mission, at Eagle Street Meeting-house. Some Minister from the country is expected to deliver an address.

Morning, 11. Annual Meeting of the Baptist Missionary Society, at Great Queen Street Chapel, Lincoln's Inn Fields.

Evening, 6½. Annual Sermon for the Stepney Academical Institution.

Friday, 22nd. *Morning*, 6. Annual Meeting of the Baptist Irish Society, at the City of London Tavern, Bishopsgate Street, Captain GORDON, R. N. in the Chair. Breakfast will be ready at 6, and the Chair will be taken at 7, when the doors will be opened to the public generally.

Sunday, 24th. The Rev. ROBERT HALL, A. M. will preach two Sermons in behalf of the Bristol Academy: in the Morning at Dr. Cox's Chapel, Hackney; in the Evening at Mr. Steue's Chapel, Camberwell.

MONTHLY REGISTER.

If we may credit the accounts given in the newspapers, Spain and Portugal continue to be dreadfully agitated by the struggles between contending parties. The partisans of superstition and despotism on the one hand, and the friends of freedom on the other, pursue their respective objects with unremitting diligence and unwearied ardour. It cannot be supposed that the contest will long be bloodless. As yet, intrigue, treachery, secret influence, and such other methods as are well understood by the vassals of the triple crown, have been chiefly employed: but it may be expected that the final decision of the controversy will take place at the cannon's mouth. We shudder at the thought of war, especially civil war—and a war of religion is still worse. Nevertheless, as *Englishmen*, we cannot but wish success to the cause of liberty; and as *Christians*, we must deprecate the continuance of a superstition which debases the intellect, and corrupts the moral sense of man, and cripples every country where it holds sway. Let Spain and Portugal—let Ireland bear witness.

The King of Saxony died May 5, aged 76.

No important intelligence has arrived from any of the northern states of Europe during the last month.

France, it should seem, is far from being in a tranquil and contented state. On Sunday, April 29, the king reviewed the national guards. As he passed along the lines, cries of "Down with the minister!" (Villele), "Down with the Jesuits!" were heard. Similar indications of popular feeling were manifested after the review was over. The consequence of which was, that the national guard was disbanded on the next day. This was a very prompt and decisive measure, and it appears to have succeeded. But the elements of disorder

are secretly working in France. Popery, especially in the more naked form of jesuitism, produces infidelity; and where infidelity extensively prevails, society cannot long hold together.

The war between Buenos Ayres, and the Brazils still continues. Two actions were fought in February, one by sea and one by land, in both of which the Buenos Ayreans were victorious.

DOMESTIC.

The new administration is now completely formed. Very warm debates have been the result, in both houses of parliament.

Lord John Russell intends moving the repeal of the Test and Corporation Acts on the 7th instant. Numerous petitions have been already presented. Mr. Canning, however, has declared that he will oppose the motion—a declaration as indiscreet and ungenerous, in our humble opinion, as it was uncalled for. But we trust that our friends will not be dismayed. Let the dissenters be true to themselves, and their principles, and they must ultimately succeed.

Mr. Peel has obtained leave to bring in another bill, still further improving the administration of the criminal law.

NOTICES.

The Southern Association, will hold their next meeting at Lockerly, on Tuesday, and Wednesday, in the Whitsun week. Brethren Draper and Davis to preach.

Association for the part of the Western District. The next meeting of the Baptist Association, for this district will be held at Exeter, on Wednesday and Thursday, the 6th and 7th of June 1827. The appointed preachers are the brethren Singleton of Tilverton, Wayland of Lyme, and Toms of Chard.

The Rev. Geo. Capes, late of Loughborough, has accepted an invitation to undertake the pastoral charge of the church at Farrington.

IRISH CHRONICLE,

JUNE 1827.

THE exertions which are now making are very great, by the various Societies formed in England, in order to convey all the blessings of the Reformation to the sister kingdom. The importance of employing well instructed Irishmen to read the Irish scriptures, which was first *adopted*, let it be recollected, *by the Baptist Irish Society*, is now generally felt, and bids fair to be acted upon to a much larger extent than has yet been attempted. There is no species of agency so well adapted to the condition of the Roman Catholic population : as the readers and expounders of the Scriptures in the Irish language can obtain access and secure a hearing, where ministers of the gospel would find it impossible to do so. Then the *unexpensiveness* of such labourers. To Mr. William Moore, on account of his age and the eminency of his talents for such employment, the Society has paid forty pounds per annum. To those others who devote their whole time to itinerant reading of the scriptures, they pay thirty pounds. And to others, in general their schoolmasters, who read the scriptures only on the Lord's day, they pay four pounds. Of the usefulness of this class of labourers, the next annual Report will afford ample proof. The desirableness of increasing these agents cannot be too often repeated, nor too strongly urged. Could not thirty pounds per year be raised by some of our larger congregations, in addition to what they now give, for the support of such an humble missionary? Are there not rich individuals who would undertake to support each a labourer of this description, besides what they now contribute towards the evangelization of Ireland? To have urged this subject ten years since would have been useless, as it would have been impossible to have procured suitable men; but now, out of the large number of boys that have received instruction in the schools, and from those adults who have learned to read the Irish Testament, and, it is hoped, to feel the power of the gospel on their hearts, many such may be found. It is painful to think that any Irishman who has himself embraced the principles of the Reformation, and is able to read the Irish scriptures, should stand idle all the day, and if asked, why he has not gone into the vineyard? to reply, "*Because no man hath hired me.*" O, that pious readers of the Irish scriptures might be so increased as to be "a thousand times so many as they are."

The friends of the Society are respectfully reminded that the Annual Meeting will be held on Friday, June 22nd, at the City of London Tavern. Breakfast will be provided at six, and the doors thrown open, when the chair is taken, at seven o'clock.

From the Rev. John West to the Secretaries.

DEAR BRETHREN, April 24, 1827.
I HAVE written to the Rev. Messrs. Wilson, Briscoe, and Thomas, to request they would obtain as correct a statement as possible, from our Irish readers and schoolmasters, who are in their respective districts, of the number of adults whom they have taught to read the Irish language, since they have been employed by our society, and to furnish the account in time for the annual report.

I think such a statement will be of great utility at your meeting.

The letters by Mr. Wilson's readers are pleasing. The work of reformation is going on in the districts of our schools.

As my health, through mercy, is much better, Providence permitting, I shall set off to collect at Waterford and Cork, the 3d of May. I fear I shall not do much.

The Irish Society have an auxiliary society in Waterford, if not in Cork.

The discussion of the Rev. Mr. Pope, and the Rev. Mr. Maguire, the Roman Catholic priest, will do good.

Yours respectfully,

JOHN WEST.

From the Rev. J. P. Briscoe to the Secretaries.

Ardarae, April 14, 1827.

MY DEAR BRETHREN,

I HAVE the pleasure to inform you that on Lord's day last, my meeting house was opened for public worship. Our beloved brother Wilson preached two sermons on the occasion—in the morning from Psalm xxvi. 8. and in the evening from 2 Cor. vi. 1. two very good discourses, which I trust will not be soon forgotten. Now that the place is finished, I can state for the information of the committee that the whole expense amounts to 55*l*. With their donation

of 20*l.* and their loan of 25*l.* together with 10*l.* advanced by myself, it is all paid for, at which I rejoice, and trust that through the divine blessing upon the means of grace, which I am happy to say are well attended, I shall hereafter have to tell that some were born here.

I wish (if you think well of it) that you would send an account of the opening of our meeting-house to the Magazine. And if you felt no objection to state the expence of fitting it up, and to request in my name the contributions of *my friends* in England, I think something might be obtained towards defraying them. You might direct any contributions to be forwarded to you. But I submit this to your judgment. At any rate the account of the opening might be inserted in the Magazine,

I am,

Yours affectionately,

JOHN PAUL BRISCOE.

From the Rev. J. Wilson to the Secretaries.
Boyle, April 18, 1827.

DEAR BRETHREN,

It is so short a time since I wrote my last to you, that I should excuse myself from writing now were it not to congratulate you, on the increasing success that is attending the labours of some of our Irish Readers, of which you will find satisfactory evidence in the journals that accompany this.

The statements there made in reference to the persons who have renounced the errors of popery, may be fully relied on, and if, instead of for *one* you were to read *ten*, it would not amount to the number who have been released by the agency of our society from the mental degradation in which they had been so long previously held. In reference to the labours of our venerable friend William Moore, it would scarcely be too much to say, that each department of them is effectual to a greater or less extent; but though he has long been very useful, his latter days seem, in this respect, to be most eminently his best days; God is honouring him more than any individual within the sphere of my acquaintance. He has recently been in a very alarming state of illness, in consequence of exposure in the severe weather of last month; but thanks to a kind Providence he is better; his bodily health has not been good for several months past.

However, were it the pleasure of him in whose hands our breath is, to remove him; I am sure, in consequence of the recent success that has attended the progress of divine truth, that his language would be that of good old Simeon, "Lord now lettest thou thy servant depart in peace;" for thou hast given me, in some measure, to see my heart's desire.

The letter, too, from the *Alie Street* School mistress is gratifying, the young woman mentioned has long given evidence of genuine piety; and the mother was, when her children first began to go to the school, as bigotted a woman as any in Connaught. I send also a *private* letter for your perusal, connected in part with the same subject; it is from the Lady of the Clergyman of the parish to me.

You will observe that while some of the journals lament over severe opposition being given to the schools, others rejoice that there is now no opposition; both are true, as applied to the different situation in which the writers live.

In one parish, the most violent opposition is given by a young priest who has just left Maynooth college, and this is the *gratitude* he is evincing for the advantages offered him by government.

Since my last, I have been to Ballina, to assist in opening a very neat small place of worship there, fitted up by our esteemed brother Briscoe, who is, I think now, where he should be.

Last Lord's day evening I preached in Ballina-carrow, to, as usual, a good congregation, nearly one third of whom are Roman Catholics; and last evening I had a very large congregation in Mohill, whence I have just returned.

I sincerely hope as soon as the funds will admit of it, that the Committee will permit Mr. West to get some of the second spelling books printed, for we are greatly at a loss for them.

Yours affectionately,

J. WILSON.

P. S. — If Brother Davis, while he is in London would procure some small books to give away in the schools as premiums, it would be very desirable; and I should be glad to get as large a share them, as my 32 schools may seem to claim.

The following is the note referred to by Mr. Wilson.

Alie Street Female School.

Dromahair, April 12, 1827.

LADIES,

I HAVE much pleasure in informing you that my school has been well attended during the winter, and that many little ones have begun to read the word of God since my last communication to you.

I am also highly gratified in being able to add that one of my pupils, grown up to the years of reflection, has publicly embraced the Protestant faith on Sunday the 1st inst. as did her aged mother on the same day under God through Her means.

I am, Ladies, your much obliged,

Humble Servant,

SARAH WALKER.

From a Gentleman who superintends one of the Society's Schools.

Clonmora House, March 29, 1827.

DEAR SIR,

I HAD the pleasure of receiving your letter enclosing bank notes for 4*l.* for the master's salary of the Garryhill School due the 1st. of April next, and for which I beg to return in the name of the numerous poor of this neighbourhood, my best thanks! when I consider the situation the wretched poor of this neighbourhood were in before your benevolent Society gave your assistance, and the happy state they are now in respect to education, it calls for my unfeigned gratitude. Their School Houses were the most wretched hovels, such, in general, as were too bad for any person to live in, without seats of any kind except sods and stoues, and the masters of the lowest description and in general depraved in their morals. In the Garryhill School, I am happy to be able to say, they have a comfortable house that has cost upwards of 200*l.* in the building, and fitting up* with fires constantly kept in them all the winter, and every convenience and accommodation that is necessary for their comfort and usefulness, and a master whose moral conduct is not only irreproachable but exemplary. The number at present on our books is sixty-eight, all of whom attend with the usual regularity. We make a new register to the beginning of every year, which makes the number on the books at present appear small, but I have no doubt, in the summer season, it will increase considerably.

As we have no fund for supplying the School with books, or slates and pencils, if you could assist us with two or three dozen of each or more if convenient, we want them very much.

I remain, Dear Sir, yours faithfully,

WILLIAM O'NEILL.

Extract from the Twenty-first Report of the London Hibernian Society.

Inspectors, Scripture Readers, and General Superintendance.

YOUR Committee still adhere strictly to the system of inspection pointed out in their former reports, and are more and more convinced of the importance of proportioning the remuneration of the Teachers to the actual progress made by the Scholars, as determined by the combined results of the quarterly and cursory inspections. The least relaxation of vigilance in this part of your system, would immediately be followed by a diminution of the progress made, not only in Scriptural knowledge, but in all the other branches of education. Your Committee speak with the more confidence on this point, from an opportunity which has

* This was not built at the expense of the Baptist Society.

been afforded of ascertaining the actual state of some Schools formerly in connexion with your Society, but now under other control; where, though the same masters are employed, and more liberal provisions made than your funds would allow, the degree of proficiency is by no means equal to the former standard. The number of persons employed as general and cursory inspectors, or as village and Sunday Scripture Readers, has been reduced during the last year to *forty-nine*. Your Committee cannot but regret this reduction, having received continual testimonies through the year, of the beneficial effects produced by these persons on the Schools in general, and more especially on the ignorant and neglected part of the adult population.

The employment of Scripture Readers has been especially brought under the consideration of your Committee in the past year. One of your most respectable Auxiliaries recommended the Committee "to consider the propriety of discontinuing this part of your system, as calculated to remove prejudice, to enable them more effectually to repel the charge of proselytism made against the Society, to give a more undivided attention to the instruction of the rising generation, and as a probable means of increasing its subscriptions."

Your Committee feel it, however, their duty to adhere to the plan which has been found so eminently beneficial. They are firmly convinced that no alteration in your system will remove prejudice so long as the sacred Scriptures are taught in your Schools; — it is by the reading of those Scriptures to persons who have never before heard of them, that many are led to desire instruction for themselves or their children. The reduction of expense effected by the proposed measure, would be very small, unless, together with the Scripture Readers, the system of inspection was also abandoned, than which a more injurious step to the cause of education could not be adopted.

It is important to retain the Scripture Readers, not only as a means of awakening attention to your Schools, and communicating Scriptural information to thousands of ignorant persons, who would otherwise derive no advantage from your Institution, but also as valuable instruments for the distribution of the Holy Scriptures. They visit the most obscure, retired, and neglected parts of Ireland; they carry with them *Irish* as well as *English* Scriptures, and oftentimes, when the latter are unheeded, the former are eagerly and anxiously desired. Your Society has distributed since its formation *one hundred and sixty-seven thousand nine hundred and sixty-one Bibles* or *Testaments* in the *English* or *Irish* languages; for which they are chiefly indebted to the liberality of the *British and Foreign Bible Society*.

Sums received by Mr. Burks.

Mrs. Petherbridge, Chichester	1 0 0	Collected at Chipping Norton, by	
Per "Right Hand," &c.....	1 0 0	Rev. W. Gray, of Northampton	16 14 2
Rev. Mr. Morris and Friends..	0 10 6	Mr. & Mrs. Wyke, Abergavenny	2 2 0
Mr. Richards	0 10 0	Waltham Abbey, by Rev. Mr.	
Collected by Rev. Mr. Pritchard		Blakemore	2 0 0
at Liverpool	110 8 10	Mrs. Duthoit, by Rev. Mr.	
At Harley and Burslem	5 2 4	Shenston	1 1 0
John Hart Esq. Bristol	5 0 0	Collected at Whitechurch and	
Per Mr. Wilson, from Olney..	14 0 0	Newbury, by Rev. I. Mann	23 15 0
A. B.	2 0 0	Per Rev. R. Pengilly, Newcastle	5 10 0
Collected by Rev. S. Davis (in part)	50 0 0		

Collected by the Rev. James Hargreaves.

Watford. Part of the Funds of the Watford Missionary Society	4 14 0	
In the vestry after sermon	0 18 3	
Mr. Salter	0 10 6	
Miss Salter	0 10 6	
		6 13 3
Dunstable. Collection after Sermon .....	..	7 0 0
Hemel Hempstead. Collection	0 18 0½	
Mr. Howard (annual subscription).....	1 0 0	
		1 18 0½
Chesham. Collection	8 10 1	
Weekly Society, by Mr. Pope, jun.....	5 0 7	
A Friend (annual subscription)	1 1 0	
		14 11 8
Haddenham. Collection after sermon.....	1 10 1	
Penny a month subscriptions by Misses Tyler and Franklin	1 17 0	
		3 7 1
Missenden. Collection .....	..	1 11 0
Box Moor. Collection	0 11 7½	
Colonel Moxon.....	1 0 0	
Miss Carey	0 1 0	
		1 12 7½
Amersham. Collected	0 9 0	
Mr. Morton, senior (annual subscription)	1 1 0	
		1 10 0
St. Alban's. Collection after sermon	2 16 6	
Mr. Thomas Jones (annual subscription)	1 1 0	
Mr. John Gounne (ditto)	1 1 0	
		4 18 6
Mr. W. Grover, Tring Wharf (annual subscription)	1 1 0	
Mr. T. Elliott, Tring (ditto)	1 1 0	
G. Moacher, Esq. Ivinghoe (ditto).....	1 0 0	
		3 2 0
		46 4 2
Deduct expences.....		2 3 2
		44 1 0
Per Rev. James Hargreaves, Moiety of Collection at Little Wild St.		3 0 0

Received by Rev. J. Dyer.

Plymouth, by Rev. J. Nicholson.....	6 17 1
Ilford Missionary Association, three quarters of a year by J. Smith	6 0 0
John Baylis, Esq. Ponder's End	3 3 0
Thrapstone Auxiliary, by Mr. J. Baker	16 0 0
	32 0 1

Received by Mr. Ivimey.

From Northampton, by Mr. Hobson	1 19 9
Mr. Biddle, Penzance, by Rev. Mr. Upton	2 0 0
John Deakin, Esq. Birmingham	2 2 0

Subscriptions received by W. Burls, Esq. 56, Lothbury; Rev. J. Ivimey, 7, Heathcote-Street, Mecklenburgh-Square; Rev. G. Pritchard, 16, Thornhaugh-Street; or by Rev. S. Davis, 2, Grays-Inn-Lane, who is at present collecting for the Society in London.

MISSIONARY HERALD.

BAPTIST MISSION.

THE Friends to this Mission are respectfully informed, that the ANNUAL MEETINGS of the SOCIETY will be held in LONDON, in the course of the present Month, according to the following arrangement:

TUESDAY, JUNE 19.

MORNING, 11.—The Committee of the Society will assemble at Devonshire-square Meeting House, when the Company of all Ministers of the Denomination who may be in town, is particularly requested.

WEDNESDAY, JUNE 20.

MORNING, 11.—Sermon for the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. ROBERT HALL, A. M. of Bristol.

EVENING, 6.—Sermon for the Baptist Missionary Society, at Surrey Chapel, Blackfriars-road, by the Rev. JOSEPH FLETCHER, A. M. of Stepney.

THURSDAY, JUNE 21.

MORNING, 9.—Prayer Meeting for the Mission, at Eagle-street Meeting House. Some minister from the country is expected to deliver an address.

11.—Annual Meeting of the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields.

FOREIGN INTELLIGENCE.

CALCUTTA.

THE following interesting epitome of the operations of our brethren at this important post, has arrived since the publication of our last number.

Calcutta, Nov. 11, 1826.

VERY DEAR BRETHREN,

IT is with no ordinary feelings that we have again the pleasure of addressing you concerning our work and prospects. You are not unacquainted that our trials have been various and repeated; that we have been called to lament over the graves of some who once took an active part in our engagements, and with whom we took sweet counsel; but we sorrow not for them as without hope. "They sleep in Jesus."

"The labours of their mortal life
End in a large reward."

We have had our fears frequently excited by the severe sickness of some of our surviving brethren; but God has been better to us than our fears. He has graciously restored the afflicted, and granted them renewed health and strength. When we reflect

on all the goodness of God to the afflicted and deceased, we desire to be still, and know that he is God, and that he will provide, if we make him our trust. We not only feel it our duty to trust God, but to praise him; for he hath made us glad by the light of his countenance. He hath done great things for us, whereof we are glad. We have seen his goings in the sanctuary. We have felt the powerful influence of his Spirit, in confirming the weak, restoring backsliders, rousing the thoughtless, reclaiming the prodigal, and granting to those who minister in holy things an unction which has frequently produced such meltings of heart as to prevent utterance, and caused their doctrine to distil as the dew, and as rain upon the tender herb. For this we desire to feel grateful to the Father of Spirits, and to lift up our hearts in praise to him, who is the giver of every good and perfect gift. We would earnestly implore that the Spirit of all truth would for ever abide with us, working all the good pleasure of his will, and fulfilling the glorious promises of the divine word. We know that it is not by might, nor by power, but by the Spirit of God, that this valley of dry bones is to be filled with spiritual worshippers. The Lord hasten it in his time.

We have reason to feel thankful that in our

weak state we have been favoured with the kind assistance of our American brethren, Wade and Boardman, whose services have been owned and blessed by God.

The recent arrival of our brethren Pearce and Thomas, with their partners, is another great source of gratitude and encouragement. We would feel grateful to our heavenly Father for his kind care to our friends while crossing the mighty deep, for giving the winds and waves charge respecting them.

While we feel animated and thankful for this seasonable increase of strength, you will bear with us, while we press on your attention the vast importance of maintaining our ground in this populous city. The more we are engaged in the work, and the longer we continue in it, the more do we become convinced of the inefficiency of the means now used to cultivate so extensive a desert. The fields are already white unto harvest, but the labourers are few. We cannot therefore cease to intrude both the Lord of the harvest and yourselves to send forth more labourers. The scenes around are affecting in the highest degree. Here we behold one of the most interesting nations in the world, robbed and spoiled by the great adversary of souls. Our spirits are not stirred within us at witnessing merely a single city given up to idolatry, but a whole nation with one consent entirely devoted to its degraded customs, and ruined by its baneful influence. It is not over a scanty population of barbarians and cannibals that Satan here triumphs, but over teeming millions of the most civilized and interesting portion of the human family. With respect to the wretched state of the heathen, many strange things have been brought to your ears; but could we place these strange things before your eyes, we are persuaded, brethren, that greater exertions would be made to carry on the Redeemer's cause, as it would not fail to excite a greater degree of pity, and produce a greater degree of anxiety for their eternal welfare.

We are led to make these remarks, not only when we contemplate the deplorable condition of the heathen, but when we contemplate our own inefficiency. We expect this season to be deprived of the labours of two of our esteemed brethren, who for the purpose of recruiting their impaired constitutions, are about to visit their native land. What with constant interruptions through sickness, the removal of some to their heavenly rest, and of others to their native land, we are led to say, 'What are we among so many? Who is sufficient for these things?' We do not plead with you for a field that has yielded no fruit, or that promises no reward to the faithful mis-

sonary. The enemies of the cross of Christ may say, "Where is their God, and where is the sign of his coming?" yet we are confident, and doubt not that you are so too, that through the blessing of God, labour has not been in vain, nor strength spent for nought; and when we call to mind who hath said, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," we are encouraged to go forward, assured that we are occupied in a cause which will ere long fill the whole earth—for the mouth of the Lord hath spoken it.

Respecting the church in the Circular Road, we are happy to state that since the death of brother Lawson, we have experienced a gracious revival. The Spirit of God has evidently been poured out on the congregation. We have reason to believe that it commenced with the dying breath of our beloved brother. His solemnly affectionate admonitions to some of the young people proved effectual to their conversion. The firmness and happy frame of mind with which he encountered the last enemy, were greatly sanctified in reviving the drooping graces of several of his friends. He died as the patriarchs, leaving a blessing behind him. His funeral sermon, preached by brother Yates, was also blessed to several, so that during the past year, thirty have been added to the church, most of whom are young people from the age of 13 to 20. Several of these are Portuguese young men, who speak the Bengalee language, and who perform, to a certain extent, the work of missionaries among the heathen, both by their example and faithful addresses. The addition of thirty to a church in one year, will not appear so much to many in England, who are in the habit of receiving much greater accessions in that space of time; but it appears different to us, who have had to labour year after year, and sometimes not to see the conversion of more than one or two individuals. Nor do we estimate the success with which it has pleased God to bless us, by the numbers merely, but also because many of the persons brought out of darkness into light, stand in so close a connexion with the natives. We are hence led to hope that through their instrumentality the circle will be widened, and that the English church in this city will prove one of the most extensive and lasting blessings to the native population here, and be the means of spreading the word of life to more distant parts. The members of it are a light shining in a dark place, the epistles of Christ read and known of all men. When in addition to this you consider the contributions they make towards missionary objects, and the means they possess of spreading the gospel in this idolatrous

country, we trust you will not object to one of your missionaries giving the chief part of his time to so important a field of labour. What the church of Antioch was in the days of the apostles, that we hope the church here will prove to the present race of heathens.

Respecting the native church: the last report of the Calcutta Missionary Society contains an account of its present state, and of labours among the heathen. Under the former head, we have little to add, except to express the joy and satisfaction we feel at the arrival of our dear missionary brethren, as it will allow one European brother to reside at Doorgapore, which still appears to us all a most promising station, and which we have been grieved to be able to visit, except occasionally, only on the sabbath. We may mention also that we have lately had the pleasure of again receiving Bagchee (the brahmin who, you will recollect, left us eighteen months ago) into the communion of the church. He appears to have left us chiefly because he could not bear the disgrace which his conduct had brought upon him. Since his departure he has travelled a great distance beyond the Company's territories; but seems never to have denied Christ among the heathen; and indeed was led to return by the persuasion of a young friend at Cuttack, who recognized him while recommending Christ to his countrymen. Satisfied as we feel of his being a sincere disciple of Christ, we have again admitted him to communion; but have deemed it prudent at present to employ him in the superintendence of native schools, rather than as a native preacher.

Respecting preaching to the heathen. Occupied as most of us have been during the year with the duties of the English or native church, the Benevolent Institution, the printing-office, the management of the female schools, or some other part of the society's operations, the chief burden of native services among the heathen has fallen during the year on brethren Carapet and Kirkpatrick. By their exertions, however, with those of brother Fenwick at Howrah, and brother Paunchoo at Doorgapore, the natives have been very frequently addressed, and a very great number in the course of the year have heard the word of life. On an average, we estimate that during the year no less than twenty native services have been held every week in one or other of the Bungalow chapels connected with our society; and frequently the whole day has been spent in these places of worship. The missionary has attended twice or thrice during the day, conducting public worship, and at the intervals conversing familiarly with one or two who have remained after the preceding service for that purpose.

We feel increasingly persuaded that by means of this public proclamation of the gospel by the missionaries of our society, and by our esteemed and zealous brethren of other denominations in this city, aided by the circulation of tracts, and the Christian education now imparted in all the missionary schools in the neighbourhood, Christianity is becoming the subject of frequent conversation among the natives of Calcutta, a knowledge of its doctrines is very widely diffused; and a conviction that it is the "true way" generally prevails. We are prepared yet to wait a long period for the realization of our hopes; but we fully believe that the precious leaven is at work in this vast mass of population; and that, should our lives be spared to the lengthened period of three score years and ten, we shall have reason to rejoice in the delightful evidence we shall then be privileged to receive, that a great part has been leavened. The vast extent of the population here, while it necessarily requires, according to the usual procedure of the God of salvation, more vigorous and longer continued exertions, will, when the stream is turned, and its multitudes become the monuments of saving mercy, abundantly repay it.

Dear brethren, we faint not under the trials of our patience; and we trust that you will assist us by your prayers, cheer us by your exhortations, and animate us by sending to our assistance still more labourers, that in our exertions in your service we may be steadfast, immovable, and always abounding in the work of the Lord, assured by his infallible word, that our labour shall not be in vain.

Mr. Kirkpatrick has made very pleasing advances in his theological and classical studies since he has been under the care of brother Yates: and we have lately, with great pleasure, admitted him as your missionary, agreeably to the instructions of Mr. Dyer. Mr. Fenwick being about to leave Howrah for Sylhet, where he has procured an appointment under government, it is probable that Mr. Kirkpatrick will supply his place as a missionary to the heathen. We are happy to add, that we have now under instruction another young man who bids fair to be a most useful missionary. Brother Statham, being led by various considerations to believe that it is his duty to visit England for a season, the English services he has hitherto conducted will be chiefly maintained by brother George Pearce, who will reside at Doorgapore, and whose place there will be supplied on the sabbath by one of the brethren from Calcutta. Brother Thomas proposes to live in Calcutta, where a large mussulman population exists, with no missionary expressly devoted to their good. All of the other missionaries

here have first acquired the Bengalee language and of course are principally engaged in labours amongst the Hindoos. Brother Thomas, having given his attention to the Hindostance, will find abundant employment among the mussulmans in the city, who amount to 10,000 at least. He will also give his assistance to English preaching in the Circular Road.

Another department of labour to which we would now advert, is that of the Benevolent Institution, under the care of brother and sister Penney; the object of which is to train up gratuitously poor children of every class in religious and useful knowledge through the medium of the English and Bengalee languages. The number of children at present receiving instruction is 258; viz. 164 boys and 94 girls. Among this number there are to be found Europeans, Hindoos, Mussulmans, Portuguese, Indo-Britons, Chinese, Africans, Armenians, and Jews. — Since the establishment of the institution, there have been fostered beneath its benevolent wing upwards of a thousand children, whose destitute circumstances would otherwise, in all probability, have doomed them to a life of ignorance, wretchedness, and vice. Instead of this, the seeds of religion and of science have been sown in their minds, which have fitted and introduced a considerable number into comfortable and respectable stations in life, that are filled with advantage and honour to themselves, and satisfaction to their employers. The different branches of knowledge in which the children are educated, are reading, writing, arithmetic, grammar, history, geography, astronomy, &c. The girls are also taught needle-work and knitting. In these several branches many of the scholars have made a truly gratifying progress, especially when it is considered that they have had first to acquire the English language. It is also peculiarly pleasing to learn, that during the past year some of the Hindoo lads have greatly distinguished themselves by their diligence, and by taking the lead in almost all the classes; and two or three of them have attained such a knowledge of grammar, geography, astronomy, &c. as would not be unworthy of a British youth.

From these attainments, we augur the most pleasing consequences, in undermining and overturning the influence of the Brahmins, who with the chains of ignorance have bound, and now keep in subjection a whole nation beneath their sway. But a still more delightful revolution, there is reason to hope, has taken place in the minds of two of these native youths, who have been enlightened, and their hearts imbued, with the principles and spirit of Christianity, their conduct being such as to gladden the heart of their tutor,

and those Christian friends who have conversed with them.

Nor is this the only instance of religious instruction being attended with the effectual blessing of God. The superintendent has been recently called to attend the death-bed of two amiable brothers that had left the institution but a short time, where he witnessed the most pleasing proofs that his labours had not been in vain in the Lord. They acknowledged the justice of God in their sufferings, testified their faith in the Son of God, and died praying for their relatives, teacher, and the whole world. Several of the youths who have been educated, and of those who are now in the institution, have evinced their great desire for Christian instruction by forming themselves into a society, which is denominated the Juvenile Society, and have invited the missionaries to instruct them in the word of life. The pleasing effects of these measures have been visible in the numerous additions from these young persons made to the church during the past year — additions which exhibit, in a striking manner, the power of divine grace in the conversion of individuals who were formerly scarcely a remove from heathenism, nay, some of them were indeed actual idolaters. It is with great pleasure also that we mention the zealous efforts of this society to spread the name of Jesus amongst nominal Christians in this city, by preaching and conducting prayer-meetings from house to house, by distributing tracts, and by establishing sabbath schools. The success which has hitherto attended their humble efforts has been a source of consolation to the missionaries. As their numbers and activity are increasing, we entertain the pleasing hope, that they will not only be useful as a little united band, but that they will, from year to year, supply individuals who, after having passed through some preparatory studies, will become useful coadjutors in the field of missionary labour.

Before we close our account of the Benevolent Institution, we must not omit to mention, that although in the case of many who have left it, and gone to situations, there is no decided evidence of their conversion to God, yet very pleasing testimonies have been received from some of their employers, of their industry, honesty, and punctuality in business.

The value of the Institution is evidently appreciated by the public and the government. For several years past a highly respectable lady has bestowed upon each girl a garment upon condition of her making it herself. The government have also come forward with a donation of 13,000 rupees, in order to liquidate the debts and repair the school-room of the institution. From the preceding brief view of this department

of your missionaries' operations, we trust you will derive encouragement and satisfaction, since the labour bestowed upon the wretched inhabitants of India is not without the favourable notice and blessing of God.

The printing-office, conducted by brother Pearce, is gradually assuming importance, both as a means of spreading intellectual, moral, and religious truth by means of its publications, and as a source of pecuniary advantage to the mission fund. Since the last account published, there have been printed at it upwards of 70,000 tracts, or other small publications of a religious nature, in the Bengalee, Hinduwee, Sanscrit, or Hindostauee languages; with 71,000 school books, many of them of considerable size, in English, Arabic, Persian, and the languages mentioned above. Besides these, during this period, we have printed a Commentary on the Romans in Bengalee, by brother Eustace Carey; a work on Geography, with other small publications in Bengalee by brother Pearce; with a Harmony of the Gospels in Hindostanee; a new Translation of the Psalms, and an Epitome of Natural History in Bengalee, with various other works by brother Yates. To these may be added, a large number of literary and other works of a miscellaneous nature, and generally of a large size; the execution of which has been the source of some pecuniary advantage.

The printing-office now contains founts of types, of various sizes, in the Arabic, Persian, Nagree, Bengalee, Ooriya, and Burman characters; and has attached to it a foundry, in which are not only cast supplies for our own use, but which furnishes our missionary brethren in different parts of India with founts in their respective characters. As type-casters, or casters, compositors or pressmen, book-binders, or other servants, the office now employs seventy persons. Among them are several native Christians, who are thus comfortably supported by their own labour. A service is held for the benefit of all the office servants twice or thrice a week, which has now been continued twelve months, and at which about one third have regularly and voluntarily attended. Their employment will thus, we doubt not, be the means of leading many of our servants to a pretty correct acquaintance with the truth of the gospel. O may it lead some to a saving acquaintance with its power!

And now, dear brethren, assuring you of our affectionate interest in all your exertions, and soliciting an interest in your daily prayers,

We remain,
Yours affectionately and respectfully,
W. YATES, J. THOMAS,
J. PENNEY, G. PEARCE.
W. H. PEARCE,

DIGAH.

MRS. Charlotte H. Rowe, widow of our late Missionary who laboured so long at this station, has been obliged to leave India for the benefit of her own health, and that of her three young children, whom she has brought with her. The following is a copy of the letter, addressed to the Committee, as is usual in such cases, by two of the resident Missionaries. It was written by the venerable individual whose signature is first attached to it.

VERY DEAR BRETHERN;

Our beloved sister Rowe, finding her health so much impaired by the heat of the climate as in a great measure to unfit her for the labours which she has so long engaged in, is now going to Europe to recruit her strength. Her labours are well known to you, and we merely write this to say that we believe there was a pressing necessity for her taking this step, and to express our hope that she will meet with that reception among you to which her labours entitle her. We are, Dear Brethren,

Very affectionately yours,
W. CAREY, D.D.
R. BURTON.

Serampore, Dec. 4, 1826.

It is but justice to Mrs. Rowe to add that her voyage was delayed till she had made arrangements for accomplishing it without incurring any expence to the Society.

PADANG.

IN our number for March last we announced the return of Mr. Evans and his family from this station. It was then expected that they would return by the vessel which brought them to Europe, and by which a gratuitous passage was most kindly promised. But, on consulting several eminent medical gentlemen, as to the propriety of this step, their unanimous opinion was unfavourable, as they apprehended it was almost certain that the liver complaint, under which Mr. Evans formerly laboured,

would return with increased violence, in the event of his revisiting a tropical clime.

Under these circumstances the Committee could not, of course, urge Mr. Evans to resume his station, and he has felt it his duty to remain at home. The following minute, in reference to this event, is extracted from the proceedings of the Committee.

RESOLVED — That this Committee, sympathising with Mr. Evans under the dispensation of Divine Providence which has thus dissolved the connexion hitherto subsisting between himself and the Society, assure him of their unfeigned regard and earnest desire that he may be directed to some station in his native country, which he may occupy with comfort to himself, and much spiritual advantage to others.

Instructions have been forwarded to Mr. Bruckner to proceed to Padang, and occupy the station there in conjunction with Mr. Ward. It is believed that he can prosecute his important labours in the way of translation there as effectually as he could on the island of Java, while there will be more scope for personal exertions among the natives, than has lately been found in Java.

BURMESE MISSION.

Death of Mrs. Judson.

It is with much concern we communicate to our readers the melancholy intelligence of the death of Mrs. A. H. Judson, which occurred at Amherst Town, near Martaban, Oct. 24th, in the 37th year of her age.

She, with Mr. Judson, was among the first Missionaries, sent out in the year 1812 from America to India, under the patronage and support of the American Board of Commissioners for Foreign Missions, of the Independent denomination. Soon after their arrival in Bengal, Mr. and Mrs. Judson, with Mr. Rice, separated from that Board,

and were baptised in the Loll Bazar Chapel Calcutta. There being no Baptist Foreign Mission Society at that time in the United States, Mr. Rice returned to America, with a view to excite the Baptist denomination in that country, to contributions and exertions in behalf of foreign missions; while Mr. and Mrs. Judson proceeded to Rangoon, and in July 1813 joined that mission, which had been in existence about six years, and occupied principally by Mr. Chater who is now at Colombo, and by the late Mr. F. Carey. Shortly after this event Mr. Carey relinquished the station, as Mr. Chater had done some time before, and Mr. and Mrs. Judson were put in possession of all the advantages which had been accumulated to a considerable extent by their predecessors. These advantages consisted of a manuscript Burmese and English dictionary by Mr. F. Carey, translations of parts of the Old and New Testament, by Messrs. Chater and Carey, and an excellent Burmese grammar by Mr. F. Carey, printed and published at the Serampore press, and many valuable Burmese books. Mrs. Judson desirous of rendering herself useful to the Burmese of her own sex, commenced the study of the language, and with the means and advantages which she enjoyed, in a few years became such an able proficient in it, particularly in its colloquial use, as to converse fluently and intelligibly, with the native females on the subject of Christianity. In 1821, her health became impaired, she returned to the United States, by the way of England. While at home she published a compilation of letters and journals relating to the American Baptist Mission in the Burmese Empire. She returned in December 1823, and proceeded with Mr. Judson, who had, during her absence, been making preparations for that purpose to Ava. In the May following, the war broke out between the Bengal and Burmese governments; and during the greater part of its continuance Mr. Judson was confined in prison and chains, at and in the vicinity of Ava; she, however, remained at liberty, and was permitted, though under difficult circumstances, to minister in some degree, to the wants of her suffering husband. At the close of the war she returned with him to Rangoon; from whence, in the latter part of June last, with a view to the formation of a new Missionary station, they proceeded to Amherst Town, a place which had been selected for the site of a new town, but at that time a wilderness with the exception of a few bamboo huts, erected for the accommodation of a part of a regiment of sepoy, and a few natives. Having left her in this place, as comfortable as the nature of the circumstances would permit, Mr. Judson returned to Rangoon, and proceeded

with the envoy to Ava, as interpreter. Mrs. Judson, as soon as the number of the new settlers would admit, commenced a native school which, at the time of her illness, consisted of about ten pupils. Of the state of her mind at the time of her death, we have not heard any particulars. We are assured, however, that every attention in the power of an experienced physician, and a few kind acquaintances, was bestowed with anxious diligence and care. Her disease was an intermittent fever, of nearly a month's continuance. By the latest account from Rangoon, the envoy had not returned, and Mr. Judson, therefore, had still to learn the afflicting intelligence of his bereavement.

KINGSTON.

A letter has very recently come to hand from Mr. Knibb, dated 7th April. We have much pleasure in giving publicity to his grateful feelings, on behalf of the kindness shewn to his School. It was nobly done of the scholars at Kettering, to send their own reward books to the little negroes in Jamaica!

It will, I doubt not, afford you unfeigned pleasure to be informed, that the School under my care is in a very prosperous state. When I took it, I had but eighty scholars; now I have 280, and this, though public schools have been established. I frequently have more than 240 children in attendance, which in this climate are quite enough for one to instruct. I hope that there are some appearances of piety in a few of the children; four have taken tickets as probationers for the Church this year. O, that I may have the unspeakable happiness of meeting them in heaven!

The sabbath school continues much as it was when I wrote last; last sabbath was "Reward day," and about 150 children were present. I would just remark that I have received several valuable donations of books and small articles of rewards, from kind individuals in England. One of books for the adults and children, from the Bristol Sabbath School Union, which was very acceptable; rewards of pin cushions, books, &c. from some kind ladies at Liverpool, and a grant of tracts from their Tract Society, and some from Kettering, from whence the children in the sabbath school sent their own reward books to the poor children

here. I have often wished that the kind donors could have witnessed the joy which their present produced among the children. I think they would have thought themselves amply repaid, and perhaps others would have been induced to go and do likewise. I should be obliged if you would publicly express our thanks for these valuable presents.

I expect to baptize about sixty on Easter Sabbath. Many of their simple narratives have evinced that the Holy Spirit has communicated to them his life-giving power. One incident I think worth mentioning. Two of the candidates, young men, dated their first serious impressions from hearing a fellow-servant read the word of God to them in the evenings, and I am truly happy to add, that they make the number six, who have joined the Church, and who attribute their conversion to the same means. The young man purchased the Bible of me, and reads it in the evenings to his fellow servants. And God has thus blessed it to the conversion of six of those in the same yard. He is now an honourable member of the Church; he was formerly a slave, but has obtained his freedom,

MONTEGO BAY.

Extract of a letter from Mr. Burchell to the Secretary, dated April 6, 1827.

THE churches at Montego Bay and Crooked Spring are in a very pleasing and prosperous state; all our meetings are delightfully attended, and peace and brotherly love are enjoyed among us. On Sunday March 18th, I baptized seventy-five persons, who had previously given the most satisfactory evidence of their true conversion to God; the experience of some was exceedingly gratifying, and greatly encouraged and rejoiced our hearts. The members and friends of the Church were much animated by this addition to our numbers, and on the following Sabbath when the baptized were received into the Church the most pleasing spirit was manifested. It was a day of unusual interest and solemnity; there appeared to be a great shaking among the dry bones; many were moved to tears. Some enquired "What shall we do," and others who had been before seeking, were anxious to be received into communion with us, and to unite in commemorating the love of Christ. We have every reason to hope there was joy in Heaven that day by the angels of God over the conversion of poor sinners.

Contributions received on account of the Baptist Missionary Society, from April 20 to May 20, 1827, not including individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Legacy of Thomas Mottershaw, Esq. late of Silkmore House, near Stamford	£100 0 0			
Legacy duty, &c.....	11 0 0			
		89	0	0
Barton Mills, Suffolk, collected by Mr. Secker.....		5	11	6
Ravensthorpe, Collection, by Rev. W. Gray.....		9	3	6
Ecton, Ditto, by Ditto.....		3	7	6
Leicester, Collections and Subscriptions, by Mr. John Carryer.....		78	6	1
Exeter, Subscription and Penny Subscriptions, by Rev. S. Kilpin.....		11	7	0
Wallingford, Collection and Subscriptions, by Rev. Jos. Tyso.....		26	9	7
Lymington, Ditto, by Rev. James Millard.....		24	1	6
Great Missenden, a moiety collected by Missionary Association, by Rev. S. R. Allom		17	1	6
Watford, Subscriptions and Auxiliary Society, by Rev. John Edwards, (including 3 <i>l.</i> 18 <i>s.</i> for Female Education)		12	3	0
Bromsgrove, collected by Messrs Harrison and Scropton, jun.....		9	0	0
West Middlesex Missionary Union, Colnbrook, collected by Rev. E. Carey..		16	1	0
Little Wild Street, Rev. J. Hargreaves, moiety of Collection, May 6.....		3	0	0
Waltham Abbey, Subscriptions, by Rev. Mr. Blakeman.....		3	0	0
Camberwell Female Auxiliary Society, by Miss Gutteridge		40	11	0
Pertshire Missionary Society, by Rev. J. Newlands.....		20	0	0
Plymouth, by William Prance, Esq. (in addition to 30 <i>l.</i> previously acknowledged		7	5	8
Brighton, Auxiliary Society, and Subscriptions, by Mr. Bailey.....		18	3	0
Chiltern (Wilts.) Penny Subscriptions, by Mrs. Wheeler		1	8	0
Poole, Subscriptions, by Rev. Samuel Bulgin		7	5	0
Wootton-under-Edge, Ditto, by Rev. T. Thomas		9	0	6
North of England Auxiliary, Maryport, by Rev. R. Pengilly		10	0	0
Thomas Key, Esq. Water Fulford, by the Secretary	Donation 200 0 0			
Mr. John Deakin, Birmingham,.. by the Secretary	Donation 50 0 0			
J. G. by the Secretary	Donation 10 10 0			
A very old Right Hand, by William Burls, Esq.....	Donation 1 0 0			
Mr. W. Richards, by the Secretary	Donation 0 10 0			
Mr. Ranyard, Kingston, by ditto (<i>West India Fund</i>)	1 0 0			

TRANSLATIONS.

Berwickshire Bible Society, by G. C. Trotter, Esq..... 10 0 0

SCHOOLS.

Manchester, York Street Chapel, Youth's Auxiliary Society, by Mr. J. P. Culverwell 5 0 0

FEMALE EDUCATION.

Collected by Mrs. Arnold, Bankside, Southwark 10 13 6

MONTEGO BAY.

Sundries, by Mr. Thomas King, Birmingham, viz.

Dublin and Waterford	8 1 6	| Birmingham.....	1 18 6	
Kidderminster	1 10 6			11 10 6

TO CORRESPONDENTS.

Further Contributions for the Female Schools in Calcutta have been received during the last month, from the Females of the Church at Tottlebank, Lancashire; Friends of Missions, Frome; Friends at Brighton; and Mrs. Blakemore, Birmingham.

Thanks are returned to Mr. Barton, of Wallop, for a parcel of Magazines.

Our much esteemed Frome Correspondent, T. F. N. may be assured that no such impression as he mentions will be made by the sentence alluded to.

BAPTIST MAGAZINE.

JULY, 1827.

MEMOIR OF WILLIAM FOX, ESQ. FOUN-
DER OF THE SUNDAY SCHOOL SO-
CIETY.

(Continued from p. 256.)

SINCE the former part of this memoir was published, some additional particulars of the early life of this extraordinary man, have been received from Mr. Jonathan Fox, of King Street, Liverpool, which are here subjoined:—

His parents were members of the baptist church at Bourton, under the pastoral care of the Rev. Mr. Beddome. He was born Feb. 14, 1736. After the death of his father, his eldest brother, a farmer and maltster, used to send him out into the fields when he was not more than seven years of age, to keep the birds from off the corn. At about the age of ten he one day sat down under a tree and wept, considering that his brothers were all provided for, and he had no prospect of support before him:—this led him to determine even at that early age, that he would go into some business, and pursue it till he had acquired property sufficient not only to purchase the land held by his brother, over which he had so long watched, but also the entire of his native village and lordship belonging to it; which object he steadily pursued till he accomplished this his determination about forty years afterwards.

While he resided in Oxford, and when he kept house there, it was always open to any serious clergyman in the university: his principal

visitor at that time was the late Rev. Dr. Haweis.

The lady whom Mr. Fox married was by her mother, whose maiden name was *Grimstone*, a lineal descendant of Sir Harbottle Grimstone, a judge and member of parliament in the reign of king Charles II.

After his settling in London, he frequently journeyed through the several counties of England; this afforded him opportunities of witnessing the deplorable ignorance of the lower classes of the population. He not unfrequently found many hamlets and even villages where the poor were in utter destitution of the bible; and ascertained that had the divine book been presented to them, not one in twenty could have read it. This case truly affected his heart, and led him to devise various means by which this lamented evil could be remedied; but the object appeared of such magnitude, that the friends whom he consulted, thought nothing short of parliamentary aid could effect it; he applied therefore, personally, and by letter to many members of both houses, but was soon compelled to give up all hope of assistance from government.

He thus determined to attempt this object of universal education for the poor, by the means which he possessed. In the year 1785, calling around him a few friends, he laid before them his plan, and subsequently, as stated in our former number, he fixed upon a plan of a Society for Sunday Schools.

In this endeavour, he was accused by some of the clergy, and by more than one of its dignitaries, of a design to proselyte, and render *sectarian* the objects for whom he was desirous of providing instruction: he was inundated with letters to this effect, and visits were made personally to him by direction of the hierarchy, to endeavour to ascertain correctly whether this was not his intention. He however found ample means for convincing them that his only desire was, that the poor might be able to read the Holy Scriptures; and he assured them that he had laid it down as a fundamental rule that the reading in the schools which he meant to establish, should be entirely confined to the Bible. As one proof of this intention, he was enabled to appeal to the clergyman who officiated in his native village, as to his conduct towards the children who were instructed, and the men and women who were clothed at his expense, whose constant appearance at the parish church, proclaimed that his was not sectarian but pure christian philanthropy. Indeed, the clergyman was so impressed with his conduct, knowing him to be a protestant dissenter, that he gave notice of his intention to preach a sermon to those who were the partakers of Mr. Fox's bounty, and earnestly entreated him to honour him by coming on that occasion to church. This, however, he declined, from a fear lest what he only thought only a humble return to the Father of mercies, who had made him the almoner of his bounties, should belauded and magnified. In the sermon, which was very interesting and affecting, and preached to a crowded congregation, Mr. Fox was very highly complimented.

It is but fair to state, that all

the bigotry was not confined to the clergy of the church of England; even dissenting ministers expressed their fears that their church was in danger! The following letter will afford evidence of this remark: who the person was to whom the letter was addressed is not known to the writer.

“Mr. Fox to Mr. —, occasioned by his objecting to the Sunday School system, on the ground of its being likely to injure the Dissenting Interest.”

“That a faithful follower of the Redeemer should refuse to support a cause evidently calculated to promote his glory, and the good of this as well as future ages, because it interferes with his own particular interest, is what I can scarcely persuade myself exists.

“Animated with love to Christ, and a desire of saving souls, let us not waste a moment in the enquiring “Who is of Paul and who of Apollos?” but as the great work of instruction and reformation depends, under providence, on the exertions of every denomination of Christians, let us make a united effort to save a guilty land from ruin, or at least prevent the evils that now exist from descending to future generations. And where, Sir, can means be found sufficiently extensive, or that promise advantages equally comprehensive with those held forth in the establishment of Sunday Schools? Here, at an easy rate, the poor become acquainted with that inestimable book, which is able to make them wise unto salvation. And permit me, Sir, to say, were we sufficiently acquainted with its worth, and properly affected with the important truths it contains, we should not only pray for a blessing upon it, where

it is, but should strive by every means in our power to send it where it is not.

“Would it be possible for us Sir, to behold, unmoved, criminals dying victims to the laws of our country? or could we riot in luxury, while our neighbours were perishing with hunger? And shall we, while in the possession of every spiritual blessing, view with unconcern the multitudes who are perishing around us, for lack of knowledge? Forbid the thought. What! has Christ laid down his life for us, and shall we refuse a cup of cold water to these little ones?

“To teach to read the Bible, inconceivable as the blessing appears, is not the only object of this institution. Sabbath-breaking, the inlet to all other sins, is hereby prevented, and the children are conducted clean and decent, as circumstances will admit, to places of public worship. And what have we not to hope? How many have gone to the house of God through mere curiosity, and others from more unworthy motives, when that word they meant to ridicule, sharpened by the Spirit of the Lord, pierced them to the heart? And should one soul be brought to glory by these means, how amply should we be repaid! ‘He that winneth souls is wise, and they that turn many to righteousness, shall shine as the stars for ever and ever.’

“After all that has been said, can any of us be so bigoted as to have our minds absorbed in the little distinctions of interest in which we were educated; and judge every thing unworthy our notice, that does not immediately tend to promote it? We should do well to consider the ground on which we stand:—Are we for Christ? then we should love our neighbour as

ourselves:—then we should endeavour to do good to all.

“But to conclude: If teaching persons to read the Bible, and placing them under the sound of the gospel (for all the dissenting children and some of the church go to meeting), should injure the dissenting interest, it must be an interest unworthy of our support. Give me leave just to add, that in consequence of plans sent to Colchester, all the ministers, churchmen and dissenters, to the number of sixteen, including a speaker among the quakers, assembled at the Rev. Dr. Forster’s, and unanimously agreed to support the institution in that place. Trusting my good friends at —— will not be outdone in acts of humanity, christianity and liberality, by any other friends in any other place, and hoping ere long to hear of your success,

I am, &c.

It would not be proper to leave this part of the narrative, without stating that Mr. Fox had many active coadjutors among the clergy, and also the dissenting ministers. Of the former might be mentioned, the Dean of Lincoln, Dr. Kaye, the Rev. Joseph Easterbrook of Bristol, the Rev. Mr. Watkins of Odiham, and the Rev. Mr. Docker of Holybourn, near Alton; and of the latter, Dr. Caleb Evans of Bristol, and Rev. Daniel Turner of Abingdon, and the Rev. Mr. Wilkins of Bourton.

The following advertisement, bearing date London, 26 July, 1785, about a month before the first meeting, was circulated by Mr. Fox, and before he had heard of Mr. Raikes’s plan of Sunday Schools.

To the Benevolent and the Humane, in favour of the Illiterate Poor.

You cannot be entirely unacquainted with that extreme ignorance in

which multitudes of poor persons are, even in this land of gospel light—raised but a small degree above the brute creation, unable to read the Bible, and incapable of procuring an acquaintance with it. There is no reason to wonder, therefore, if they discover a spirit hostile to Christianity, and indulge dispositions that are the bane of civil society; evils these, over which the wise and the good have ever mourned; and against the growing effects of which, many laudable attempts have been made by benevolent individuals, with obvious success.

“ Nothing has contributed so much towards promoting this design as early instruction; for, ‘that the soul be without knowledge, it is not good.’ Schools are already established in various parts of the country, in which the poor of different ages are taught to read. But as these establishments have hitherto been much circumscribed, it is the wish of many individuals in the metropolis, who have already entered into a subscription, that a design, in their apprehension of the greatest importance to the community at large, and to the poor in particular, should become general.

“ In this good work all the benevolent and humane are earnestly entreated to unite. For, were they to enter the villages that are remote from the dwellings of the rich and the great, they would find them exhibit, in striking colours, the necessity of such a charitable exertion: the sad scenes of ignorance and poverty there beheld, would be appeals too powerful for a compassionate mind to resist. Who, then, that possesses an ability, but would rejoice in an opportunity of diffusing the light of divine knowledge amongst persons that are enveloped with darkness; and that would not endeavour to

dispel from their minds that worst of all evils, ignorance of themselves, and of the true character of God who made them?

“ With a view to the forming of a permanent Society for this benevolent purpose, and on the most catholic plan, a meeting will be held at the King’s Head tavern in the Poultry, on Tuesday, August 16, at five o’clock in the afternoon; at which time and place it is requested that all such gentlemen as wish well to the design would give their attendance.”

But we must return to the public establishment of the Society. The first meeting was held in May, 1785, Mr. Keene, a deacon of the Baptist Church in Maze Pond, was in the Chair. At the second meeting, held at the King’s Head tavern, August 16, 1785, Mr. Fox delivered an address. The following circular was agreed upon at that meeting:—

“ SIR— Encouraged by the promising success of the Sunday Schools established in some towns and villages of this kingdom, several gentlemen met on Tuesday evening, the 16th instant, at the King’s Head tavern, in the Poultry, to consider of the utility of forming “ a Society for the establishment and support of Sunday Schools throughout the kingdom of Great Britain.”

“ At this meeting it was agreed to form such a Society; and a committee of fourteen gentlemen was chosen to draw up a code of laws for the government of the said Society, and a set of proper rules for the regulation of the schools.

“ The committee having met, and drawn up a plan of the intended Society, and the laws and rules necessary for it, and the schools; they propose to submit their plan to the consideration of all such gentlemen, as shall attend

a public meeting, to be holden on Tuesday next the 30th instant, at the Paul's Head tavern, Cateaton Street, at four o'clock in the afternoon.

"To prevent vice,—to encourage industry and virtue,—to dispel the darkness of ignorance,—to diffuse the light of knowledge,—to bring men cheerfully to submit to their stations, to obey the laws of God and their country,—to make that useful part of the community, the country poor, happy—to lead them in the pleasant paths of religion here, and to endeavour to prepare them for a glorious eternity,—are the objects proposed by the promoters of this institution.

"To effect these great, these noble ends, they hope to form a Society, which will be enabled to establish Sunday Schools, upon a plan so extensive, as to reach the remotest parts of this Island; and they flatter themselves they shall receive the support, assistance, and patronage of persons of every rank and description.

"Private advantage, and party zeal are entirely disclaimed by the friends and promoters of this laudable institution: however men may be divided into political parties, or however Christians may unhappily separate from each other, on account of difference of sentiment here, they are all invited to join the common cause, the glory of God, the good of their country, and the happiness of their fellow creatures.

"Permit me to request the favour of your attendance at the proposed meeting. I am, Sir, by order of the Committee, your humble servant,

"W. Fox."

"The committee," says Mr. Fox, afterwards chosen, consisted of twenty-four,—*half churchmen, and half dissenters.*"

The third Meeting was held at the Paul's Head tavern, August 30, 1785, when the Society was founded.

The following letter from the Secretary to Mr. Fox, will shew the estimation in which he was held by the members of the original committee.

"SIR,

I AM directed by the Committee of the Society for the Support and Encouragement of Sunday Schools to communicate to you the following Resolution:—

"*Batson's Coffeehouse, March 22, 1787.*

"Resolved—That the Vice Presidents and Treasurer, with Mr. Ald. Sanderson, Samuel Thornton, Esq. Thomas Raikes, Esq. John Keysall, Esq. and Mr. Fox, five members of this Committee, be desired to wait on the Archbishops, Bishops, or some of the Dignitaries of the Church of England, to request one of them to preach a sermon in favour of this Institution; and that the several Gentlemen be informed of this resolution, and requested to expedite the business as soon as possible. I am, Sir, your very humble servant,

"WM. JACOBSON, Sec."

Our limits prevent further details. The following statement from the Minutes of the General Meeting held in 1786, James Martin, Esq. M. P. in the Chair, shews the rapid spread of the Society:—

"That the number of schools which have been established or assisted by this Society amount to one hundred and forty-seven; that there are, in these schools, 7242 children, who are restrained from the habits of idleness and vice, and are training up in such principles of virtue and religion as it is hoped may contribute to their future happiness.

“That the children have been supplied with 7052 spelling books, 2249 Testaments, and 424 Bibles.

“That the number of subscribers are 385.”

In reflecting upon the utility of this plan, the eldest son of Mr. Fox, in a letter addressed to the writer, dated Liverpool, 9th June, 1827, says—“If you could by any means calculate the number of children who have been instructed in Sunday Schools, as well as those at present in them, I am persuaded the aggregate of good would astonish those who have not been aware of their importance. In *Manchester* alone, there are, at the present moment, nearly 40,000 children under such course of instruction on the Sabbath. Since the first establishment of Sunday Schools, millions of children have been taught to read the Bible, and lisp the praises of their Creator. In vain might the *Tract Society*, the *Bible Society*, the *Society for Promoting Religious Knowledge*, &c. have sent forth their myriads of publications, had not Sunday Schools previously taught the illiterate to read. All these would only have been “a book that was sealed,” of the entire contents of which the recipients would have been in utter ignorance. In sending you these recollections of my late honoured father, vanity is no way connected therewith; no anxiety exists save that, if a memoir be given, it be a faithful portrait of him who, under God, proved one of the greatest means of carrying the Word of Life into the cottages of the poor, and the otherwise destitute of this kingdom, who were perishing for lack of knowledge. You are aware that America has long adopted the plan of schools, and many who were taught in the English Sunday Schools have crossed the Atlantic, to instruct the ignorant of other

countries upon the same plan. On the Continent, schools of this nature have been recently introduced, and are in high estimation, as also in South America and the West Indies. The plan is, in every part of the world, rising in importance; and its apparent usefulness will probably be commensurate with time itself! My father died, April 1, 1826, in the 91st year of his age.”

The limits of our work prevent enlargement or remark. The writer has been lately informed, by one of Mr. Fox's brethren in office, a worthy deacon of the church in Prescott-street, that he often told his friend, Mr. William Fox, that he did wrong to leave London as the place of his residence. One is ready to conclude that it must have been injurious to the interests of religion, for such a truly benevolent and great man to have spent the last twenty-six years of such a life in an obscure village in Gloucestershire. Why Mr. Fox was led to remove from such a scene of labour as London afforded him is unknown to the writer. He probably thought his life would have sooner been brought to its termination; it could not certainly have been justified upon any sound principle, that one who had been so highly honoured should have left the field of labour before sunset, even though he was fatigued with excessive toils on the longest day of the year.

The writer has abundant materials for a considerable memoir of this excellent man, the glory of the Baptist Denomination and one of its brightest ornaments, and for a complete history of the origin of the Sunday School Society, which, should health and life be spared, he may probably at some future time present to the public. J. I.

London, June 11, 1827.

THE ORDINANCES OF CHRIST SHOULD NOT BE NEGLECTED.

IT will not be denied, that in our congregations there are those for whom, as to personal religion, we cannot but hope well; but whose conduct in reference to the ordinances of Christ we do not approve.

God has granted to his people distinguishing privileges, in separating them from the world, in admitting them to communion with himself, and in forming them a people to shew forth his praise; it is therefore their duty to maintain a scrupulous regard to his will. "To obey is better than sacrifice; and to hearken, than the fat of rams." We should not only obey the will of God, but always abound in his work.

That Christian baptism was designed to be continued among believers until the conclusion of the Gospel church state, may be inferred from the promise which follows the command to baptize them, viz. "Lo, I am with you alway, even unto the end of the world."

It is true that a great part of the Christian world has exchanged dipping for sprinkling, and believers for infants; thus altering both the mode and the subject of the ordinance: yet this has been done by human, and not by divine authority, for no intimation has been given by the Head of the Church of an alteration in either.

We would not judge others—to their own Master they stand or fall; but being ourselves convinced that the original law of baptism ought to be kept inviolate, we are not at liberty to introduce any departure from it.

The ordinance of Christ's supper is enjoined by him on all his followers, that in partaking thereof they may commemorate his death in their stead; and, when received

in faith, it is an expression of their belief in his atoning sacrifice, of their obedience to his authority, and of their gratitude for the benefits which flow through his death.

Some members of Christian churches pay too little attention to this ordinance; their conduct seems to say, "It is at our discretion whether we will commemorate the love of Christ in his supper, or not; if we *are* joined to the church, we are at liberty in this particular to do as we think proper." This is different from that willing and cheerful obedience which is the fruit of faith working by love. "If ye love me," said the Saviour, "keep my commandments." Which is as though he had said, "whatever be your profession of attachment to me, you can evidence real affection only by obeying my will; for whoever shall say that he loves me, while he is negligent of my authority, is deceived; and I will treat him as an enemy, and not as a friend."

It is a mistake to imagine that indifference to the laws of Christ can be attended either with safety or with comfort; we should give all diligence to make our calling and election sure: in doing this, we shall enjoy that peace which passeth knowledge and understanding. One omission of duty leads to another; and ere we are aware, we may, by sudden temptation, be removed to such awful distance from God, as to make it doubtful whether his love was ever shed abroad in our hearts.

By frequent omissions of known duty, we may gradually fall into such a backsliding condition, that no ordinary means will arouse us to a sense of our danger; and it may be necessary for God to shew us hard things, and to make us drink the wine of astonishment, in order to save us from hell. It is

not enough that we attend to the ordinances of God's house while things go pleasant with us and with the church; we must fill up our place in adversity, as well as in prosperity; the welfare of God's cause is infinitely more desirable than the gratification of our own feelings. Nothing but sin should prevent our approach to the Lord's table; and not even that, if truly repented of.

Members of Christian churches taking offence at their fellow members, have withdrawn from the table of the Lord, thinking it wrong to meet any one there to whom they could not exercise the friendship and affection which are prevented by the offence. If this be tried by the Word of God, it will be found faulty; perhaps more so than the conduct that occasioned it. When we joined the church of Christ, it was not on the condition that none of its members should ever offend us; why then do we act as if this were an express stipulation? Our fidelity to the Saviour, and his claims upon us, do not depend upon others; it cannot, therefore, be right to neglect his commands, and to forsake the communion of the church, because we are displeased with one of its members.

This resembles the folly and waywardness of children, more than the prudence and wisdom of good men; it is also neglecting the admonitions of the Scriptures, to the exercise of patience and forbearance toward our brethren; and is often the effect of pride and of self-importance; not of humility.

In cases of offence between members of the same church, regard should be had to the rule given by Jesus Christ, Matt. xxviii. 15—17. Nothing can be more adapted to such occasions, and

were it universally followed, it would prevent many evils. In some instances Christians have passed from the *first* clause of that important passage to the *last* clause of it, paying no regard to the intermediate directions. On an offence being taken, the offender has been counted as an heathen man, or as a publican, without an affectionate application to the person himself, or any proper investigation of the subject among those who were most likely to understand it. This is highly censurable. In a world where good men are sanctified only in part, offences will come; but in this, as in all other cases, we should be regulated by supreme deference to the law of Christ. This evil is greatly aggravated if the offended person have mentioned the cause of offence to others, and thereby prejudiced their minds against the offender. The consequences that have resulted from this evil are enough to make one weep.

If, when we have received an offence from a Christian brother, we neglect to follow the directions of Christ, to convince him of the impropriety of his conduct, and to gain him in affection to ourselves and to religion, it may be doubted whether *we* are in a proper state to come to the Lord's table. We should first go and be reconciled to our brother, and then come and offer our gift. A tender and forgiving spirit was required of a Jew when he approached God's altar, nor was he to offer his oblation till he possessed it; how much more, then, is that spirit required in a man who professes to be a follower of the Lamb of God, when he receives the symbols of his body and of his blood? An uncharitable temper must render us unfit to receive good at the hand of God, or to worship him with acceptance;

but the actions of others cannot, in these respects, at all injure us.

After persons have been separated from the church, and the cause of the separation be removed, they should again return to its communion; whereas, in some instances, they have remained at a distance from it for many years, and in others have never returned to it at all. This may have been owing, either to their want of serious consideration, or to their shyness, in consequence of real or supposed neglect by the brethren. They should have been admonished in the spirit of love; and then they might have been restored to their places, with advantage to themselves and to the church. To give this admonition is the duty of its leading members, especially of the deacons, who in many cases may be better able to do it than the minister himself. Deacons should always be ready to seek that which was lost, and to bring again that which was driven away; to bind up that which was broken, and to strengthen that which was sick. Persons that have been separated from the church should be careful lest they indulge re-entment against it, or against any of its members. In these cases, a spirit of self-justification has been too often observed; but even admitting that they were unjustly separated, a spirit of resentment is wrong; and it has often happened, that those who have been most forward to justify themselves, have been most guilty. They ought to have forgiven what was done improperly. "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." Sheep are always most secure from beasts of prey when folded together under the eye of the shepherd; and if any one of them will break from the fold without just cause, even

though it were only to go from one fold to another, it may meet with some enemy on the way.

Persons in whom God has wrought by his Spirit to bring them to himself, but who are not joined to the church, should remember, that though baptism and the Lord's supper be not essential to their salvation, they are necessary for their comfort. Such persons may in some instances omit to give themselves to the Lord, and to his people according to his will, through fear lest they be not proper subjects for church connection, and also lest, after so public a declaration of their faith in Christ, they should be suffered to dishonour religion. We would not too severely censure these fearful apprehensions, yet we hesitate not to pronounce them wrong. If we are kept by the power of God through faith unto salvation, it will be in the use of means; and it is a strange mistake to imagine that this power will more readily be displayed on our behalf if we neglect those means, than if we comply with them. Besides, the spring of human conduct often lies deep; under pretence of fear lest we should dishonour religion, pride and self-righteousness, shame of Christ and fear of man, may be concealed. It is therefore necessary closely to examine our hearts, bearing in mind that our reason to hope we are the children of God, can only be in proportion to our obedience to his will.

It is an awful delusion to suppose that we are included in the decree of eternal and personal election, if we omit to comply with known duty; and only to perform those services for God which we judge essential to our own safety, is to perform nothing at all for him. It is, indeed to be a rebel against him; and indicates that

our profession of religion originates in a selfish principle. It is possible to admit this truth in reference to others, and yet to neglect its application to ourselves; man is often blind to his own imperfections.

We may be ingenious in devising excuses and apologies to extenuate, if not to annihilate, the guilt of our own omissions, while we deem those of others highly criminal. But let us not deceive ourselves; God is no respecter of persons: his language to us, as well as to others, is, "My son, give me thy heart." The whole heart and soul must be surrendered to him, that he may set up his kingdom within us, and reign Lord of our affections.

It is remarked of Caleb and Joshua, that they wholly followed the Lord; and nothing short of this can characterize the Christian. "Why call ye me, Lord, Lord, and do not the things that I say?" There is no propriety in saying that a man is a Baptist, or that he contends for the necessity of Christians commemorating the love of Christ at his table, while he himself complies with neither the one nor the other.

Can a man be a good soldier who takes the king's bounty, and wanders about, but never joins the regiment, or who, after he has joined it, becomes a deserter? Or is a man reckoned a patriot, because he extols the constitution, if he be known to defraud the revenue? Principles in religion are operative causes, producing their genuine effects; Christianity is thinking right and acting right; and it matters not what a man thinks, if he act not agreeably to God's will.

If we be not planted in the house of the Lord, how can we flourish in the courts of our God? It is a

good and a pleasant thing for brethren to dwell together in unity; *together*, not separate. Those who neglect the ordinances of Christ, and yet wish to share in the benefits of his redemption, ought to consider that were all Christians to act as they do, we should have no churches at all; the whole of God's people would be separate individuals, and the principle of adhesion found in Christianity would, to a great degree, lose its effect. Union is strength. Christians walking together in the fear of the Lord, enjoy the comfort of the Holy Ghost, and are multiplied. Divide and devour is a maxim of the enemy. If those duties performed by Christians in their individual capacity be important, those are not less so which can be performed only in church connection. Churches are the means, through the divine blessing, of perpetuating the Gospel ministry, and of keeping the ordinances as they were delivered unto us.

If pastors and members of churches were to become isolated individuals, there would be no golden candlesticks for Christ to walk among; nor stars for him to hold in his right hand. Such a state of things is to be deprecated as an awful judgment; what then must be the criminality of that conduct which evidently has this tendency?

God can do without our help, but we cannot do without his: if he condescend to allow us the privilege of being united to those who as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to him through Jesus Christ, we ought not to neglect that privilege.

If, in the present state the church have its spots and blemishes, we also have ours; and if it cost some-

thing to maintain the cause of religion, all we have is the Lord's, and it would only be of his own that we should give him. Shall we provoke the Lord to jealousy? Are we stronger than he? Let Christians yield themselves unto God, as those that are alive from the dead, and the members of their bodies as instruments of righteousness unto holiness. Then will their peace be as a river, and the Spirit of God will witness with their spirits, that they are his children. Then the church shall look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

G—N.

PASTORAL SKETCHES.

No. III.

Antinomianism.

HUMAN life is diversified. It has its joys and its sorrows, its hopes and its fears, its gratifications and its disappointments. And such is the Christian ministry. The devoted pastor sets out on his career of labour and of usefulness, with high expectations and cheering prospects; he possesses the vigour of health, enjoys the affections of his people, zeal animates his exertions, and he anticipates a long and successful discharge of his duties. We would not damp his ardour, nor discourage his labours; he will soon discover that as he is opposed to error, to sin, and to satan, so they are opposed to him. He will surely find that his bed is not composed of roses, that his comforts are not free from alloy, and that even the church is not purified from error. He will be placed in circumstances in which he will only derive comfort from the words of his great Master, and the approbation of his own conscience.

Much is said in the present day

about the spread of Antinomianism. It is greatly to be feared that some good men are charged with its errors, who are as much opposed to it as are those who are incessantly crying out against it. There may be, and there is, among many excellent men, (and would to God that their number was larger!) a high regard for those doctrines that peculiarly distinguish the gospel, —doctrines that ensure the divine honour in connexion with the believer's salvation, where there is no disposition to lessen the divine authority, or weaken the bonds of human obligation. It is worthy the enquiry, whether some ministers may not neglect the doctrinal part of the New Testament, as much as some others its practical requirements; and the prayer becomes us all, "Lead me in the *midst* of the paths of judgment."

But while some persons may be improperly charged with the detestable heresy to which we are now directing the attention of our readers, it must not be forgotten that the error does exist; and that its pestilential effects are too often felt. The relation of circumstances that shall now be placed before the reader, are not the creation of the imagination, but are real facts. They are not designed to caricature events, but "are the words of truth and soberness."

About eight years ago a young minister was settled over a newly formed Baptist Church, within eighty miles of the metropolis. The congregation had been recently collected, with the exception indeed of a very few persons who had left a congregation in the neighbourhood, and who unhappily were deeply infected with the moral disease which invariably produces spiritual pride, or a conviction that they know more than any other—leads them to act as

though they were infallible, and to despise all whose minds are otherwise moulded, or whose education has taught them to view some things differently from themselves.

The anxious concern of the newly settled pastor, was to promote the salvation of sinners, and advance the glory of God. His labours were constant, and, accompanied with holy influence, successful. His plain and forcible statements of divine truth, his scriptural entreaties to sinners to be reconciled to God, and his unlimited invitations to transgressors of every class, to come to the Lord Jesus for salvation, cannot be supposed to have met the approbation of the class of persons to whom we have alluded. But, as is commonly the case, while he was yet comparatively a stranger, they professed the warmest attachment to his person and labours, and zealously contributed to his support. The cause seemed to prosper, the congregation increased, sinners were converted, the church was greatly enlarged, and the neighbouring Christians rejoiced as they looked on and said,

“This is the finger of God.”—

The fairest prospects may be soon blighted, and the brightest hopes destroyed. Perhaps a spirit of self-confidence might obtain possession of the pastor's heart, and like Job he might be ready in that confidence, to say, “I shall die in my nest;” and for this, the ravages of error might be permitted to try him. He had often grieved at the spirit too frequently manifested by those with whom he was called to act. It was not uncommon to hear the idea of instruction being given to children in Sabbath Schools ridiculed; he had to grapple with the awful delusion that sinners are not to be

blamed for the omission of duties that need the possession of a holy principle for their proper discharge; and when reproving the children of the professedly pious for their improprieties, he would meet with the remark from their parents, that better conduct could not be expected unless God would change their hearts, and that, till then, all instruction and restraint were in vain. But in the exercise of meekness, he endeavoured to instruct those who opposed themselves; and hoped, in due time, to see these dangerous errors supplanted by the diffusion of scriptural truths. The ray of hope seemed to brighten, and confidence was felt that this spirit, so much opposed to that of the Lord Jesus was not spreading; but alas! dense and dark clouds soon overspread the horizon, and the storm which scattered desolation and ruin around soon fell.

The ways of God often appear to us mysterious; but they always tend to the promotion of his glory. When his ministers or his churches begin to imagine themselves of importance, he generally takes an effectual method to shew them he can carry on his designs without them; and that, deprived of his favour, they are useless. The young minister to whom we have referred was, amidst the circumstances we have stated, laid aside by illness. His life was threatened by the chastising providence, his pulpit became vacant, and his congregation in a state of confusion. The individuals to whom reference has been made, embraced the opportunity thus afforded them, of introducing a series of supplies, who preached one part of the truth to the exclusion of the other, made injudicious and unscriptural statements of the doctrines of the gospel, wrought on the feelings, in-

stead of informing the judgment, represented themselves as the only preachers of the gospel for many miles round, and unhappily but too well succeeded in the object they had in view. Persons newly introduced to an acquaintance with the gospel, with minds uninformed, and feelings easily wrought upon, are in great danger of falling into this awful system. There is so much in it to foster the pride of the human heart, to make the most ignorant wise in their own conceit, and to impart false comfort to the man indulging in sin, that it cannot be wondered at if the bait caught and allured many to danger.

The consequences may be easily guessed at. After a season, the young pastor began to recover, and hoped yet to live many years in the discharge of his duties, and there to die in the bosom of his charge; but he soon found that the discovery had been made that he had never preached the gospel: that the most ignorant of his congregation were wiser than himself—and that all the duties enjoined in the gospel were performed for his people by the Lord Jesus Christ. A spirit of the most determined rancour had suddenly taken possession of the hearts of a few of the leading persons of the congregation; the church itself ceased to have power; and, unable to contend with such a faction, the pastor resigned. It was not long before they had another more to their taste, the Sunday School was abandoned, the voice of warning to the sinner is no longer proclaimed from the pulpit; and every hearer, however vile his conduct, is led to infer his interest in the divine favour. The blessing of heaven has been withheld, Christians have wept, while infidels have triumphed.

This is a brief sketch of the effects of this dangerous system of error in one place; and many such sketches might be easily given. Is it not easily seen that a spirit of opposition to the freeness of the gospel—that allows of pride and rancour being indulged, that encourages contempt towards the ministers of Christ, that makes excuses for sin, and discourages efforts for the promotion of the cause of Jesus—cannot be of God? Look at the character of Jesus, at the conduct of the apostles, at the zeal of the martyrs, and say did they shew these feelings, and manifest this spirit? No; they loved holy conduct as well as holy doctrine: the doctrines of sovereign grace fed their zeal, and, feeling their obligations to Jesus, they wished their children to know and to serve him.

The design of our sketches is to instruct. Let us hope that our readers will learn, from this statement of facts, to value the bible, and regard all its contents—to encourage a spirit of humility, and a concern to be found obeying Christ in all things—to avoid a litigious, disputing spirit, and to receive the truths of Revelation in the teachable and simple spirit of little children. Let the members of Christian churches cultivate a devotional, and affectionate disposition; let them watch against every thing that would oppose the government of Jesus, rob any part of the truth of its glory, or disturb the peace of the family of God. So shall the beauty of the Lord be upon us, and God, even our own God shall bless us.

B.

ON THE LOW STATE OF SOCIAL PRAYER MEETINGS IN OUR CHURCHES.

MR. EDITOR.

THE subject of this paper, to which, if you deem it expedient, you will assign a place in your Magazine, has occupied my mind more or less during upwards of twenty years' service in the pastoral office.

The evil is too palpable to be denied. It is visible in the metropolis, and (so far as the writer has had opportunities of judging), in all our cities, towns, and villages. It was not thus from the beginning; for Christians then "continued in the apostles' doctrine, and in breaking of bread and in prayers." To what, then, are we to ascribe the present dereliction from primitive practice, as it is but too obvious that however modern professors manage to maintain an attention to apostolic doctrine, and breaking of bread, they do not continue in prayers? May not the lamentable deficiency, amongst others, be traced up to the following sources?

1. To the low state of Piety in our churches.

That we have much of the Shibboleth of sectarianism amongst us, much of "Stand by, for I am holier than thou," much noise and bustle, is readily granted; but certainly we do not abound in that calm, quiet, unobtrusive, and yet not the less fervent, animated, active spirit of devoted piety, which prevailed amongst the primitive Christians: hence prayer in the closet, the family, and the church has grown lamentably out of repute; and the most frivolous pleas are advanced to cover a criminal neglect of an interesting and effective duty.

2. To the low state of character.

Deterioration of character must inevitably follow the decline of vital godliness; as the former constitutes the life and guard of the latter. In the same proportion as conscious guilt is realized, prayer, being a confidential transaction between the soul and God, ceases to be interesting; and when we can no longer visit our closet with pleasure, we shall behold no attractions in the prayer meeting. Character, in reference to those with whom we are to unite, also has its influence, for the mind recoils at the idea of meeting men in the most solemn engagement, of which the creature is capable, whose general line of conduct, to say no worse, is marked with mean, base, sordid, and illiberal traits which excite disgust. Purity of character in ourselves and our associates, then, will be found a powerful auxiliary to social prayer.

3. To the low state of gifts.

The state of the heart certainly constitutes the main excellence in all spiritual exercises in the sight of God, and the mode of expression is but of secondary importance. At the same time, when a number of persons meeting together for the purpose of presenting their united petitions to the mercy-seat, edification is the grand object proposed, which can only be subserved by the parties who officiate expressing themselves in a manner most pleasing to the ear and affecting to the heart. I would be far from giving countenance to that fastidiousness of taste which affects to despise the pious and warm effusions, however plainly, or even quaintly expressed, of the most illiterate brother; but surely a total inattention to the cultivation of gifts, cannot be justified; nor ought we to be surprised if where a total absence of capabili-

ties to edify prevails, there should be absentees from our assemblies. It is not now our purpose to enquire into the cause of that paucity of gifts, but too visible in many of our churches; there is, however, great reason to suspect they may be traced to a deficiency in frequent, earnest prayer in the closet and family. May the spirit of grace and supplication be poured out from on high; and then a holy and happy change in these instances may be anticipated.

Farrington, May, 1827.

G. C.

THE IMPORTANCE OF PIETY IN THE
CHRISTIAN MINISTRY.

To the Editor of the Baptist Magazine.

MR. EDITOR,

As your publication no doubt comes into the hands of many ministers in the course of its extensive circulation, may I request of you to insert the following extract from a work which I recently met with. It is entitled "A view of Inspiration, comprehending the Nature and Distinctions of the Spiritual Gifts and Offices of the Apostolic Age; by Alexander M'Leod." I hope that some of your reviewers will give a full account of this work, which seems to me to contain much original information on an important subject. Meanwhile, I think you will allow, Mr. Editor, that the following observations are well worthy of the attention of all engaged in the work of the Christian ministry.

"A minister may be eminent for biblical knowledge, distinguished for his pulpit exhibitions, and obtain a desirable celebrity for zeal and usefulness, and yet may not have the love of God in his heart. Can man be found on

earth in a state more truly deplorable. Approved and esteemed by the church for important labours in the gospel; but in the sight of God the slave of avarice, of ambition or of lust; a whited sepulchre, a concealed grave; as destitute of spiritual life or moral excellence, as sounding brass or a tinkling cymbal. No minister therefore, unless he awfully trifles with his own salvation, can remain satisfied without growing evidence of his love to Christ; love to good men; generous compassion for the poor; and tender solicitude for the spiritual welfare of all men. He will look well to his goings, lest the love of money, of power, of applause, of distinction, of indulgence, steal into his heart, and utterly harden him to his eternal ruin. If we are not greatly mistaken, teachers are in peculiar danger of overlooking the necessity of love in their disposition and whole character; and the more so that professing Christians are not very scrupulous in this particular. If the forms of religion are conducted to their satisfaction, they can the more easily overlook the want of love and true holiness in their spiritual guides."

ALIQUIS.

QUERIES.

1. Ought *singing* in public worship to be confined to *praise*, or may it also include *prayer*, *complaint*, &c.?
 2. What is the Scripture doctrine of *blasphemy*?
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R E V I E W.

Theology; or an Attempt towards a consistent View of the whole Counsel of God. With a Preliminary Essay on the Practicability and Importance of this Attainment. By JOHN HOWARD HINTON, A. M. London. Wightman and Cramp. 12mo. bds. Price 4s.

"THEOLOGY," observes an eminent writer, "is the science of the will of God, concerning the duties and the destinies of man." And we may safely affirm, that no science can be proposed to our contemplation so sublime in its discoveries, so practical in its principles, and stretching forth into consequences so momentous and immeasurable. All our knowledge of God must be derived from himself alone; hence the importance of cultivating an intimate acquaintance with those lively oracles in which he has condescended to instruct us in things pertaining to himself, and to disclose his thoughts and designs of mercy, in reference to us. The Bible must be our daily study. It is not enough that we become familiar with its verbal forms of expression, we must seek to ascertain their true import; we must "dig for knowledge as for hid treasure," combining in all our theological researches the ardour of a philosopher with the simplicity of a child; assiduously exploring its contents, and unhesitatingly deferring to its authority.

"To have correct views of divine things (our author justly observes) is a matter of great importance. If it be of the highest moment that the Bible, which is to guide us, should be consistent, it cannot be less so that our views of it should be consistent too; for these, in fact, constitute our Bible, and by these alone can our character be acted upon. The harmony of revelation is useless to us, if we do not derive from it harmonious ideas."

No system of faith can be esteemed perfect which does not comprehend every portion of the inspired testimony. "All scripture is given by inspiration of God, and is profitable for doctrine, for

reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." To look sly on particular passages of sacred writ, or to try to evade their simple and obvious meaning, by twisting the words into an unnatural construction, implies a view of divine things proportionably defective; a mode of conduct by which we not only undermine the foundations of our faith, by impugning the authority on which we rest it, but diminish its beauty, by destroying its proportions. As our author observes—

"We are not entitled to rest until we attain such views as will enable us to allow a just meaning and unfettered operation to every portion of the inspired testimony.

"In proceeding to examine the contents of the inspired volume, we cannot but remark, at the outset, the manner in which its truths are made known. It has about it nothing systematic. Facts, doctrines, and precepts, all of the utmost importance, are exhibited in narratives and parables; personal, domestic, or national history; devotional odes; epic and other poems; familiar letters; and sublime predictions."

To frame, out of these scattered materials, one entire and harmonious system, comprehending the whole of divine truth, and divine truth only; giving to each part its due proportion, its relative bearing, its comparative value, is unquestionably no easy task. And if we are not disposed to think that our author has overrated the importance of his object, we are not equally certain that he has not underrated the difficulty of attaining it. He acknowledges that "the divines who have attempted to grapple with the difficulty, and to acquire systematic views, have for the most part perceptibly failed."

And when it is considered that these divines have brought to bear upon the points at issue, penetration as acute, and understandings as capacious, biblical knowledge as extensive and pro-

found, motives as pure, and piety as unquestionable, as we can expect to see consecrated to theological enquiry;— if their acknowledged failure ought not to paralyse our exertions in the same noble enterprise, it may well induce a salutary suspicion of our most plausible speculations. If truth be a system, every system is not truth. The distinctions and definitions introduced into theological science, in order to characterise its various doctrines, and define their relative boundaries, like the artificial lines and circles of philosophical diagrams, may deceive the understanding they are intended to assist. Systems of divinity, though professedly founded upon Scripture, often bear a less perfect resemblance to their prototype than the representatives of nature bear to their originals. The mind of man is ever prone to extremes. In our attempt to clear a doctrine of an apparent difficulty, we may despoil it of its real power, or carry out some of the most hallowed and ennobling principles of the Gospel into errors, dangerous to ourselves, and derogatory from the divine glory. Difficulties beset us on every hand. And assuredly it is a much easier thing to lose ourselves amidst refined distinctions and metaphysical subtleties, than it is to find the truth, and trace the attenuated thread through all its complications and windings. We are not intending, by these remarks, to question the advantages of a systematic view of divine things, any more than of natural history, or any other human science; but we are persuaded that a passion for system has been the source of incalculable errors in the theological, as well as in the philosophic world. In order to be innocent it must be pursued with the utmost sobriety, and guarded with the most sedulous caution. Every doctrine must be brought to the touchstone of divine revelation, and the boldest efforts of the intellect subdued by a tone of evangelical piety. The individual whose system of theology has acquired an honourable pre-eminence in this country and others, was the first to feel and acknowledge the difficulty

of the undertaking. Dr. Dwight's theological system is not more distinguished for the general correctness of its sentiments, than for the amiable modesty with which they are stated. There is a passage so much in unison with our views and feelings on this subject, that we cannot forego the pleasure of transcribing it, as a model to all who are engaged in the same arduous and hazardous employment:

“An attempt has been made, in the progress of these discourses, to exhibit the most important of these things in a regular scheme to the view of this audience. It has been my design to exhibit them as they are actually contained in the Scriptures, and to let the sacred volume speak its own language. This design I have watchfully pursued, and I hope faithfully. There was a period in my life, at which I regarded human systems with more reverence than I can now justify, and much more than I am willing should be rendered to my own. Let God be true, but every man, who wilfully contradicts his declarations, a liar.”

But it is time that we cease from these introductory observations, to turn our attention to the work before us.

Mr. Hinton has arranged his subject under three general divisions, viz. the character—the works—and the ways of God. Each division is appropriated to a separate book, the last occupying nearly three-fourths of the volume.

In Book I. is included a consideration “of the personal character of God;” branching out into his “natural and moral attributes:” “his official character,” subdivided into “his natural dominion, his moral government, and the work of redemption:” and “his active character;” under which title we have our author's views of the much disputed doctrine of predestination.

In Book II. “Of the works of God,” the author contemplates the supreme heavens, the starry heavens, the earth, and man; chiefly in reference to his moral powers, the liberty of his actions, and the grounds of his responsibility.

In Book III. consisting of eleven chapters, the following topics are introduced: the ways of God towards angels; towards man; the character and circumstances of the latter, his ori-

ginal state ; his fall, and its influence on his posterity ; the dispensation of mercy designed for his recovery ; its adaptation, its universality, its particularity, its consummation, its administration, its execution ; the general aspect of the character of God in his ways towards man ; with remarks on the Calvinistic and Arminian controversy. These topics, with their various theological bearings, are successively presented to our notice, and conduct us to the close of our author's speculations.

On passing the eye over this arrangement, it will be perceived that the writer has not followed the natural order and consecutive course of our ideas, but has adopted one more artificial and constrained. By this mode of dividing his subjects, we are called upon to contemplate the Divine Being as seated at the head of his natural dominion, prior to the formation of any of his works ; and as occupying the throne of the moral universe, antecedently to the existence of a single moral agent. Mr. H.'s object, as stated by himself, was "to obtain a sort of bird's-eye view of the expanse of divine truth, a view combining the invaluable properties of comprehensiveness and unity." In this object, however, we think he has but partially succeeded. He has broken his subject into a needless multiplication of particulars, too numerous to afford to each separate justice, consistently with the brevity of his plan ; and at the same time comprehending less than their title promises. In Book II. "of the works of God," we have the supreme heavens — the starry heavens — the earth — and man. But when we pass to Book III. its first article is "of the ways of God towards *angels*," whom, therefore, we might have expected to find *distinctly enumerated* amongst the *works* of God. The unity of the author's plan, we think, required this ; and certainly angels are more entitled to a *special* consideration in a theological treatise, than either the starry heavens or the earth ; though, looking simply at the design of our author's "attempt," &c. in connection

with its brevity, we see not the necessity for the *distinct* consideration of either.

He also adds, "the rebellious angels were cast out from heaven to *some place*, but whither cannot be told." Admitting the existence of *such a place*, whether we can tell *where* it is situated or not, it must be a part of the divine works, as much so as "the supreme heavens," their original abode, which the author includes amongst the works of God, but of whose site in the universe of space we apprehend he knows as little.

The whole of the creative operations of the divine hand, may be comprised in three particulars ; material and spiritual substances, and man, who is a mysterious compound of both.

These simple divisions comprehend the entire outline ; the filling up must of course depend upon the writer's object, which, if distinguished for compression, as in the present instance, will necessarily confine his observations chiefly to the latter. We merely suggest these remarks, leaving it with the author to avail himself of them, or not, in the event of a second edition of his work. But we are decidedly of opinion, that in its present form, it encompasses more ground than is advantageously occupied, and requires either to be reduced in its topics, or extended in its size.

There is much in Mr. H.'s work that we approve ; some things that we admire, intermingled, however, with statements of a more doubtful character, and which the author does not attempt to support, by an appeal to scriptural authority. In perusing his work we are persuaded our readers will here and there meet with passages of this description, which they will pause at, ponder over, and doubt upon : hesitating perhaps, to accompany their adventurous guide into the dark profound of the divine administrations ; regions which it is unsafe to explore without the torch of revelation in our hand.

(To be continued.)

The History of the Progress and Suppression of the Reformation in Italy, in the Sixteenth Century. By THOMAS M'CRIE, D. D. 8vo. bds. pp. 434. Price 10s. 6d. Edinburgh. Blackwood.

OUR histories of the Reformation are chiefly confined to Germany, France, and Switzerland; and little is known, comparatively, of the struggles of Protestantism in Italy and Spain. The present state of those countries, in a religious point of view, is so deplorable, that it seems scarcely to be credited that the light of divine truth once shone brightly, though, alas! for a very short period, on the other side of the Alps and the Pyrenees. Yet it is matter of history, that there some of the most pious and useful of the Reformers pursued their self-denying labours, and dared to advocate the claims of primitive Christianity. Nor were their efforts in vain: a powerful impression was produced on the minds of the Roman Catholic community, and Popery shook to its very foundations, even in its own peculiar domains. Dr. M' Crie observes,

"The preceding narrative sufficiently shows that the reformed opinions, if they did not take deep root, were at least widely spread in Italy. The number of those who, from one motive or another, desired a reformation, and who would have been ready to fall in with any attempt to introduce it which promised to be successful, was so great, that, if any prince of considerable power had placed himself at their head, or if the court of Rome had been guilty of any such aggression on the political rights of its neighbours as it committed at a future period, Italy might have followed the example of Germany, and protestant cities and states have risen on the south as well as the north of the Alps. The prospect of this filled the minds of the friends of the papacy with apprehension and alarm. In a letter to the nephew of pope Paul III., Sadoleto complains that the ears of his holiness were so preoccupied with the false representations of flatterers, as not to perceive that there was "an almost universal defection of the minds of men from the church, and an inclination to execrate ecclesiastical authority." And cardinal Caraffa signified to the same pope, "that the whole of Italy was infected with the Lutheran heresy, which had been embraced not only by statesmen but also by many ecclesiastics."

The volume now on our table is the result of immense labour and research. In collecting the facts and statements which it contains, Dr. M' Crie has consulted a large number of works which are very little known in this country, and from their pages has compiled a series of ecclesiastical sketches, of a highly interesting and instructive nature, and full of new information.

Instead of an analysis, we shall present our readers with one or two extracts.

"In spite of the terror of pontifical bulls, and the activity of those who watched over their execution, the writings of Lather and Melancthon, Zuingle and Bucer, continued to be circulated, and read with great avidity and delight, in all parts of Italy. Some of them were translated into the Italian language, and, to elude the vigilance of the inquisitors, were published under disguised or fictitious names, by which means they made their way into Rome, and even into the palace of the Vatican; so that bishops and cardinals sometimes unwittingly read and praised works, which, on discovering their real authors, they were obliged to pronounce dangerous and heretical. The elder Scaliger relates an incident of this kind, which happened when he was at Rome. "Cardinal Seraphin, (says he) who was at that time counsellor of the papal Rota, came to me one day, and said, 'We have had a most laughable business before us to-day. The Common Places of Philip Melancthon were printed at Venice with this title, *par Messer Ippofilo da Terra Negra*. These Common Places being sent to Rome, were freely bought for the space of a whole year, and read with great applause; so that the copies being exhausted, an order was sent to Venice for a fresh supply. But in the mean time a Franciscan friar, who possessed a copy of the original edition, discovered the trick, and denounced the book as a Lutheran production from the pen of Melancthon. It was proposed to punish the poor printer, who probably could not read one word of the book, but at last it was agreed to burn the copies, and suppress the whole affair.' " A similar anecdote is told of Luther's preface to the epistle to the Romans, and his treatise on justification, which were eagerly read for some time as the productions of cardinal Fregoso. The works of Zuingle were circulated under the name of Coricius Cogelius; and several editions of Martin Bucer's commentary on the Psalms were sold in Italy and France as the work of Aretius Felinius. In this last instance, the stratagem was used with the consent of the

author. "I am employed (says Bucer, in a letter to Zuingle) in an exposition of the Psalms, which, at the urgent request of our brethren in France and Lower Germany, I propose to publish under a foreign name, that the work may be bought by their booksellers. For it is a capital crime to import into these countries books which bear our names. I therefore pretend that I am a Frenchman, and, if I do not change my mind, will send forth the book as the production of *Aretius Felinus*, which, indeed, is my name and surname, the former in Greek, and the latter in Latin."

From the biographical notices we select the following:—

"Bernardino Ochini, or, as he is sometimes called, Ocello, was born in the year 1487, at Sienna, a city of Tuscany, of obscure parents. Feeling from his earliest years a deep sense of religion, he devoted himself, according to the notions of that age, to a monastic life, and joined the Franciscan Observants, as the strictest of all the orders of the regular clergy. For the same reason, he left them, and in 1534 became a member of the Capuchin brotherhood, which had been recently established according to the most rigid rules of holy living, or rather voluntary humility and mortification. During his monastic retirement, he acknowledges that he escaped those vices with which his life might have been tainted if he had mixed with the world; and from the studies of the cloister, barren and unprofitable as they were, he reaped a portion of knowledge which was afterwards of some use to him; but he failed completely in gaining, what was the great thing which induced him to choose that unnatural and irksome mode of life—peace of mind and assurance of salvation. But let us bear his own account of his feelings, and of the manner in which a change was first wrought on his sentiments concerning religion. 'When I was a young man, I was under the dominion of the common error by which the minds of all who live under the yoke of the wicked Antichrist are entranced; so that I believed that we were to be saved by our own works, fastings, prayers, abstinence, watchings, and other things of the same kind, by which we were to make satisfaction for our sins, and purchase heaven, through the concurring grace of God. Wherefore, being anxious to be saved, I deliberated with myself what manner of life I should follow, and believing that those modes of religion were holy which were approved by the Roman church, which I regarded as infallible, and judging that the life of the friars of St. Francis, called *de observantia*, was above all others severe,

austere and rigid, and, on that account, more perfect, and conformable to the life of Christ, I entered their society. Although I did not find what I had expected, yet no better way presenting itself to my blinded judgment, I continued among them, until the Capuchin friars made their appearance, when, being struck with the still greater austerity of their mode of living, I assumed their habit, in spite of the resistance made by my sensuality and carnal prudence. Being now persuaded that I had found what I was seeking, I said to Christ, 'Lord, if I am not saved now, I know nothing more that I can do.' In the course of my meditations, I was often perplexed, and felt at a loss to reconcile the views on which I acted with what the scriptures said about salvation being the gift of God through the redemption wrought by Christ; but the authority of the church silenced these scruples, and in proportion as concern for my soul became more intense, I applied myself with greater diligence and ardour to those bodily exercises and mortifications which were prescribed by the doctrine of the church, and by the rules of the order into which I had entered. Still, however, I remained a stranger to true peace of mind, which at last I found, by searching the scriptures, and such helps for understanding them as I had access to. I now came to be satisfied of the three following truths: *first*, that Christ, by his obedience and death has made a plenary satisfaction, and merited heaven, for the elect, which is the only righteousness and ground of salvation; *secondly*, that religious vows of human invention are not only useless, but hurtful and wicked; and, *thirdly*, that the Roman church, though calculated to fascinate the senses by its external pomp and splendour, is unscriptural and abominable in the sight of God."

The suppression of the Reformation in Italy, by means of the infernal Inquisition, furnishes a dreadful tale of woe. Who can refrain from exclaiming, "How long, O Lord? How long shall the wicked triumph?"

It is scarcely necessary to say that this volume has our most cordial approbation. We have read it with melancholy interest. Our readers will rejoice to hear that Dr. M'Crice is preparing for publication a similar work, on the history of the Reformation in Spain.

The System; a Tale of the West Indies.

BY CHARLOTTE ELIZABETH. Author of *Consistency, Perseverance, Osruc, Allan M'Leod, &c.*

THE author of this volume has already appeared before the public with honour, and will suffer nothing in reputation from the publication of "*The System.*" We are among those who think, that of late mankind have been greatly injured by fictions. We admire and hate those northern novels which paint to us demons beautiful, and make upright men resemble fallen spirits; and we are reminded by them of what we once heard uttered by a plain man—"I would rather," said he, "hear a rough truth, than a pleasant lie." The work before us is, however, in no degree like the false productions we have mentioned, except that it is nearly as fascinating. "*The System*" contains a considerable portion of facts, and its imaginations are not at war with veritable narrative. We have never read a work that was more likely to inspire benevolent sentiments toward mankind; that was better fitted to excite pity toward the slaves, and the mass of the people of colour in the West Indies; and that more impressively exhibited the oppressions, the impurities, and the torments that the slave trade and slavery have produced.

Sermons. By EDWARD ANDREWS, LL. D. Part II.

THESE discourses contain objectionable statements, and the style in which they are composed is far from good. Of the former we give a few instances in this place. We have often noticed with deep sorrow, that consolation is administered so flippantly by some preachers, that the unconverted and unholy can enjoy comfort under their ministry, which is on that account popular. A specimen of this we find in the 201st page of the volume before us:—

"The Evangelist does not say, 'then cometh he;' but, 'then cometh Jesus.' You know the reason. 'His name is as ointment poured forth:' his very name drops like balsam upon the wounded conscience, and sinks down to the heart. Is it sweet to your soul? Then you are lovely to his.

Is he captivating to your spirit? Then he beholds you as all beauteous, arrayed in his own comeliness."

Now we ask, what is there in this passage that discriminates holy character and evangelical experience? We ask if it be not truly pernicious thus loosely to assure of an interest in the true salvation? Should the concerns of immortal souls be treated as matters in which caution is unnecessary, and error not injurious?

It is also very common for that class of preachers to which our author belongs, to ascribe to Satan the wickedness in which their followers indulge; and thus they are effectually preserved from godly sorrow for their offences. Exhorting to prayer in this way, the preacher says, "Resist Satan, who will attempt to mar thy comfort when drawing near to a throne of grace. Then will the tempter attack thee with languor in prayer." Would it not have been much nearer the truth, to have attributed this want of devotion to the unholiness of the heart, and have exhorted its subject to repentance and prayer for pardon and sanctity?

These Sermons much too often assure of possessing privileges without describing character, and speak of sin without blaming the sinner. Examples abound; but we have not space for them. The style of these discourses is also very faulty. There are many passages written in a slang between prose and flashy poetry, of which the following is an example. When intending to describe the agony of Jesus, he says—

"Now flew the darts of Satan thick at the Captain of our salvation; bucklers, and helms, and javelins, were opposed to Jesus in mystic and invisible war; the red flame of horror played around him, and at the moment he felt all the malice of the world, as it should fall personally and severally upon his church to the end of time, all the force of sin in the form of its most hateful but insinuating temptations, all the violence of Satan and his legions; for probably the infernal pit could scarcely furnish even a subordinate fiend who did not at that time hurl insult upon him."

Can any man be in earnest, as a minister of the Gospel, who preaches

thus? Is it possible to be rightly affected with the subject of the Redeemer's agony, and treat on it in this manner?

And when we lose sight of particular passages, and speak of the Sermons generally, we are obliged to describe them as destitute of connection of parts, progress of thought, and distinctness of meaning. And, so far as their influence is felt, the sinner will be left without remorse, and true dependence on the work of Jesus Christ; and the saint without stimulus to holiness of heart and righteousness of conduct.

Elements of Biblical Criticism and Interpretation. Translated from the Latin of Ernesti, Keil, Beck, and Morus; and accompanied with notes; by Moses Stuart, associate Professor of Sacred Literature in the Theological Seminary at Andover, North America. Republished, with additional observations, by E. HENDERSON, Theological and Resident Tutor of the Mission College, Hoxton, &c. &c. 12mo. pp. 152. London: Holdsworth. Price 4s.

THIS small volume furnishes much useful advice on the subject of which it treats. It contains general rules of criticism—remarks on the moral and literary qualifications of an interpreter of Scripture—rules of interpretation, general and special—observations on translating the Scriptures, &c. &c. Apposite illustrations are given, and reference is made to authors whose works may be advantageously consulted. Dr. Henderson remarks in his preface,

“The present editor has been induced by two reasons to republish the work in this country. First, because of the difficulty and expense connected with the obtaining of copies from America; and secondly, because he is deeply convinced that the subjects of Biblical Criticism and Interpretation have not engaged that degree of close and attentive study to which, from their importance, they are entitled. There still exists, to a very considerable extent, a disposition to acquiesce in certain received modes of interpretation, which have been

handed down from age to age, without question or examination; and the instances are far from being uncommon, in which fanciful and ridiculous attempts are made to make the word of God more spiritual and edifying than it was ever intended to be by the Holy Spirit. Passages are very frequently adduced in proof of doctrines, which, when carefully examined, are found to refer to subjects totally different: the consequence of which is, that the preacher or expositor becomes the object of pity and contempt; and the doctrines which, in such an injudicious manner, he has attempted to defend are regarded as suspicious, or rejected as untenable, because unsupported by the scriptures alleged in their favour. There is also gone abroad a spirit, which treating with disdain the ordinary rules of the exegetical art, and indulging in favourite notions, hastily adopted, and audaciously stamped with the impress of divine authority, tends to unsettle the minds of the simple, and lead them to place their faith in authoritative and dogmatical assertions, instead of confiding in the unerring record of God, soberly and consistently explained, according to approved principles of sacred philology. Though not professedly lifted up as a standard against such a spirit, this work of Ernesti's, greatly enhanced in value by the translator's notes, must, to the extent of its operation, check its progress, and lessen its maddening and pernicious influence.

Ministers and Biblical Students in general may derive valuable aid from this cheap and unpretending work.

Three Discourses: the Jews God's Witnesses; the Pharisee and the Publican; the Green Tree and the Dry. By J. A. Haldane.

THESE sermons abound with references to the sacred volume, give continual explanations of Scripture, and are truly evangelical. They contain no passages of brilliant eloquence, and many readers would deem them rather heavy; but by all who reflect on their sinfulness, and honestly desire salvation, there are not a few statements in this volume that would be powerfully felt.

OBITUARY.

GEORGE WILLIAM STRONG.

Extracted from the Gentleman's Magazine.

DIED, at Woodbridge, Suffolk, aged 7, George-William, youngest son of the Rev. W. and Susanna Strong, of Storough, Hunts. It is seldom that even parental affection can find an apology for obtruding upon the uninterested reader its reminiscences of so short a career; but there was a peculiarity in the character and conduct of this child, which seems to render it a duty that the influence of such an example should not be confined within the narrow circle of his own family, or the span of his earthly sojourn. With an uncommon strength of intellect, and unusual manliness of disposition, he combined an acute perception of moral rectitude, and a scrupulous attention to all the proprieties and delicacies of more advanced age. His character was entirely of a religious cast, but unshadowed by the slightest tincture of melancholy. Prayer was his pleasure, scarcely less than praise. After having copied a part of "Patrick's Devotions," he had at length begged to have the book, and the good use which he made of it cannot be better exemplified than in the two following instances. On the morning of the last anniversary of his birth, no sooner had his father quitted the room, than he hastened from play, in which he was briskly engaged, and entreated his mother to join him in offering up the prayer recommended for such an occasion. He had also selected for private devotion the "prayer for a student," contained in the same book; this he used daily, until his studies were in some degree interrupted by a visit into Suffolk. Thither the volume was carried, at his particular desire. Of hymns he had spontaneously committed to memory a considerable variety; before he was four years old, uninvited and unencouraged, he had learned the

greater part of one (contained in the Magdalen collection) commencing with "Hark! my gay friend, that solemn toll." The tone of his mind not being then so well known, so soon as his continual recurrence to it was observed, the book was removed; but the verses acquired remained indelibly engraved, and the sound of a passing bell never failed to draw forth an emphatic repetition of the first line. From his earliest infancy the Bible had been to him what the story-book is to children in general, the most unfailing source of amusement; he had long been pursuing a voluntary plan of reading it regularly through. This natural bent had been indulged by permitting him to commence his acquaintance with the ancient languages. With the Hebrew his progress had been such as no talents, however great, could have secured, unless the heart had been deeply engaged in the pursuit. A note written to his father, nearly a twelvemonth since, in that language, had earned him a Hebrew Bible; and this possession was in his estimation invaluable. He had for some time before his decease, been importunate to acquire a knowledge likewise of Greek, from an ardent anxiety to read the New Testament also in the original; and his advancement in that of Hebrew justifying a division of his attention, had obtained a speedy promise of gratification. Insatiable as his thirst for learning was, the Latin, not being a primitive language of the sacred Scriptures, stood much lower in his esteem; but a work connected with his biblical researches having been chosen, he had begun the attainment of it with apparent satisfaction. He had acquired an useful habit of noting down, or requesting others to note for him, in what he termed his "journals," any piece of instructive information which his reading presented, and had commenced an oration on the Bible.

Such is a brief notice of his literary hours: of those of exercise, the far greater number were devoted to the garden; in the spots allotted to himself not a weed was to be seen, and he entered with all the emulation of a practitioner into a friendly competition with the gardener, for the production of the first flower and the earliest vegetable.

His ardent love to God was necessarily accompanied with a corresponding love to man. At a fair which occurred in October last, of a number of shillings with which he had been presented, he expended only one sixpence for himself, in the purchase of a watch-key, which he really wanted; and returned laden, not with toys and trifles, but with a suit of clothes, for the son of a labourer in the village. To a sister, one year younger than himself, he was a friend, a guide, and a guardian; bearing all her little fancies with imperturbable good

humour, but on the slightest indication of misconduct, reproving her with a tone of gentle authority, which was never resisted. One beautiful instance of his mode of control should not be omitted. When he had not long completed his third year, she was stooping in the wantonness of infancy to pluck a primrose: he rushed forwards and checked her, saying that the flower was not hers, but papa's; she cried in consequence, and he proceeded in his reasoning—"though papa cannot see you, God can;" and enforced this observation with a quotation from Watts—

"There's not a place where we can flee,
But he is present there."

"Besides," he added, "you should not pull flowers:—"

"There's not a plant or flower below,
But makes his glories known."

GLEANINGS.

ANECDOTES OF THE REFORMATION IN ITALY IN THE SIXTEENTH CENTURY.

The following extracts are taken from Dr. M'Crie's "History of the Progress and Suppression of the Reformation in Italy in the Sixteenth Century."

"The poets of the middle ages, known by the name of Troubadours, had joined with the Vaudois in condemning the reigning vices of the priests; and several of the superstitious notions and practices by which the clergy increased their power and wealth were assailed in those lively satires, which were written in the ancient language of Provence, but read by the inhabitants of Italy and Spain. It is a curious circumstance, and may be considered as reflecting honour on a sect which has been so unmercifully traduced by its adversaries, that the *Noble Leyçon*, and other religious poems of the Vaudois, which are among the earliest and rarest monuments of Provençal poetry, contain few of those satirical reflections on the clergy, which abound in the writings of their contemporaries who remained in the Romish church. "Indulgences, (says one of the latter,) pardons, God and the devil—all, the priests make use of. To some they allot paradise by their pardons: others they

send to hell by their excommunications. There are no crimes for which pardon cannot be obtained from the monks: for money they grant to renegades and usurers that sepulture which they deny to the poor who have nothing to pay. To live at ease, to buy good fish, fine wheat-bread, and exquisite wines, is their great object during the whole year. God grant me to be a monk, if salvation is to be purchased at this price!" "If God (says another troubadour,) save those whose sole merit lies in loving good cheer, and paying their court to women—if the black monks, the white monks, the templars, the hospitallers, gain heaven, then St. Peter and St. Andrew were great fools to submit to such torments for the sake of a paradise which costs others so little."

"A scene which was exhibited during the siege of the castle of Rome, will convey an idea of the indignity shown to all which had been held sacred in the Roman see. A party of German soldiers, mounted on horses and mules, assembled one day in the streets of Rome. One of them, named Grunwald, distinguished by his majestic countenance and stature, being attired like the pope, and wearing a triple crown,

was placed on a horse richly caparisoned. Others were arrayed like cardinals, some wearing mitres, and others clothed in scarlet or white, according to the rank of those whom they personated. In this form they marched, amidst the sounding of drums and fifes, and accompanied with a vast concourse of people, with all the pomp and ceremony usually observed in a pontifical procession. When they passed a house in which any of the cardinals was confined, Grunwald blessed the people by stretching out his fingers in the manner practised by the pope on such occasions. After some time he was taken from his horse, and borne on the shoulders of one of his companions on a pad or seat prepared for the purpose. Having reached the castle of St. Angelo, a large cup was put into his hands, from which he drank to the health and safe custody of Clement, in which he was pledged by his attendants. He then administered to his cardinals an oath, in which he joined; engaging, that they would yield obedience and faithful allegiance to the emperor, as their lawful and only prince, that they would not disturb the peace of the empire by intrigues, but, as became them, and according to the precepts of scripture and the example of Christ and his apostles, would be subject to the civil powers. After a speech in which he rehearsed the civil, parricidal, and sacrilegious wars excited by the popes, and acknowledged that Providence had raised up the emperor Charles to revenge these crimes, and bridle the rage of wicked priests, the pretended pontiff solemnly promised to transfer by testament all his authority and power to Martin Luther, that he might remove all the corruptions which had infected the apostolical see, and completely refit the ship of St. Peter, that it might no longer be the sport of the winds and waves, through the unskillfulness and negligence of its governors, who, intrusted with the helm, had spent their days and nights in drinking and debauchery. Then raising his voice, he said, "All who agree to these things and are willing to see them carried into execution, let them signify this by lifting up their hands;" upon which the whole band of soldiers, raising their hands, exclaimed, "Long live Pope Luther! Long live Pope Luther!" All this was performed under the eye of Clement VII.

"An Observantine monk, preaching one day at Imola, told the people, that it be-
 loved them to purchase heaven by the merit
 of their good works. A boy, who was pre-
 sent, exclaimed, 'That's blasphemy! for
 the Bible tells us that Christ purchased
 heaven by his sufferings and death, and be-
 stows it on us freely by his mercy.' A

dispute of considerable length ensued be-
 tween the youth and the preacher. Pro-
 voked at the pertinent replies of his juve-
 nile opponent, and at the favourable recep-
 tion which the audience gave them, 'Get
 you gone, you young rascal! (exclaimed
 the monk) you are but just come from the
 cradle, and will you take it upon you to
 judge of sacred things, which the most
 learned cannot explain?'—'Did you never
 read these words, 'Out of the mouths of
 babes and sucklings God perfects praise?''
 rejoined the youth; upon which the preach-
 er quitted the pulpit in wrathful confusion,
 breathing out threatenings against the poor
 boy, who was instantly thrown into prison,
 'where he still lies,' says the writer of the
 letter, which was dated on the 31st of De-
 cember 1544."

"In spite of the keen search made for
 them, many protestants still remained in
 the city of Venice. In the year 1560, they
 sent for a minister to form them into a
 church, and had the Lord's supper adminis-
 tered to them in a private house. But
 soon after this, information having been
 given of their meetings by one of those spies
 whom the court of Rome kept in its pay,
 all who failed in making their escape were
 committed to prison. Numbers fled to the
 province of Istria; and after concealing
 themselves there for some time, a party of
 them, amounting to twenty-three, purchased
 a vessel to carry them to a foreign country.
 When they were about to set sail, an avaricious
 foreigner, who had obtained a knowl-
 edge of their design, preferred a claim be-
 fore the magistrates of the place against
 three of them for a debt which he alleged
 they owed him, and failing in his object of
 extorting the money, accused them as here-
 tics who fled from justice; in consequence
 of which they were arrested, conveyed to
 Venice, and lodged in the same prisons with
 their brethren. Hitherto the senate had
 not visited the protestants with capital pun-
 ishment; though it would appear that, be-
 fore this period, the inquisitors had, in some
 instances, prevailed on the local magistrates
 of the remoter provinces to gratify them to
 that extent. But now the senate yielded
 to those counsels which they had so long
 resisted; and acts of cruelty commenced
 which continued for years to disgrace the
 criminal jurisdiction of the republic. Drown-
 ing was the mode of death to which they
 doomed the protestants, either because it
 was less cruel and odious than committing
 them to the flames, or because it accorded
 with the customs of Venice. But if the
autos da fé of the queen of the Adriatic
 were less barbarous than those of Spain,
 the solitude and silence with which they

were accompanied was calculated to excite the deepest horror. At the dead hour of midnight, the prisoner was taken from his cell, and put into a gondola or Venetian boat, attended only, beside the sailors, by a single priest, to act as confessor. He was rowed out into the sea beyond the Two Castles, where another boat was in waiting. A plank was then laid across the two gondolas, upon which the prisoner, having his body chained, and a heavy stone affixed to his feet, was placed; and, on a signal given, the gondolas retiring from one another, he was precipitated into the deep."

"The following description of the state of matters in the year 1568 is from the pen of one who was residing at that time on the borders of Italy. "At Rome some are every day burnt, hanged, or beheaded; all the prisons and places of confinement are filled; and they are obliged to build new ones. That large city cannot furnish

goals for the numbers of pious persons who are continually apprehended."

"The conversion of John Frick, parish priest of Mayenfeld, was brought about in a singular manner. Being a zealous catholic and of great note among his brethren, he had warmly resisted the new opinions when they first made their appearance. Filled with chagrin and alarm at the progress which he saw them making in his immediate neighbourhood, he repaired to Rome to implore the assistance of his holiness, and to consult on the best method of preventing his native country from being overrun with heresy. But he was so struck with the irreligion which he observed in the court of Rome, and the ignorance and vice prevailing in Italy, that, returning home, he joined the party which he had opposed, and became the reformer of Mayenfeld. In his old age he used to say to his friends pleasantly, that he learned the gospel at Rome."

INTELLIGENCE.

DOMESTIC.

BAPTIST HOME MISSIONARY SOCIETY.

THE Annual Meeting of this Society was held at the City of London Tavern, June 19 John Foster, Esq. of Biggleswade, in the Chair. Our limits will only admit of the insertion of a short extract from the conclusion of the Report.

"Thus have your Committee endeavoured to trace out the field which your agents have been cultivating during the last year. There are others who have received assistance from your hands, of whose successful exertions we cannot now speak particularly.

"In compliance with the suggestions and desires of many of their constituents, your Committee, instead of multiplying the number of Missionaries, have been more anxious to be select in their choice, and to afford them adequate support. Could they hope that a friendly hint would be received with candour by the churches with which they are connected, the Committee would, in the language of entreaty, beseech them to beware how they encourage persons of slender abilities to devote themselves entirely to the work of the ministry, from an idea that piety and zeal are the only requisites in the character of a Home Missionary. On the contrary, it is often found in retired villages, and amongst our peasantry, in proportion to

their general information, and attachment to religious forms, is their ignorance of the Gospel, and their enmity against its author. If the messengers who are sent to preach the Gospel to such persons be not possessed of prudence and talent above mediocrity, they will injure the cause they were employed to promote; hence, of all other ministers of religion, the Home Missionary should be one whose character and attainments should raise him alike above suspicion and contempt.

"With regard to the finances of the Society, your Committee have great pleasure in stating that the income has exceeded that of the previous year; but as that excess does not arise from any permanent resource, they trust their regular contributors will not consider this a signal to abate their zeal or liberality.

"To the generous proposition and example of 'A warm Friend to Home Missions,' the Society is indebted for 100 guineas! It will be recollected by some, that this worthy friend, at our last Annual Meeting, was so affected by bearing of our embarrassment at that time, that he proposed raising the above sum by donations of twenty guineas each; and it was hoped that the amount would have been raised before we left the room. It was not, however, till after several months had elapsed, that a sufficient number was obtained to lay claim to this liberal contribution.

" Urgent applications having been made to those well-known and long-tried friends of all our Missionary Societies, in times of difficulty, Thomas Key, Esq. of Fulford, near York, and John Broadley Wilson, Esq. of Clapham; with their usual generosity, they each presented an extra donation of 50*l*.

" During the last year, also, Mrs. Lamport, an aged female residing near Battle-bridge, St. Pancras, London, having attended the Annual Meeting of an Auxiliary Missionary Society, in connexion with one of your Secretaries in that neighbourhood, felt such an interest in the Home Department of the Missionary field, that she left by will to this Society, the sum of 200*l*.

" Your Committee, regarding the hand of a Divine Providence in these seasonable supplies instead of retaining them against any future exigency, conceived they would best fulfil the gracious design of Him who sent them, by immediately applying them to the promotion of his cause.

" Before this Report is concluded, your Committee deem it proper to inform those gentlemen who may be elected to succeed them in office, that they are pledged to twenty-five Missionaries a sum not far short of 1000*l*., whilst the amount of subscriptions to the Society does not exceed 500*l*.: that for the moiety here deficient, the expenses of journeys in collecting for the Society, and the usual aid afforded to about forty village preachers, this Institution depends entirely upon donations and collections, of which it is earnestly hoped the contributions of this evening will present an encouraging example for the ensuing year."

R. H. Marten, Esq. T. Thompson, Esq. J. Buckland, and the Rev. Messrs. Ivimey, Kinghorn, Nicholson, O. Clarke, E. Clarke, Tyso, C. Birt, and J. Hinton, severally addressed the Meeting.

Dr. Cox, in acknowledging the vote of thanks to the Secretaries, said, " that he felt happy that his official situation precluded him from going into any lengthened statement on that occasion; and would, therefore, neither advocate the Society, as that had already been done by those who had preceded him, nor proclaim its success, that having been universally acknowledged. He was convinced that they were now in that state of holy excitement which was favourable to a kindly and benevolent spirit. He could not help, however, relating an anecdote which had only lately come to his knowledge. A few years ago, in a humble village, a female of guilty notoriety having read a religious tract, was induced to turn from her evil ways, and, through the instruction of one of their Missionaries, to acknowledge her guilt and reform. For that act of repentance she brought down the malignant enmity of her friends, even of her own

family, who did not desist from their persecution until they had brought her to a state of dangerous, and as it ultimately proved, of fatal illness. On her death-bed she entreated one of her persecuting brothers who came to see her die, once to attend the itinerant preacher in the village; and as a dying request is seldom disobeyed by the most callous, he came to listen to a discourse with the bitterest feelings, both against the preacher and his subject. But mark the result: He, whose ' ways are not as our ways,' touched his heart—turned him from his wickedness—diverted the current of his malignant feelings from the friends to the opponents of religion; and became a complete convert to Christianity. He was now (he believed), a faithful itinerant labourer in the field of his former enmity. He (the Rev. doctor) could bring many examples of a similar description—examples which ought to encourage the Society, when it would lack in zeal from weariness of effort. More agents, more money, and, withal, more prayers were still required; for if they failed in procuring the former, a fervent application to Heaven would, he was confident, not be offered in vain to Him who had ears to hear, and an omnipotent arm to aid their cause. He concluded by exhorting them to assist with their means and their influence, in the wider diffusion of the Gospel throughout their favoured land."

CONTINENTAL SOCIETY.

Annual Meeting at Freemason's Hall, May 16, Hon. J. J. Strutt in the Chair. After the Report had been read by the Rev. Spencer Drummond, one of the Honorary Secretaries, the following Noblemen and Gentlemen addressed the Meeting:—the Earl of Roden, Lord Mandeville, Rev. Dr. Gordon, Dr. Robinson, Hon. Captain Noel, G. Phillips, Esq. and the Rev. Messrs. Simons, Irving, Burnet, Irons, and McNeile.

The following extract is taken from Mr. Irving's speech:—

" It is not only a distress of nations that is now pervading the continent; it is also a universal and overwhelming distress of the church of God. I am not idle; I have inquired on all hands; I have asked questions of all persons on whose answers reliance could be placed, and I assert with as much assurance as grief, that on all sides the enemies of eternal life are many and strong. I have conversed with the excellent Von Bulow, who has travelled far and wide for the Continental Society; who has threaded the whole of the northern range of Europe,

entering into every frith, penetrating into every creek; perambulating whole tracts of wild and uncultivated land; navigating and internavigating every sea and almost every river of the north. This man have I questioned; and what was the information that I received from him? In the whole of his progress, throughout all this vast extent of country, he met with but one minister whose faith in Christ could be called pure and sincere—but one holy man in whom the truth of the Gospel seemed to be living: and in the course of the same progress, heard but of one other, of whom in like manner it could be said, his ways are the ways of righteousness. But in this tract there was no dearth of infidelity and impiety; the works of Voltaire, of Hume, and of Rousseau, were to be met with every where; they were to be found in every peasant's house, and to be seen in every poor man's possession. And why was this? Though we have been idle and neglectful till now of the interests of the Lord, Satan was not without his missionaries; they were abundant and superabundant on all sides, and never slept in the prosecution of their horrible work; whoever else might desert from his post, Satan was still there, and the field was never free from his machinations for the eternal downfall of man. When these same peasants were questioned relative to the word of God, they did not even so much as know what it meant; they had no clear idea, no picture in their own minds of what the question alluded to. Some brought out psalm books, others tracts, and asked if that was what was meant by the Word of God? And such was the state of ignorance in which thousands on thousands were living and dying! I have inquired about the Danish Church of another, and the information I have received is equally melancholy. In my inquiries about the Dutch Church, I questioned one, who certainly would not be inclined to represent its state darker than it really was, for he had lived long in the country, and had for many years been in the service of one of our Societies. Such being the case, there could be no doubt that he would wish to put the best face on the matter that he could, and yet he assured me that if there were seven ministers of the gospel who really knew its truth, and if there were three who really preached it, he had put the mark up as high as he possibly could. In the north of Germany things were just as bad; and from Saxony and Weimar we are continually hearing of banishments taking place among the true believers and preachers of the Word of Christ, because they have courage enough to dare all for his sake. In Switzerland there is no end to the persecution that is now going forward, and has been for a long

time, against the true worshippers of the Word of God. The preachers are obliged to exercise their calling before break of day, and in the woods, in order to avoid that notice which would draw down upon them unlimited persecution. And strange to say, it was from the Protestant churches of the continent, more than any others, that the missionaries experienced opposition. Since, then, the Word of God is thus oppressed on both sides, by superstition on the one hand, and by infidelity on the other, shall not such unparalleled and lamentable distress induce us to send forth our messengers, with the comfortable hope that something may yet be done? Are not those nations as much a people under God's providence as ourselves? Surely yes; and he calls upon this Society, he commands this Society, he urges this Society on to his own good work, and it remains for us to shew that we appreciate the honour put upon us, for surely I may call that an honour which is to lead us to so glorious a result as the bringing back those that have strayed to the right path. It is not by our own feelings that we must regulate our activity, but by the exertions of those who are arrayed against us: from their bondage we must seek to give liberation, and, depend upon it, it will soon become manifest, from the character of our efforts, whether that liberation has connexion with the Son, who makes the chosen free. Look at the Pope; and we shall find that his activity has increased—it has increased ten-fold; even a hundred-fold. There has been no such activity displayed since the council of Trent. None since those days when Hildebrand first broached the audacious maxim, that under the pope's foot were all the sovereigns of the earth to lie. The Catholics are abroad, and struggling for the increased discipline of their church. They are struggling that their service may extend from one end of the globe to the other. By means of the Jesuits they seek that all education shall pass through their hands. And shall we not set the artillery of our forces against all this? Shall not we raise against them the truth of the Lord, the saving knowledge of Christ, the sword of the Spirit, which have from the beginning been mighty in overturning the kingdom of Satan, and shall so continue to be to the end?

BAPTIST HIGHLAND MISSION.

The following extracts are taken from the Journal of Mr. Campbell, one of the Itinerants employed by this important and useful Institution:—

“ July 2, Sabbath-day.— Having, during the preceding week, intimated as extensively

as possible, our intention to preach at TARBERT on Sabbath, a great number of boats full of people assembled from all quarters, besides many people who came by land. We both preached to an attentive audience of about 350, many of whom were shedding tears. Considering that this place is but thinly inhabited, and the place of worship of difficult access, the above is considered a very large congregation. We distributed tracts, which were gratefully received by the people. It was delightful to see the young and the aged, on getting a tract, sitting down or standing up to read its contents, surrounded by a little group, listening to its salutary instructions. After listening for some time to the reader, they would flock to us, calling out, 'O give me a tract!' 'Give me a book!' Upon being asked if they could read it, some said, 'We can;' others, 'We cannot, but my son can,' or 'my daughter can.' We always recommended each person to whom we gave a tract, to give it to some other person, after reading it: they all promised to do so. It is to be hoped these little monitors, through the divine blessing, will be useful in these remote and dreary dwellings. Some will read them in preference to their bibles, through curiosity; and, through reading the former, may be induced to read the latter with more interest and advantage. The Gaelic schools have been of incalculable service in this quarter. By means of them, there is scarcely a house in which there is not some person who can read the bible in their native tongue. We parted with Mr. Munro this evening: he proceeded to Stornoway, and we took an opposite direction. Had no preaching this evening, it being six o'clock before the first meeting broke up. However, the neighbours came in to family worship, to whom we spoke for some time. Went to repose, very grateful for the excellent opportunity afforded us for preaching the word of life to our fellow sinners. May the Lord add his blessing, that some souls may be saved from the wrath to come!

3d.—Travelled this day to Caolas. The road was the worst imaginable: indeed there was no track or road of any sort, but rugged rocks and moss, and lakes of water. At times we did not know whither we were going. Preached to 36, who were waiting when we arrived. Crossed the sound to Geocrab, and preached to 26; after which, proceeded to Marnish, and spent the night in a very poor man's house, who was exceedingly hospitable. 4th.—Preached at Marnish to 70; in the evening at Finsbay to 17, and travelled again to Roudel. 5th.—Preached at Strand to 60, some of whom followed us for two days, and in the evening at Roudel to 35. Most of the inhabitants here were from home, as mentioned above, other-

wise three times the number would have attended. Had a long conversation with a blacksmith, of the name of Morrison, a native of the place. He preaches to the people of Strand, and appears to be a good man, and well acquainted with his bible. It would appear he has been very useful in this place, both by preaching and writing. He is one of the best poets in the Highlands of Scotland; his conduct exemplary; possesses excellent talents, and a sound judgment. The people told us, he can communicate his ideas with facility and force. They have built a large meeting-house for him, where he preaches three times every Lord's day, and Wednesday evening. The people in the south would feel it not an easy task to attend his three lectures on Sabbath. We are told, he begins at seven, and continues till ten—again at eleven, and *insists* till five—lastly, at six, and concludes the services of the day between nine and ten. This is certainly going to an extreme; meanwhile it evinces the good man's zeal. We asked him, if there were many good people in the place; he said there were some. Spoke to him respecting the duty of Christians to separate from the world: on this point he is like-minded with ourselves, but differs with us respecting baptism. It is our ardent wish and prayer, that the Lord may bless his labours and comfort his soul, and direct him in the path of duty, that he may be of singular use to the people among whom he resides. Having distributed some tracts, we left the island. Preached, on the 6th and 7th, in the island of Pabby, to pretty large congregations: distributed a number of tracts amongst the people. We cannot describe the earnest entreaties of both old and young for them. We regretted that we had taken so few from home; however, we could not have conveniently taken more, having no way of carrying them but on our backs."

CORPORATION AND TEST ACTS.

We regret to inform our friends that it has been thought advisable to postpone the motion for the repeal of the abovementioned acts till the next session of Parliament. The following accounts of the proceedings of the committee will explain the reasons of this measure.

"At a meeting of 'the committee appointed to conduct the application to parliament for the Repeal of the Corporation and Test Acts,' held at Brown's Hotel, in Palace Yard, Westminster, on Tuesday, the 22nd May, 1827. William Smith, Esq. M.P. in the chair:

"This meeting was honoured with the presence of the following noblemen and gentlemen, (viz.) Lord Holland, Lord King, Lord Milton, Lord Ebrington, Lord Althorp, Lord Clifton, Lord James Stuart, Lord Nugent, Lord John Russell; George Byng, Esq. M.P. Alexander Dawson, Esq. M.P. John Wood, Esq. M.P. J. B. Monck, Esq. M.P. John Easthope, Esq. M.P. John Smith, Esq. M.P. John Maberly, Esq. M.P. W. L. Maberly, Esq. M. P. John Baring, Esq. M. P. George Phillips, Esq. M. P. W. W. Whitmore, Esq. M. P. Henry Warburton, Esq. M. P. William Allen, Esq. M. P. John Calcraft, Esq. M. P. Henry Brougham, Esq. M. P. Sir Robert Wilson, M. P. Sir George Robinson, Bart. M. P. Nicholson Calvert, Esq. M. P. Charles Fysh Palmer, Esq. M. P. Maurice Fitzgerald, Esq. M. P. George R. Phillips, Esq. M. P. and W. B. Baring, Esq. M. P.

The committee held a conference with the above named noblemen and gentlemen; as to the expediency of requesting Lord John Russell to withdraw or proceed with his motion, for the Repeal of the Corporation and Test Acts, which stands fixed for the 7th June next; and generally, as to the best means to be adopted for promoting this object.

"A lengthened discussion having taken place, and the parliamentary friends having withdrawn; it was

Resolved unanimously — "That it is the opinion of all our parliamentary friends, and of this committee, that every effort should be made to obtain as many petitions as possible during the present session of parliament, praying for the repeal of the Corporation and Test acts.

Resolved — "That the secretary do immediately write to the ministers of London and country congregations, with a copy of the last resolution, and urging their immediate attention thereto."

"At a meeting of the committee appointed to conduct the application to parliament for the repeal of the Corporation and Test acts, held at the King's Head Tavern in the Poultry, on Monday, the 28th day of May, 1827. William Smith, Esq. M. P. in the chair.

It was Resolved — 1. "That the present state of public affairs, the advanced period of the session of parliament, and other circumstances, render it advisable, in the opinion of this committee, not to press the repeal of the Corporation and Test acts during the present session.

2. "That Lord John Russell be therefore respectfully requested to withdraw the notice of his motion for such repeal now given, and that he be most earnestly en-

treated at the same time to state the fixed purpose of this committee, at all events, to renew the motion now postponed at the very earliest opportunity in the next session of parliament; and should it not then succeed, to persevere in it with their utmost energy, from year to year, until it is finally carried.

3. "That the chairman and Mr. Weymouth be requested to communicate these resolutions to Lord John Russell and to Mr. John Smith, and to convey to them the warmest thanks of this committee, for the readiness with which they consented to propose and second the motion now recommended to be postponed. And that they be most respectfully and earnestly entreated to continue their invaluable assistance to the cause of Religious Liberty, and of the protestant dissenters in particular, by renewing that motion in the next session of parliament.

4. "That the numerous members of parliament who have, under all the difficulties of their situation, given this committee the strongest assurances of support, be requested to accept their most grateful acknowledgments, accompanied by a strong expression of their wishes and hopes, that they will afford their powerful support to the measure, in which the committee have thus strongly pledged themselves to persevere.

5. "That these resolutions be published in the newspapers, and the Religious Periodical Journals.

"R. WINTER, Sec."

16, Bedford Row,
28th May, 1827.

WELSH BAPTIST ACADEMY AT ABERGAVENNY.

WE have received the following account of the proceedings of a committee meeting, duly and specially convened, held on the 30th of March, 1827, in the vestry of the Frogmore Street Meeting House, Abergavenny, to deliberate on the present circumstances of the Baptist Academy in that place, and devise ways and means for advancing its interests. Mr. W. W. Phillips, in the chair.

After prayer, by the Rev. J. Jones, letters were read from Ebenezer Harris and Rev. D. Saunders, expressive of their warm attachment to the institution, zeal for its welfare, and high consideration of the qualifications of its president.

Resolved — 1. "That the Rev. D. Phillips, of Caelecon, be elected secretary, pro

tempore, in the room of Mr. James Daniel, appointed to that office at the last annual meeting, but who since has resigned.

2. "That as all useful institutions lie open to difficulty and opposition, it becomes the duty of their friends to make provision for their protection; and united with the co-operation of its steady Patrons, it is the determination of this meeting to promote the security and perpetuity of the seminary, which it is now assembled to countenance and support.

3. "That this meeting having been officially informed of Mr. Wyke's purpose to resign his office as Treasurer in another place, together with his disinclination to serve the interests of the society, and having sent a deputation to him requesting an interview for the purpose of explanation, but who failed to see him, the secretary is directed to inform him, that no body of people whatsoever is eligible to receive his resignation, except this society; and if he be disposed to give up his trust, prior to the general meeting in September next, he is required to do it to the secretary.

"Here the tutor handed a communication to the chairman; and he having retired, it was read, and found to be a resignation of his office in the Academy. After a brief discussion, the following resolution was formed and adopted.

4. "That the Rev. M. Thomas's letter, resigning his office as tutor, on the 30th of June next, having been read, it was unanimously resolved, that this meeting, fully conscious of his valuable services to the institution, do most earnestly request his continuance in an office, in which, under the divine blessing, he has been enabled so efficiently and essentially to serve the cause of religion.

"Mr. Thomas being called in and informed of the above resolution, he, after expressing much hesitation, and offering many objections, did at length accede to the wishes of the meeting.

5. "That the grammatical study of the Welsh language be strongly inculcated upon the students.

"W. W. PHILLIPS."

All communications relative to the Institution are at present requested to be forwarded to the secretary, at Caerleon, or the tutor, at Abergavenny.

ASSOCIATIONS.

KENT AND SUSSEX.

The Kent and Sussex Association of twenty-six churches held its forty-eighth An-

niversary at Folkstone, June 5 and 6. Moderator, Mr. Groser of Maidstone; Secretary, Mr. Rogers of Eynsford; Preachers, Messrs. Giles of Chatham, 1 Cor. xii. 11., Rogers of Eynsford, Psalm lxxii. 19., Payne of Ipswich, now supplying at Ashford, Psalm lxxxv. 6., and Shirley of Seven Oaks, 1 John ii. 28. Devotional exercises by Messrs. Belcher, Minister of the place, Smith of Rye, Payne, Garner of Battle, Groser, Denham of Margate, Down of Wadhurst, Ragsdell of Dover, Coanes, Independent of Folkstone, Giles of Eythorne, Broady of Besseles Green, Crambrook of Dover, &c. The different meetings were numerous attended, and it is hoped were both interesting and profitable. The churches at Braybourne, Canterbury, Margate, and Enon Chapel, Woolwich, were received into the Association; the brethren Groser, Belcher, and Clark were appointed to prepare and circulate a letter on the state of the churches; meetings for special intercession with God, for the out pouring of divine influence, were earnestly recommended; the Moderator was requested to correspond with the deputies in London on the subject of the registration of the children of Baptists; and the next association was fixed to be held at Mr. Giles's place at Chatham, on the first Tuesday and Wednesday in June 1828, Messrs. Garner of Battle, Belcher of Folkstone, and Exall of Tenterden to preach, and Mr. Martell of Deal to write the circular letter.

SOUTH DEVON AND CORNWALL.

The South Devon and Cornwall Baptist Association held their third annual meeting at Falmouth, June 5 and 6, 1827. Sermons were preached by the Brethren Shoveller, of Penzance, from Rom. viii. 31.; Nicholson, of Plymouth, Joha xvii. 20, 21.; Acworth, of Penzance, Deut. xxxii. 29.; and Widlake, of Brixham, Eph. v. 8.

The social and public devotional services were conducted by Messrs. Muscutt, Wildhore, and Allen (Pædopap.), Lane, Parsons, Cock, Spasshatt, Horton, J. Dore, Clarke, Crossman, Shoveller, and Burchell.

The subject of the Circular Letter for the present year is, *The Duties and Privileges of Church Members*.

The decrease in the number of members, including a secession of 21 persons from one of the churches, amounts to 30.

It was unanimously resolved, that the churches be recommended to hold monthly prayer meetings, for the especial purpose of imploring a revival of the work of God in the district, and throughout the world.

It was further resolved, for the better regulating of applications on behalf of building cases through the district, that four per annum of such cases as may be approved by

the Association, shall be admitted under its sanction. Communications on this subject may be addressed to the general Secretary, Mr. S. Nicholson, Baptist Minister, Plymouth.

ORDINATIONS, &c.

BERMONDSEY.

May 16, Mr. Dovey was set apart to the pastoral office over the Church at Bermondsey, late under the care of Mr. Norris: on which occasion most of the members of the Church recently meeting at Dockhead united with the Church at Bermondsey. Mr. Pritchard commenced the service and briefly described the nature of a gospel Church. Mr. Shenstone stated the circumstances of the union of the two Churches and asked the questions. Mr. Upton addressed the pastor and united Churches from Heb. xiii. 17. The attendance was numerous and attentive.

GREENWICH.

On Friday, April 13, 1827, the Rev. W. Belsher, formerly of Worcester, was publicly recognized as the pastor of Baptist Church meeting in London Street, Woolwich. The Rev. W. Chapman independent, commenced the service, by reading the scriptures and prayer. Rev. A. Freeman of Woolwich, received from the Church a statement of the leadings of Providence with the expression of their call of Mr. Belsher to the pastoral office; to whom Mr. Belsher also delivered his confession of faith and acceptance of the invitation of the church; Mr. F. then solemnly implored the blessing upon the union. Rev. J. Ivimey, of London, gave an affectionate charge to the ministers from 1 Peter v. chap. 1 to 5 verses. Rev. J. Chin of Walworth, addressed the church from part of the 28th verse of the 21st chap. of Acts, "Men of Israel help." Rev. H. B. Jeula independent, concluded in prayer. The service was conducted at the Greenwich Road Chapel, kindly lent on the occasion; the attendance was very crowded; and a happy spirit of Christian unanimity appeared among the friends.

STOCKWELL.

ON Tuesday, April 17, a Baptist Church, consisting of seven members, was formed at

Salem Chapel, Stookwell, Surry, on which occasion the Minister of the place, the Rev. J. Chin, of Lion Street, Walworth, and the Rev. J. Ivimey, of Eagle Street, officiated; the latter of whom delivered a most appropriate impressive and encouraging discourse founded on, Isa. lx. 22. "A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time."

DUBLIN.

On Wednesday, April 11, 1837, the Rev. J. Sprigg, was ordained pastor over the Baptist Church in Dublin. After singing, the Rev. Dr. Stuart, seceding minister, read and prayed. The Rev. Dr. Marshman, of Serampore, introduced the service, prayed the ordination prayer with laying on of hands, The Rev. W. Cooper, sen. Independent minister, prayed, after which Dr. Marshman addressed Mr. Sprigg, and the Rev. C. Anderson of Edinburgh, the church. The Rev. Mr. Urwick: Independent concluded the service in prayer.

SIDMOUTH, DEVON.

On the 8th of Feb., 1827, a commodious room was opened to attempt the establishment of a Baptist interest in this populous and respectable town. A prayer meeting was held on the morning of the day, conducted by the ministers engaged on the occasion. In the afternoon, the Rev. R. Humphrey, of Collympton, preached from Jer. xxiii. 5. "A King shall reign and prosper." And in the evening, the Rev. O. Clarke, of Taunton, preached from Ps. cxxvii. 1. "Except the Lord build the house," &c. Mr. Granvill, of Taunton, and Mr. Lush, of Honiton, assisted in the devotional exercises of the day. Public preaching has been continued since the opening, both on the Lord's-day, and on the week evenings; the attendance has been generally good, and the prospects are such as to lead the friends connected with the undertaking to hope, that their labours will not be in vain in the Lord. Their means, however, of supporting the ministry of the word, are at present very limited and inadequate: they therefore embrace this opportunity of appealing to the liberality of Christian friends to aid them in prosecuting this good work. Contributions will be gratefully received, and the countenance of those who are favourable to the Baptist cause, who are in the habit of visiting watering-places, will be very encouraging.

IRISH CHRONICLE,

JULY 1827.

We are happy in having to state that the friends of this Society enjoyed a most delightful meeting at its Thirteenth Anniversary. Many thousands were assembled even before six o'clock to breakfast, and when the doors were opened at seven o'clock, the large room at the City of London Tavern was soon filled.

The meeting was opened by singing those fine sentiments of Dr. Watts, in the 13th hymn of the 3rd book — "Pity the nations, O our God," &c. &c.

The Rev. Thomas Powell of Peckham prayed most fervently and appropriately that the blessing of Heaven might rest upon the labours of the Society and on all Missionary Institutions.

Mr. Ivimey, one of the Secretaries, then proposed that Lieut. J. E. Gordon, one of the honorary Secretaries of the New Reformation Society, should take the chair, observing that that gentleman had, by his active labours in Ireland, greatly promoted the Reformation there, which had now commenced with such pleasing prospects, and also that the avowed design of the Baptist Society from its commencement had been to induce the native Irish to embrace the principles of the reformation, as they assumed that the faith of the Protestants was the purest faith, the scriptural faith; and, therefore, they wished the Roman Catholics of Ireland might all become Protestants.

Mr. Gordon, on taking the chair, made a few observations on the business for which the meeting was assembled, and called on Mr. Ivimey to read the Annual Report of the Society.

For the information of those who may not have seen a copy of the Report, which was given away freely at the doors of the tavern, we subjoin a few extracts from it.

"Your Committee have not to report an increase in the number of schools or of scholars, or of readers of the Scriptures, during the past year; — they indulge the hope, however, when they state there is no *diminution* of any of these, and that they have been enabled to keep up the full establishment as it existed at the last Anniversary, that this will be considered cause for abundant thanksgiving to God. The present number of week-day schools is eighty-six — seventeen of which are exclusively for females; besides which, there are seventeen night schools, chiefly for adults, the total number being one hundred and three.

"The number of scholars are as follows: — In the schools, under the superintendence of the

Rev. Mr. Wilson, of Boyle	2813
Rev. Mr. Briscoe, of Ballina	2691
Rev. Mr. Thomas, of Limerick	257
Rev. Mr. M'Carthy, of Tullamore	230
Rev. Mr. Davis, of Cloanell	50
Rev. Mr. O'Neal, of Garry-Hill	60
Eleven night schools, estimated at 30 each	330
	6831

"This statement does not include all who are on the books, but only those

who were *actually present* at the last quarterly inspection.

"The Committee have been happy to find "the Second Report of the Commissioners of Irish Education Enquiry" has fully sanctioned the statement of last year respecting the number of schools belonging to your Society, and substantially the number of scholars.

"That a denomination of Christians, comparatively small, should have been able, for so long a period, to support eighty-six day-schools, (besides Sunday-schools and evening-schools for adults,) containing on an average from seven to eight thousand scholars; and also upwards of thirty readers of the Irish Scriptures, and seven or eight itinerant ministers, who are superintendents of the schools, and pastors of churches, is more, especially considering the pecuniary difficulties of the times, than could have been expected; and is certainly ground of encouragement that while they aim to serve God faithfully, he will not leave them destitute of the tokens of his special approbation, or of the evidences of his effectual blessing.

"The system of requiring the children to commit the Scriptures to memory is still pursued; and many proofs of the surprising retentive powers of the scholars, if it were thought necessary, might

be again given, as in former Reports of the Society. Instead of this, however, an instance of its beneficial results, both to a scholar, and also to a parent, in enlightening the eyes and converting the heart, will be produced. And may it not be expected that out of perhaps forty thousand children and adults who have been taught to read in the schools, or who have heard the Scriptures read by their children at home, many similar events will be constantly taking place?

"A lady who is the wife of the clergyman at whose church the following pleasing circumstances took place, thus writes to one of the Society's ministers, in April last:—'I should have written to you but for the above-mentioned circumstances, even sooner, to tell you that dear Mary Cassidy united herself to the Protestant Church publicly on Sunday week; and I trust she is as sweet and humble a christian as we have in it! And, only think how wonderful are all the ways of God, her mother did also on the same day! And this, through Mary's and her other children's instrumentality (the other children's histories you already know)—and all through the blessed instrumentality of your blessed school here! Praised be the Lord!'—This lady adds, 'we are all engaged in the Reformation business here.'

"Other instances might have been produced of persons having united themselves with the established church, who are led to embrace the principles of the reformation through the instructions they received from the scripture readers of your society. The far greater number, however, who have renounced the errors of popery through their means, have not made such a public recantation though they have entirely withdrawn themselves from their former connexion with the corrupted church in which they had been brought up. On this subject the Rev. Josiah Wilson, of Boyle, thus writes;—'As a proof that the exertions of the society were early honoured with marks of the divine approbation, I have to state that about two years ago I asked one of the agents who was the first employed, Mr. William Moore, how many individuals he considered as having been brought to a knowledge of the truth by his labours. His reply was, 'about one hundred.' I requested him at his leisure to write down their names. After a few weeks, he gave me a list of sixty-six names, which were all he could recollect; but I must add, that I know some persons besides those he mentioned, to whom

his instructions had been equally useful.' Mr. Wilson adds, in explanation, 'The expression above employed—persons brought to the knowledge of the truth,—must be understood in a qualified sense. But from all I have been able to ascertain, either from personal knowledge or from enquiry, it is not too much to say, that nearly fifty were decidedly converted persons. Eighteen of the number have died, all of whom departed without receiving the usual passport of the ointment from the popish priests; some of the rest have left Ireland; and others are in the immediate vicinity of the places where they were brought up, 'adorning,' by their circumspect conduct 'the doctrine of God our Saviour in all things.' A few of these persons, with others to whom the agents of the society have been useful, have appeared in the ranks of those who have publicly renounced the errors of popery, in the town and county of Sligo, and in several other places.'

"Your Committee take the liberty of reminding the numerous friends of the institution, that to provide even the present annual expenditure, persevering zeal will be required. It is not probable so large a legacy as £1000. (which in the past year, when it came to hand, was found so opportune a supply, that without it the society could not have gone on) will be often received. The main dependence of the committee, next to the blessing of God, is upon the approbation and benevolent feelings of the Christian public in England, Scotland and Ireland (and they are happy to say, that the contributions in Ireland have again increased the past year); and to them they look with confidence for continued assistance and support. The committee are persuaded, that in no way can money be more beneficially employed, or more entirely appropriated in promoting the spread of the gospel, nor was there ever a time when Ireland presented such encouraging prospects: 'An open and an effectual door is before' the Protestant church, 'though there are many adversaries.'

"Your Committee, in resigning their charge to those from whom they received it, think it right to say, that, in their opinion, the prospects of the Society are more encouraging than they have ever been at any former period. They are reminded by the events which have lately occurred,—in so many persons having publicly listened to the Divine call respecting the mystical Babylon, 'Come out of her, my peo-

ple,'—of that beautiful inspired description, which they hope may be applied to the sister island:—'The winter is past, the rains are over and gone, the flowers appear on the earth, the fig-tree putteth forth its tender fruits, the time of the singing of birds is come, and the voice of the turtle is heard in the land.'

"Yes, Christian brethren, in the holy war now so successfully carrying on against the power of the Antichristian empire in Ireland, your society is taking its place as part of the army of the Lamb. They consider the Baptist society as a company of pioneers acting under the eye, and obeying the commands of the Captain of salvation: it has already cleared some of the thick underwood of the forest, and opened up a way, and pointed out the road, for the other and more numerous companies to proceed in a simultaneous attack upon the army of the beast. Uncompromising in its principles, and humble in its appearance; but loyal in its spirit, and persevering in its hostility against error and vice; it will, it is hoped, contribute towards that great victory, which the sure word of prophecy has claimed for the Almighty conqueror, as to his final triumphs over 'the man of sin,' 'the son of perdition,' 'whom the Lord shall consume with the spirit of his mouth, and destroy, with the brightness of his coming.' The conflict may probably be sharp, and the victory for a time appear to be doubtful, but the issue will be glorious, and the triumph be sure. The pen of inspiration has anticipated the grand result; and soon the pen of history will have to record the noble event as being fully accomplished. As if for the purpose of animating us in our labours, and stimulating our exertions, we find it thus said—let us read and understand, and hope and believe that very soon will be brought to pass the saying which is written—'These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.'

"With such delightful prospects opening to our view as the universal diffusion of the doctrines of the reformation in Ireland, and the consequent spiritual emancipation of five millions of our fellow-subjects, after the lapse of three centuries since these blessings were bestowed upon the other parts of the united empire, and having obtained the acknowledged reputation of 'leading the way' in this arduous enterprise, it would be worse than cowardice to re-

lax in our efforts, or to decline in our zeal. Never let that be said of the Baptist Irish Society, which is recorded to the indelible reproach of one of the tribes of Israel, 'The children of Ephraim being armed, and carrying bows, turned back in the day of battle.' Rather let us aspire to the honour of that commendation pronounced upon one of the seven churches of Asia, 'These things saith HE that is holy; He that is true; He that hath the key of David; He that openeth and no man shutteth, and shutteth and no man openeth; I know thy works; behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name! He that hath an ear, let him hear what the Spirit saith unto the churches.'"

The following Resolutions were moved and seconded by the Ministers whose names are prefixed to them respectively:—

By the Rev. Dr. Cox, of Hackney, and the Rev. Samuel Nicholson, of Plymouth.

1. That this Meeting hereby expresses its approbation of the Report now read, on account of the facts it recites connected with the Reformation which has so happily commenced in Ireland; because it affords sufficient evidence that the plans and proceedings of this Society are so well adapted to the state of the Peasantry;—especially in having employed, from its very commencement, readers of the Irish Scriptures; and chiefly because the tokens of the Divine favour, to which its success is to be entirely attributed, appear to have rested upon the labours of its various agents in disseminating the true protestant principle, the sufficiency of the Scriptures;—and resolves, that the report be received, and circulated under the direction of the Committee.

By the Rev. Mr. Burnett, of Cork and the Rev. Thomas Winter, of Bristol.

2. That this meeting concurs in the opinion of the Committee expressed in the report, that those persons who are well instructed in the knowledge of the Scriptures, and the fundamental principles of the reformation, and who are willing to engage in the service of the Society as readers and expounders of the Scriptures, be employed to the full extent that the funds of the Institution will justify.

By the Rev. W. Grosce, of Maidstone, and the Rev. S. Davis, of Clonmel.

4. That the grateful acknowledgments of

this meeting are due, and are hereby presented to Mr. William Burls, Junr., for his attention to the interests of the Society, and for the able manner in which he has, on behalf of his esteemed father, William Burls, Esq., performed the duties of treasurer to this Institution, and that he be requested to continue to act in that office for the year ensuing.

By the Rev. Dr. Newman, of Bow, and the Rev. Wm. Hawkins, of London.

4. That the cordial thanks of this meeting are also hereby presented to the Rev. Messrs. Ivimey and Pritchard, the gratuitous secretaries, who are respectfully requested to continue their services.

By the Rev. John Statham, a Baptist Missionary, and the Rev. Moses Fisher, of Liverpool.

5. That the thanks of this meeting are due and are hereby presented to the gentlemen who composed the Committee for the past year, and that the following gentlemen be the Committee for the year ensuing: viz.

Messrs.

William P. Bartlett,	William Napier,
Anby Beatson,	Richard Nichols,
Gilbert Blight,	John Parr,
Newton Bosworth,	William Paxon,
J. M. Buckland,	John Penny,
John Chandler,	Joshua Russell,
William Cozens,	Joseph Sanders,
Jonathan Dawson,	Alex. Saunders,
Job Heath,	William L. Smith.
Joseph Ivimey, Junr.	Robert Storke,
Samuel Jackson,	Samuel Watson,
Stephen Marshall,	Eliezer Wilkinson,
Paul Millard,	and
Sauuel Moore,	Charles Young.

And that Messrs. Wilkinson and Penny be the Auditors.

By the Rev. Jos. Kinghorn, of Norwich, and the Rev. C. E. Birt, of Portsea.

6. That the best thanks of this meeting are due, and are hereby presented to Lieut. J. E. Gordon, R.N. for his kindness in taking the chair this day.

The various speeches delivered on this most animating occasion were heard with the most evident marks of heartfelt gratification. Not a single circumstance took place to interrupt the harmony or to disturb the tranquillity of the Meeting. The address of the Rev. Mr. Burnett was a most happy mixture of argument and sarcasm; the union of a Luther and an Erasmus: to that gentleman, especially, as well as to all the rest who assisted, the Society are under very great obligations for their wise and able assistance.

We can only give some short extracts from the speeches delivered at what we shall venture to predict will prove a memorable meeting.

The *Chairman* remarked, that he could not preside at this meeting without some painful recollections; he was first introduced to this Society by one who preceded him in this office, and who had since gone to his rest. It was the comfort of Christians, and those who were fellow-labourers in the vineyard of Christ, that when God removed any of those labourers, he invariably raised up others to occupy their stations. This work must proceed; for it was the work of God. The friends of Ireland had been long inquiring, "Watchman, what of the night?" The answer had been, "The morning cometh." They could now perceive the light beginning to shine; and the morning was now dawning on the Irish people, which would dispel their darkness, and bring them into the "light and liberty of the children of God." He could state, not from common report, nor from the reports of the Committees of this Society, but from personal observation, that the Institution which the Meeting supported had taken a very active part in the reformation of Ireland. There was not a work going on there for that purpose, with which the servants of this Society did not co-operate. These means had been especially blessed, and none of them had been in vain. Some institutions supported one system, and others another; some were the friends of schools, and others of itinerant preachers; but this Society embraced all these objects.

Rev. Dr. Cox—The principles which this Society supported were infinitely important. Ours was not a struggle for possessions—not a struggle for territory—not a struggle for a field—but a struggle for truth; and if the whole world was the object of our efforts, it would not bear a comparison with those important objects which the Society had in view. Our efforts were directed against that degradation which a corrupted Christianity had introduced. But we must go forward with the sword, not of persecution, but of the Spirit, in our hands; in the might—not a persecuting might—but in the might of the Lord.

The Rev. Mr. Nicholson in rising to second the first resolution, made some pertinent remarks on the efficiency of the Holy Scriptures, in enlightening the people of Ireland, and bringing about the reformation there. He also noticed the peculiar adaptation of the means used by this Society to effect, under the blessings of heaven, the object in view, and commented at some length on the motion which had been read.

Rev. J. Burnet, of Cork, in moving the second resolution, said, The present state of Ireland, and the past circumstances connected with that unhappy country, not only warranted the first Institution of this Society, but now loudly called for its support. Very few who were acquainted with Ireland, and who were friendly to her interests, would object to the operations which were carrying on there for the intellectual and religious improvement of her sons. If this Society had for its object the circulation of the Scriptures — if the Bible were its guiding star, and the word of God its leading sun — should we say, that it ought not to be supported? If it had been instituted for the purposes of political quackery, we should probably have seen hundreds of pounds thrown into its coffers. Why then, since it was instituted for a more exalted purpose, should we be parsimonious. When a Society was founded for the purpose he had alluded to, large sums of money were poured in for its support. The Baptist Irish Society, and those formed for similar purposes, would make all these quacks tremble. They knew that it would expose all their pretended patriotism, and throw a light on all their insidious pretensions; and, therefore, they opposed it. Those who supported such persons, were deceived by their sophistries, and could not discover their hypocrisy. The plans of this Society were denounced as enthusiastic, and its friends were called lunatics, or, which was by some thought equally opprobrious, saints. But its friends did not form their Society for the purpose of exalting themselves. Institutions like this would form an atmosphere in which true patriotism would exist. "But these Societies," it was said, "have their hypocrites." They spent money, sacrificed their time, attended public meetings from mere hypocritical motives did they? The political hypocrites did not do this! Their only ground for denouncing those who were friendly to the instruction of the people of Ireland was, the consciousness of their own hypocrisy. Their most zealous efforts were only a mask for the promotion of their own interests, and they considered that the friends of Ireland were acting on the same principle. This, he said, was the only ground on which they founded this important charge; but he would throw their hypocrisy at them, and tell them that, for himself and the friends of instruction, they were satisfied with their hypocrisy, and would leave them (the Catholics) to evince the reality. He would proceed to enquire how far Ireland required the efforts of this Society. Did not Ireland, he would ask, present a complication of ills, requiring the most strenuous exertions? Did Ireland require no improvement? Was it not the

general cry, that she required improvement? Were not her distresses spoken of in Parliament, and out of Parliament? In England, in Ireland, and even on the Continent? And was it not as generally asserted, that a remedy for these evils must speedily be applied? Did not parliamentary reports, and the number of motions made in the House of Commons on this subject, all imply that Ireland was the theatre of great and working evils? And did they not all declare that she required immediate improvement? Could any say, that this improvement was not necessary; or that the Catholic religion was a pure system? They would find, on examination, that this was not the case. If the doctrines of popery could be exposed to view on one hand, and reason on the other, they would form an anomaly unparalleled in the recollection of man. But we are told, that the things we objected to were "abuses of the general system; that they were excrecencies and exuberancies." What then should we say of the system which engendered such abuses; could we pronounce it to be a good one? When a poor sick man was brought to be cured, did we examine his state, and, finding him to be diseased, "O, these are the abuses of the system!" Did we not rather prescribe and apply a remedy. Concerning the Church of Rome, he would state that the first principle of her constitution, was the ground of these abuses. She asserted that she was infallible; and this was none of her abuses. What did this doctrine produce? It enjoined silence! It required men to rest satisfied as to their religion, and forbade an appeal to reason. If any man introduced to him a faith as infallible, what could he do with reason? He must not exercise his reason; he must receive it as it was given to him; for the moment he began to inquire, though it was a matter on which his eternal interests depended, he came into contact with the authority of the church; and if he determined to examine for himself, he was not looked upon as a man, but as a demon, and consigned over to eternal punishment. The Catholic priests represented themselves as the only ministers of God, and as having the sole right of decision on all questions of religion. Was this right he would ask? If himself and another individual, or a class of men, had a quarrel, would it be reasonable in his antagonists to expect to have the exclusive right of decision? Would his antagonists say, "Oh! you have no business to decide or think on the subject? you must await our verdict, although we are a party in the business!" The Catholic priests were nothing compared to the rest of the world, nor even compared with the body of Catholics. If he were to give a monopoly at all, he would take it away from the priests and

give it to the people. Though he spoke thus, he begged to be understood, that he was no leveller. While the Catholic religion thus exalted herself and her priests, and debased the people, what must be the effect of this system? Could we expect that the Catholic laity would be men of intelligence? Could we expect that science and education would grow in such a soil? and when their services were required for the benefit of their country or mankind, could we expect that they would be ready for such service? And were we to expect that these twigs, thus cramped in their growth, would spring up into a forest of oaks? With this cloud cast before their eyes, could we expect that the Irish would be able to look out on the majestic scenery which the true religion presented? Amid this darkness in which popery enveloped them, it was impossible that Catholics could see the delightful prospects which learning and science opened to view. But if it was desired that they should see them in all their splendour, and they should be stimulated to improvement, then these shadows and these clouds must be removed from them. He rejoiced that, through the means of such institutions as these, Ireland's woes would be removed and her condition improved. A sun had now risen which would illuminate Erin's land. The darkness, he trusted, was beginning to flee away, and the true light, he felt assured, would soon shine in brilliancy and grandeur on that unhappy country. He would tell the Catholics; he would tell insidious politicians; and he would tell the man who was making experiments on Ireland's liberty, that she had powers still remaining, that she could still assert her influence, and that she would do so to the confusion of her real enemies. The different Societies which had been formed, were so many stars, all extending their light to the sister country; but he wished to see all these stars merged into one common sun, which should shed its effulgent light all over that benighted land. Notwithstanding all that he had said respecting the Catholic religion, he would assert, that he felt no animosity to its individual professors. He only wished to break their chains and to emancipate Ireland from the thralldom of ignorance and superstition. It was the error of the members of this Society that they did not subscribe largely enough. It would be said, oh, this is a paltry error; but he would tell them, that if they did not come forward to assist in this cause, the errors of the church of Rome would be chargeable on their heads. If a man had an opportunity of saving another from death, and he would not stretch forth his hand to save him from destruction, he would be in effect, the murderer of this man. He would charge this on the Meeting, and if they did not come forward to assist in relief-

ing Ireland, on them be Ireland's evils charged! He would recommend the Meeting to measure their givings by their dress, their equipage, their fortunes, their establishments; and if they did this, he was sure the funds of the Society would be greatly augmented. He would say to them, "put down your names according to your curtailed expenditure and extravagance, and you will be able to show a list of subscriptions which will surprise the world." He would remind them that no man's property was his own, that the gold and the silver was the Lord's. Providence had given wealth that it might be employed in promoting the interests of mankind in distress.

The Rev. Mr. Winter (of Bristol).—The political connexion of this happy country with the sister island, was recognised by such large assemblies as the present, consisting as they did, of persons met together to promote the welfare of the Irish people. The principles of Christianity had a uniting tendency; the religion of Christ was pure, and peaceable, and kind; and it was under the influence of this religion that this connexion existed; it united subjects to their king, and the friends of God to each other; and so long as these principles prevailed, so long would the existing authorities be regarded with respect. No principles would so effectually unite the different classes of society, as these of the religion of Christ. While this Society was giving to the Irish the Bible, while readers were employed, and teachers were multiplying around us, what did we require but the powerful influence of the Spirit of God to give effect to our exertions. He felt assured, that if this spirit were poured out from on high, the means and resources of this Society would multiply; for men could not receive the blessings of the Gospel themselves, without desiring to communicate them to their fellow-creatures.

The Rev. S. Davis of Clonmel said, that at this advanced stage of the meeting, and when so many more gentlemen had to speak, he should think it very improper in him to occupy much of the valuable time of the meeting; but he could not help saying, that he felt a greater pleasure upon the present occasion, than he had experienced at any former anniversary, because the success which had attended this and similar institutions in the last year in Ireland, had greatly exceeded the most sanguine expectations. For several years it appeared to him, that he was labouring almost in vain; and now the success which had attended the society's operations had been chiefly the result of the labours of a most unpretending class of men, called Scripture Readers; and although the public papers had reported some thousands who had been induced, through their means, publicly to renounce

popery, the number reported bore but a small proportion to those who would cheerfully do so, if they were not prevented by the fear of persecution. He (Mr. D.) certainly little expected that so much good would have resulted from the disturbance at the meetings in Ireland, by the Roman catholic priests and lawyers; but he had no doubt that if the suggestion which had been so repeatedly given was attended to, to employ a greater number of suitable scripture readers, by the blessing of God the reformation would be greatly promoted. He earnestly entreated the friends of that work to pray for himself and his fellow-labourers, fervently and perseveringly, for he was perfectly persuaded, that in proportion to the exercise of faith and prayer would be the success attending their labours.

Rev. Dr. Newman, in moving the fourth Resolution, said that the Society was under great obligations to the Secretaries for their attention and zeal in the discharge of the duties of their office. But those respected individuals were not ambitious of praise; they required no incense of that kind to be offered to them. No; the conscious satisfaction of having faithfully discharged their duty was sufficient for them. Yet they were deserving of our praise; and it was a tribute which was due to them, and which ought to be paid. But they would have better thanks than that Meeting could render them: angels were looking down from their exalted stations and applauding their exertions, and Almighty God condescended to look upon their efforts with an eye of complacency; thousands of the inhabitants of Ireland would bless them, and children yet unborn would remember them with gratitude. The objects which this Society contemplated were of a permanent nature, and the people of Ireland, to the latest generations, would have to thank God for the exertions which were now making.

Rev. Mr. Hawkins — It might perhaps be said, that this Society was sectarian. The name "Baptist," was given to it only to discriminate between it and other Societies, formed for similar purposes, and to show who were its conductors. It was liberal in its principles, and Catholic in its operations. There was much encouragement to proceed: this was not a day in which we should stand still. The Treasurer was said to be in advance; this then was the time to press to the conflict. This Institution had ever been foremost in the van, and should it now fall back into the rear? Let not its friends be weary in well doing, for in due season they should reap, if they faint not.

The Rev. Mr. Ivey gave out the hymn beginning:

"From all that dwell below the skies," &c. and the Meeting dispersed.

CONTRIBUTIONS.

Per Mr. Dyer,	
Kettering Auxiliary Society	
by Mr. Gotch	10 0 0
John Foster, Esq. Biggles-	
wade	1 1 0
Rev. T. King, Bedford	1 1 0
Rugby, Female Penny So-	
ciety, Rev. E. Fall.....	3 0 0
Halsted, Sunday School	
Union, by Mr. Linnett..	1 10 0
Ladies Society, Zion Cha-	
pel, Clover Street Chat-	
ham, by Rev. Mr. Lewis.	8 18 2
Bewdley, a Friend, by Rev.	
G. Brookes	1 0 0
Medbury Subscriptions, by	
Miss Langworthy	1 5 7
	————— 27 15 9
Per Mr. G. F. Angus	1 1 0
Per Rev. M. Fisher	31 0 0
From Eagle Street, one-third of its	
Funds	16 0 0
Per Rev. Mr. Davis	55 0 0
Per Mr. Ridgway, Hanley.....	1 0 0
Per Mr. Mair	0 10 6
Per Rev. C. Anderson.....	40 10 0
Per Mr. Olive, Cranbrook.....	1 0 0
Per Mrs Phillips, Bristol	20 0 0
Per Mr. Jones, Oswestry	4 0 0
Per Mr. Gillmour, Aberdeen	1 0 0
Per George Morris, Esq. Goodman's	
Fields	25 16 4
Per Mrs. Martin, Carter Lane Aux-	
iliary Society, Moiety of its Funds,	21 0 0
Per Mrs. Marlborough, Carter Lane	
School	13 16 6
Per Mr. J. Barker, Towcester	5 0 0
Per Mr. Cox, Spencer Place Meeting	10 13 0
Per Mr. Wate, Woolwich School	14 0 0
Per Mr. Newman,	
Miss Maywood	1 9 0
Miss Starling	0 18 0
A Friend	2 0 0
	————— 4 7 0
Per Rev. Mr. Ivey.....	8 4 6
Per Mr. Davis	50 0 0
Per Mr. Ruff, Hampton Wick,	
From the Baptist Association	
Kingston	6 15 6
Arden Hulmb, Esq.	1 0 0
Mrs. Brown	1 0 0
	————— 8 15 6
Per Rev. Mr. Glanville, Wautage....	1 10 6
Per Langham Ladies association	5 4 0

Per Rev. R. Patmore,		Biggleswade penny-a-week Society,	
Collected by Miss Patmore	4 4 6	by the Rev. Thos. Middleditch	2 0 0
Miss Payne and Miss Lake	3 14 5	Rumsey, Hants, by Rev.—Yarnold	1 8 0
Mr. Barnes	1 0 0	Bynsford Female Society	3 0 0
Miss Bernal's Missionary		Juvenile Do. by Mr. Rogers	3 0 0
Box	0 18 11		0 0 0
Rev. G. Francis, Ann. sub.	0 10 0	Collection at Cirencester, by Rev. D.	
Mr. J. C. Eisdell Do.	1 0 0	White	2 0 0
T. Tracy Do.	1 1 0	"A freewill offering" from a few fe-	
C. Bouffour Do.	0 10 6	males at Unicorn Yard, in aid of the	
	12 19 4	female schools in Ireland	2 4 0
Per Mr. Medley, Hackney School	8 0 0	Rev. Edward West, Chenies	1 1 0
Per Mr. Smith	1 1 0	Chenies Sunday School, per ditto	1 0 0
Per Rev. M. Fisher, for the Schools be-		For sight of portraits of difforent Mi-	
longing to the Baptist Irish Society	53 3 6	nisters, by Mr. Merritt	1 10 0
A part of the funds of the Lion Street,		A friend at Raynham, by Mr. Giles	1 0 0
Walworth, Female Missionary So-		Mr. Steane, Oxford Ann-Sub.	1 1 0
cietly, by Mrs. Chin	70 0 0	Mr. Hicks, do Do.	1 1 0
For the "Provident School."	16 0 0	Mr. Joseph Sanders Do.	1 1 0
Ladies' Association, Hammersmith, by		Mr. Joseph Ivimey, Jun. Do.	1 1 0
Miss Otridge, Treasurer	14 0 0	Mr. John Parr Do.	1 1 0
Moiety of the East Lane, Walworth,		Rev. James Elvey Do.	1 1 0
Female Auxiliary Society, by Rev.		William Croggon, Esq. 23, Upper Stam-	
Richard Davis	13 6 9	ford-Street Do.	1 1 0
Seven Oaks Ladies' Association	10 0 0	Mr. James Willis Do.	1 1 0
Devonshire Square Auxiliary Society	10 0 0	A friend, by Mr. Tomlin	1 0 0
Blandford Street Auxiliary		A friend, by Mrs. Millard	1 1 0
Society, in aid of the Baptist		Miss Mary Ann Porter	1 1 0
Irish Society	7 8 2	Mr. Thomas Phillips	1 1 0
Deduct for books & printing	0 8 0	Towards the increase of Irish Scrip-	
	7 0 2	ture Readers	1 0 0
Westerham Ladies' Association	8 0 0	Collected at the doors,	
Part of a Collection at the Rev. Jas.		Gold	15 17 0
Upton's, Church Street, Blackfriars.	5-13 8	Silver	31 13 6
Amersham, Bucks, by the Rev. R.			47 10 6
May	0 0 0	Per D. Harvey, Esq.	10 10 0
Mr. Chapman, Dormans Land, Surry.	5 5 0	Per Mr. Shenstone, Air St. Female	
Tewkesbury, by Miss Jones	5 0 0	Auxiliary Society	10 0 0
Penny-a-week Society, St. Clements			
Chapel, Norwich	0 0 0		
Collection at Wallingford, by the Rev.			
Jos. Tyso	5 0 0		
From Newbury, by the Rev. I. Mann,			
(in addition to 17l. 5s. 6d. before paid)	3 5 0		

Subscriptions received by W. Burls, Esq. 56, Lothbury; Rev. J. Ivimey, 7, Heathcote-Street, Mecklenburgh-Square; Rev. J. Pritchard, 16, Thornhaugh-Street; or by Rev. S. Davis, 2 Grays-Inn-Lane, who is at present collecting for the Society in London.

MISSIONARY HERALD.

ANNUAL MEETING OF THE BAPTIST MISSIONARY SOCIETY.

At the close of another of those interesting occasions which annually draw together such numbers of our Christian friends from various parts of the country, we shall attempt to supply a hasty narrative of the proceedings. This account, we are aware, will be expected by our readers with more than usual interest; and it is with grateful joy we state generally, that in the concurrent opinion of many who were present, the various meetings were peculiarly distinguished by the spirit of harmony and devotion.

As it was anticipated that a larger number of ministers than usual would be present, the open meeting of the general committee was held on Tuesday morning, June 19, at the place of worship in Devonshire-square, instead of the Missionary House. About three hours were spent in communicating information on the affairs of the Society, especially in reference to the questions lately discussed between the Committee and Dr. Marshman. This information, which had been anxiously desired by many, but which could not, of course, have been given with propriety till the discussions were closed, was received with unequivocal marks of approbation.

On Wednesday morning, an immense congregation assembled at Great Queen-street chapel, when the Rev. Robert Hall, A.M. of Bristol, preached from 1 Pet. ii. 21. "*Leaving us an example, that we should follow his steps.*" The necessity of imitating the example of Christ was enforced by the eloquent preacher by a variety of arguments, stated with all the clearness, and urged with all the fervent pathos, by which he is distinguished. At the commencement of this service the Scriptures were read by the Rev. Dr. Cox, of Hackney; prayer was offered, before sermon, by the Rev. C. E. Birt, A.M. of Portsea; and at its close, by the Rev. Dr. Henderson, President of the Missionary College, Hoxton. As many more flocked to the chapel than could find admission, another sermon was preached at the same time at Little Wild-street chapel, by the Rev. John Statham, lately arrived from Calcutta. His text was 1 Cor. xiii. 8. "*Charity never faileth.*"

In the evening, the friends of the Society met at Surrey Chapel. The Rev. Isaac Mann, A.M. of Maze Pond, Southwark, read a portion of Scripture and engaged in prayer; after which a very able and impressive discourse was delivered by the Rev. Joseph Fletcher, A.M. of Stepney, founded on 1 John v. 19. "*And we know that we are of God, and the whole world lieth in wickedness*"—language which was considered, 1st. as implying a conviction of the truth and divinity of the Gospel; and 2dly, as exhibiting an affecting view of the condition of the world. After illustrating each of these particulars at considerable length, the preacher, in conclusion, enforced the necessity of Missionary operations, and the imperative obligations devolving on the Christian public to support them; reminding his hearers, at the same time, of the duty of each individual to examine his heart as to his own interest in the blessings of salvation. This admirable discourse was closed with a fervent exhortation to humility, zeal, and prayer, in the prosecution of Missionary labours, connected with a brilliant exhibition of the promises and encouragements by which success is rendered certain and triumphant. The Rev. Thomas Finch, of Harlow, closed the service in prayer.

On Thursday morning, at Eagle-street meeting, Messrs. Edwards of Watford, Nicholson of Plymouth, and Welsh of Newbury, engaged in prayer; and the address was delivered by the Rev. Moses Fisher of Liverpool.

At eleven, the Annual Meeting, for receiving the Report of the committee and transacting the business of the Society, was held at the chapel in Great Queen-street, when there was a very numerous and respectable attendance. The 117th psalm, S. M. by Dr. Watts, was sung, and prayer for the divine blessing was offered by the Rev. James Acworth, M.A. of Leeds. Sir Thomas Baring, Bart. M.P. who had kindly undertaken to preside upon this occasion, having been prevented from attending, Joseph Gutteridge, Esq. was called to the chair, and began by expressing his regret at the unavoidable absence of the worthy Baronet, from whom he read a letter, giving assurances of his cordial attachment to the Society, and enclosing a draft for twenty pounds. The Chairman then, after briefly observing that some of the statements to be laid before the Meeting would be found of a painful nature, but that others would be pleasing, as exhibiting the triumphs of the Cross, called on the Secretary to read the Report.

[In order to communicate the information contained in the Report as early as possible to our distant friends, we deviate from the usual plan, by inserting it at once; though it may render it necessary to curtail the account of subsequent proceedings.]

THE REPORT.

Before your committee proceed to narrate as usual, the foreign operations of the Society, they deem it proper to refer to certain occurrences at home, in which the friends of the mission have felt a lively interest, and on which they may justly claim full and explicit information.

A notice has already been published, stating that thenceforward the Society at home and the missionaries at Serampore would constitute two distinct and independent bodies. In a measure so much at variance with the hopes and inclinations of the committee, they did not hastily concur; nor have they failed to use all such means to avoid it, as in their deliberate judgment appeared consistent with their duty to those for whom they acted. In the new and difficult circumstances in which they have been placed, they have earnestly desired to maintain a conscience void of offence both towards God and man; and in appealing, as they now do, to the body by whom they were appointed, they feel it incumbent upon them to state the circumstances which have led to the result alluded to.

It is well known that soon after Dr. Carey was joined, in the year 1799, by the brethren Marshman and Ward, a way was opened in Providence for such an employment of their respective talents, as without materially interfering with missionary labours, proved a source of considerable and increasing emolument. To obviate the danger of a secularizing spirit, they mutually stipulated that no individual among them should appropriate any part of the proceeds of his labours to his own private use, but that all should constitute a common fund, consecrated, after supplying their own necessary demands, to the service of God and the propagation of the gospel around them.

In the course of years the missionary premises at Serampore were purchased, and other property acquired at that station. What degree of information was possessed by the conductors of the mission at home, respecting the property thus accumulated is uncertain; but there appears reason to believe that it was purchased with the joint funds of the missionaries at Serampore and the Society, and it was fully understood, upon the most convincing evidence, that it belonged clearly and unequivocally to the Society, and was held by the resident missionaries in trust for the Society, of which they formed a part.

On the lamented decease of Mr. Fuller (which occurred in May 1815) the affairs of the mission devolved upon those who were but very partially acquainted with the details of its history, or the circumstances in which it stood. It became therefore obviously needful to make inquiries on these subjects. Though it was understood generally that the Society had considerable possessions in India, not an individual knew the tenure by which they were held, or the manner in which they were secured. Such information it was felt desirable to obtain; and a letter which arrived soon afterwards from Serampore brought the subject distinctly and forcibly before the committee.

This letter, dated March 1816, was ad-

ressed by the late Mr. Ward to Mr. Burls. Though bearing the signature of Mr. Ward only, it was written avowedly in the names of the three Serampore brethren. It stated that these brethren, "aware of the uncertainty of life, and at the same time of the great importance and necessity of providing for the future carrying on of the mission station at Serampore," and securing "the immense property" in land and moveables there, had agreed upon certain "principles of the last importance to the preservation of the cause." Among these principles the proprietorship of the Society was expressly recognized; but as the plan had not been finally digested, it was to be again revised, and sent to the Society "for their opinion, and if approved, for their ratification."

This important document was considered at a meeting of the committee held at Birmingham in Oct. 1816: and about two months afterwards, by the sub-committee then assembled at Oxford. At the last of these meetings, the committee felt disposed to adopt the suggestion of a professional gentleman from Calcutta, at that time in London, who had recommended that the Society's property in India should be vested in trustees, some resident there, and others in England. The names of eight gentlemen were then mentioned, who might be requested to act as trustees, subject to the approval of the general committee, who were to be summoned finally to adjust the points, whenever the revised plan should arrive from Serampore.

Till June 1818, a period of a year and a half, no further steps were taken by the committee, because this expected document had not reached them from Serampore. But at that time a letter of great length was received from the missionaries there, the contents of which filled the committee with surprise and concern.

It appeared that the proposal to invest the premises at Serampore in the hands of Trustees appointed by the Society, (a proposal which, though suggested, had never been actually adopted) was regarded as unjustifiable in itself, and as indicating a distrustful and unfriendly spirit. It was affirmed that the property in question, though devoted to the cause of God, had never been given to the Society; and to guard themselves against any inconvenience which might follow a claim of this nature on the part of the Society, they executed a legal instrument formally excluding from any "title to the property or administration of the premises," all persons belonging to the Baptist Missionary Society, unless elected as trustees by the Serampore Missionaries themselves.

To this unexpected communication a reply was sent, dated June 26, 1818. In it the brethren were implored to consider the nature and consequences of the step which they had taken. They were assured that, so far from regarding them with suspicion or distrust, the committee felt such confidence in their wisdom and faithfulness, as to be willing, as far as they were personally concerned, to resign every thing to their sole management; but that, in the measures then adopted, they could not acquiesce without surrendering the interests confided to their care.

In a more numerous meeting of the committee, held at Birmingham in the following August, the subject was again considered, and several resolutions were passed, recording the conviction of the committee, that they were responsible to the public for the due application of the Serampore premises, and earnestly recommending the missionaries there, so to secure them as to meet the approbation of the Christian public in Britain.*

When our late friend Mr. Ward arrived in England, in May 1819, it soon appeared that he felt as much anxiety as ever respecting the settlement of the property at Serampore, and was wholly dissatisfied with the arrangements then existing. Anxious to bring the matter to a final termination, the committee conversed repeatedly with Mr. Ward, and embodied their own views in a series of resolutions, dated Dec. 31, 1819. These re-asserted the sentiments previously adopted at Birmingham, in more full and explicit language; and having been communicated to Mr. Ward, he, without pledging his brethren at Serampore to similar views, declared his own concurrence in them.

Soon after these resolutions reached Serampore, the brethren then at that station answered them by others, dated July 14, 1820, expressing their regret that it should have been supposed that they entertained any wish to alienate the property from the Society, and their willingness to make, if it were practicable, such alterations in the deeds as might render them unexceptionable. Had measures been taken to effect this object, the discussion would, of course, have been brought to an immediate and agreeable termination. Subsequent letters, however, did not fulfil such an expectation; but, on the contrary, indicated unabated dissatisfaction with the proceedings of the committee. With a view to dissipate this impression, and set the whole question at rest, a full explanatory letter was drawn up in April 1821, in which the assurance was repeated, that the committee had been actuated by no design towards their Serampore brethren but that of protecting their reputation, while, at the same time, they had been constrained to fulfil their own duty to the public. It was added, that having done all that appeared practicable, they must close the correspondence by again declaring that the mode in which the property was still settled, was not satisfactory.

In August, 1822, Mr. John Marshman arrived, and soon after held repeated conferences with the committee on this point. A memorandum was afterwards prepared, stipulating, on the part of the Serampore missionaries, that they should yet frame their plan "for securing the establishment there to the great objects for which it was instituted, so as to avail themselves of the aid, co-operation, and interference of the Society at home, if necessary"—an arrangement in which the committee were induced to acquiesce, rather than prolong discussions which promised no beneficial result.

* See an account of this meeting, and a circular issued from it in the periodical accounts, vol. vi. p. 340.

Since the date of that memorandum, no information has been received on the subject; nor has it been formally resumed, though the committee have subsequently deemed it right to intimate that their opinion on the case has undergone no alteration.

While these discussions were in progress, another subject was brought forward, which eventually affected, in an equal degree, the connexion between the Society and the missionaries at Serampore. This was the establishment of the Serampore College, in 1818. Upon this undertaking the advice of the committee was not solicited, nor was it ever considered as connected with the Society; but the expense thus incurred absorbed the funds which had been previously devoted by the Serampore brethren to missionary efforts, and it became necessary for them to solicit British aid even for the maintenance of the college itself. Application being made to the committee for this object, although they could not consider the funds entrusted to them as generally available for such a purpose, yet in order to meet the wishes of their brethren, as far as they could with propriety, they engaged to relieve them from the expenses attending the preparation of pious natives for the Christian ministry.

Six months afterwards, Mr. John Marshman applied for pecuniary aid towards the missionary stations also, the support of which the Serampore brethren had formerly taken upon themselves, and which they now regarded as their own, exclusive of the Society, but which, for the reason already stated, they were no longer able to maintain. Upon this occasion it was resolved, "That on being furnished with a statement of the stations and missionaries, for whom support was needed, the committee would take such part of the same on themselves as their resources would allow." Without waiting, however, for a formal reply, a grant of 1000*l.* was voted, and two other donations, each of an equal amount, have since been made.

In addition to this, at the request of their Serampore brethren, Mr. Robinson, still supported by the Society, was permitted to occupy the station at the Lall Bazar chapel in Calcutta. Mr. Williamson, also, another European labourer, was, on a similar application, taken on its funds. By these two arrangements an expenditure of nearly 600*l.* per annum was transferred from the Serampore missionaries to the Society.

On the arrival of Dr. Marshman, the subject of pecuniary contribution was again urged on the committee, with a view to render the arrangement as permanent as the nature of the Society would admit. It was felt objectionable, indeed, that the stations had been, and all their contemplated missionary efforts were to remain, identified with the college; but waiving this, it was agreed, at the proposal of Dr. Marshman, that one tenth of the general receipts of the Society should be remitted to Serampore—it being stipulated at the same time, on the part of the committee, that regular information should be given of the mode in which the money so voted was expended.

In less than three months, Dr. Marshman informed the committee that the expenses of the Serampore stations had materially in-

creased, and requested that a special meeting might be convened, to consider of allowing to Serampore a sixth part of the Society's income; intimating also that even a larger sum might hereafter be solicited. A few days before the committee met to consider this question, which was delayed, to suit Dr. Marshman's convenience, till the 15th of March last, a paper, intitled a Confidential Statement, was forwarded by him to every member of the committee. It contained a new proposal. On the ground that 240*l.* per annum was indispensably necessary for the missionary efforts either made or contemplated at Serampore, Dr. Marshman relinquished his intention of asking for any definite proportion of the Society's funds, and wished to learn what sum the committee would engage to remit annually, that he might supply any deficiency by bringing before the public a distinct claim for the remainder.

On the day already mentioned, a very numerous attendance of the committee took place, when Dr. Marshman laid this document before them. It was followed by the introduction of a letter, which had just arrived from Dr. Carey and Mr. J. Marshman, stating that in consequence of the inadequacy of their resources, they had placed upon the funds of the Society four of the stations, for which aid had been required, the cost of which would be nearly 600*l.* per annum.

As this measure precisely coincided with the arrangement proposed so long before by the committee, and as it appeared likely to restore unity in our missionary operations, the committee readily agreed to it, and proposed to Dr. Marshman to extend the same principle, so as to include the remaining stations, on account of which expense was incurred by their Serampore brethren. To provide for their management, it was suggested that the whole of the Missionary brethren in Bengal might form a corresponding committee, under the presidency of Dr. Carey; and, as the latter part of this arrangement appeared objectionable to Dr. Marshman, it was subsequently proposed to leave the superintendance of the stations to Drs. Carey and Marshman during their lives, reserving to the Society only the nomination of their successors.

The consideration of this proposal, and of the general subject, occupied several days of most anxious deliberation, and repeated efforts were made to prevent the painful issue to which the discussions were apparently tending. But as every proposal made by the committee was declined by Dr. Marshman, upon grounds which he declared to be imperative, they were constrained to yield to a separation, which their present communications with Dr. M. convinced them had actually been made, and which it was manifestly determined to maintain.

In admitting the conviction that it had become expedient for the Society and the Serampore brethren henceforth to act altogether separately, the committee were fully aware of the unfavourable impression which might be produced, and deeply sympathized in the painful feelings which the event might occasion; but they also felt that they could not consistently continue to vote the funds with which they were entrusted, to a body asserting entire independence—who would still

appeal to the public by a separate agency—whose demands were continually rising—and for the support of stations which were to be governed by the irresponsible council of a college.

While the committee are conscious of having fulfilled the trust reposed in them with the utmost tenderness towards their brethren at Serampore, they entertain no doubt that their constituents will feel the force of the reasons under which they have acted. May it please God to overrule this event, however undesirable in itself, to the furtherance of the Gospel of his Son!

Full particulars respecting the Serampore stations have lately reached us, which we shall insert without abridgment in the Appendix, as they would occupy too much room in the body of the Report. We shall now proceed to notice the principal events in connexion with the various stations more immediately united with the Society.

At Calcutta, the congregation in Lall Bazar Chapel, under the care of Mr. Robinson, has been gradually increasing, and nine persons have been added to the church, five of whom are natives. Chodron and Gorachund, the native itinerants, continue to labour as usual, nor are their endeavours without effect.

"Respecting the church in the Circular Road," say our junior brethren, in a letter lately received, "we are happy to state that since the death of brother Lawson, we have experienced a gracious revival. The Spirit of God has evidently been poured out on the congregation. We have reason to believe that it commenced with the dying breath of our beloved brother. His solemnly affectionate admonitions to some of the young people proved effectual to their conversion. The firmness and happy frame of mind with which he encountered the last enemy, were greatly sanctified in reviving the drooping graces of several of his friends. He died as the patriarchs, leaving a blessing behind him. His funeral sermon, preached by brother Yates, was also blessed to several, so that during the last year, thirty have been added to the church, most of whom are young people from the age of thirteen to twenty. Several of these are Portuguese young men, who speak the Bengalee language, and who perform, to a certain extent, the work of Missionaries among the heathen, both by their example and faithful addresses. We are hence led to hope that through their instrumentality the circle will be widened, and that the English church in this city will prove one of the most extensive and lasting blessings to the native population here, and be the means of spreading the word of life to more distant parts. The members of it are a light shining in a dark place, the epistles of Christ read and known of all men. When in addition to this you consider the contributions they make towards missionary objects, and the means they possess of spreading the Gospel in this idolatrous country, we trust you will not object to one of your Missionaries giving the chief part of his time to so important a field of labour. What the church of Antioch was in the days of the apostles, that we hope the church here will prove to the present race of the heathens."

From the Annual Report of the Calcutta

Auxiliary Baptist Missionary Society, which was held in August last, when our venerable friend, Dr. Carey, filled the chair, we learn that there are four native places of worship occupied by the Society, situated in the most public places in the city, and generally attended by many hearers. Mr. Kirkpatrick and Mr. Carapiet are principally engaged in this service, which not only affords them an opportunity of preaching the gospel to thousands, but also of distributing great numbers of tracts, gospels, and other portions of the scriptures. On an average, it is estimated that not less than twenty native services are held every week in these Bungalow chapels, and frequently the whole day is spent in them, either in conducting public worship, or conversing familiarly, during the intervals, with those that remain for that purpose. Three members had been admitted into the native church; a fourth was proposed for baptism, but was soon afterwards removed by death. The present number in connexion with this native society is fifteen. Our brethren in this great city have been much cheered by the arrival of the additional Missionaries sent out last year. Their aid had become the more necessary, since the American brethren, Wade and Boardman, who had for some time usefully and acceptably co-operated with them in the work of God, were about to proceed to Burmah; in addition to which, our respected friends, Mr. Yates and Mr. Statham, have been compelled to intermit their labours for a time, and seek, by revisiting their native land, for a renewal of that vigour which long continued exertions had materially impaired. During the absence of Mr. Statham, the services he has hitherto conducted will be chiefly maintained by Mr. George Pearce, who will reside at Doorgapore. Mr. James Thomas will render assistance at the English chapel, while his principal attention will be devoted to the Mussulman population of Calcutta, who are computed at 10,000 souls, without any Missionary expressly engaged for their benefit. Mr. Thomas was prepared for this branch of service by his acquaintance with the Hindostanee, acquired before he left this country. Mr. Pearce had also made considerable proficiency in the Bengalee; and the superior advantage thus possessed by these brethren, who last entered on the missionary field, has been so evident and considerable, as to entitle the Language Institution, formed with the express design of thus qualifying Missionaries to enter much more speedily on their important work, to the patronage and support of the Christian public.

The Benevolent Institution, conducted by Mr. and Mrs. Penney, continues to be a source of much benefit to the indigent youth of Calcutta. The present number of pupils is 258, among whom are to be found Europeans, Hindoos, Mussulmans, Portuguese, Indo-Britons, Chinese, Africans, Armenians and Jews. Since the establishment of this institution, upwards of 1000 children have been fostered under its benevolent wing, who would otherwise, in all probability, have been doomed to a life of ignorance, wretchedness, and vice. Instead of this, many of them are now filling respectable stations in life, with honour to themselves, and satisfaction to their employers; while in some there

is reason to hope that effects far more pleasing have been produced. Two brothers, who had been educated in the institution, died lately, testifying their faith in the Son of God, and praying for their relations, teacher, and the whole world. Nor must it be forgotten that the Calcutta Juvenile Society, who are zealously engaged in conducting prayer meetings from house to house, distributing tracts, and establishing Sabbath schools, is composed of young men who have been educated here. It is gratifying to add, that the value of this institution is evidently appreciated by the public and the government. For several years past a highly respectable lady has presented each girl with a garment, on condition of her making it herself. The government have also made a generous donation of 13,000 rupees during the last year, in order to liquidate the debts, and repair the school-room of the institution.

The printing office, conducted by Mr. Pearce, is becoming more and more important as a means of diffusing intellectual, moral, and religious truth. Beside many thousand tracts and school books, in various languages, and other miscellaneous works of a larger size, there have issued from it a Commentary on the Romans in Bengalee, by brother Eustace Carey; a work on Geography, with other small publications in the same language, by brother Pearce; with a Harmony of the Gospels, in Hindostanee, a new Translation of the Psalms, and an Epitome of Natural History, with various other works in Bengalee, by brother Yates. About seventy persons are employed, in various capacities in the office, among whom are several native Christians, thus comfortably supported by their own labour. A service is held for the benefit of all the office servants, twice or thrice a week, which, it is hoped, may lead many of them to an acquaintance with the truth of the Gospel; and eventually, under the divine blessing, to an experience of its power.

It may not be improper to add, that the expense to the Society of the various missionary operations at Calcutta which have now been described, is, compared with their extent and importance, extremely moderate; and that our brethren there have lately been engaged in erecting premises for the Society, which, when completed, will relieve the station from the heavy burden of house rent. The estimated cost of these buildings is 5000*l.* of which sum the Missionaries themselves hope to furnish a moiety.

A letter, lately received from Mr. George Pearce, will furnish an appropriate close to our account of this station. "It has struck me, from what I have observed, during the short time I have been in this country that much more is doing here than the generality of people in England are aware of. I have heard some of them use a kind of desponding language in reference to India, as though what had already been accomplished was not a sufficient return for the money and labour bestowed. But could such persons see what is now visible in India—the removal of European prejudice—the number of European Christians—the readiness with which this part of the community aid the cause of christian benevolence in every form—could they see the natives crowding to hear the word of

life, and inviting the preachers to visit them again—prejudice fleeing before the truth—schools filled with children, male and female—the press pouring forth the Scriptures and religious tracts in many languages, and to all parts of this extensive country—and, finally, were they privileged to surround the table of the Lord with numbers of native Christians, by whose conversion, if they knew them, they could have no doubt, they would then see in all this the finger of God, as evidently as Belshazzar saw the hand writing upon the wall!"

At Cutwa, Mr. William Carey is called to exercise patience, while scattering around him the precious seed of the kingdom. No additions have lately been made to the church under his care. He states, however, that a person, formerly a Brahmin, had come from Burdwan, desiring to receive religious instruction; and that there are at Cutwa two or three other persons who have expressed a wish to join the church, though he is not yet quite satisfied of their piety. Mr. Williamson, who has taken charge of that part of the Cutwa church, situate in the district of Beerbhoom, has entered on his work with assiduity and zeal. He resides at a place called Sewry, and is assisted in his efforts by four native itinerants, who are stationed in villages at some distance from him. The church consisted, at the date of his last letter, of 37 members; nearly all of whom are converts from heathenism. In his endeavours to instruct the female part of his flock, only one of whom was found able to read, Mrs. Williamson takes an active part; and the progress already made is highly encouraging.

It was mentioned in our last Report that Mr. Burton had fixed at Digab, which had till his arrival been without a pastor, from the period of Mr. Rowe's death. Here he was soon called to drink of the cup of affliction; his excellent partner being removed after a short illness, on the 1st of April in last year. Mrs. Burton was, in the true sense of the word, a female Missionary. From her lips many of the poor Batak women had heard the gospel; and her last strength was spent in teaching a day-school of children of both sexes, belonging to invaded European troops. She expired in the full possession of that hope and peace which the gospel only can impart. Several members of the native church having left this neighbourhood, its number is reduced to four. This includes the two itinerants here, who are constantly engaged among their countrymen at fairs, and other places of public resort, besides regularly preaching at six places, including the city of Patna, every Sabbath day. Mr. Burton, while acquiring the language, is not without more congenial employment; preaching at Dinapore, to a number of Europeans, chiefly soldiers, and superintending the schools, which were under the direction of Mrs. Rowe, who has lately found it necessary, on account of her fatherless children, and the state of her own health, to return to this country.

At Monghyr the work of God appears steadily to advance. Several persons have been, during the last year, added to the church, which now consists of 35 members; and in some instances the power of divine grace in subduing prejudice and removing the

hardness of the heart, has been delightfully conspicuous. The worship of God is well attended, and the schools for native children are in a prosperous state. Among the scholars, 30 can read the Scriptures well, and many more can read tracts and easy books, and repeat considerable portions of Watts' Catechism in Hinduwée. But while the heart of our Missionary brother, Mr. Leslie, has been cheered by these indications of a blessing attending his faithful labours, he, too, has been called to sustain a painful and unexpected bereavement by the death of Mrs. Leslie, who expired after only one day's illness, on the 9th of April, 1826. Her career, though short, was such as to inspire the pleasing hope that, had her life been spared, she would have been an eminent blessing to the natives.

No intelligence has lately reached us respecting Mr. Jabez Carey at Agimere, nor has it yet been found practicable to send a Missionary to occupy the premises belonging to the Society at Moorsheadabad.

At Colombo, in the island of Ceylon, the congregation supplied by Mr. Chater has considerably increased in number; and the mode he has lately adopted, of employing native Singhalese to read the Scriptures to their countrymen, has proved the means of exciting much attention in the surrounding villages. At one of these, called Ooggalla, a very pleasing circumstance has lately occurred. The Mohandiram, a native headman of the place, one of whose sons had previously been united to the little church at Hanwell, was baptized, with his wife and other son; publicly assigning, on the occasion, intelligent and scriptural reasons for renouncing the errors in which he had been educated. The subsequent conduct of this family has well accorded with their profession, and the case has excited considerable attention and enquiry in the neighbourhood. Mr. Chater has found it expedient to request the assistance of Mr. Siers at Colombo. Several additions have been made to the church at Hanwell; a native youth, called Carolis, has been appointed assistant there, and Mr. Chater will himself visit this station as often as he can.

During the last year the fertile island of Java has continued to be the scene of intestine commotion. Hence the exertions of Mr. Bruckner have been almost wholly confined to preparations for the press; but even the printing of the New Testament has been delayed, in consequence of apprehensions entertained by the local authorities that the result of circulating the Scriptures may be politically unfavourable. The aspect of affairs in Java being thus unpromising, Mr. B. has been instructed to remove to the adjoining island of Sumatra, where his knowledge of the Malay will be of immediate service, and where he can also carry forward the work of translation for the benefit of the Javanese, for whose best interests he appears very deeply concerned.

The removal of Mr. Burton from his hazardous abode among the Bataks, in the north of Sumatra, was noticed in our last Report, in which it was also stated that Mr. Evans had been directed to proceed to Bengal; as the difficulties thrown in his way at Padang were such as to preclude much hope of success in his work as a Christian Mis-

sionary. Before these instructions could reach Mr. Evans, he had, with his family, embarked for this country, at the earnest recommendation of his medical friends at the settlement, and encouraged by the liberal offer of a gentleman, who undertook to convey them to England and back again to Padang, free of expense. The health of Mr. Evans was much improved by the voyage, but as the combined and decisive opinion of the faculty here opposed his return, the Committee could not urge him to take that step. As the prospect, however, appeared somewhat more cheering when he left Padang, and Mr. Ward had already removed there, with his printing press, it has been determined to make the experiment a little longer, and to associate Mr. Bruckner with Mr. Ward in the duties and labours of the station.

WEST INDIES.

In reviewing the history of our Mission in Jamaica since our last Annual Meeting, we perceive abundant reason for gratitude and joy. In every direction the work of God has been happily advancing; while his protecting care has been extended towards our Missionary friends, so that we have not had, as on several former occasions, to mourn the breaches of death amongst them.

The increase of members in the first church at Kingston, so long under the faithful superintendence of Mr. Coultart, has been considerable; and though he has been constrained on account of Mrs. C.'s continued indisposition, to leave his important charge for a season, the worship of God has been regularly maintained among them by the united efforts of Mr. Tinson, Mr. Knibb, and Mr. Flood, the last of whom left England, shortly before the last Anniversary, with Messrs. Mann and Baylis. The school conducted by Mr. Knibb, appears to be of growing utility. A public examination of the pupils was held in December last, when many persons of respectability attended, and expressed much pleasure and surprise at the progress of the pupils. It is highly encouraging to add, that many who were educated in this school, have become members of the church; and others are candidates for the same privilege.

The chapel hitherto occupied by Mr. Tinson's congregation having been found, in point of situation, and otherwise, inconvenient, premises better adapted for their use have been engaged in the city. They were opened for divine worship, after the necessary repairs and alterations had been completed, on the 24th of December. "Appearances," says Mr. T. "are very encouraging; but we know who must give the increase, and I trust we have gone out in his strength. Hitherto the Lord hath helped us beyond our expectations, and we can only say, with feelings of grateful adoration, 'what hath God wrought!'"

The exertions which have for several years been made at Port Royal, the ancient capital of the island, have issued in the formation of a church there, of which Mr. Knibb has taken the charge. About 150 members belonging to Kingston have been united to it; and at the date of the last accounts, the number of converts had considerably increased.

"At Spanish Town," Mr. Philippo writes, "our prospects are indeed cheering. The number of our stated congregation nearly doubles what it was last year. Not less than 400 young persons have been added to it within the last two or three months, almost all of whom seem earnestly enquiring the way to Zion with their faces thitherward." Mr. Philippo has been laboriously engaged, for several months past, in superintending the erection of a new chapel—necessary, not merely on account of the size of the congregation, but because the other was dangerously out of repair—and such is the interest taken by the people in this service, that many free persons of colour, both in the church and in the congregation, submit to the greatest drudgery, solely that they may present the fruits of their labour as an offering to the house of God.

At Old Harbour, Passage Fort, and several other places in the neighbourhood which are supplied by the joint exertions of Mr. Philippo and Mr. Baylis, the prospects are equally animating; and scarcely a week passes but deputations are sent down to Spanish Town from the contiguous parishes, reiterating the Macedonian cry, "Come over and help us."

"With facts like these in view, we cannot wonder that Mr. P. should remark, 'Jamaica is certainly a very promising field of missionary labour. My prayers to the great Lord of the harvest shall be, that he would animate the friends of Missions afresh to acts of benevolence, so that the gracious purposes of Heaven towards these needy sons of Ethiopia may not be retarded (if I may so say) for lack of pecuniary means.'"

Although the Committee have not yet been able to supply the vacancy at Anotta Bay, occasioned by the death of Mr. Phillip, the work of the Mission has not been altogether at a stand. Mr. Flood has occasionally visited the station, and had the pleasure to receive upwards of twenty members into the church at the close of 1826. The other Missionaries from Kingston were present, and took part in the services of the day; and though on account of the unsettled state of the weather, and the badness of the roads, the journey was fatiguing and difficult, our brethren were more than compensated by the affectionate gratitude of the poor people for whose benefit they laboured.

The Stations at Montego Bay and its neighbourhood have been brought prominently into view during the past year, in consequence of Mr. Burchell's visit to this country, and the appeal which the Committee felt themselves constrained to make for aid towards a new chapel for his congregation. The success which attended that appeal demands especial gratitude to the Giver of all good, and to those christian friends who became, so cheerfully, the dispensers of his bounty. Nor was the satisfaction of Mr. Burchell diminished on his return to the people of his charge, by any painful alteration. He found the churches both at Montego Bay and Crooked Spring in a very pleasing and prosperous state; the exertions of his esteemed coadjutor Mr. Mann, had been unremitting and successful; and on the third Sabbath in March 75 persons were baptized. The day was found to be unusually interesting and solemn; and there seems good reason to anticipate that the work

of God will yet grow and prevail. Mr. Burchell has commenced preaching at the town of Falmouth, where for a long time hundreds have eagerly desired his visits. Arrangements have also been made for occupying the Station at Ridgland, in the parish of Westmoreland, mentioned in our last Report. We regret to add, that the gentleman who proposed the formation of the last Station, and who had, from the first establishment of the Mission on the Island, been its steady and liberal friend, has lately been removed by death.

But while we have been enabled, through the divine goodness, to make so encouraging a statement of the progress of our operations in Jamaica, it is necessary to state that intelligence has lately been received of a nature to excite serious apprehensions for the future welfare of the Mission. A consolidated slave law passed the House of Assembly on the 22nd of December last, in which, among many other enactments of a widely different character, several clauses are inserted of a tendency equally injurious and unjust. Among other restrictions, a Missionary, by this law, is prohibited, under pain of fine and imprisonment, from receiving any contributions from the negroes who attend his ministry. It is well known with what honourable liberality that class of the population have seconded the efforts of this and other Societies for imparting to them the gospel; and if the measure of support they have so cheerfully yielded be withdrawn, much larger sums will be required from this country to maintain the Mission on its present scale — to say nothing of the earnest and reiterated demands for extending it. Repeated applications have been made to government on the subject, and we earnestly hope our representations will not be vain. May He, by whom kings reign and princes decree justice, graciously interpose to defend his cause in this important island from the danger which threatens it!

Accounts from the Bay of Honduras wear no features of particular interest. Mr. Bourn has been enabled to keep up the accustomed services at the chapel; and is cheered by the countenance and occasional assistance of a pious and intelligent friend, lately gone out to Belize in a commercial capacity.

Mr. Schlatter, who has been residing for several years among a Tartar tribe in the south-eastern part of the Russian dominions, and of whose zeal and self-denial we have had former occasion to speak, visited London in the commencement of the year for the purpose of conferring with the committee. The interview strengthened all those feelings of respect and Christian affection with which they had previously regarded this devoted man; but his present views on some parts of divine truth are such as to render inexpedient the closer union between him and the Society which was once anticipated.

Since the last annual meeting no additional missionaries have been sent out by the Society. The services of Mr. Joseph Burton, late pastor of the church at Canterbury, have been accepted by the committee; but his departure to Jamaica, the chosen scene of his labours, has been suspended, till the decision of government is known on the

subject to which we have already referred. Other suitable labourers are ready to engage in this honourable service, and it will be a pleasing employment for your future committee to send them forth into the field as rapidly as the means placed at their disposal will allow.

The cash account now to be submitted to the meeting will exhibit a considerable increase on the whole receipts of the Society, compared with the amount reported at your last anniversary. This has arisen in part from the generous efforts made in favour of the cause at Montego Bay; and partly from collections made on a journey through Scotland by Dr. Marshman and Mr. Anderson, the result of which was about 1100*l.* principally in aid of the translation fund. To this branch of missionary expenditure our respected friends in the north have, for many years, shewn a zealous and liberal attachment; nor can we permit ourselves to doubt that if the God of missions condescends still to employ your Society as an instrument in his hand to give light to them that sit in darkness, and to proclaim liberty to the captives, the friends of the Saviour in that part of our native island will continue, by their kind benefactions, to co-operate in the work.

In addition to the customary donation of 200*l.* kindly sent us by the Netherlands Auxiliary Society, several other contributions have been received from Mennonite friends in various parts of the continent; gifts which we hail with unfeigned pleasure, as a pledge that that numerous and opulent body of our fellow-christians will ere long come forward more generally to claim a share in the delightful service of evangelizing the heathen. Nor would we fail to notice a remittance of 20*l.* from Grahamstown, in South Africa, sent by a few pious friends who, amidst strenuous exertions to maintain the worship of God among themselves, have not forgotten those who are utterly destitute of such privileges. The New England Society, also, has continued, by repeated benefactions, made through their agents in Jamaica, to assist the mission there.

Considerable aid has been derived from legacies during the past year, among which the generous bequest of 1000*l.* by Samuel Broadley, Esq. late of Bradford, Yorkshire, deserves especial mention. A renewed donation of 50*l.* has been made by Mr. Deakin of Birmingham, and Thomas Key, Esq. of Water Fulford, has added 200*l.* to his many benefactions, besides contributing 50*l.* to the Widow's and Orphan's Fund, an object which does not yet appear to have attracted the notice it deserves.

Your committee would gratefully acknowledge the divine goodness in affording to their highly-esteemed brother and associate, Mr. Eustace Carey, such a measure of health and strength as has enabled him to render much valuable aid to the Society in visiting many parts of the kingdom to preach and collect on its behalf; and they trust that he will be permitted, for the present at least, to continue these acceptable labours. To numerous friends, both in town and country, who have kindly exerted themselves to pro-

mote the same object—including many female friends who have recently been employed in aid of native female education—cordial thanks are respectfully tendered. May the principles of obedience to God, and compassion to men, from which such services legitimately flow, flourish and increase more and more throughout all our churches, till the fulness of the Gentiles be gathered in, and all Israel shall be saved!

It is merely an act of justice to the Society to remark that its present state constitutes a very forcible appeal to public liberality. It is well known that we have never accumulated funds in reserve; but that, on the contrary, our operations have uniformly been conducted on a scale fully commensurate with our resources. With such urgent calls to increased exertion on every side, it has seemed impossible to do otherwise; and yet the natural effect has been to compel the committee to adopt a strain of importunity not always agreeable to their feelings. At this season of the year there has generally been a considerable balance in hand; instead of which various remittances and payments are now due; and foreign drafts to a very considerable amount have been accepted on behalf of the Society. The committee trust that the statement of these facts will be sufficient to rouse the zeal and energy of the friends of the Society on its behalf, and will not therefore recur to the numerous and powerful arguments which might be drawn from the necessity and nature of the work itself. The experience of each revolving year supplies new proof that, however feeble our exertions, and however defective the spirit may be in which they are carried on, the blessing of God is not withheld from them—and this consideration, surely, may well animate us to continue and enlarge them. "Wherefore, beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

After the Report had been read, the various resolutions, which will be given in our next number, were moved, and seconded, and carried unanimously; and many interesting addresses were delivered.

The Rev. *Joseph Kinghorn* said that the committee had been looking forward to this day with concern and anxiety. Having passed through a crisis, involving more than common responsibility, they have been particularly anxious that their fidelity to the trust reposed in them should be evidenced to the Society. They have taken all possible means to preserve the union, but in vain. The correspondence and discussion were long and tedious. You will remember the impossibility of quick communications with persons in so distant a land. We have had to exercise patience. We have made various efforts and offered many prayers that those efforts might be successful. We have done all we could to prevent such a report as this being read to you to day.

You also have been looking forward to this day with anxiety. The movements of the committee plainly indicated that something very particular was under consideration; and in our several connexions and neighbourhoods we have often been asked what was going forward—and we have been obliged to give some answers to these inquiries. Now the matter has been brought to a conclusion, we present an account of our proceedings, which we trust will obtain your approbation and sanction. We regret the separation, but we were driven to the measure. Yet, though cast down, we are not destroyed. We have only been in the situation in which many better men have been before us. There has never been a good cause without any difficulties. All voyages are liable to storms. Christianity itself has had its difficulties. Though we have been exercised with a storm, we are not cast down. Do not you be cast down; do not, by frowning upon us, diminish our energies or our hopes. Those who drew up the Report which has been read, have acted wisely in stating fully and fairly what has been done. We found ourselves compelled by a sense of duty to resist the demands that were made. We were entrusted with the gifts of your liberality, the object of which has been constantly expressed in your annual reports to be for preaching the Gospel to the heathen. The sums that have been given, or proposed to be given, to the brethren at Serampore, were only to assist in the support of their Missionary stations; and we required accounts of the manner in which these monies should be dispensed, and of the progress made in the work of the Lord at the respective stations. Such accounts we required, not from any suspicion of our brethren at Serampore, but to enable us to answer any inquiries that might be made of us at home. We were never consulted upon the building of the College, and we have not felt ourselves called upon to give any opinion on the propriety or impropriety of the undertaking. We leave this to those who have built it. We do not deny that many advantages may be derived by the natives of India from the cultivation of literature. Whether much good has ever been done by colleges and universities, in extending the kingdom of Christ, that kingdom which is not of this world, may perhaps be questioned; but however this may have been, the establishment of a college formed no part of your plan, and we could not, without manifest injustice to you, appropriate any part of your funds to this purpose. We have no objection to literature, to the extension of literature, or to the means of doing it. It is an instrument of great usefulness, when properly directed, of which the world knows not the value. Many a man has been deemed an idler when labouring hard in literary studies; but it has afterwards been evident that he was preparing for the future service of the church

But we are your stewards, and stewards should be faithful to the trust reposed in them. Our appeal is to you. If you think, that on the whole we have acted faithfully in regarding your interests and dispensing your liberality, you will signify your approbation, and sanction what we have done. But whatever you may think of the conduct of your committee, or whether you may be pleased to elect one of us again, we trust you will go on with your exertions in the cause. But we must entreat you to help us by your prayers. Think of the important consequences dependent on the deliberations of a few obscure men composing your committee. An oppressive feeling of this often rests upon our minds: we are legislating for millions; the immortal interests of millions of our fellow-men, are involved in our decisions; according as things appear to us, we send missionaries to one station or to another. We need the best influences to direct us. Pray that we may be guided aright. We beseech you to be united among yourselves as you have hitherto been. And whenever you pray for yourselves pray also for this Society, and for all missionary Societies, and for the success of missions in every part of the world.

The Rev. *Samuel Nicholson*, of Plymouth, remarked, that we should calculate on the service of God being attended with pains as well as pleasures. It is only, said he, by the tremendous alternative of renouncing this service altogether, that we can ensure an exemption from the sorrows and afflictions of the church. We must often have cause to shed tears, but such tears issue in joy. The statements now laid before you by the Committee are made, not to criminate others, or to exculpate themselves, but in order to give you the information you must have desired. But while you are called by these statements to share in sorrows, do not yield to despondency. Though this Society and the Serampore missionaries now form two distinct bodies, mutually independent of each other, we trust they are both depending on our common Lord; the difference we hope was not about the end to be aimed at, but about the means of attaining it. Disunion is always to be deplored; but the case is not new. Paul and Barnabas once exhibited the unlovely sight of two apostles engaged in sharp contention; yet that event in the issue was not unfavourable to the cause of the Redeemer. And that the facts which have been stated to you today, will eventually lead to the furtherance of the Gospel, no person who confides in the power and grace of Christ can reasonably entertain a doubt. But the report excites feelings of joy as well as of sorrow. Missionaries have been removed by death; but their dying admonitions have done im-

ense good, and one funeral sermon has been the means of spiritual life to several immortal souls; and the converts have become instruments of further promoting the cause. This furnishes matter for much gratitude. Let us also be careful to maintain a correspondence between the character of the kingdom of Christ, and the spirit in which we address ourselves to the work of the Lord. Animosity and bickering are not adapted to extend that kingdom which is righteousness, and peace, and joy in the Holy Ghost. There is need of humble, frequent, fervent prayer, at the throne of grace: this will draw down the best influences to advance the cause, will hold in check every secular, jealous, and desponding spirit, and call forth the exertions of that power which will at length regenerate the world.

The Rev. *Eustace Carey*, from Calcutta, considered the recent crisis as a most trying one for the Committee. Those, said Mr. C. who have conducted the business through this eventful crisis, do indeed deserve your increasing confidence. Though I have been connected with the Society for fifteen years, that is, ever since I was a boy, my respect for the committee is now greater than ever it was before; on account of the labours in which they have engaged to bring matters of such magnitude to a termination. I sailed from Bengal to America with a captain in whom I had unbounded confidence, yet this confidence was increased after we had passed the Cape of Good Hope. He enjoyed the respect and confidence of all the passengers: in fair weather we never entertained the least doubt of his ability; but when we witnessed the anxiety, and care, and judgment he displayed in a violent storm, our confidence increased, and our respect rose even to admiration. Such are my present feelings towards the committee. I am now only afraid that the friends of the Mission may regard the separation with too deep regret. The separation is certainly to be regretted, but there are circumstances which may reasonably diminish this regret. Though the committee, consistently with their trust, could not concur in the establishment of the college, yet they bore no ill will to the literary part of it; and as far as it contemplated strictly religious objects, they were ready to assist, and engaged that the experiences of those native students who had embraced Christianity, and were preparing themselves to become preachers of the Gospel, should be defrayed from the funds of the Society. And now that the separation has taken place, we feel pleasure in believing that the labours of the Serampore brethren will be undiminished; their income is considerable, and we wish them success in the name of the Lord. The literary pursuits at

Serampore, and all other literary institutions, will have a favourable aspect on missionary exertions. We consider them as auxiliary to the cause, and as such, we regard them with good will. Besides the Serampore college, there are several other institutions with kindred objects. There is the Calcutta School Book Society, for printing and circulating books of useful instruction in the native languages; the Calcutta School Society, for the introduction, extension, and improvement of the system of education; the Bengal college, for the literary and scientific education of natives and Europeans; and the Diocesan college. All these we hail, as fraught with great advantages to the natives of India. Yet with the committee, the more simple and spiritual their plans and operations are, the more success may be expected. We should not forget that the intelligence of the people of India may be resuscitated, and they may rest in infidelity. It is not merely the march of intellect that we are desirous of seeing, but the progress of Christ and his cause in the East and in the West. Literature has its pleasures, but Christianity has higher pleasures still. We might have taught the Hindoos to read, and to reason too, without introducing the doctrines of revelation. But we aim at a nobler object. God forbid that we should glory, except in the cross of our Lord Jesus Christ! And the unsearchable riches of Christ are never preached for any long time with earnestness and zeal, without considerable success. Some of the natives have lived fifteen, others twenty, or twenty-five-years after their conversion; their lives have been exemplary, and they have died the death of the righteous. This holy living and happy dying has been the result of the labours of this Institution, and I cannot but congratulate its friends on having been instrumental in sustaining such a blessed agency. Those parts of the report which are painful are more than relieved by the statements in other parts. It is too frequently said that little, if any thing, has been effected; but this is a mistake. At a meeting held a few months ago at Calcutta, at which my dear and venerated uncle, Dr. Carey, presided, he made the following remark:—"You junior brethren are often lamenting the want of success; but I have been in this country two or three and thirty years, and when I compare the state of India now with what it was then, I find abundant reason to bless God and take courage." And if this was his language and feeling in India, surely we have no reason to despond at home, with persevering, spiritual exertion, and humility in pursuing our labours. God hath said, Mercy shall be built up for ever. But it may well excite our wonder and deepest humility, that the

purposes of Christ's death should be identified with human agency. The most successful instruments employed in this work will feel something like what the apostle felt when he called himself less than the least of all saints. This experience and temper of mind has been eminently preserved by Dr. Carey. About four or five years ago, when he was apparently within an hour or two of dissolution, he said to Dr. Marshman, "If you preach a funeral sermon, let it contain no laboured eulogium. Let your text be—*Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions.*" This was his language after a life of assiduous labour in the service of God. Fuller died in a similar spirit, expressing his reliance on the mercy of God, and the merits of Christ. Let us cherish this spirit; let us be self-subdued and self-renouncing; let us gird up the loins of our minds; let us augment our labours and multiply our missionaries, not doubting of the divine blessing.

The Rev. John Statham, from Calcutta, expressed peculiar satisfaction in the proceedings of this day. When the report and resolutions of the meeting reach the friends of the Mission in India, that confidence in the Society, which has sustained some diminution, I have no doubt, said Mr. Statham, will be completely restored. I am just returned from that country, and can safely assure you that there has never been a better prospect of abundant success than at this time, for labourers going forth in the strength of the Lord. Just before my departure I attended the baptism of some natives, and the impression made on the spectators was evidently great. One who saw a Mussulman baptized was convinced and converted: he was a Moonshee, or man of learning, whose renunciation of caste and profession of Christianity made a deep and lasting impression on many of his idolatrous neighbours. The preaching of the gospel to the natives is continued with great assiduity. Many young men have been raised up to preach salvation to their countrymen. These young men frequently meet together to encourage one another in the work. I visited them just before I sailed, and was delighted with what I heard. Their prayers for this Society were very fervent. They often go into the streets with the New Testament in their hands, which they read to companies of persons that collect around them. In this way Mr. Kirkpatrick was raised up, who preaches with great fervour and eloquence. The prejudices of the natives, wherever Missionaries are stationed, are much diminished. Time was when Christian preachers could hardly go forth without personal danger; now the natives

encourage them. Not long ago I was called to visit a poor old native convert. Upon inquiring what were her expectations for eternity, and what hope she had beyond the grave, she answered, "I have Christ in my heart, I want no more;" and she desired me to make her will, bequeathing her house and ground about it to the Missionary Society. Schools are established at every station; and many of the natives, who at first thought there must be some sinister design in them, and therefore refused to let their daughters attend, now wish them to be admitted. But I must urge the necessity of continued exertion. Oh! could you have seen and heard, what my dear brother who spoke last and myself have seen and heard, your hearts would be more powerfully drawn forth to compassionate the poor Hindoos. Much has been done, but more still remains to be done. Where the Gospel has not reached, there is the same cruelty and superstition as ever. Oh! send out more Missionaries, faithful men. There should be two or three at each station; then more work would be done, and the illness or death of an individual would not interrupt it.

The *Rev. Dr. Winter*. I feel no small pleasure in attending and addressing this meeting. The pleasure, indeed, is alloyed with some regret; but considering the whole bearing of the circumstances stated in the report, I trust the effect will be advantageous. When Christians fall out by the way on minor points, they have a fine opportunity for exemplifying the spirit of Christianity, the temper displayed by the divine author of our dispensation. Could we carry that temper into all our proceedings, we might cherish a confidence that our labour would not be in vain. I have always been pleased with the calm simplicity which, from the beginning, has uniformly characterized this respectable, and now large, society. The Christian public, and the practical men of other societies, feel an increasing interest in it. And some time ago, when I was travelling in Scotland for another society, I observed among many Presbyterian congregations, a very high degree of respect prevailing for the pure Christian principle which has directed the proceedings of this Society. I rejoice in the prosperity of this and all Missionary institutions. These meetings excite a glowing zeal in the cause; but it is one thing to feel excitement on this occasion, and to rely on the promises that the day of triumph will come; — and another thing to go away, and feel and act as individually required to cooperate in the work. The feeling excited to-day will not do the business. Our chief dependence must be on the Spirit of God; but we must add our fervent prayers and

vigorous exertions if we would succeed. In a manuscript sermon which I have seen, by the excellent Philip Henry, on *Thy kingdom come*, he has a remark particularly applicable to our present subject. "That which we pray for earnestly, we should labour for diligently." And there was much of the Missionary spirit among the early non-conformists, but the circumstances of the times were unfavourable to such undertakings. Let us be thankful that we live in happier days. But Missionary societies are in danger of sinking into inactivity and decrepitude, if the exertions of the Christian public are not continually called forth. Hence the great utility of Auxiliary Societies. The Bible Society and all religious societies are supported in a great degree by such institutions. Exert yourselves to form them where they do not yet exist; and where they are already formed, to quicken their energies and extend their efforts. Societies begun with zeal may decline: let us stimulate one another to continued and increased zeal and exertion, that the kingdom of Christ may be extended more and more till it shall fill the whole world.

The *Rev. Caleb Birt*, of Portsea. Meetings like the present exhibit the Christian church at its highest point of elevation. Hence it appears like Mount Zion, where treasures are laid up for a ruined world. The proper business of these meetings is to promote a spirit of labour and patient perseverance. Our confidence is in heaven, our chief resources are on high; but success is to be looked for in the exertions of the churches. The world is promised to Christ; but the church is to conquer that world for their Lord. Such being the object to be attained, enlarged and increased exertion appears necessary. Missionaries are the vanguard of the Christian army, who go forth relying on the assurances of the divine word, that the faith of Christ shall at last universally prevail. The warfare is against error and misery. Christianity, and that only, must rectify the disorders in the moral constitution of the world. A disturbing force has been introduced by sin; but this disturbing force shall be destroyed by the power of Christ. In the early stage of the mission, when all was hope, but all was untried, it needed the characters of Fuller and others to commend it to the public patronage; but now, after what has been accomplished, after what we have heard from Missionaries themselves, what more can be necessary to ensure its continued support? The aid of Auxiliary Societies is invaluable. They form the very sinews of the Institution itself, and there ought to be one in every church of the denomination. The field of labour is large,

extensive enough to call forth the energies of the whole denomination, which, when fully exerted may accomplish much. Such meetings as this are beneficial to London, and similar benefits will attend the establishment of Auxiliary Societies every where. The interests of this Society will be best promoted by forming auxiliaries. They will promote and preserve a missionary spirit; and when this becomes general, we shall be restored to the spirit of the primitive church, and shall attain primitive enjoyments. In the meantime all the efforts and sacrifices that we make will have their own reward, while we know that we are pouring consolations into the sorrows, and endeavouring to heal the maladies of an afflicted and guilty world.

The Rev. John Birt, of Manchester. After so much instruction and pleasure as we have enjoyed during the services of this and the preceding day, the time is now come to discharge the debt of respect and gratitude to those persons by whose kindness and liberality we have been furnished with the means of that enjoyment; I mean the trustees of the chapels in which we have been permitted to hold our meetings. The trustees of the chapel in which we are now assembled, have, for a series of years, proved the constancy of their kindness; and both to them, and to the trustees of Surrey Chapel, we are called upon, not only to present, but to renew, our grateful acknowledgments. The terms of the resolution, I am convinced, are so correspondent with the sentiments and feelings of all present, that it would display bad taste on my part, and be quite superfluous with respect to the meeting, were I to offer any thing by way of argument or persuasion, to induce them to adopt it. There is one name, however, by which the resolution is adorned, to which I must beg for a moment to advert,—the name of the Rev. Rowland Hill; than whom there is no man more known, more esteemed, or more beloved;—a man, who through a long course of years has been distinguished for benevolence and piety, even among the benevolent and pious. Mr. Hill is one of the few remaining links which connect the Christians of the present generation with those of a former period; and it appears as if he were spared until now in order to be an example to us of the high qualifications of those who had been his contemporaries. And who that beholds him, though at present in the decline of life, and witnesses the ardour of his mind, the energy of his delivery, and the intensesness of his zeal in the cause of God and truth, but must be convinced that “there were giants in those days!” Indeed to few, to very few is it given, so completely and so strikingly to exemplify that beautiful passage of holy

writ,—*The path of the just is as the shining light, which shineth more and more unto the perfect day.*

The Rev. Thomas Winter, of Bristol. I do not regret that the question has been put to rest. I hope we shall all retire to day, grateful to God that the Committee have been enabled to keep distinctly in view the object of the Society, the promotion of that kingdom which is not of this world, the salvation of immortal souls. We wish the Serampore Missionaries a large supply of the spirit of Jesus Christ, and abundant success in their labours. We know the cause of Christ must advance; *he must reign*. Let us go on with increasing vigour of mind; let us make greater exertions; especially unite in fervent supplications for the outpouring of the Spirit. This God has promised, and he will not suffer us to labour without success. While we deplore the millions still in darkness, let us not forget that God has already given a few small pledges of what he will ultimately do for the world. I feel pleasure in thinking of the efforts of other denominations. The christian principle is expansive, and embraces all that love our Lord Jesus Christ in sincerity. I rejoice in the success of those whose chapel we are privileged to occupy to day; I congratulate them on their missionary labours among the heathens; and esteeming each as a brother in Christ, I say, Grace be with them all.

The Rev. Dr. Townley, one of the Ministers connected with the chapel, assured the Meeting that his brethren felt great pleasure in the accommodation they had been able to afford. For more than thirty years, said Dr. Townley, I have been interested in the Baptist Missionary Society. I rejoice in the good it has effected, and is still effecting. God has evidently been with its Missionaries. Before the invention of the art of printing, all the versions of the Scriptures that had ever been made did not amount to forty. It is matter of astonishment and gratitude to observe the number that have been made within a few years by the Baptist Missionaries alone, and some of these into languages before deemed the most abstruse and difficult of attainment, particularly the Sanscrit and Chinese. They have also been the instruments of winning souls to Christ, and turning many from the power of sin and satan unto God. They have raised the character of Christian Missionaries, who are now regarded throughout India in a very different light from what they were thirty years ago. Their efforts for the circulation of religious knowledge among the natives have been unwearied. The time will come when the early Baptist Missionaries will be remembered and revered as the greatest friends of human kind: their names are

already recorded on high. Let them go on in their work, and we cordially wish them good luck in the name of the Lord.

The various speeches were received with indications of great satisfaction. One sentiment appeared to animate the whole assembly. The other gentlemen merely

moved and seconded the different resolutions without any speeches, or with only a few words. The Chairman briefly acknowledged the vote of thanks to himself; and the Meeting was closed by singing, "Praise God from whom all blessings flow," &c.

Contributions received on account of the Baptist Missionary Society, from May 20 to June 26, 1827, not including individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Hartley Row, Auxiliary Society, by	7	0	0
Keynslam, Collection and Subscriptions, by Rev. Thos. Ayres.....	8	0	0
Kingstnuley, Do. by Rev. J. Cousins	7	10	0
Sheffield, including £9. from Wincobank, by Mr. James Wheatley	50	0	0
Western District,	55	8	8
Kent, Auxiliary Society,	124	0	0
Bedfordshire, Baptist Association, by Mr. R. Saunders	15	1	0
NETHERLANDS, Auxiliary Society, by Rev. S. Muller.....	200	0	0
Leeds, Salendine Nook &c. (including Female Education, £25. 18s. 11d.) by Rev. James Ackworth.....	42	11	11
Baptist Free School, Took's Court, Chancery Lane, by Mr. Kendrick	9	2	6
Sbrewsbury, Collection and Subscriptions,	22	17	0
Rochdale, Auxiliary Society, by Mr. Kelsall	32	13	5
Hammersmith, Collected .. by Mr. S. Mundy	2	12	0
Edinburgh Association of Theological Students in aid of the diffusion of Christian Knowledge, by Rev. Dr. Gordon	3	17	0
St. Andrews University, Missionary Society, by Do.	2	0	0
Bessel's Green, (including 12s. 9d. from Sunday School) by Mr. Fletcher ..	4	14	9
Sevenoaks, Collection and Subscriptions, by Mr. Comfort and Rev. P. Sbirley	46	0	6
Audlem, (Cheshire) by Mr. R. Thurston	3	10	0
Greenwich, Baptist Church, Rev. W. Belcher, by Mr. Tosswill	18	12	9
Aston Clinton, Collection and Subscriptions, .. by Mr. Amsden	2	9	1
Fetter Lane, London, Collected by Mrs. Elvey	16	0	0
Kettering, Auxiliary Society, by J. C. Gotch, Esq.	36	4	2

Norwich, St. Mary's Auxiliary Society, &c. by Mr. James Cozens	32	14	10
Oswestry, Auxiliary Society by Mr. Jones	5	0	0
Royston, Subscriptions, by Mr. John Pendered	10	1	0
Muswell Hill, Collected by Miss Gurney	1	15	0
Keppel Street, Auxiliary Society, by John Marshall, Esq. Treasurer	30	0	0
Maze Pond, Do. by Mr. Beddome	32	8	6
Eagle Street, Do. by George Bagster Esq. <i>one-third</i>	16	0	0
Taunton and its Vicinity by Rev. Owen Clarke	22	15	7
Bucks Association, by Rev. P. Tyler	50	8	6
Bedfordshire Auxiliary Society, by John Foster, Esq.	191	0	10
Stroud, Subscriptions, by Mr. H. Hawkins, jun.	7	17	0
Dunstable and Houghton Regis, Penny Society, by Mr. Watts	5	6	0
Woolwich, Auxiliary Society, by Rev. A. Freeman	63	0	3
Church St. Blackfriars, Auxiliary Society, by Mr. Pontifex	24	4	7
Part of a Collection at Ditto. by Rev. James Upton	5	13	8
Salisbury, Collection, by Rev. P. J. Saffery	31	9	0
Snailbeach, Collection, &c. by Mr. Naylor	7	0	0
Part of a Collection at Peckham Rye, by Rev. T. Powell	4	6	6
Prescot-st. Auxiliary Society, by George Morris, Esq. <i>two thirds</i>	50	0	0
Rugby, Penny Society by Rev. E. Fall	5	0	0
Carter Lane, Female Auxiliary Society, by Mrs. Marten, <i>one half</i>	21	0	0
Goswell Street, Auxiliary Society, by Rich. Cox, Esq. <i>two thirds of half year</i>	21	7	1
Chatham, Zion Chapel, Clover-st. by Rev. Mr. Lewis	13	14	7
Bow, Subscriptions and Collections, by Rev. Dr. Newman	16	10	2
Suffolk, Independent Churches, by Shepherd Ray, Esq.	16	10	0
Bewdley, Collection, &c. by Rev. Geo. Brookes	3	2	0
Hackney, Mare Street Auxiliary, by J. M. Dunn, Esq.	28	0	0
Newcastle, New Court Chapel Auxiliary, by Rev. Geo. Sample	43	9	5
Devonshire-Square Auxiliary, by Mr. Millard, <i>part of its funds</i>	18	0	0
Pupils at Madras House, Hackney, by Rev. Dr. Cox	2	2	0
Henrietta Street Sunday School, by Misses Keene, &c.	1	9	0
Modbury, Collection, &c. by Rev. Sam. Nicholson,	5	2	7
Liverpool, Aux. Soc. on account. by Wm. Rushton, Esq.	39	3	0
Towcester, Collection, &c. by Rev. J. Barker	4	5	6
Missionary Box, by Mrs. Levett, Wardrobe Place,	0	10	0
Nottingham and its vicinity by Mr. H. Blatherwick	110	13	0
Amersham, Penny Society and Subscriptions, by Rev. R. May	24	6	0
Norwich St. Clements, Penny Society, (and Sunday School, Sprowstan Lodge.) by Rev. J. Puntis	9	12	1
Boro'-Green, Collection, by Rev. John Statham	3	5	0
Missionary Box, 13, Durham St. by Mrs. Salmon	1	6	3
Alie Street, Female Auxiliary, by Rev. W. Shenston	10	0	0
Sunday School, .. by Ditto.	1	2	2
Dorman's Land, Collection, by Rev. Mr. Chapman	9	0	0
Carlton Rode, (Norfolk) by Rev. J. Kinghorn	3	1	10
Rainham, Friends, by Rev. Wm. Giles	1	6	0

Manchester, Subscriptions, by Rev. John Birt	25	10	0
Lion Street, Walworth. Female Aux. Soc. by Mrs. Clin, Treasurer	100	0	0
Collections, at Queen Street, by Rev. Robt. Hall	£158	16	0
Wild Street,.. by Rev. John Statham	10	13	6
Surrey Chapel, by Rev. Jos. Fletcher	80	8	6
Eagle Street, Prayer Meeting	4	0	0
Annual Meeting	107	4	9
	<hr/>		
	361	2	9
Trowbridge Subscriptions, by Mr. Wearing	16	1	0
New Mill, Offering of a few Poor Friends, by Rev. D. Clarabnt	1	17	10
East Lane, Walworth, Aux. Soc. by Rev. R. Davis	13	6	10
Sir Thomas Baring, Bart. M.P.	Donation	20	0
Samuel Ireland, Esq., <i>Hackney</i>	Life Sub.	10	10
Mrs. Wedd, <i>Watford</i>	Donation	2	0

FEMALE EDUCATION.

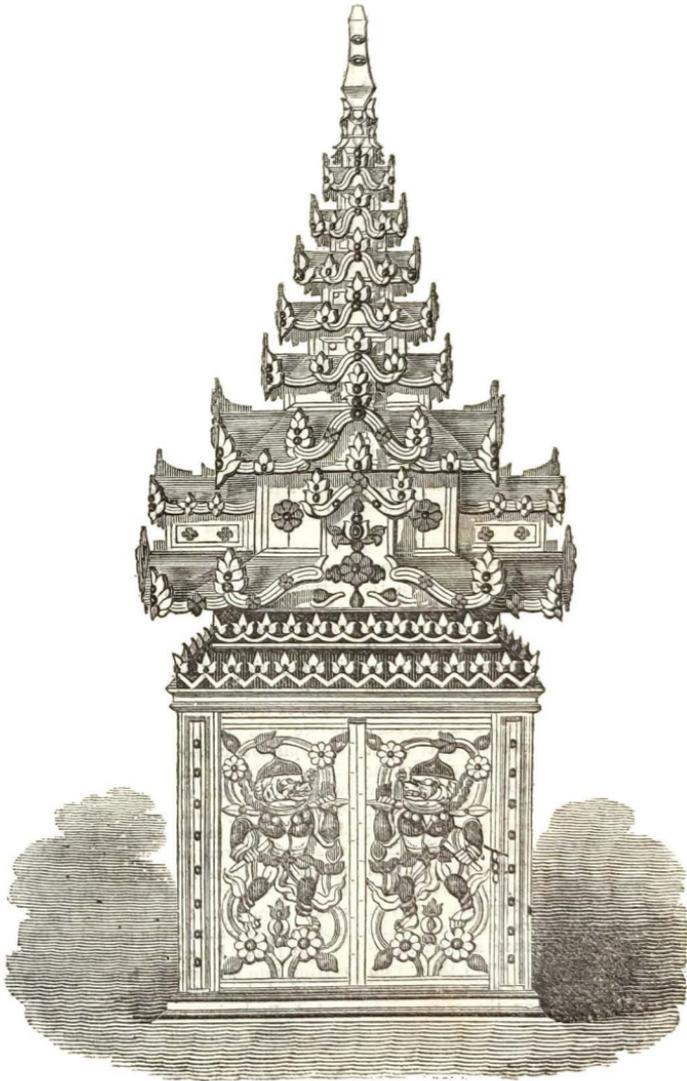
Cheltenham, for the Female School at Serampore, by Rev. O. Clarke	15	5	0
Trowbridge, Female Association, by Miss Dunn	17	0	0
Westerham, Female Society, by Mr. Wearing	6	12	6
Maze Pond, Ladies, for Maze Pond School, by Mrs. Gouldsmith.....	15	0	0

Any inaccuracies or omissions in the above list must be ascribed to the extreme haste with which the whole has been prepared for the press.

No. 23.

July 1827.

Quarterly Papers,
FOR THE USE OF THE
WEEKLY AND MONTHLY CONTRIBUTORS
TO THE
Baptist Missionary Society.



CHRISTIAN FRIENDS,

The above print represents a curious Taj, or heathen temple in miniature, which has lately been presented to the Society by the Missionaries at Calcutta, and is now placed in the Mission House. It was brought from Burmah. The lower part is hollow, the front opens on hinges, and displays a gilded idol within, exactly resembling that of which we gave a drawing in our Quarterly Paper for October last, No. 20. These temples, though very heavy, are carried about in their idolatrous processions on mens' shoulders; and as they are covered with gilding and small pieces of glass of various colours, they make a splendid appearance in the sun. But, after all, what "lying vanities" are these! We hope that when you look either on such objects themselves, or on representations of them like that before you, you will not merely view them as curiosities, or wonder that people should be so foolish as to honour such deities, or engage in such worship. Meditate upon them as the practical symbols of the most fearful evil which has ever visited our hapless race—as constituting the highest practical insult ever offered to the infinite Creator and Lord of all—for such is the genuine character of idolatry—and then you will surely feel a warmer glow of gratitude in being delivered from such a curse yourselves, and deeper compassion for the vast multitudes who are to this day living and dying under the influence of these horrid delusions.

One excellent Missionary who laboured and suffered for several years in this very country of Burmah, has lately been removed by death. We refer to Mrs. Judson, of whose afflictions and perils a brief statement was given in our last number but one. A more detailed account of the same afflicting scenes from her own pen was inserted in the Missionary Herald, for January and February last. Probably, you could not read that narrative without tears of sympathy for her sufferings, and tears of joy for their happy termination. But, at that moment, *all tears had been wiped from her eyes; her warfare was ended; and she had been admitted into the pure and peaceful region where the wicked cease from troubling, and the weary are at rest.* May we be followers of them, who through faith and patience are inheriting the promises, and count every thing vain and trifling compared with a scriptural hope of finally attaining the same unutterable bliss!

A CHRISTIAN FRIEND, who spent many years in India in the military profession, has lately sent us the following pleasing account of a young man, now living at Nagpore, a large city, nearly 600 miles south-west of Calcutta. It is another interesting proof of the benevolent tendency of genuine religion, and the happy effects which, under the divine blessing, may proceed from disinterested efforts to promote the good of our fellow creatures.

"Soon after my arrival at Nagpore, in 1806, an old invalid soldier came there very ill and distressed, whom I often visited to read to him. Henry Antone, then a very little boy, was in his family, and I obtained the soldier's consent that he should be educated under my care with a few others, the children of European Portuguese parents. Henry, in a time of distress and famine, was bought of a Mahratta family, (and who also had purchased him) for one Rupee, or half a crown, so that he could not tell who his parents were. While with the Mahratta family he led a wandering life, begging from door to door. From the time he came under my roof, I had the daily satisfaction of witnessing his great attention to his learning, the delight he took in the Scriptures, and his very modest and amiable disposition. He rendered himself very useful in reading the Mahratta and Hindostanee Testaments and Tracts to those natives who daily came to my house to be instructed in them: he was also of great assistance in my native school. There being no place of worship at Nagpore, Sunday, in the afternoon, the parents of the native boys attended for divine worship, when the Scriptures and parts of the Liturgy, translated into Hindoostanee, were read, in which they all felt a pleasing interest. These means were savingly blessed, I trust, to a poor Hindoo, who, a few days before his death, felt much delight and spiritual consolation under the word. The day before this poor man died he was brought into my house, where he declared openly his hope and faith in Jesus Christ alone for salvation, as he was well assured his idols could do him no good. Then breaking off a necklace, the badge of his idol worship, he cast it away from him, thus bearing his testimony to the truth of the gospel of Christ.

"In 1814, I had the pleasure of receiving into my family, from Serampore, one of their native Christians, a converted Brahmin, named Ram Mohun, who, when a youth, according to the

custom of his country, set fire to the funeral pile, which consumed his living mother with the corpse of her deceased husband. Ram Mohun, accompanied by Henry, preached with pleasing success at Nagpore, and the surrounding country, and distributed the Scriptures and tracts very largely. He had a peculiar gift for prayer and preaching, and I have often seen his audience in tears.

"In 1818 I left Nagpore with a military force, to proceed to Chutturghur, 220 miles to the eastward; and when the country, which had been in a state of open warfare, was again settled, I sent for Ram Mohun and his family; but he was taken very ill soon after his arrival, and died at my house. His conversations with the natives, and the happy and peaceful way in which he departed, impressed them very deeply. I buried him in my own garden, and a great many attended, to whom I read a portion of Scripture, and spoke to them; and I have seldom seen more attention and feeling than they shewed. It was as if they said, 'Let my last end be like his.'

"Some time before I left Nagpore, Mr. Jenkins, the British resident at that court, very kindly took Henry into his employ, as a writer, a situation he has held ever since, highly respected for his steady and upright conduct. Aided by subscriptions on the spot, he has kept up the school establishment to the present time, and his correspondence continues to show his genuine piety and zeal. A few extracts may not be unacceptable.

"Jan. 23, 1824.—You will be bappy to hear that I have formed a native school in a house within my compound, and I have now between 30 and 40 native scholars, and six English. Most of these boys can read the Scriptures very well; they always carry them home to read to their parents after school hours. On a Sabbath day, when I am at Nagpore, I spend it amongst the boys, and you cannot conceive what inward pleasure I feel to hear them read the Scriptures, repeating the Lord's prayer and the ten commandments, as well as many passages from the Bible, in which they seem to take great delight. To encourage them, a few pice (or halfpence) are distributed amongst them, particularly to such as have been good boys, and repeat their lessons correctly. In the evening I distribute among the whole the produce of my garden, which is in a very flourishing condition. The schoolmaster is a Brahmin—a very civil and good-natured old man, and has a great regard to the Bible."

"Bombay, Jan. 17, 1826.—I have every reason to be thankful to God for his goodness towards me. I often feel I have neglected him in thousands of instances, but his mercy and kindness have been ever the same, and more than I deserve. Oh, that he may evermore make me sensible of his love, and his care and protection in saving me from everlasting death! In my last letter I mentioned Mr. Hall, American Missionary at Bombay; I have often seen him since my arrival here, and heard him preach in Mahratta, *the best of Mahratta*, to the poor perishing heathen about him, in a most striking and impressive manner; and I have found much benefit in his conversation, which is that of a true Christian. His translations of the catechisms, &c. are of great use to me in my infant school. He sincerely labours for his heavenly Master. My school at Nagpore is getting on moderately—about 30 to 40 attend regularly."

In October following he states, "Sabbath days, the forenoon is spent in my own house in reading, and in the afternoon among the boys. We have our family worship twice a day, when three or four of the family attend. I have often written to Mr. Lawson for a native preacher: I pray the Lord to send more labourers into this forlorn part of his vineyard. How happy should I feel to see the Mahrattas and Brahmins join in singing the songs of Zion, and with contrition of heart kneeling down before Jesus their only Saviour. You would be delighted to hear some of my boys saying by heart, on Sundays, Mr. Chamberlain's Hindoo hymns; and sing, when I give out the verse, and lead off the tune. It is a new thing to them and to me likewise. Frequently I ask them if they understand what they sing, and whether the songs they sing before their Deos (idols) are like them. They readily answer that they understand this, and they are good words, but their own they do not, as they are in Sanscrit. The boys pay great attention when any thing is read to them."

The last extract, dated from Nagpore, Oct. 8, 1826, merits peculiar attention, as recording a noble act of enlightened liberality on the part of the native sovereign of that district. The provision thus made for public instruction by this heathen prince, is equal to £6000 *per annum*; and it appears highly probable that its origin may be traced to the generous philanthropy of Henry and his pious master.

"The rajah's attention has been called on for establishing schools for the educa-

tion of native children, to which his consent has been confirmed. In each pergunnah (district) there is to be one public school, and in the city five or six, including one of English, one of Persian, and one of Sanscrit. The rajah is to pay 5000 rupees monthly, to cover the whole of the expenses of this establishment. There are other schools to be established, where the arts and sciences are to be studied in all their branches by pundits. Printed books have been already sent for from Bombay; and the schools are to be formed on the Lancasterian system. Mr. L. W. is, I understand, to be the superintendent over all these schools, as he is a very clever scholar in Sanscrit. My school is also to be reformed on the same plan; they will commence the buildings for the schools next month. We have not had a chaplain appointed in the room of the Rev. Mr. Arnold, and no religious society; but blessed be God he has not left us altogether without some comfort, as I am happy to say that on every Lord's

day we make a practice of worshipping God publicly, in our own house, with our own family and servants, about ten after breakfast, as I am always allowed to remain at home without any public business, when the whole of the presidency writers attend on the means of grace. We sing four hymns, read a chapter in the Bible, and a suitable sermon is read from some good author, and conclude with singing and prayer. They have attended regularly for the last two months, and generally not less than twelve or thirteen, including children, four of whom daily come to learn English at our house. I still keep up my correspondence with the Missionaries, Messrs. Pearce and Yates, in Calcutta."

How beautifully do such instances exemplify the cheering prediction: *The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.*

N. B. These papers are intended for distribution (*gratis*) to those friends who contribute a penny a week or more for the Baptist Missionary Society.

Persons collecting to the amount of sixpence a week are entitled to a copy of the Missionary Herald, which is published monthly, containing a variety of interesting intelligence. Those friends who are disposed to become collectors, and who know not where to apply in their own neighbourhood, may write by post to the Rev. John Dyer, 6, Fen Court, Fenchurch Street, London, who will send them Cards and Papers, and direct them how to remit the money.

THE
BAPTIST MAGAZINE.

AUGUST, 1827.

THE PRIVILEGE AND DUTY OF COMMUNION WITH GOD. BY THE LATE REV. ROBERT HALL, OF ARNSBY.

COMMUNION and fellowship are frequently used as synonymous terms, conveying the same idea, both in scripture and in common speech; but we apprehend they are not always to be considered as exactly of the same import. They seem to originate from, and to be expressive of, that which is of a complex nature. As the word *faith* is used to express the act of believing, and likewise the matter believed; so what the terms communion and fellowship are designed to explain, seems to include mutual interest, and friendly converse; the word *fellowship* may more aptly express the first, and *communion* the last. Fellowship consists in voluntary connection, and a joint participation of things, or the union of persons in affection, interest and design. Fellowship therefore implies communion, as it necessarily calls for, and leads to a communication between the parties so united; in order to accomplish the ends for which such a connection is formed. True believers thus have fellowship in the gospel with God and one another, Phil. i. 5. With what fervent affection does the apostle John speak of this wonderful privilege! 1st Epistle i. 3. "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." This being a peculiar source of Chris-

VOL. II. 3d Series.

tian consolation, he therefore adds, "these things we write unto you, that your joy may be full."

True Christians have fellowship with God the Father, by whom they are "blessed with all spiritual blessings." These riches, as a common stock, in which all the family of heaven and earth have a joint personal interest, were deposited in the hands of Christ Jesus for their use and benefit "before the world began," Eph. i. 3. Divine love and fidelity are gloriously displayed, in bringing the chosen of the Lord, in due time, to an acquaintance with Christ, as the head of the whole connected body; and in making them joint partakers of his mediatorial fulness. Yes, brethren, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord;" 1 Cor. i. 9. you being made willing in the day of his power to embrace the Saviour and espouse his cause. Preaching the "unsearchable riches of Christ," was designed to discover, and "make all men see, what is the fellowship of the mystery which from the beginning of the world, hath been hid in God:" that in pursuance of his gracious and eternal purpose "the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel," Eph. iii. 6—11. We read likewise of the "fellowship of the Spirit," as a privilege well known and highly prized by holy men in the apostolic age; and urged by the apostle to excite the saints at Phillippi, to

B B

the fulfilment of his joy. Of such fellowship they were as conscious, as that there was "any consolation in Christ," or "any comfort of love," or "any bowels and mercies," Phil. ii. 1, 2. Real believers have fellowship with God, Father, Son and Holy Spirit, in all he is, has, and does. Jehovah is graciously become their all in all. And they, through the Spirit, freely give themselves to Him, and to each other according to the will of God. Thus they "walk in the light, as he is in the light," and "have fellowship one with another," 1 John i. 7. in mutual affection, interest and end. To such it may with great propriety be said, "all is yours, and ye are Christ's, and Christ is God's.

As *fellowship* more directly relates to, and is expressive of connection and interest; so the term *communion* is frequently applied to conversation. In this sense the scripture uses it with respect to men communing with men,* and it is in like manner used respecting the familiar intercourse between God and his people. When the solemn conversation ended respecting Sodom, it is said, the Lord went his way as soon as he had

left communing with Abraham, Gen. xviii. 33. And when he had made an end of communing with Moses, he gave him two tables of testimony, Exod. xxxi. 18. But not to multiply instances, we may observe that communion with God, from its first commencement, is inseparably connected with fellowship. Relation to God, and an interest in Christ and divine things, whether only desired, or really enjoyed; longed for, or rejoiced in; lead to, and furnish with matter for communion with the divine Being. We would remind you, brethren, of your dealings with God, when you first in reality knew yourselves, and began to be acquainted with him: when your misery and his mercy drew the attention of your whole souls: when, like Ephraim, you began to bemoan yourselves. Then you wished to speak to God, but knew not how. Shame and inclination struggled hard, and produced confusion; which with a consciousness of loathsome depravity and inexcusable guilt, perhaps made you weep in silence; but could not keep your hearts from crying with the penitent publican, "God be merciful to me a sinner." Probably these perplexed cries of necessity were not accompanied with an understanding how the Lord could shew mercy consistently with his equity; and therefore fear might suggest that attempts to converse with God might be arrogance in you, and offensive to him. But when the method of salvation was discovered, as supporting his righteous character, and encouraging the vilest sinner under a sense of misery to seek for mercy; then you began indeed, not only to long, but fervently to pray, for an heart-satisfying knowledge of your interest in the Saviour. Hearing of the unspeakable happiness of

* Thus Abraham *communed* with the children of Heth, about a place to bury his dead, Gen. xxiii. 8. Joseph *communed* with his brethren, xlii. 24. Samuel *communed* with Saul upon the top of the house, where they walked along on the flat roofs as we walk in the streets of a city, 1 Sam. ix. 25. Saul said unto his servants, *Commune* with David and say, Behold the king delighteth in thee, xviii. 22. And Jonathan said, I will *commune* with my father of thee, and he spake good of David unto Saul, xix. 3, 4. So the queen of Sheba *communed* with Solomon of all that was in her heart, 1 Kings x. 2. Thus Judas Iscariot *communed* with the chief priests, Luke xxii. 4. And Felix with Paul, Acts xxiv. 26. And the two pensive disciples it is said were *communing* together when Jesus drew near to them, Luke xxiv. 15.

those who belong to him, your desires to be like them, in union with him, and partakers of the inestimable benefits resulting from his love, obedience and death, furnished you with matter in abundance for converse with God. To be found in Christ, to have fellowship with him, to be devoted to him, supplied from him, and made like him; to be admitted into special and perpetual connection with the family of God, put among the children, and indulged with that favour which he bears to his own people; such blessings you esteemed great indeed, about which you found the need of conversing much with God. Your views of mercy flowing freely to sinners through the Saviour, excited and encouraged you to commune with God, as on a throne of grace. You then came with some degree of boldness, and filled your mouth with arguments, drawn from the atonement of Christ, the free invitations, and precious promises held forth in the gospel. These, together with your extreme necessity, encouraged and urged you to plead with him as a man doth with his friend. Feeling his word penetrate your souls, describing your real character, and suited to soothe your various sorrows, and fill your vast desires; your faith as it increased, led to greater freedom with him. You then could look to him, and commune with him, as your Father, Saviour, and infallible Guide. Then you delighted yourselves in the Almighty, who spoke peace to your consciences, and cheered your hearts with good words, and comfortable words. The purport of your language then, was similar to that predicted of the church, in Isa. xii. "O Lord I will praise thee: though thou wast angry with me, thine anger is turned away, and thou com-

fortedst me. I will trust and not be afraid; for the Lord Jehovah is my strength and my song, he also is become my salvation."

But, dear brethren, those of you who have been most favoured with such appropriating faith in God, know that it tended to increase as well as sweeten your communion with him. Salvation from misery you did not consider as your ultimate end. You desired to glorify God as well as enjoy him; to own his authority over you, as well as his mercy to you. Your Saviour you considered as your sovereign: and looked to him not only as the fountain of pleasure, but the source of authority, and centre of union.

Your communion with God now turned upon new subjects: you wanted not only to know and feel delight in his personal excellence, but likewise in his relative connections and interests. His laws as well as his love you desired to be more fully acquainted with. The nature of his kingdom, the prerogatives of his crown, as well as the privileges of his people, became matters of serious and earnest enquiry. Being convinced that no power on earth has the least authority over the consciences of men, you were therefore concerned to know the mind of Christ, who is King in Sion, the sole government whereof is upon his shoulders; and who as the true head of the church, sitteth upon the throne of his kingdom, to order it, and to establish it with justice forever, Isa.; ix. 6, 7. Having been told by Himself that his kingdom is not of this world, you therefore were resolved to enquire after the directions of his word, and to adhere to what he by his Spirit saith unto the churches. The apparent subjects of his grace, you esteemed as the excellent of the earth. Acquaintance with them and union to them you sought

after, being desirous to know what was committed to them, and required of them as in fellowship with Him. You began to be ashamed of remaining cool spectators. The love of Christ constrained you to take an active part in religion. "For all people will walk every one in the name of his God, and we" said you, "will walk in the name of Jehovah our God for ever and ever," Mic. iv. 5. You therefore asked the way to Zion, desiring to dwell in the house of the Lord all the days of your lives, to see the beauty of Jehovah, and to enquire in his temple. That he might not only cause you to hear his loving-kindness, but shew you the way wherein you should walk, you have many a time lifted up your souls unto him, each crying, "Lord what wouldst thou have me to do? Teach me to do thy will, for thou art my God. Shew me thy ways, O Lord, teach me thy paths, lead me in thy truth and teach me; for thou art the God of my salvation, on thee do I wait all the day, Ps. xxv. 4, 5. cxliii. 8.

If you are Christians indeed, whether you have all attained to the assurance of hope or not, you know what it is to commune with God upon these and such like subjects. For surely those who are in fellowship with him, not only should, but will, be concerned to know what he has committed to them, requires of them, and expects from them. Remember, brethren, "He that is joined to the Lord is one spirit with him." Consequently they who are thus united to him, will consider his opponents as their enemies, and his friends will be their favourites. What he designs will be their desire; his promises their portion, and his glory their ultimate end. By your

professed subjection to Christ, you are bound to consider yourselves as intrusted with the care of his property, and as accountable to him, for all you have received from him; according to the law relating to fellowship, Lev. vi. 2. Keep therefore his charge constantly in mind, "Occupy till I come;" improving every talent, and devoting every power which you possess to his interest and honour. May every gospel truth, and divine appointment be preserved in its original purity and simplicity, as first delivered to the saints, that you may give up your accounts at last with joy and not with grief! It is your duty, your interest, O that it may be your perpetual resolution, in the strength of grace, to hold fast what you have, that no man take your crown! Consider, brethren, you are not your own, and what you possess is the Redeemer's riches, heaven's precious property, committed to your care, as in fellowship with God. Of these treasures be careful, and about their nature, use, and tendency, continue to commune frequently with him, that you may obtain mercy to be found faithful unto death, and then receive the crown of life.

We would now, dear brethren, give you our advice respecting your attendance to this solemn exercise, and point out what we apprehend is necessary to be regarded, in order to your maintaining and carrying on communion with God.

First, Deliberately enquire into his true character, and your own real condition. Consider, brethren, "with whom ye have to do"—the King eternal, immortal, the only wise, living and true God. That glorious, holy and dreadful Being, before whom devils tremble, and angels veil their faces, is he with

whom you are called to converse. The omnipotent, omniscient Jehovah, whose eyes penetrate what his hands support: the author, upholder, and governor of universal nature; whom the heaven of heavens cannot contain; he who is decked with solemn majesty, and shines in the full-orbed splendor of perfect purity, deigns to commune with you. Yes, this awful God is yours: and that his terror might not make you afraid, he has sovereignly assumed for your encouragement various endearing characters, each included in his being the God of all grace. You are now called to behold him as through a new medium, even the person of Christ. There tremendous dignity and tender mercy unite their radiant beams! There his sovereign love to your persons, and his natural hatred to your sins, are wonderfully displayed. O that you may have growing acquaintance with his essential greatness, and condescending compassion. Then your converse with him will be reverent, humble, solemn and serious; and the more so in proportion to the knowledge you acquire of your condition as sinful dust and ashes. The infinite contrast duly considered, will fill your souls with holy wonder and profound awe. Holy dread accompanies heavenly delight. "How dreadful is this place!" said Jacob, when he communed with his God at Bethel; "this is none other than the house of God and the gate of heaven." The consideration of your natural littleness when compared with God, and of your dependence upon him, and especially of your moral distance from him, and unlikeness to him, will deepen your humility before him; while his gracious character as the "Father of mercies" and "God of all comfort," inviting you to draw

near, will encourage you to expect much, though you deserve nothing.

Secondly, Properly regard what he says to you. Mutual attention, you know, is necessary in common conversation; and surely much more is it needful when communing with God. This is often mentioned in Scripture in a most pathetic manner, as what the Lord requires. "Hearken unto me, O ye children, attend unto the words of my mouth," Prov. vii. 24. "Take heed and hearken, O Israel," Deut. xxvii. 9. "Listen, O Isles unto me and hearken," Isa. xlix. i. "Hearken diligently unto me—incline your ear—hear and your soul shall live," Iv. 2, 3. Misapprehensions are frequently the effects of inattention, therefore Jesus, "when he had called all the people unto him, said unto them, Hearken unto me every one of you and understand," Mark vii. 14. God addresses you by various providential occurrences. "Day unto day uttereth speech." Every mercy calls for gratitude; its language relates to his bounty and your obligation. And every calamity calls for contrition, and a personal enquiry, "What have I done?" As thereby he discovers his displeasure, "the man of wisdom will see his name, hear the rod, and him who hath appointed it," desiring to plead with him, and talk with him of his judgments, Mic. vi. 9. Jer. xii. 1. These are frequently very mysterious, they are as a great deep, in which his own people are ready to be overwhelmed, as Jonah was literally. Holy Job for a long time, knew not the reason of the Lord's conduct towards him. But he wisely resolved to make enquiry into the cause of the calamity, as well as give vent to his sorrow. "I will say unto God, do not condemn

me; shew me wherefore thou contendst with me; I am full of confusion, therefore see thou mine affliction, for it increaseth," x. 2, 15, 16. The mysterious dispensation was the subject of much converse and reasoning with God, and at last the cause and the consequences were discovered to him, and felt by him, to his great satisfaction and abundant joy. But, dear brethren, the mind of God is most clearly discovered in the scriptures of truth. Therein "the Spirit speaketh expressly." Therein are contained the plain and "true sayings of God." Endeavour to understand his meaning. Take care of wresting his words. Attend to the descriptions he therein gives of men and things. There your hearts are laid open: your conscientious feelings, whether fears or desires, are all described; every painful and pleasing sensation is there distinctly noticed; and according to your internal character and condition, you are distinctly spoken to, as if by name. Attend therefore closely to what God the Lord says to you in particular. Whether it be in a way of admonition or encouragement, caution or comfort, regard what he says, and accordingly commune with him.

Thirdly, Give full credit to what he says. Treat him as a God of veracity, who cannot lie. Would you choose to converse with men whom you could not credit? Or take delight in communing with those who would not credit you? Remember "he that believeth not God hath made him a liar," 1 John v. 10. How just and awful the charge! "Take heed therefore, brethren, lest there be in any of you an evil heart of unbelief." For "without faith it is impossible to please him." To be inattentive to what he says, is treating him

with neglect, as an insignificant being below your notice. Not to believe what he says, be that what it may, is an horrid reflection upon him: a false perfidious being, not to be trusted or confided in.* O, that none of you may ever plead for the innocence of unbelief! But dread it, watch against it, and expose it, as the most detestable foe to God and man. If you would enjoy communion with God, intreat him to increase your faith in him, and unite your hearts to him. For if your attention and trust decrease, be assured your communion with him will diminish. Therefore "trust in him at all times; ye people, pour out your hearts before him."

(To be continued.)

ORIGIN, PRINCIPLES, AND PRESENT CONDITION OF PROTESTANT DISSENTERS.

It may be said, without fear of its being successfully contradicted, that "the antiquity" of Protestant Dissenters "is of ancient days." It is an undeniable fact, supported by the most abundant evidence, that the sentiments held by the primitive believers, and all Christians for the first three centuries, with regard to the constitution of the churches, were similar to those which have always been maintained by them.

A few extracts from Lord King's "Constitution of the Primitive Churches," will be sufficient to prove this assertion. Cyrian says of the office of "*bishop*," or pastor, &c. "in a church might be many presbyters, but only one supreme." Before the time of Constantine, we find from Ignatius,

* The evil of unbelief, and of a careless neglect of salvation, is displayed in a most striking manner in Edwards's History of Redemption, first edit. p. 206—215. Pitscher's edit. with notes, 352—360.

Cyprian, and other bishops, that not the word "diocese," but *parish* (houses near to each other) is used of the bishop's charge; as, the bishop of the "parish of Alexandria," of the "parish of Ephesus," &c. A bishop had then but one altar, one communion table; and offenders appeared before the *whole* church. The African Synod (A. D. 258,) held, that the sacerdotal ordinations ought not to be made but with the knowledge of the people who were present, that the people being present, either the enemies of the wicked may be defeated, or the merits of the good declared, and the ordination be just and lawful which shall have been examined by the suffrage and judgment of all. A. D. 252, Cornelius, bishop of Rome, read letters from foreign churches "to his most holy and numerous people." Eusebius calls the meeting-house, "the house of the church;" i. e. the church-house. A penitent bewailing his fault before the church at Rome, "the church was touched with compassion towards him." When Andreus, bishop of Rome, died, "all the brethren met together in the church, to choose a successor." Eusebius further says, "during the first three centuries there were no dioceses larger than a parish, except A. D. 260, at Alexandria, when numbers who lived at a distance erected houses near their own houses, as daughter churches, with a minister appointed by the bishop of Alexandria, at which last place they occasionally attended." He speaks also of a bishop being chosen, whom the neighbouring bishops ordained.

From the authority of Origen, we learn that "*deacons*" distributed to the poor the church's money, and assisted at the Lord's table.

Cyprian says that the African

Synod thus speaks of the "*independence*" of each distinct church or congregation:—"It is decreed by us all, and it is equal and just, that every one's cause shall be heard where the crime was committed; and that a particular portion of Christ's flock shall be assigned to each pastor, which he is to govern, being to give an account of his conduct to the Lord."

In the public worship, the lector, clerk, or reader, read the Scriptures, without the people reading with him. They had no musical instruments. After reading, singing, preaching, and praying, they administered the *Lord's supper*. "This food," says Justin Martyr, "we call the Eucharist, and no one may partake of it but he who believeth those things to be true which we teach, and who has received the remission of sins and the baptism of regeneration, and liveth as Christ commandeth." And in regard to "*Baptism*," Barnabas, in his Catholic Epistle, says, "We go down into the water full of sin and filth; and we ascend, bringing forth fruit in the heart."

Other testimonies might be produced, but these are sufficient to prove that the Christian churches, before the time of Constantine, and when the spirit of the world was not suffered to prevail among professing Christians, were founded and governed in their discipline and worship, upon the same principles as the English Dissenting Baptist churches.

At that early period very large churches existed in Britain, which suffered most distressing persecutions from the Roman emperors. Such simple-hearted Christians as we have described in foreign parts were the churches in this country, until the close of the sixth century, when they fell victims to the

sectarian zeal, and antichristian policy and cruelty of Austin, the booted apostle, at Bangor, near Chester.

The long dark night of popery which was thus introduced into Britain, continued till the Reformation, which was commenced by Wickliffe in the 14th, and was finished in the 16th century.

Besides the Reformers in church and state at this latter period, of whom Lord Thomas Cromwell and Archbishop Cranmer were the chief persons,* there were those who were reformers as regarded the corrupt principles of popery in regard to religion simply, irrespective of the religion of the church as by law established. These were that illustrious band of men, consisting of *Tyndal, Frith, Barnes, Garrett, Hierome*, and others. The first of these worthies having translated the Scriptures into English, the rest assisted in the distribution of his New Testament, and made it the only standard of their principles, and the only rule of their conduct. By these, and their numerous disciples, the principles of *free inquiry* were widely propagated; they taught that Christ was the only supreme head of the church on earth, and that his will was to be learned from the Scriptures alone.

That any writer should have designated *these* martyrs the "Fa-

* The chief thing accomplished by these great and good men, was their getting the Scriptures translated by *Coverdale*; and afterwards, prevailing on the king, Henry VIII, to sanction *Tyndal's* translation. In the year 1540, one edition of what was called "the Bible of the larger volume," was printed, as *Tyndal* had left it, without the *Apocryphal books*, which had been translated after *Tyndal's* death by *John Rogers*, and appended to *Tyndal's*, called *Matthews's Bible*. A copy of this very curious edition, (which was "ordered to be read in churches") is in *Sion College Library*.

thers of the English church," is a gross misnomer: they were in no other sense her fathers but as she is *Protestant*; certainly not as she is *episcopal*. They were Dissenters from the *popish* established church, and the churches they formed before the *protestant* establishment were necessarily congregational, or at most presbyterian. That there was a congregation at Oxford in 1526, and one in Bow-lane, Cheapside, in the reigns of Edward VI. and Queen Mary, and Queen Elizabeth, may be seen in Fox's Martyrology. These Christians, who were known by the name of "the congregations," could not at any period of what is called the Reformation in the Church of England, have united themselves with it, without a violation of the principles by which they were distinguished.

It is to those Christians, then, who before the Reformation suffered such violent persecutions, because of their having dissented from the popish church-establishment in England, that the genuine Protestant Dissenters trace their origin: from these anti-popish Christians they are the lineal descendants. They were called by way of reproach, before the time of *Tyndal, Lollards*; and after his time, *Gospellers*, and *Anabaptists!* They were the nucleus around which gradually gathered all persons who were dissatisfied either with the constitution, or discipline, or doctrines of the established church, and to which they adhered. It follows, therefore, that Protestant Dissenters are unjustly called *Separatists!* How could they separate from a church of which they were never members? It is improper, then, to reproach them, as though they were exclusively sectarians. The church of England is herself sectarian, as well as they,

she having separated from the church of Rome.

It was not till the commencement of the 17th century, that the class of English Christians which have been described formed themselves into the distinct and separate denominations of Independents and Baptists. Great numbers of churches of both these denominations existed at the time when Presbyterianism was the established religion.

At the Restoration in 1660, many ministers and others united themselves to the dissenters, who had been compelled to leave the national and parish churches. The Act of Uniformity in 1662, drove upwards of 2000 more ministers to unite with them: these were most excellent and conscientious men, but they were not, properly speaking, Dissenters; they had no objection to a national establishment, nor to a prescribed liturgy, nor to parish congregations, nor to the tithes as the means of their support.

Nor are the great body of Methodists, whether Calvinistic or Arminian, Dissenters. Most of them, indeed, especially the latter, affect to be members of the established church. Genuine Protestant Dissenters adopt for their motto, *NO IMPOSITION*. They dare not submit to any thing as binding upon their consciences, which is not plainly stated, or fairly to be deduced from the New Testament; and for these opinions their forefathers suffered persecution in every dreadful form, from each national endowed sect, whether popish, episcopalian, or presbyterian; until the glorious Revolution in 1688, when the liberties of Protestant Dissenters were secured by law. And for the unrestricted exercise of their religious liberty, they are chiefly indebted

to the protection afforded them by the princes of the royal house of Brunswick. Each of the four monarchs of that illustrious line has declared, on his accession to the throne, "I WILL PRESERVE THE TOLERATION ACT INVIO-LABLE:" nor has either of these patriotic kings acted inconsistently with that solemn pledge.

There were several attempts made a few years since to deprive Protestant Dissenters of their privileges, by some country magistrates putting new constructions on the act of toleration. In 1811, a bill was brought into the House of Lords by Lord Sidmouth, the provisions of which were to prevent ministers from preaching any where but in the congregations to which they respectively belonged, and to require from young ministers, before they were brought under the protection of law, that they should obtain a licence from a justice of the peace, at the quarter sessions for the county. These regulations, whether so intended or not, would have most grievously harassed them, and most effectually prevented their increase. The vast number of petitions presented to the Peers against this detested and persecuting measure proved successful. His Majesty's prime minister, Lord Liverpool, refused to sanction it, and even the Archbishop of Canterbury, Dr. Sutton, opposed the bill, and spoke in the most respectful manner of the Dissenters.

Soon after the total failure of this measure, the Judges, to whom the Dissenters had appealed, gave their decision in favour of the construction of the magistrates. This high legal decision made it necessary that they should appeal to the Legislature, for some enactment which should explain and amend the act of toleration, which had

been found sufficient for their protection for more than a century. His Majesty's ministers undertook to prepare a bill for those purposes, which having passed into a law, the Dissenters were perfectly satisfied. This new toleration act protected them from the caprice of some magistrates, and the malice of others, and also repealed those persecuting statutes, the Corporation and Five-mile acts, and altered the Conventicle act in their favour. An unjust penal statute, the Test Act, still remains, which deprives them of their equal rights in the state, and is also a most awful profanation of the divine ordinance of the Lord's supper. It is not probable that this act, however unjust, will be repealed whilst there is an established sect, the principle of which must be necessarily exclusive, the members securing all the good things to themselves. At present there is no apparent hostility against Dissenters, either from the government or the bench of bishops. They most scrupulously "refrain from these men, and let them alone;" and excepting occasionally a volley of abuse from some high churchman, when on his road to Canterbury, they seem to have come to an agreement to "say nothing at all about them."

The principles on which the necessity of dissenting from the establishment is founded, are, I am of opinion, more imperfectly understood than at any former period of the dissenting history: certainly the high tone of rigid separation is greatly lowered. It is now no uncommon thing for educated dissenting youths to be allured into the precincts of an university, and from thence into the pulpit of the church of England. In some of those instances, it is feared, they have received encouragement and support from their parents. In one

case, where the son of a dissenting minister has become a *dignitary* of the national hierarchy, a dissenting periodical has spoken of the circumstance, if not with approbation, yet certainly not with reprobation. Many reasons could be adduced, were it necessary, to account for this *latitudinarian* state of feeling. But, however some dissenters may have changed their sentiments, the *principles* on which dissent is founded remain unaltered and unalterable; being all resolvable into this one divine direction—"Call no man master on earth: one is your master, even Christ."

The spirit which prevails among Protestant Dissenters is less acrimonious than at some former periods. Their controversies are conducted (with some few exceptions) with more courteousness and respect: the time may perhaps arrive, if it has not already arrived, when it will be said,

"And e'en the dipt and sprinkled live in peace."

Happy will it be for the cause of dissent when this disposition shall universally prevail. Surely orthodox evangelical dissenters should cautiously avoid every thing which would divide their energies or check their zeal in promoting their common Christianity; and if a difference of sentiment on some practical points, as in reference to foreign missions, make it necessary they should fight against the enemy in different detachments, they may yet, as being under the same Commander, make one united effort in spreading the victories, and celebrating the triumphs of the Prince of Peace.

When the secession from the Establishment, in 1662, took place, it was confidently predicted that the dissenting interest would not

survive the lives of those ministers. More than 160 years have passed since, and the Dissenters are much more numerous than ever. And judging from the large annual sums contributed in support of their ministers and their numerous institutions (in addition to their paying, in common with others, to support the established church,) it is fair to conclude, notwithstanding there are but few very rich persons among them, yet that their aggregate wealth is not diminished. Considering, too, the large number of zealous and evangelical ministers constantly employed in propagating and diffusing the liberal sentiments of dissent, and the numerous accessions which have been, and doubtless will be made, from the tens of thousands of their Sunday-school scholars, I feel a confident persuasion that the cause of dissent is built upon an immovable rock. Knowing, too, how beneficial the influence of these liberal sentiments has been upon our national industry and commerce, so that even *Hume* has been compelled to acknowledge that they were the germ from whence the English tree of liberty has grown; and believing they have subserved the cause of godliness and serious piety most essentially in the nation, I adopt, with most impassioned ardour, the devout wish of Father Paul for his country, and say of the dissenting interest in Britain, *Esto perpetua.*

IOTA.

ADDRESS, ON THE WORK OF THE HOLY SPIRIT, AT THE MISSIONARY PRAYER MEETING AT EAGLE STREET, JUNE 21, 1827. BY THE REV. MOSES FISHER, OF LIVERPOOL.

Joel, ii. 28. *I will pour out my Spirit upon all flesh.*

THE promise in the text refers to the Gospel dispensation, and in

part received its accomplishment at the day of Pentecost, and it will be fully accomplished in the latter day; when the glory of the Lord shall be revealed, and all flesh shall see it together. In considering the text, we may notice the following things: The blessing promised—the manner and extent of its effusion—the effects which will follow; and the means to be used to obtain the desired end.

1. *The blessing promised is the Holy Spirit: who is of the same essence with the Father and the Son, and is equal with them in power and glory.* Each of the sacred three is concerned in the great work of redemption; and each performs in the peculiar character he sustains, a distinct work of grace for the salvation of all who believe. The salvation of sinners must be traced up to the love of God as its source. Love influenced God to appoint his Son to the work of mediation, and to choose his people in him to salvation. The first promise of God's love, was the gift of his Son, and then for the sake of his Son, he promised to give the Holy Spirit. The promise of God relative to the gift of his Son, has already been fulfilled—and the promise relating to the gift of the Holy Spirit shall assuredly be accomplished—we had a pledge of this on the day of Pentecost. This is the blessing promised, and it is of unspeakable importance; for without it, we cannot enjoy the blessings of the Father's love, nor the benefits of the Son's redemption—and without it all attempts to spread the Gospel will be ineffectual. We notice,

2. *The manner and extent of the effusion of the Holy Spirit.*

The Holy Spirit shall be poured out. This denotes the freeness of his influences. They shall be im-

parted as freely as water flows from a fountain, or as the showers that water the earth. It also denotes the efficacy of his operations; they shall cure the barrenness which sin has brought upon the soul of man, and shall make the wilderness and the solitary place glad for them, and the desert shall rejoice and blossom as the rose. These influences shall become very extensive, yea, universal; for the Spirit shall be poured out upon all flesh—i. e. upon all sorts of persons: not only upon Jews, but upon Gentiles also; so that the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

3. *The effects which will follow the effusion of the Holy Spirit.*

Then the preaching of the Gospel will be accompanied with the most beneficial effects. The plain and humble doctrines of the cross shall triumph, and reduce all nations to the obedience of the faith. Then union of sentiment and affection shall prevail among all the disciples of Christ, and the Redeemer's intercessory prayer will be accomplished, "that they all may be one." Then animosities and discord shall cease, the nations shall learn war no more, and all the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

4. *The means to be used to obtain the needed blessing.*

We should pray for it. Prayer is the appointed means, and it pleases God to bestow his blessings in answer to prayer. Our prayers should be fervent and unceasing, and should be presented to God with a believing regard to the atonement of Christ. Our prayers should be accompanied with a deep conviction of our need of divine influence, and with true humiliation for our own sins, for

the sins of our country, and for the sins of the whole Church. We should also cultivate brotherly love with all who bear the image of Christ, and be careful not to grieve the Holy Spirit.

ESSAYS ON DIVINE REVELATION.

No. II.

The doctrine of Moral Responsibility and a Future State, as suggested by Natural Reason.

If the existence and government of the Supreme Being can be clearly established by the light of nature, the accountability of human conduct, and a state of future retribution, would seem to arise from it as a necessary consequence. The institution of a law presupposes the authority of the lawgiver, and indicates a state of subjection and responsibility on the part of those for whom the law is instituted. It is therefore obviously assumed in every part of the divine economy, as revealed in Scripture, that the human race are endowed with rational and moral power, and placed in a state of trial, improvement, and accountability, preparatory to the rewards and punishments of the world to come. If this were not the case, but if mankind stood in the same relation to God as inferior animals, who follow the instinct of nature, and cease to exist at death, the whole system of divine revelation, with all the precepts and sanctions of religion, would be not only inconceivably mysterious, but ineffably absurd. No design can be imagined in any degree adequate to the amazing apparatus of Divine Providence, in reference to the moral world, if the doctrine of human accountability and future retribution be denied. And though the sanctions of a pure morality might have been deemed desirable, even supposing this life

to be the whole of our existence, the services of religion might have been dispensed with as superfluous, and the cultivation of a spiritual frame of mind, or an elevated devotion, regarded as the height of vanity and weakness, and not the true glory and happiness of man. This doctrine, therefore, we conceive, lies at the foundation of all religion, and is taken for granted, as well as expressed, in every part of the Sacred Volume, as the grand and exclusive circumstance which rendered the different parts of the Christian economy expedient and necessary.

But is it not a fact that a perception of the divine existence, has uniformly coupled with it some idea of the obligations men were under to worship him, and of the good or evil that may flow from his influence, either in this world or in one to come? A desire and expectation of immortality, though in many cases faint and uninfluential, may be deemed an inseparable associate of human reason, even in the worst stages of a barbarous and savage life. Whether it arise from the feeble whisper of tradition, or an instructive desire of perpetuity, it is certain that the dying Indian, and the oppressed negro, are soothed by the thought of passing into some world, where the friendships of this life will be renewed, and the pleasures which most gratified them, realized in perfection. In all ages and communities, the clearness of man's ideas, and the strength of their persuasions in reference to a future state, have in general risen in proportion to their mental cultivation and moral virtue. While many have thought only of a sensual Paradise, and had little or no idea that vice and virtue would be followed by different states, some have approached nearer to the truth, and

in the absence of divine revelation, have believed, with Socrates, that the virtuous are received into heaven in the presence of God, while the vicious are sent down into Tartarus, out of which they will never come.

That God has rendered man accountable for his conduct, and designed to reward or punish us in a future state, seems to be an inference naturally deducible from the powers and operations of the human mind—its capability of perpetual improvement, the feelings excited by a consciousness of good or evil, its dread of annihilation, and the deep rooted desire of immortal life. If in the economy of nature we perceive innumerable proofs of sufficiency, adaptation and utility, in which things and beings are all made subservient to some purpose, and supplied with resources suitable to their capacity, it is reasonable to conclude that the same wisdom has formed man for a destiny suitable to his powers, and provided for him sources of enjoyment commensurate to his feelings.

The difference which exists between good and evil, morally considered, and the feelings of self-approbation or self-reproach, resulting from it, seem to arise from the earliest perceptions of human reason, and are in some measure recognised by the most ignorant and depraved. For when the Gentiles, which have not the revealed law, do by nature the things contained in the law, these, saith the apostle, "having not the law, are a law unto themselves, which shows the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

Nor can the feelings thus excited by a consciousness of vice or vir-

tue, though greatly modified by tradition, by the state of society, or by the influence of religious creeds, be traced alone to these causes, irrespectively of the natural order and essential fitness of things. The difference between right and wrong is indeed founded on nature, and cannot be destroyed. Truth and falsehood, love and hatred, justice and oppression, sobriety and excess, are essentially different in their own nature, and must necessarily remain so, whatever may be the opinions, feelings, or conduct of mankind. Ignorance or depravity may stupify the moral sense, and induce men to put good for evil, and evil for good, light for darkness, and darkness for light; but they can never annihilate the essential difference which exists between them. The obligations of virtue may therefore be deemed eternal, universal and unchangeable, independently of the law which specifies, or the sanctions which enforce their authority.

It is observable, however, that the natural obligations of piety and virtue, always have respect to something future, and are accompanied with the fear of punishment or the hope of a reward. As the best of laws are useless or insufficient without sanctions, God has evidently established in the perceptions and experience of our moral nature, an intimate connection between present conduct and future happiness, as a preservative from sin, and an excitement to virtue. It is therefore a general persuasion of mankind, that as every cause in nature produces a corresponding effect, so piety and virtue will be some time or other followed by the happiest effects, while vice and irreligion must sooner or later be productive of dangerous or fatal consequences.

But every one perceives that the distribution of good and evil, pain and pleasure, is exceedingly disproportionate and uncertain, influenced in a small degree only, by the rectitude or obliquity of human conduct. Though some notorious crimes are punished by the magistrates, others are committed with impunity, while few appear to be cut off by the immediate judgment of some invisible power. The most impious and profligate sometimes flourish in uninterrupted prosperity, while the most virtuous are persecuted and depressed, harassed by misfortune, and left with few sources of consolation, but the conscious rectitude of their own minds. From this circumstance it seems to follow as a natural inference, that, if man be accountable to his Maker, and if the divine government be just, the present life will be followed by the rewards of a future state, when temporal inequalities will be rectified, and the happiness or misery of mankind proportioned to their character and works. I therefore conclude that these are principles which the light of nature suggests to the thinking mind, and the truth of which is admitted and assumed in the sacred writings. In every stage of human society, some intimation has been given to all men of the destiny that awaited them, and the course of conduct which it behoved them to pursue. Whether these intimations have been listened to and improved, or wholly disregarded, is a consideration of the greatest moment to the human race, while the rectitude of the divine government must be allowed to stand unimpeached and unimpeachable.

PHILAGATHON.

REMARKS ON AQUATIC EXCURSIONS, &c.

To the Editor of the Baptist Magazine.

SIR,

I CONFESS that I am one of those persons who regard with unmingled disapprobation, those despicable attempts which, I regret to say, are becoming frequent, and by which our common Christianity is outraged in the very presence of its professed advocates. I allude, Sir, to the modern invention of raising funds for benevolent institutions, by "AQUATIC EXCURSIONS," "PUBLIC RELIGIOUS TEA AND COFFEE PARTIES," accompanied by "SELECT MUSIC," &c. &c. If, Sir, things are permitted to proceed much further in this direction, we may expect shortly, in passing through the streets of this great city, to be arrested by huge placards, informing us, that "*In aid of the funds, and by consent of the Committee of,*" &c. "*a public religious*" play will be performed; and, for a similar purpose, "*A public religious*" ball will take place, on which occasions the *Rev. Mr. ***** has kindly consented to afford his presiding influence!!! After this, Sir, it will become necessary, if it be not already, that we should have "*a Public Religious*" *Masquerade*; for it has been ascertained, that both among professors and profane, there are those who would very cheerfully unite in these "*public religious*" carousings, but they have mutual scruples about being seen in association. An appropriate disguise, therefore, might obviate this difficulty, and at least augment "*the funds*" of somebody.

I believe, Sir, that on some of the above occasions the use of *banners* has been thought desirable: now it has occurred to me, how far might the following mottoes

prove acceptable?—"My kingdom is not of this world"—"Abstain from all appearance of evil"—"How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him"—"Come out from among them, and be ye separate, saith the Lord"—"Set your affections on things above"—"Make not provision for the flesh, to fulfil the lusts thereof." If these should be approved, you know, Sir, nothing can be more easy than to multiply them by others equally suitable to almost any required extent.

That any of the decided friends of the religion of Jesus Christ should countenance such extremely questionable measures, is greatly to be deplored. Such conduct certainly cannot be hailed as affording the most satisfactory evidence of the latter-day glory. If benevolent institutions cannot be sustained without having recourse to these unbecoming expedients for their support, then I, for one, would say, let them sink; because neither at any time, nor under any pretence, is it lawful to do evil that good may come. But, Sir, my persuasion is, that such methods of raising money essentially injure the cause they profess to serve, by their being so dissimilar in spirit and character to the simplicity and purity of the Christian economy. Is there not even reason to fear, that not a few of the persons who frequent these "*public religious*" entertainments leave families at home very indifferently supplied; and it can scarcely be doubted that there are cases in which the money thus imprudently expended is the just claim of some needy and industrious creditor. It should be remembered, too, that on the most moderate scale of computation, one moiety of the expense

goes "in aid of the funds" of vintners, and purveyors, &c. In short, Sir, my apprehensions are, that the tendency of these very equivocal practices is to hinder the gospel of Christ; for there are multitudes whose objections to evangelical principles are rather strengthened than subdued by such compromising schemes; they are completely disgusted by these attempts to combine opposing interests, which, however deficient they may be in religious sentiment and feeling, their own experience, in many in-

stances, and their good sense in all, assure them can never be united; and, at length, by the pernicious influence of these stratagems, they are under a temptation to denounce religion as an imposture, and its followers as hypocrites.

Desirous, Sir, of contributing to check what I fear is a growing evil, I beg insertion of this paper in your valuable and *benèvolent* work, and remain, Sir, yours, &c.

AMICUS.

REVIEW.

Theology; or an Attempt towards a consistent View of the whole Counsel of God. With a Preliminary Essay on the Practicability and Importance of the Attainment. By JOHN HOWARD HINTON, A.M. London: Wightman and Cramp. 12mo. bds. Price 4s.

(Continued from p. 314.)

THE equity of the divine procedure, and the free agency of man, and of every being who is held responsible for his actions, are principles which we maintain with as much tenacity as our author: but we do not feel, as he seems to do, that the consistent belief of these, requires us to conceive the sovereignty of God as precluded from his moral government. This is a mode of meeting a theological difficulty, which appears to us, more like cutting the knot, than successfully untying it. "For glorious purposes," he says, "a limit is voluntarily set to his own sovereignty, which now operates only in cases beyond the scope of his moral government." And at the close of the volume he observes, that —

"Although the assertion of God's sovereignty is true respecting a part of his ways, those namely, comprehended in his natural dominion, it has no relation to his moral

government, from which his holiness altogether excludes it."

These are not to be regarded as remarks, incidentally occurring in the progress of discussion. The sentiment they contain is interwoven with our author's system, and constitutes one of its identifying features. And our readers must accept of this apology, if our animadversions upon it, should extend farther than would be otherwise compatible with our prescribed limits.

Whether we view the character of God in relation to the ordinary divisions of nature, providence and grace: or in reference to those of our author; his natural dominion, his moral government, and the work of redemption; we cannot conceive of either as placed beyond the sphere of his influence; or as constituting a sacred enclosure, whose hallowed lines it would be intrusion in the Deity to penetrate. The sovereignty of God must be as extensive as his dominions, under whatever denomination we arrange them. All being rests upon his power. *And he doeth according to his will in the army in heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou?*

The institution of God's moral government, is itself an act of his sovereignty. It was not essential in the nature of things to the happiness of its divine Founder. "As the sphere of his moral government," says our author "the Almighty selects a portion of the objects which are subject to his natural dominion," and in page 59, 60, he gives a fuller development of his views on this subject, to which we can only refer. By these passages it is evident that our author agrees with us, in considering the constitution of God's moral government, as originating in his will and pleasure. Now it is certain that the Almighty originates nothing without an object. In founding his moral empire, he had doubtless an object in view, worthy of himself. Can we imagine that he would afterwards abandon that object; or lose sight of it for a moment; or that he would risk its ultimate accomplishment, by entrusting the reins of his government into other hands than his own? What is a governor, although nominally seated at the head of affairs, without power or influence to control and direct their movements? With respect to the introduction of moral evil into the world, our author remarks, "The existence of it was permitted for ends quite worthy of his dominion." And referring to the work of redemption, which was devised by infinite wisdom, to countervail its damages, he observes, "That its exercise partakes of the unquestionable sovereignty, which characterizes his natural dominion." Now connecting together these three concessions, what is their bearing on the doctrine which denies all relation between the sovereignty of God, and his moral government? If the foundations of that government are laid in the divine will; and if moral evil itself, whose tendency it is to derange, and to destroy it, could not have entered it, but by this permission; and if that glorious work, which was designed to counteract its tendency and defeat its aim, originated solely in the benevolent will of the Deity, in what sense can it be true, "That the sove-

reignty of God acts only in cases beyond the scope of his moral government; and that the former has no relation to the latter?"

We have already seen that Mr. H. explicitly states, concerning the work of redemption, "That its exercise partakes of the unquestionable sovereignty which characterizes his natural dominion;" and he seems also to admit, that this glorious work constitutes an original element in God's moral government: for thus he writes,—

"If the whole mass of his operations should appear like the work of a being, who, having intended something better, was frustrated, and availed himself of after-thought to devise a remedy, which, after all, to his dishonour, is of partial efficacy; such a view would be altogether incorrect. It has been no disappointment, no surprise; and all which appears, perhaps, as an after-thought, because it operates as an after-remedy, is in reality the development of his eternal purpose, and the introduction of arrangements before prepared."

To affirm that, "sovereignty has no relation to the moral government of God," but is restricted to "his natural dominion," and at the same time to admit of its exercise in the work of redemption, which is represented as a constituent part of God's moral government; appears to us very much like maintaining, that light and heat, which are properties of the sun, are confined to regions exterior to the solar system.

The determination of the Almighty, to create moral agents, was a determination to create them free from those physical impulses and restraints to which he subjected material beings,—to possess them of all the freedom that was necessary to their responsibility, all which a consciousness of right and wrong could require, or the strictest equity demand, but not of a freedom which should invest his creatures with independence of himself; or remove them beyond the sphere of his influence and agency. The respective laws under which he placed the material and the moral worlds, were not so independent in their operation, as to allow the being

who instituted them to retire from the government of either. This holds only in the productions of human skill. The machine once set into motion may continue to operate independently of the hand that formed it. But not so of the works of God. *All our springs are in him*; a sentiment we apprehend equally true of the Seraph before his throne, and of the meanest reptile which crawls beneath our feet. *For his pleasure they are and were created.*

In what way a finite spirit is acted upon by the infinite, so as to carry forward with absolute certainty, the purposes of his will, and yet remain free to follow its own, we shall not attempt to explain. "Such knowledge," to adopt our author's language, "is too high, both for us and for our readers." But we apprehend there is no more difficulty in conceiving of the fact, in reference to man, considered as a subject of God's moral government, than when contemplated as a subject of redeeming grace; where our author admits of the exercise of sovereignty, but where, as we conceive at least, he has still to encounter the difficulty arising from these opposing principles. When Mr. H. has solved the problem involved in the Apostle's injunction, *Work out your own salvation, with fear and trembling; for it is God which worketh in you, both to will and to do of his good pleasure*; when he has succeeded in showing how a supernatural agency should be indispensable to the performance of a duty, the neglect of which will leave us criminal and without excuse; when he has advanced thus far, we think he may see the remainder of his way clear to the admission, that man as a subject of God's moral government, may still be the creature of his will, certainly carrying forward the purposes of the Most High, while unconscious of doing so, and feeling himself free in the execution of his own.

The limitation which our author assigns to divine sovereignty, bears a striking analogy to that which Dr. Adam Clarke assigns to his prescience. Both agree in drawing an imaginary line

around the moral government of God, interior to that which encircles his natural dominion; and both, in representing a divine attribute as limited to the one, and self-precluded from the other. For our own part, we have no great liking for those artificial distinctions, however necessary they may be to the system in which they are introduced, which imply the notion of external bounds and barriers to the range and operation of an infinite Spirit. We may proceed in this way; imagining one divine attribute after another, to be detached from the moral government of God, till we come to conceive of finite minds, as connected with the infinite, not as a fountain, whence flow all their spiritual as well as natural supplies; but rather, as resembling the inhabitants of those countries, which require to be protected by artificial embankments against an ocean that would otherwise overwhelm them.

We require no other limitation of the sovereignty of God, when viewed in connection with his moral government, than what our author assigns to it in reference to his natural dominion, respecting which he says—

"The sovereignty of God, however, denotes his freedom only from external, not from internal control; holiness, benevolence, and wisdom, being essential attributes of his nature, are also essential characteristics of his dominion."

And referring to the exercise of sovereignty in the work of redemption, he observes—

"It is modified, however, both by the unsullied purity of his character, and the inflexible justice of his government; two most excellent and all-pervading principles in strict accordance with which the whole is accomplished."

With such views of the harmony of the divine perfections, we can see no necessity for supposing that the will of the Deity, is bounded by a line more circumscribed than his dominions, under whatever artificial arrangement we may choose to contemplate them. The sovereignty of God is not a capricious exercise of prerogative; or an arbitrary

display of power. It is the exercise of the will of a perfect Being, whose nature is love, and who delights in opening channels for his own beneficence: not less just, than it is irresistible; not more absolute than it is holy. Whether, as some maintain, there is no other origin of right but the divine will, because of its holiness; or according to others, there are distinct laws of right, founded in the very nature and constitution of things, to which the will of a perfectly holy Being is necessarily confined; or in other words, whether the divine Being wills things because they are right, or they are right because he wills them; are questions of a highly speculative character, as unprofitable to the heart, as they are perplexing to the intellect. But without ascending thus high in the region of metaphysics, we may remark, that if equity and sovereignty are not identical, they are eternally coincident. If we regard sovereignty and rectitude as distinct attributes of the divine nature, we must never contemplate them as opposed, or as having even a contrary tendency, in any department of the divine operations. Like the light as it emanates from the sun; when philosophically inspected, its rays may exhibit different colours, but they are always pure in their essence and parallel in their movements. The power of choosing what he will do, and of doing what he may choose, we apprehend is necessary to constitute a moral and accountable agent; but it matters little, whether we view this power, in relation to the broad principles of abstract justice; or in reference to the divine will, where those laws are embodied and whence this blessing emanates. Free agency is not less a divine gift, than the intellectual powers, and moral endowments with which it is associated. Assuredly therefore, we need feel no apprehension that he who conferred this boon on a selected portion of his creatures for a specific purpose, should ever defeat that purpose by interfering with its exercise. The sovereignty which bestowed it may be safely entrusted to preside over its

movements without endangering its existence. And the gates of the moral world need not be closed against the perfection of its Author, its Sovereign, and its Judge.

We shall terminate our remarks on divine sovereignty, by a quotation on the subject, from the work before us; in the reasoning of which we cordially concur. And if it shall appear to have a neutralizing influence on the doctrine which has called forth our animadversions, we shall not be suspected of liking it the less on that account. What would the chemist do with his acids if he had no alkalis? The passage occurs in the chapter entitled "the particularity of redemption," and the argument runs thus:—

"The ways of providence exhibit as decisive marks of special favour, added in sovereignty to universal kindness, as those of redemption; nor can any other reason be given why all men are not equally rich and happy. Can the same system be both right and wrong? Or, if wrong in spiritual concerns, how right in temporals? If it were objected that the parallel is incomplete, inasmuch as the inequality of providential bounty is only temporal and probationary, while that under consideration is ultimate and eternal, we should answer by admitting the premises, and denying the conclusion. It is true that the everlasting and unchangeable results of our state of discipline, attach to it a character in some respects peculiar and unspeakably solemn; but it is not true, that this circumstance destroys the completeness of the parallel which has been drawn in the point in which it bears on the subject. The matter to be illustrated, is the principle on which both systems manifestly and alike proceed, namely, an intended unequal distribution of unclaimable benefits. This may be more or less interesting, according to the magnitude of the benefits conferred, but it is difficult to perceive how it can be more or less right. Other things remaining the same, it is inconceivable how a mere variation in the amount bestowed in different instances, should turn wrong into right, or right into wrong. Right and wrong are not matters of magnitude; but are dependent on the relation of things."

"Let us only imagine how his conduct would appear, if he were to act upon this assumption, and, with reference to ultimate good, to abandon the system of unequal distribution. To say nothing of the exclusion of his sovereignty, the ground, how-

ever, on which it is to be demonstrated, that all the glory of eternal good is due to himself alone, what a reflection would thus be cast upon all the other parts of his ways! In every thing else he has shown himself a Sovereign; here he hesitates to do so. He has been acting in lesser matters, on a principle which he cannot carry into great ones. He has been dispensing the benefits of time in a method so questionable, so little worthy of himself, that he adopts a new one the moment those are to be distributed which pertain to eternity. So to change his system with respect to the future, could scarcely be less than to condemn the past. But such a state of things is sorely inconceivable. Nothing can be equal to his name, but to act throughout on a principle one and uniform; to adopt methods in time which are worthy of immortality, and in which the brightest light of eternity shall discover nothing but the excellency and glory of the "only wise God."

"There is a fallacy in the very attempt to distinguish between temporal and eternal benefits. To whatever extent such a distinction may appear to exist, it is certain that all the ways of God towards men, have relation to a future world. All the circumstances of time transmit influences into eternity, and they are designed to do so. Now as they thus affect our final condition, even temporal benefits partake of an ultimate and eternal character; and it can be no more proper to bestow unequal favours which influence what is unchangeable, than unchangeable things themselves. So that, if it be indefensible to adopt an unequal distribution of spiritual benefits, it is equally so to allow inequality in reference to providential good, since neither can be separated from the awful future to which mortality is destined."

That part of the present volume which is appropriated to the "consideration of the character, and the works of God," appears to us the most imperfect and superficial. The author's notice of the divine attributes in general is contracted and meagre. Instead of omniscience we have knowledge, instead of omnipotence we have power, instead of sovereignty we have volition; and pursuing the same principle, instead of eternity, we might have had duration; and expansion for immensity. We see not why he should have chosen to designate the attributes of an infinite Being, by terms of reduced and measured import, universally applied to his intel-

ligent creation; in preference to those which are generally adopted, and applicable to himself alone.

The fall of man is another of those sublime mysteries to which our attention is directed in the work before us, in treating of which Mr. H. makes many just and sensible observations. His remarks upon the whole, however, indicate that his views on this subject are unsteady and indeterminate. Our limits will not allow us to verify this opinion by a minute analysis. One or two short extracts we think will suffice to justify it. That the consequences of Adam's transgression were entailed upon his children, Mr. H. does not hesitate to affirm. "To concern ourselves first," he says, "with matter of fact, it is certain that all the evils denounced after the fall, do come upon the whole race of mankind; namely, labour and sorrow, pain and death." That these consequences were primitive, with regard to the primogenitors of the human family, cannot be doubted; to admit it involves no difficulty. The question is, do these evils sustain the same *penal character*, in reference to their posterity? Our author's statements, as bearing on this enquiry, appear to us to be running counter to each other. In page 118, he thus writes—

"Although the covenant of Eden was made with our first parents for themselves and their posterity, the divine displeasure on account of their eating the forbidden fruit, actually fell on themselves alone; so that their posterity are not born under the wrath of God. Irrespectively of any act of theirs, the new dispensation has the effect of preventing the consequences of that covenant from reaching them in *their penal character*, and the wrath of God entirely: if therefore it is further appropriate to them at all, it must be in consequence of their becoming actual transgressors."

In page 91 we find the same writer maintaining the following sentiments.

"It is undeniable, that the consequences of Adam's sin fall upon the whole race of mankind. Suffering and death are the portion of all, and even the innocent do not escape, since the babe weeps and expires. Nor is it only suffering and death which are thus entailed; every man enters the world

with a depraved nature, a fact of which, if it be necessary, proof may be given hereafter. What account is to be given of these things? These are of the nature of *penal evils*, having come into existence only as the punishment of sin, however subsequently modified by a new system of operations; but upon what principle is *punishment* inflicted upon those who have no share in the offence? It may be retorted, that those who suffer, have in fact, no share in the offence; but it is equally certain that they must be considered as implicated parties, or else the Judge of all the earth, who judgeth righteous judgment, would not have treated them as such. Nor is there any difficulty in the case, upon the supposition, that the covenant made with Adam, was made with him on behalf of his posterity. The goodness, equity, or wisdom of such an arrangement, may be disputed; all that is necessary for our present purpose is, that such a constitution, supposing it to be consistent with the divine character, and really to exist, would satisfactorily account for the *universal spread of penal evil*. It is indeed the only way of doing so. Either, in violation of all intelligible principles of equity, God is punishing the innocent, or in the covenant entered into with Adam, such relation was contemplated between him and his posterity, as rendered them liable to the consequences of his crime. And this conclusion which results from a view of facts, is inevitably involved in many parts of sacred writ, while in others it is directly asserted."

Whether these passages ought to be entitled Howard against Hinton; or Hinton against Howard, it is no part of our business to determine. But certainly we are officially authorized to declare, that both ought not to have proceeded from the same pen, and then have been bound up together in a work entitled, "an attempt towards a *consistent view of the whole counsel of God*."

Notwithstanding the exceptions which our critical duty has compelled us to make against some of the statements of the present volume, the leading design of it, which we apprehend is to maintain the free agency of man, in opposition to those systems which deny, or those modes of representing divine truth, which virtually undermine it, meets with our most cordial acquiescence. And we regret that our limits will not allow us to gratify our readers

by those specimens of Mr. H.'s reasoning on this subject, which we had marked for quotation.

The principle which our author aims to establish is, "That free agency is as truly a property of our nature in its corruption, as it was in its purity." "If by the fall," he observes,—

"Man has suffered a *moral mischief*, it does not follow, nor does it appear, that his *mental* constitution has been broken up, or that any change has arisen in the structure and operation of his active powers. If his actions are worse, it is still by the same apparatus that they are performed."

"It appears, therefore, that in their fallen state, mankind are adequate and proper subjects of divine government; and that, when they are required to love him with all their heart, the command is as equitable, in reference to their power, as it obviously is with regard to God's desert."

That *the wicked will do wickedly*, may be the effect of laws as certain in their results, as those by which a stone falls to the earth, or water finds its level, or which determine the ebbing and flowing of the tide. But though the laws of the moral world may be as *certain* in their results as those of the physical, they are by no means the same in their mode of operation. Their bearing on the respective agents is widely different. And this every man feels, the moment he descends from the mystical heights of metaphysical speculation into the regions of common sense, and practical life. Apart from religious controversy, such a thing was never heard of, as that the depravity of a man's heart, affords any justification of the moral obliquity of his actions. Avarice is no apology for the crime of theft; or malevolence for that of murder. The *cans*, and the *cannots* of theological spectators amount to nothing. It is not the impossibility, abstractedly considered, but the *source* of it which must determine, how far it can be admitted as an extenuating plea. If a man fails in the performance of a duty, either through bodily infirmity, or mental aberration, or any similar cause, that which accounts for his failure, at the same time excuses it. But

he who neglects to do what is right from aversion to it; and does what is wrong from a love of it, instead of being exonerated from the charge which takes cognizance of the overt action, he becomes amenable to a second, directed against the disposition which induces the unhappy preference. A man's inclinations will necessarily determine the course of his actions; but his inclinations are not the standard of his duty; or the measure of his obligation to perform it.

The direct tendency of vicious habits, it is a melancholy fact, is to increase the difficulty of regaining the path of sobriety and virtue. But is the obligation to return thither, at all diminished by the increased difficulty of returning? If so, then the graduated scale, which should mark the degrees of moral delinquency in such cases, would bear an inverse ratio to those of moral obligation, the latter descending exactly in proportion as the former rises. And hence, *evil men and seducers* who *wax worse and worse*, would be advancing, by a mysterious process, truly to that acmé of depravity, where the vilest of actions would lose their moral turpitude; and the most abandoned of criminals be secure from crimination. It is manifest that the administration of human laws acknowledges no such principles. Juvenile depredators are sometimes regarded as objects of judicial clemency, because their habits being less fixed, and their minds less callous, their recovery to virtue is proportionably more hopeful. But was it ever known that an individual convicted under a criminal indictment, was recommended by a jury to the mercy of the Judge, on the ground that he was an old, and an obstinate offender?—that his depravity was so deep, and his evil habits so inveterate, that the man was no longer master of his actions, but lay under a moral necessity to work wickedness, and bring forth mischief? Was justice ever urged on grounds like these to remit its penalties; and compromise its claims? We will venture to affirm that such a thing

never occurred in the history of judicial proceedings.

Now the individual introduced into the above illustration is not a supposititious character; and unhappily, not a solitary one.

Thousands are thus daily employed in forging their own fetters, surrendering themselves over to those licentious habits, from whose fatal influence they will eventually be unable to effect their deliverance. We are aware, that as the cause is progressive in these cases, so also must be the effect. But it is a question of awful import—Is there not an ulterior point in this progression, at which the enfranchisement of the Spirit from its evil habits, acquires all the force of a *moral impossibility*? *Can the Æthiopian change his skin, or the leopard his spots? then may ye also, said the Prophet, do good, who are accustomed to do evil. Having, said St. Peter, eyes full of adultery, and that cannot cease from sin.*

That no man can return to God, in the exercise of spiritual affections, and in acts of pious duty, without divine assistance, is unquestionably a scriptural doctrine; but we wish to ask, is this impossibility, arising, as it does from the innate depravity of the heart, at all different from the impossibility, which is superinduced by habit, on those who have long wandered from the paths of morality, and the sober decencies of life? Is not the *inability*, or the *impossibility*, in both cases the same? And do not the Scriptures employ terms as unqualified, and images as bold, to denote the one as the other? We merely suggest these enquiries to those whom they may concern, but must not pursue this discussion.

No errors in doctrine can be wider of the truth, than those, whose direct tendency is to relax the bonds of moral obligation. "If, in the scheme of doctrine we have embraced," Mr. Hall, with his accustomed eloquence, observes,—“we suspect there is something incompatible with the use of scriptural admonitions, we may be assured, either that the doctrine itself is false,

or that our inference from it is erroneous, since no speculative tenets in religion can be indubitably certain, as the universality of the moral government of God."

The antinomian dogma, and every approach towards it, by which men endeavour to break away from the preceptive parts of religion; and to shake off their obligations to personal duty, we have long considered, as the most monstrous, and the most mischievous heresy that has ever infected Christian churches. On this account we cordially hail the present work, regarding its reasonings, for the most part at least, as a well-directed blow, aimed at the root of so deadly a delusion. Its tendency in this respect is good, and the author is entitled to our praise. At the same time with this sincere commendation, we would connect a caution no less friendly to the writer, to beware of the antipodes of that system. Expressing our advice in nautical language, we should bid him keep a sharp lookout in the adverse points of the compass, lest, in his laudable anxiety to steer his theological bark clear of this formidable rock, she should be stranded on the opposite shore.

The volume is an elaborate compendium of the writer's theological system, sensible, methodical, and argumentative. Mr. H. is not one of the many who seem to think, that the point of excellence in authorship consists in spreading the smaller portion of intellectual amalgam over the largest possible surface. On the contrary, we can assure our readers that here they will find no diffuseness, no wire-drawing. Instead of two or three drops of water being raised by artificial heat into a volume of steam: his condenser has reduced the steam into water. Or, to express our ideas more accurately, we should say, that the topics which are severally introduced to our notice, remind us of certain bulky articles of merchandize, wrought into bales for the convenience of exportation; whose elasticity has been overcome, and their bulkiness diminished by the extreme

force of mechanical pressure. And in truth we are not without apprehension in the present instance, that the texture of the article will be somewhat injured by this condensing process.

Our author's style of thinking is manly and independent; his observations are usually acute and discriminating: and the whole of his work is indicative of a mind capable of vigorous efforts, and accustomed to construct its thoughts into a chain of philosophical induction.

A Treatise upon Latin Composition, exhibiting a Clear Method of Writing and Speaking the Latin Language with Classical Elegance. By L. EDWARD PEITHMAN, A.M. Longman and Co. pp. 185.

It is obvious that the present generation cannot learn Latin as the Romans did, for there is no spot on the face of the globe where Latin words can be learned in infancy and childhood as we learn English words. Hence arises the necessity of employing, as an auxiliary, some other language previously known; and thus, whilst the Romans acquired Latin by the accumulation of single ideas, we must necessarily learn that ancient language by associating its expressions with corresponding expressions. Nor can the first Latin scholar of the present age ever write with the advantages of the celebrated writers of the Augustan age; for there was in their capacious minds an immense treasure of Latin, to which we are debarred all access. Even in *written language* they read much that has not been transmitted to us, and in that boundless ocean of *oral language* which evaporates when a language becomes dead, those ancient writers had an incommunicable resource, so ample that any attempt to write on a new subject in their style, must of necessity fall short of what they themselves would have written.

If, then, some of the ancient fountains are dried up, let us drink more copiously from the pure streams that still flow. If the tongues that once uttered the melodious accents of collo-

quial Latin are now silent in the dust, and if much also of the written language is irretrievably lost, let us make a proportionably nearer approximation to the exquisite models that have survived the ravages of time. The task, therefore, which Mr. Peithman has undertaken, is one we wish to see encouraged. He informs us, that his being "engaged in preparing students for the universities and the learned professions," led to his undertaking the present work, as an "useful guide, not only to the teacher, but also to the more advanced student." At the same time, Mr. P. expresses himself as fully aware that his *small* volume is inadequate to his *great* object. "As," says he, "a complete theory of the Latin style was not within the limits of this Treatise, and as he [the author] proposes to treat that subject more at large in a future work, he has confined himself to the principal points, and omitted those rules which may either be collected from grammarians, or appeared of secondary importance."

We perfectly agree with the author in our estimation of the evil of superseding the pupil's research by the use of English translations, as we are fully convinced that the mental powers can only be vigorous by vigorous use, and that every industrious act and discriminating process of those who are not saturated with assistance, tends to form a habit of application and close thinking that may be of unspeakable importance through life. If, therefore, the pursuit in which the habit originated should even become comparatively unimportant, yet the habit itself may be applied to a thousand other objects with the most happy success to the individual who has acquired it, and with the most important advantage to his family, to his friends, and to society. If, however, a vernacular language must be put in requisition for *usefulness*, we see no reason why that usefulness should not be secured to its greatest possible extent; we should therefore commend that Frenchman who should inform his pupil that *d* in the Latin word

prodesse is an euphonic consonant, inserted on the same principle as *t* in the French phrase *a-t-il*: and with equal complacency should we regard an Englishman who might analyze the Latin word *agricola*, by observing to his pupil that the final letter shows the case—that *col* means a *cultivator*, and *agr*, of *arable ground*; just as *gamekeeper* signifies a *keeper of game*—and that, moreover, the *short i* in *agricola* is an euphonic vowel, like the *a* that is inserted between the words *black* and *moor* in the compounded English word *blackamoor*.

Nor do we see any better plan than this, for explaining to an English pupil the principle on which *short e* is changed into *short i*, when the simple words *ex* and *premo* become *exprimo*. For as the stress that always attaches to the simple word *pence* is transferred to the preceding syllable in the English word *half-pence*, so the stress on the first syllable of *premo* was transferred to the preceding syllable in the word *exprimo*. In both cases, therefore, the syllable that had the stress in the simple word, sinks into a state of feebleness in the compounded word; and thus the *short e* heard in *pence*, acquires the sound of *i* in *province*, the English changing the sound and retaining the letter, and the Romans, with more consistency, changing the letter as well as the sound. Should the pupil also ask why the final *o* was common in *abdo*, *condo*, &c. and yet always long in the simple verb *do*, the tutor may have an answer at hand by a reference to the pronunciation of English. For in all languages, verbs as well as substantives have a comparative stress, and consequently when such words are monosyllables, they can never sink into a feebleness of pronunciation. Thus the English words *know*, *throw*, &c. always terminate with the long sound of the Latin *o*; but when the stress is on a syllable not final, as in the words *borrow*, *tobacco*, &c. the quantity of the final vowel sound becomes common, being sounded long (as the *o* in *rose*) by polite speakers, and short (as the *o* in *mirror*) by those whose

pronunciation is the effect of habit rather than of education.

We have just adverted to these minutæ, as we conceive that one important step towards Latin composition is a correct knowledge of single words, both in their individual construction and also in their relative bearings; and though an attention to quantity may seem superfluous in prose, yet the doctrine of Quintilian and the practice of Cicero combine to show, that he who would write Latin prose worthy of the golden age of Roman literature, must have an ear that can weigh sounds.

But to return to the work under consideration. The author very properly lays a stress on the importance of acquiring the Latin idiom. "We must," says he, "be familiar with all the turns of words which are peculiar to this language; and the neglect of which produces not only grammatical faults, but also Grecisms, Anglicisms, and, in general, barbarisms." The author, too, directs his readers for models to that period when Latin was spoken and written in its purity; and he has adverted to a point sometimes very improperly overlooked by those whose Latin composition, in other respects, entitles them to credit. "We ought, likewise," says he, "carefully to attend to the connection in which words occur, what verbs or adjectives are joined by the most approved authors, with the substantives we wish to use." And, in the further prosecution of his design, the author tells us, that "a principal means of acquiring a correct Latin style, is to accustom ourselves by degrees to disregard entirely the English idiom, by learning to think in Latin directly."

In this last sentiment we perfectly agree with the author as to the end, but should perhaps be a little more tenacious of English phraseology as a means conducing to that end. For while we would deprecate the forwarding of a pupil in Latin, by making a barbarian of him with respect to English, yet we do think that English may be rendered a very important auxiliary in imparting the Latin idiom. Thus,

without any violation of his mother tongue, a pupil may say—*displicuit*, it gave offence, *pluribus*, to many persons—*propius*, nearer, *occasum*, the setting-place, *solis*, of the sun—*ad*, to, *mediam*, the middle, *noctem*, portion of night—in, on, *summâ*, the uppermost, *aquâ*, portion of water—*sub*, under, *frigidâ*, the inclement, *Jove*, sky, or domain of Jove:—and as soon as literal phraseology has given the pupil a Roman view of the respective words, and has indelibly impressed the Latin idiom on his mind, then let him substitute freer modes of expression, such as, *it displeased many*, *more to the west*, *till midnight*, *on the water*, *in the cold air*, &c.

For a similar reason, a less advanced pupil should be taught to translate the Latin phrase *in monte*, in a hilly region, within the limits of a mountain, &c. For in this case, the Romans did not have reference to the vertical direction, as we have when we say, *on a mountain*; but they had reference to the horizontal direction, as we have when we speak of cattle *in* a meadow, or of reapers *in* a field; in which instances *in* does not mean *beneath the surface of*, but *within the precincts of*, the interiority not being that within a mass, but that within the boundaries of a superficies. Greek writers, also, have sometimes taken this view of a mountain, and in such a case have used terms expressive of interiority, *ingress*, and *egress*. Thus the departure of a man *from* the plain to the mountain, was sometimes expressed by the Greeks and Romans in language corresponding with ours, when we say, "he went *out of* the lower field *into* the upper field. Nor do we see that any evil can accrue to a pupil from such associations of ideas as these; for if the idioms of modern languages are secured more effectually by such a process, we see no more impropriety in the preceding gradations of translation, than in teaching the pupil a French idiom by his being directed to say *le*, the, *meilleur* best, *raisin*, fruit of the vine, and then *le meilleur raisin*, the best grapes. Without hesitation, therefore, we should say, let Latin

words and Latin idioms be made as familiar as legitimate English can make them—let the tutor dictate simple words with a pronunciation that indicates the Latin quantity, and let the pupil compound those words and account for their changes—and from words let the pupil proceed to form classical phrases, and assign reasons for the arrangement of the respective words—and then let him proceed from elegant phrases to elegant sentences, and from elegant sentences to the highest attainments of classical composition. Thus when, by these and other means, Latin becomes something like a vernacular language, we would say, with Mr. Peithman, let the English idiom be laid aside, and let the pupil think in Latin directly.

The author's work embraces also several other points relative to Latin composition, but our limits forbid any additional animadversions. We know not what materials Mr. Peithman has for the larger work he contemplates, but we conceive that much may yet be done in that department to which he has turned his attention; and we think the public will be much indebted to him, or to any other writer who shall produce a work which may so facilitate the study of the Roman classics, that Latin may be read as Cicero was heard in the senate, or as his writings were read by his contemporaries, and that thus a Latin style may be formed on the best models of the Augustan age, by as simple a process as that by which an Englishman acquires the style of Addison.

An English Harmony of the Four Evangelists, disposed after the manner of the Greek of William Newcome, Archbishop of Armagh, with explanatory Notes and Indexes, and a new Map of Palestine, divided into Tetrarchies, and shewing the Travels of our Lord Jesus Christ. pp. 467. Bagster.

THE substantial agreement of four witnesses is a much more powerful evidence of the truth of their testimony, than their relating the same events in precisely the same order, with exactly the same circumstances, and in the same identical phrases. The latter sup-

position would almost necessarily involve the suspicion of contrivance, and, consequently, of imposture, while the former betrays no effort beyond that of faithfully narrating what has occurred, and thus, in the judgment of all unprejudiced persons, secures the conviction of its veracity.

Such, then, is the testimony of the four Evangelists; whose qualifications to write the sacred history were of the highest order, and whose character, after enduring the test of the severest investigation, continues unimpeached. When they are brought into juxtaposition, it is admirable to observe how little they are indebted to the skill and penetration of others to harmonize their statements. That which is principally required is, an ingenuousness in interpreting their narrations, similar to that which so obviously characterizes the whole of their records; this, involving of course such an attention to circumstances as the nature of the case requires, leaves little to be desired but that the mind and heart receive that indelible impression which they are designed and adapted to impart. Every help, however, to a correct understanding of this inestimable section of the inspired volume must be cordially welcomed by the biblical student, on which account we would recommend to his perusal this "English Harmony;" from which, with its explanatory notes and judicious indexes, he cannot fail to obtain considerable assistance in the prosecution of his important inquiries. The following quotation from the preface will suggest to our readers an idea both of the arrangement and of the utility of this interesting work:—

"By placing the narrations of similar circumstances, as related by the several Evangelists, in opposite columns, their deviations or additions are more readily observed, and more easily compared. Thus arranged, obscure passages are frequently illustrated by the suggestion of a seemingly indifferent circumstance, and the deficiencies of one Evangelist are supplied by the more ample detail of another; by which means a full and connected history of our Saviour is formed, and the distinct phraseology and idiom of each of these sacred writers are more conspicuously displayed."

LITERARY RECORD.

New Publications.

1. *History of the Commonwealth of England.* By William Godwin. Vol. III. 8vo.

2. *Travels in Mesopotamia, including a Journey to the UR of the Chaldees, and the Ruins of NINEVEH and BABYLON.* By J. S. Buckingham, Esq. 2 vols. 8vo. with 40 engravings. Price 1l. 11s. 6d.

3. *Perseverance; or Walter and his Little School.* By Charlotte Elizabeth. The lady who has presented to us this entertaining and useful volume, has written so much and so well, that we never see her name on a title page, without an inclination to read the book that is thus distinguished. The little work now before us well illustrates human character, while it naturally enough shews the numerous benefits that would result from the instruction of the negro children in the West Indies; and will refute the selfish, ungodly, and every way unsound objections, that are made to such wise and benevolent exertions. Its representations are chiefly fictitious, but nothing hinders such things becoming realities, except the wickedness and indolence of man. Young people can scarcely peruse a more pleasing or beneficial volume, than that which describes Walter and his little negro school.

4. *A Memoir of Miss Frances Augusta Bell, who died in Kentish Town, on the 23d of May, 1825, aged Fifteen Years and Six Months; with Specimens of her Compositions, in Prose and Verse.* By the Rev. Johnson Grant, M.A. Minister of Kentish Town. That the piety of the subject of this narrative was sincere, and that her talents were respectable, none will deny who rightly peruse the volume before us: still, we are not sure that wisdom recommended its publication, while money and time can be expended and employed in the purchase and perusal of superior books.

5. *Buquy's Vanity Fair; with a Prefatory Dialogue for the benefit of good Folks who attend the Booth, the Ring, and other equally innocent Amusements.* By Abdiel. 18mo.

6. *Missionary Excitement; a Sermon preached before the London Missionary Society.* By the Rev. H. F. Burder, M.A.

7. *The Gentiles gathered to the Fold of Christ; a Sermon preached at the Poultry Chapel, on Monday Evening, May 7, 1827, to the Juvenile Societies in aid of the London Missionary Society.* By the Rev. Thomas Ruffes, LL.D.

8. *Excitement to Exertion in the Cause of God; a Sermon preached on the thirty-third Anniversary of the London Missionary Society, at the Tabernacle, May 9, 1827.* By the Rev. James Parsons.

9. *The Birth-day Present.* By Mrs. Sherwood. We have often observed, and leave others to account for it, that when once an author begins, he is nearly sure to continue to publish his thoughts and collections. He may have no luck, but, like the gambler, he goes on in hope. We have long thought that Mrs. Sherwood writes too often, and too much. The present volume is not to be blamed as defective in general tendency, but the sentiments are, for a child, obscurely, and therefore feebly, represented: the fictions are not natural, and the story is too long.

10. *Sermons on various interesting Subjects, adapted for Villages, Families, and Schools.* By W. Dransfield. We cordially agree with the author in his account of the subjects of these Sermons, but we prefer leaving what is said on their adaptation to rest on his authority; only adding, that they are plain and pious Discourses.

11. *Letters on the Means of abolishing Slavery in the West Indies, &c.* These Letters first appeared in a Liverpool newspaper. They suggest a new, and apparently easy scheme of emancipating the negroes; and contain a more general discussion of the subject than has yet been comprised, perhaps, in any other pamphlet.

12. *Ellmer Castle; a Roman Catholic Story of the Nineteenth Century.* 18mo. bds. Price 3s. 6d.

13. *Biographical History of the Christian Church, from the commencement of the Christian era, to the time of Wickliffe the Reformer.* By J. W. Morris, 8 vols. 8vo. 16s.

14. *A Journal of the Life of George Fox.* In two vols. 8vo. Price 24s. bds.

15. *The Select Works of William Penn.* In 3 vols. 8vo. Price 2l. 2s.

In the Press, &c.

The Reasons of the Laws of Moses, from the "More Nevochim" of Maimonides. With Notes, Dissertations, and a Life of the Author. By James Townley, D.D.

Journal of Travels over various parts of India. By the Right Rev. Reginald Heber, late Lord Bishop of Calcutta. In 2 vols. 8vo.

Letters from Switzerland and Italy during the years 1825 and 1826. By John Carne, Esq. Author of "Letters from the East."

A Defence of the Missions in the South Sea and Sandwich Islands, against the charges and misrepresentations of the Quarterly Review; in a Letter addressed to the Editor of that Journal.

Oriental Observations and occasional Criticisms, more or less illustrating several hundred passages of Scripture. By John Calloway, late Missionary in Ceylon.

Little Frank, the Irish Boy. By Charlotte Elizabeth. In one vol. 18mo.

The Narrative of a Mission to Nova Scotia, New Brunswick, and the Somers Islands, with Travels in the United States of America, and much information on the state of religion in that country; in a series of Letters to James Montgomery, Esq. By Joshua Marsden.

A new Selection of Hymns, supplementary to Dr. Watts', and principally designed for the use of Churches of the Baptist Denomination.—N. B. A few individuals, ministers and others, have formed themselves into a Committee, for the purpose of collecting and arranging this work; and their object has been, not only to furnish our own congregations with a superior Collection of Hymns at a moderate price, but to create a

fund from the profits of the book, to be applied to the relief of Widows and Orphans of Particular Baptist Ministers and Missionaries. It is hoped that this benevolent feature of the plan will recommend it to the sanction of the Denomination at large.

An octavo volume of Sermons, by the late Rev. Thomas Hutchings, upwards of thirty-two years Pastor of the Church in Unicorn Yard, Southwark. Edited by the Rev. William Hutchings, Minister of Paradise Chapel, Chelsea. Among the subjects selected, are—The Particularity of the Divine Providence—The Efficacy of the Saviour's Sacrifice—The relative Importance of our Lord's Divinity (three Sermons)—The Influence of Personal Religion on relative Usefulness—The Communion of Saints—The Vision of Isaiah, &c.

The Profits arising from the sale of this work are designed by the Editor for the exclusive benefit of the Widow; a consideration, it is presumed, of sufficient weight to secure the cordial assistance of those who respect the memory of the venerable author, in promoting its extensive circulation.—Subscribers' names are requested to be forwarded to the Editor, No. 3, Davis's-place, Chelsea; or to the Publishers, Messrs. Wightman and Cramp, Paternoster-row; and Mr. S. Newberry, Hatton-garden.

OBITUARY.

MR. STEPHEN KEENE.

ON Monday, Jan. 15, died Mr. Stephen Keene, aged 22 years. He was a member of the church at Henrietta-street, Brunswick-square, at which place a funeral sermon was preached, from Ps. xxxix. 4. We insert a few extracts from an account drawn up by his brother, and read on that occasion.

"About the close of 1821 it pleased God, by a course of impressions, to bring our dear relative to the knowledge of the truth as it is in Jesus. This was not effected by any one overwhelming interposition, but by a conjunction of circumstances, no doubt connected with those early impressions for which the

children of Christian parents are deeply indebted to God, the great Author of all spiritual life in the souls of men. Various sermons were mentioned by him as having powerfully affected him, by teaching him the necessity of attending to the concerns of eternity, and showing him at once the evil of sin, in its nature and consequences, while they unfolded the refuge of sinners, in the mercy of God, through the death of Jesus Christ our Lord. Never having been addicted to gross vice, the change in his life was not and could not be so conspicuous as it has often been in the experience of the people of God. A dutiful son, an affectionate and tender

brother, he had always been; but in one respect a very visible change appeared. His temper was naturally hasty and impetuous: of this he became himself deeply sensible. He considered it his besetting sin, and it is not more than we are fully warranted in saying, that he regarded the admonition, "lay aside every weight, and the sin which most easily besets you." The natural vivacity of his mind became sobered and attemped by combination with serious reflections and devout sentiments drawn from the study of the word of God. Loving now the people of God, and wishing to obey the command of a Saviour, all of whose injunctions were become dear to his heart, he sought a connection with this part of the church of Christ, and made a public profession of faith by baptism on the 31st of January, 1822. We shall not be saying more than our Christian friends must have witnessed, when we express our conviction that his character, as a disciple of Christ, was not stationary; that he did not content himself with mere conversion from sin, but that he sought higher attainments; that he manifested real growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. His views of the Gospel became daily and rapidly enlarged, more clear and well defined. He felt the value of religion to himself, and his Christian charity led him to concur heartily in every measure which seemed conducive to the religious and spiritual benefit of others. In the success of the Sunday school he felt deeply concerned. In its infancy, by regular attendance to teach the rudiments of knowledge, and in its progressive establishment, by occasional visits to speak to the children of God, religion, and their souls' salvation, he displayed his true solicitude for its welfare, and his concern that its intellectual benefits should be accompanied by the moral, religious, and everlasting good of its objects.

"He had always been sickly, and lately the interruptions to his general health had been, if less frequent, more severe. On the 8th of January he felt

much indisposed, and on the following days his pain and weakness so greatly increased, that he was unable to attend in any degree to his customary occupations. His chamber now became the chamber of affliction, and reverberated with the cries of sorrow and distress. So intense was his agony, and of so painful a nature the disorder under which he laboured, accompanied by violent inflammation of the brain, that the mind was apparently incapable of exercising its usual sway for a short period; in consequence of which, conversation could not be supported without labour at times, though in those moments when the intermission of those fearful paroxysms of anguish allowed of it, he talked with his friends in the most calm and tranquil manner. After one severe fit of pain, he said to a sister who waited on him, "I have great need of patience to bear these violent and distracting pains;" and contrasting his bodily affliction with Job's mental distresses, acknowledged that with such an example he might well learn the duty of patient submission to the will of God. At another time, when his pains were less and his mind collected, in conversation with a pious friend he said, the Bible was his only comfort; from that alone he learnt the true nature of happiness, and where it was to be expected, not on earth, nor any where but on the other side the grave: all his trust was, he said, in the righteousness of Christ Jesus, for his own righteousness was but filthy rags. He had from the beginning expected the issue of his affliction to be death. To his sister he said, when she came to nurse him, "I am a dying man;" and on the following day, taking leave of a kind friend who had been visiting at his house, he said, "Farewell, I shall never see you any more." Often did he repeat, amid the severest of his suffering^s,

Tho' painful at present, 'twill cease before long,

And then, oh how pleasant the conqueror's song!

And once he sweetly sung,

There is a land of pure delight,
Where saints immortal reign,
Infinite day excludes the night,
And pleasures banish pain.

On the sabbath before his death, he expressed to his wife and sister his deep regret that he should have so unprofitably spent that sacred day. On the following morning, to a dear friend who visited him, he put the most serious interrogatories respecting the employment of the sabbath; asking particularly with what feelings the word of God had been attended to, and twice or three times emphatically asking if the presence of God had been enjoyed in the soul; thus indicating, almost as long as the power of utterance was enjoyed, his solicitude for the spiritual benefit of his friends. After this he dozed nearly the whole of the day, gradually sinking into the arms of death; and when his mother and his brother arrived in the evening, was not apparently sensible. They came only in time to witness the gentle departure of his soul from its feeble tenement, and to look their last on that now pallid form which had so recently been full of every tender and cheerful expression. Without a groan, and almost without a struggle, his spirit was dismissed from its temporary abode of affliction and pain, to that blessed world where he shall no more say, I am sick, where sin and sorrow, affliction and death, can never appear. If his death was not full of triumph, and bright with the evidences of his faith, to his life, it is animating to reflect, that his friends can look with great satisfaction and heartfelt delight, while they desire to ascribe to the riches of that grace to which he himself was always ready and happy to ascribe, all he was and all he had."

REV. TIMOTHY THOMAS,
(Of Devonshire Square, London.)

ON Thursday, July 5, 1827, died, the Rev. Timothy Thomas, upwards of forty years pastor of the church in Devonshire Square, London, where he succeeded the celebrated Mr. Macgowan. He was ordained, September 30, 1781, on which occasion Mr. Wallin delivered the introductory discourse, and proposed the usual questions, Mr. Joshua Thomas (Mr. T.'s father) delivered the charge, founded on 1 Tim. vi. 20. and Mr. Booth preached to the people.

The funeral took place at Bunhill Fields, on Thursday July 12. and was numerously attended. Mr. Price (Mr. T.'s colleague) delivered the address at the grave, and Dr. Rippon prayed. The pall was borne by Drs. Rippon and Newman, and Messrs. Upton, Pritchard, Edwards, and J.B. Shenstone.

Mr. Thomas was in the 74th year of his age. We hope to be able to give some further account of this excellent man in a subsequent number.

REV. J. KELLO.

ON Monday, June 11. died, the Rev. J. Kello, Minister of the Independent Congregation, Bethnal Green, London, during the unusually long period of *fifty-six* years.

HENRY FLETCHER, ESQ.

DIED, July 15, aged 85, Henry Fletcher, Esq. of Shadwell Dock, London, a deacon of the church in Prescott-street, and one of the earliest and warmest supporters of the Stepney Academical Institution.

INTELLIGENCE.

FOREIGN.

GERMANY.

Memoir of Martin Boos.

We have been much gratified by the perusal of a recent article in the "Archives du Christianisme," containing a memoir of *Martin Boos*, an eminent Roman Catholic clergyman, who died in 1825. An abridged translation of the memoir will doubtless be acceptable to our readers.

A considerable religious excitement has been witnessed in many parts of Germany, during the last forty years. Many individuals, including some respectable ecclesiastics, have been roused to deep concern for their spiritual safety, and have been led to take refuge in the cross of Christ, and to rest solely thereon. They still retain their connection with the Roman Catholic church, and have been subjected, in consequence, to repeated and severe persecution. One of the bishops, *Sailer*, has been honourably distinguished for the purity of his sentiments and the ardour of his zeal. His instructions and example have had a happy effect, and he has been the instrument of training many excellent ministers, whose labours have been extensively blessed. Among them, the names of Feneberg, Winkelhofen, Lindel, Gossner, and Boos, may be particularly mentioned.

Martin Boos was born at Huttenried, in Bavaria, Dec. 25, 1762. When four years old he lost both his parents, within fifteen days of each other. An uncle took charge of his education, and intended to have apprenticed him to some tradesman; but he was so desirous to enter into the ministry, and his tutor gave so favourable a testimony of him, that he was permitted to engage in a course of studies for that purpose. After having spent some time at Augsburg, he went to Dillingen, to study theology. There he was favoured with the instructions of *Sailer*, *Zimmer*, and *Weber*, from whom he received clear and scriptural views of divine truth, though it does not appear that his heart was seriously impressed till some time afterwards. On leaving Dillingen, he became curate of Unterthingau.

In 1788 he was brought to experience the salutary effects of the Gospel. He went to visit a pious woman who was dangerously

ill. "I doubt not," he said, "that you will die calm and happy." "Why?" she asked. "Because," he replied, "your life has been a continued course of good works." The dying saint sighed deeply, and thus addressed him:—"If I die, resting on those good works of which you speak, I am sure that I shall be condemned; but what gives me peace at this solemn moment is, that I trust in Jesus Christ, my Saviour." These few words opened his eyes: the doctrine of salvation by grace, through faith in the Redeemer's righteousness, was understood and believed, and became henceforward his favourite subject.

After having resided two years at Unterthingau, he was appointed Canon, and went to Grombach. There his zeal and seriousness were eminently displayed, and the people became warmly attached to him, both as a preacher and a confessor. At length his popularity was so great as to excite the envy of his colleagues, who most unjustly procured his expulsion. In this affliction he was befriended by Feneberg, with whom he laboured some time as curate, and enjoyed the advantage of his instruction and aid.

In 1795, Boos was appointed to the church at Wiggensbach. There his efforts were greatly blessed. It was a year of jubilee, and numbers of persons went to him to make confession; among them were many whose consciences had long been oppressed by a sense of guilt, and who had sought relief in pilgrimages and other observances, but in vain. Boos shewed them a more excellent way, and directed to the atonement of Christ as the only source of comfort. The effect was surprising: peace and joy succeeded to distress and fear, and genuine conversion was the happy result in very many cases. The converts soon began to communicate their views and impressions to others, and a general inquiry and excitement followed. All this was much forwarded by the personal piety of Boos, and the marked seriousness and fervour with which he attended to the duties of his ministry. Prayer and reading the Scriptures occupied a large portion of his time. He went from the closet to the church; he lived near to God; and extensive usefulness was the result. "We must dig deep," said he, "if we would obtain the treasure; and we succeed best when we most feel our wretchedness and weakness; for those are not the best sermons about which we have most anxiously laboured, but those which we

have begged of the Lord with prayers and tears." He continued at Wiggensbach till January, 1797, when a sermon, in which with more than usual earnestness, he urged the necessity of repentance and faith, was the means of his expulsion.

At this time persecution began to rage against the new converts. Many were obliged to conceal themselves; and others quitted the country. Some were taken before the magistrates; but when it was found that they were only accused of believing in Jesus Christ, and striving to bring others to the knowledge and faith of the Gospel, they were dismissed. Boos himself was not so fortunate. He was summoned to appear before the ecclesiastical council of Augsburg, and was committed by them to the house of correction at Goggingen, where he remained eight months, during which time he underwent more than fifty examinations, in the course of which he did not fail to contend for the faith once delivered to the saints. Meanwhile he was not without comfort, though in prison. The Abbé Hoffman, chaplain of the prison, at first regarded him as a criminal, and treated him accordingly; but when he saw his humility, gentleness, and ardent piety, he was led to examine the doctrines which he taught, and became his disciple and friend.

Sentence was awarded against Boos, Sept. 11, 1797. He was adjudged to confinement for a year, and directed to employ the time in the study of divinity, which his judges affirmed he ill understood. Having procured permission to reside in a house in the city of Augsburg during the prescribed period, he chose for his instructor father Ulrich, dean of the convent of Capuchins. The old man soon perceived the true cause of the persecution, confessed that Boos was a better divine than himself, and obtained his release at the end of four months. He was then appointed curate of Langeneisnach, but did not long remain there. The priests who had been active in the former persecution persevered in their animosity. They petitioned that he might be imprisoned for life, and taking advantage of an intercepted letter, addressed by him to his former parishioners, in which he exhorted them to continue in their profession of the truth, they procured another citation to Augsburg. On this occasion, Boos thought it best to conceal himself from his enemies. Finding, however, that their malice would still pursue him, he obtained permission, by the interference of a friend, to remove into the diocese of Lintz, in Austria. He was there very favourably received by the bishop, Joseph Antony Gall, who was accustomed to say that he wished he had in his diocese twenty priests like Boos. Several places enjoyed the benefit of his la-

hours. At Linding, at Waldneukirchen, at Peuerbach (where he remained five years), at Postlingberg, and at Gallneukirchen, he preached salvation by the cross of Christ. He was appointed to the latter station in 1806, through the intervention of Bertgen, an ecclesiastic of rank, under whom he had officiated as curate at Peuerbach.

At Gallneukirchen, Boos laboured four years and a half, without perceiving any fruits of his ministry. This led him to earnest and repeated supplication for the influences of the Holy Spirit, without which all efforts must ever prove powerless. About this time he ascertained that there were many persons in his parish whose minds were in great distress, on account of sin, and who felt the utter insufficiency of all human merit, but were not well acquainted with the Gospel method of salvation. With a special view to their benefit, he engaged with fresh vigour on the Scripture doctrine of salvation by faith in the Saviour. His endeavours were warmly seconded by his curate, and were crowned with remarkable success. An extensive awakening took place at Gallneukirchen. But opposition was again manifested. Boos was accused of being opposed to confessions, fasts, and good works; several neighbouring clergymen, and among them Brünner, the rector of Postlingberg, encouraged the malcontents: and two weavers complained of him to the consistory of Lintz, that he had said that they were not true believers. Bertgen, Boos's former friend, was directed to inquire into the matter, and the result was that he also was convinced of the truth and importance of the doctrines maintained by him, and hesitated not to avow openly his conviction. On a similar occasion, in March 1811, Sailer, the bishop, manfully defended the persecuted pastor, and did not scruple to confess that his sentiments were right. During this opposition, much good was done; some sermons preached by Boos, produced an astonishing effect: many of his adversaries were convinced of the evil of their doings; and thousands of the peasantry were induced to read the Scriptures, that they might judge for themselves respecting the points in dispute. At length the consistory decided in favour of Boos, and acquitted him of the charge of heresy; but the bishop, in reporting the decision to him, exhorted him to be more cautious in speaking of the doctrine of justification. Nevertheless, he persevered in his evangelical efforts, and had the satisfaction of witnessing extensive success. From various parts of Bavaria, from Switzerland, and from Hungary, ecclesiastics came, to be instructed by him in the true faith.

His enemies still continued to oppose his

progress, and lodged a formal complaint against him in the imperial court. He was accused of teaching the protestant doctrine of justification by faith; of wishing to reform the Austrian clergy—of maintaining an extensive correspondence—and of belonging to a secret society, composed of Catholics and Protestants, which is contrary to the Austrian law. These accusations were laid before the emperor, but without effect. After the lapse of several months, a decree was issued, clearing him from the charge of heresy, though admitting that he was to be blamed for imprudence and *mysticism*.

Notwithstanding the imperial decree, the consistory still entertained the accusations brought against Boos. In the parish where he laboured, only twelve persons opposed him, while the remainder, amounting to upwards of 4000, were warmly attached to his ministry. Nevertheless, the consistory proceeded against him, and in July 1815, he was suspended, and committed to prison till the final decision of the emperor was known. His flock at Gallenkirchen were affected with the deepest sorrow on this occasion: a petition on his behalf, addressed to the emperor, was signed by more than 4000 persons. Boos felt keenly his separation from them, and endeavoured to make up their loss by correspondence. He was forbidden to see or write to any one, but two monks, who had benefited by his ministry, contrived to supply him with materials for writing, and his letters were conveyed from his apartment through a mouse-hole which was opportunely discovered, and enlarged for the purpose.

In April 1816, the emperor absolved Boos from the charge of belonging to a secret society, and permitted him, if he would not renounce his religious opinions, either to remain in a convent, or to leave Austria. He chose the latter, and returned to Bavaria, residing some time at Munich, where he was engaged in tuition. In 1817, he removed to Dusseldorf, and became professor of theology, under the protection of his Prussian Majesty. In 1819, the king gave him the living of Sayn, a village near Neuweid, where he spent the remainder of his days, and had the high satisfaction of knowing that his labour was not in vain in the Lord. There he died, August 29, 1825, in the faith and hope of the gospel. May God raise up many such ministers, both in the Roman Catholic and the Protestant communities—faithful and laborious men—to preach the pure truth of his gospel, and to promote his glory!

ASSOCIATIONS.

BEDFORDSHIRE.

The thirteenth annual meeting of the Bedfordshire Baptist Association was held at Ridgmount, on Wednesday the 2d of May. The Rev. F. Knight preached from 2 Tim. iv. 17. 1st clause; the Rev. Eustace Carey (Missionary), from Gal. i. 4.; and the Rev. — Bulgin, from Ps. cxxxii. 8. The following Brethren engaged in the services:—the Rev. Messrs. Ball, Holloway, Fordham, and Middleditch. The next Association to be held at Steventon, the third Wednesday in May, 1828; Brethren Middleditch and Holloway are appointed to preach. The next Circular Letter to be drawn up by Brother Fordham, *On the Importance of Sanctification*. Collected for the Baptist Mission in the East, 15l. 1s.

WESTERN DISTRICT.

The fourth annual meeting of the Association for part of the Western District was held at Exeter, on the 6th and 7th of June, 1827. Sermons were preached by the Brethren Crook, from 1 Tim. i. 15.; Brewer, Heb. i. 14.; Toms, Gal. v. 6.; and Clarke, Luke xxiv. 49. The Circular Letter *On the Revival of Religion in the Churches of the Association*, was written by Brother Singleton. Brother Kilpin, of Exeter, was the Moderator. State of the churches:—Baptized during the year, 91; clear increase, 57.

The services were highly interesting, and the congregations attentive. The various meetings were characterized by a spirit of seriousness and Christian harmony. The kind attention of the Exeter friends merited the thanks of the Association, and induced on their behalf the prayers of many, that the Lord would recompense them a thousand-fold.

ORDINATIONS, &c.

HILLSLEY, GLOUCESTERSHIRE.

On Tuesday, April 17, 1827, the Rev. T. Shakespear, late of Southam, Warwickshire, was publicly recognized as the Pastor of the Baptized Church at Hillsley, in the county of Gloucester. After reading the Scriptures and prayer, the Rev. T. Winter, of Bristol, described the nature of a Gospel Church, and asked the usual questions. The Rev. T. Thomas, of Wotton, offered up the ordination prayer; the Rev. William Anderson, Classical Tutor of the Bristol Academy, and formerly Mr. S.'s pastor, de-

livered the charge, from 1 Tim. iv. 16.; and the Rev. D. Thomas (Independent), of Wotton, preached to the people in the evening, from 1 Thess. v. 12, 13.

The other devotional services were conducted by Messrs. Stinchcomb, Thomas, Norgrove, and Shakespear. The congregations were crowded and very attentive. May the union thus formed prove a blessing to both pastor and people!

LECHLADE.

On Thursday, June 6, 1827, the Rev. R. Breeze was publicly ordained the Pastor of the Baptist Church, Lechlade, Gloucestershire. The Rev. D. Wright, of Blockley, introduced the services in the morning by reading the Scriptures and prayer; the Rev. T. Coles, M.A. described the nature of a Christian church and proposed the usual questions to the Church and the Minister; the Rev. J. Smith, of Astwood, offered the ordination prayer, accompanied by the imposition of hands; the Rev. R. Pryce, of Coate, gave an affectionate charge to the Minister; and the Rev. D. Williams concluded with prayer.

In the evening, the Rev. H. Larter (Independent), commenced the service; the Rev. J. Kershaw, M.A. of Abingdon, delivered an address to the church, founded on Acts ii. 23.; the Rev. D. Holmes (Independent), of Farringdon, concluded by imploring the divine blessing on the interesting and solemn services of the day.

As a Home Missionary station, Lechlade is highly important, being surrounded by many villages, whose population shew an earnest desire to hear the glad tidings of salvation. May the labours of the newly-ordained Minister be attended with all the success which present appearances encourage him to anticipate!

HORSFORTH.

On Wednesday, May 2, the Rev. J. Yeaton, late student in Bradford Academy, was set apart to the pastoral office, over the Baptist Church at Horsforth. Service commenced at ten o'clock, A.M. The Rev. Mr. Lard (Independent), of Pudsey, introduced the service by reading and prayer; the Rev. J. Acworth, A.M. of Leeds, delivered an explicit statement of the nature and grounds of dissent, and proposed the usual questions; the Rev. S. Hughes, of Rawden, Mr. Y.'s Pastor, offered the ordination prayer, with the imposition of hands; Dr. Steadman gave a very affectionate and impressive charge, from Col. iv. 17.; and the Rev. W. Colcroft, of Bramley, concluded with prayer.

In the afternoon, at three, the Rev. W.

Scarlet, of Gildersome, commenced with reading and prayer; the Rev. B. Godwin delivered an appropriate and seasonable address to the members of the church, from Phil. ii. 14—17.; and the Rev. J. Gaunt, of Sutton, concluded with prayer.

In the evening, at half-after six, the Rev. M. Saunders, of Haworth, commenced with prayer; the Rev. C. Thompson, from Halifax, preached from Aots xxvi. 29.; and the Rev. A. Nichols, of Keighley, concluded the highly interesting services of the day with prayer.

The day was favourable, the congregation numerous, and we hope the solemn transactions of the day will never be forgotten.

NEWTON ABBOTT.

On Friday, July 13, Mr. Cross was set apart to the pastoral office, over the church at Newton Abbott, Devon. Mr. Weeks, of Barton, commenced the services by reading and prayer; Mr. Brewer, of Shaldon, described a Gospel Church and received the confession of faith; Mr. Kilpin, of Exeter, offered up the ordination prayer and delivered a very impressive charge to Mr. Cross, founded on 1 Tim. iv. 16.; and Mr. Garrett (Independent) concluded in prayer.

In the evening Mr. Weeks again commenced by reading and prayer; Mr. Watkins (Independent, Newton,) preached to the Church, from Heb. xiii. 7, 8, and closed in prayer. The congregations were large, and very attentive.

SHEERNESS.

On the 19th of July, Rev. George Monlon was ordained pastor over the Baptist Church in Mile Town, in the Isle of Sheppy. Mr. Hinton of Reading, stated the reasons and privileges of dissent, and asked the usual questions. Mr. Hargreaves of London, offered the ordination prayer. Mr. Pritchard of London, addressed the minister; and Mr. Groser, of Maidstone, the church. The devotional exercises were conducted by Messrs. Prankard, (Independent) Hargreaves, Groser, and Hathaway. May the great Head of the Church crown this union with his blessing, and succeed the zealous efforts of Mr. M. in attempting to build up the people of his charge on their most holy faith, and to exhibit those views of the gospel which are adapted to bring sinners to Christ that they may be saved.

SWANSEA.

On Wednesday, May 30, 1827, the Rev. Robert Oxlad was ordained Pastor of the English Baptist Church, Swansea, Glamor-

ganshire. The Rev. W. Winterbotham, of Horsley, delivered the introductory address, asked the usual questions, and received the confession of faith; the Rev. F. A. Cox, LL. D. of Hackney, offered the ordination prayer.

In the afternoon, Dr. Cox delivered the charge, from 1 Tim. iii. 1. In the evening, the Rev. T. Morgan, of Birmingham, preached to the church from Eph. vi. 19, 20.; the Rev. Messrs. R. Newman M. A. (Lady Huntingdon's), D. Davies (Pastor of the Welsh Baptist Church), J. Buckley (Wesleyan), and D. Peters (Theological Tutor of the Dissenting Academy, Carmarthen), conducted the devotional services.

The attendance throughout the day was numerous and respectable, and the engagements impressive. The prospects of this new interest (the statement of which was given in the last Supplement) are highly encouraging, and evidence has already been afforded of the divine blessing.

STOKE NEWINGTON, MIDDLESEX.

The Baptist Chapel, Stoke Newington, will be re-opened for public worship, 2d of August. (Vide advertisement.)

This place of worship was erected in the year 1822, through the laudable exertions of the Rev. James Bissett, who previously to that period, had gathered a small church and congregation in Stoke Newington, for whose accommodation the chapel was built. Since that time Mr. Bissett has continued to labour amongst them, and by the blessing of God upon his efforts, and the assistance of his friends, half of the expenses originally incurred in the undertaking have been paid off.

Mr. Bissett having considered it to be his duty to relinquish for the good of the cause, his connexion with the people as their pastor, and his interest in the chapel as a lessee, has with his co-lessees, assigned the premises in trust to seven persons, for the use of the church and congregation, and to secure them to the public, and the Baptist denomination, from the 24th of June 1827, till the expiration of the lease.

The trustees, with the hope of promoting the interests of the Redeemer, and having made themselves responsible for the payment of the debt now due upon the chapel, amounting to 390*l.*, and for which sum the premises are mortgaged, ask with confidence, the co-operation of the friends of religion, in assisting them to discharge this debt, together with the extra expenses necessarily incurred in repairing, painting, &c. A prospect may then be opened of maintaining a minister at this station, and till that can be accomplished, of remunerating

in part those ministers who may be kindly disposed to give their services to the cause, neither of which can be effected whilst the debt remains, and the income of the place continues what it now is—little more than sufficient to meet the annual demands.

This statement is made in expectation that many friends who read it will be induced to give their attendance on the 2d of August. Those who will be prevented, and may yet wish to contribute to the liquidation of the debt, will have their donations thankfully received, and faithfully applied by remitting them to Mr. Millard, Bishopgate Street; Mr. Allard, Hackney; Mr. Morgan, Lower Street, Islington; or Mr. Drayton, Stoke Newington.

NOTICES.

The Rev. Caleb Morris, late of Narbeth, Pembrokeshire, who has accepted the call of the Independent Church in Fetter-lane, London, to become co-pastor with the Rev. George Burder, is expected to commence his stated labours in the afternoon of the second Sabbath of August (the 12th inst.)

The Rev. W. March, of Frome, has undertaken the office of Theological Tutor at Stepney Academy, having been invited thereto by the unanimous vote of the Committee of that Institution.

ANNIVERSARY PECKHAM.

The eighth anniversary of the Baptist Chapel, Rye Lane, Peckham, will be held (by divine permission) on Wednesday, the 8th of August, when three Sermons will be preached: that in the morning at eleven o'clock, by Mr. Stodhart of Pell Street; in the afternoon at three o'clock, by Mr. I. Mann of Maze Pond; and in the evening at half-past six o'clock, by Mr. I. Smith of Ilford. After each service a collection will be made.

The following sums were voted, at the last general meeting of proprietors, June 22, from the profits of this work, to the widows whose initials follow.

E. S.	£5	E. B—n	£5
E. B—s	5	M. C.	4
M. M.	5	S. M.	5
P. W.	4	S. S.	5
H. M.	5	M. W.	5
A. E.	4	A. B.	5
H. B.	5	A. M.	5
A. C.	5	C. S.	5
S. D.	5	M. G.	5
M. A.	5		
A. A.	5		
			£97

MONTHLY REGISTER.

FOREIGN.

We are sorry to observe that the censorship of the press has been re-established in *France*. Thus power wars with knowledge—an ignoble, and in the issue a disastrous strife, as his Majesty of France, and all who aid and abet him in the attack, will undoubtedly find. We are thankful that such restrictions do not exist in England, and that we can publish our thoughts without fear of a literary inquisitor. How much is this country indebted to a free press! May it never be deprived of the blessing!

From *Portugal* and *Spain* no news of any interest to our readers can be reported, except that Ferdinand, in addition to his political intermeddlings and squabbles, has quarrelled with the Pope for appointing bishops to some parts of South America, where the Spanish power was formerly acknowledged. It seems that his Majesty can quietly enough permit his *conscience* to be enchained, but if his *prerogative* be touched, he is all alarm: so much for consistency! But in truth, neither the Pope nor the King need interfere with South America: that Continent is already lost to the latter, and we trust will not long remain connected with the former. Education is rapidly diffusing its blessings; free inquiry is abroad; the Bible is making its way:—before such attacks both popery and despotism must fall.

The Magistrates of Dusseldorff, in *Prussia*, have issued the following notice:—“His Majesty, in consequence of an event which has come to his knowledge, has ordered the strict observance of the prohibition to preach any sermon of a controversial nature, either in the Protestant or Catholic churches of the monarchy, and to prosecute, without indulgence, the clergy who may violate it. In making the clergy of the several churches acquainted with this royal order, we expect that they will

carefully avoid in their public discourses all expressions which might disturb the harmony and peace existing among the members of the different churches, and which would be contrary to the spirit of the Gospel and to Christian tolerance.” So then, according to the “royal order” of the King of Prussia, Popery and Protestantism are equally right; or at any rate, if the latter system be preferable to the former (his Majesty, we believe, is a Lutheran—oh! what would Luther say to him?), yet the difference is so slight, that truth must not be contended for, lest “harmony and peace” be disturbed! When kings, *as such*, meddle with religion, it would be well if some one could whisper in their ears, *ne sutor ultra crepidam*—or, in plain English, *Let not the cobbler go beyond his last*.

The misfortunes of *Greece* have been much aggravated by the loss of Athens, which was surrendered to the Turks June 5. Without foreign aid it seems scarcely possible for that country to regain its independence. It is therefore with great pleasure that we mention the treaty just entered into by Russia, France, and England, for the purpose of procuring the immediate cessation of hostilities, and an acknowledgement, from the Sublime Porte, of the independence of Greece, on the payment of a small annual tribute, on which plan the Greeks will hold their country by a kind of feudal tenure, under the protection of the three Governments just mentioned. We sincerely hope that this arrangement will be acquiesced in by both parties.

DOMESTIC.

Parliament was prorogued July 2, till August 21.

The ministerial arrangements are now complete. The Marquess of Lansdown is Secretary of State for the Home Department. The accession of this highly gifted Nobleman to the Ministry is a most happy event.

IRISH CHRONICLE,

AUGUST, 1827.

The extreme haste with which the Chronicle of last month was necessarily prepared, occasioned several mistakes, which we have endeavoured to correct at the end of the present number. If we have omitted to insert any contribution, or stated any communication inaccurately, we shall be happy to receive information as speedily as possible, that in the Appendix to the Annual Report such errors may be corrected.

To the Rev. Mr. Wilson.

REV. SIR, *May 12, 1827.*
I TOOK a tour through the county of Leitrim last week, and inspected the schools there. Indeed it is very interesting to bear and see all the good that is done and likely to be done in that county, through the instrumentality of the readers and schools, belonging to our Society. There are an old man and woman there, who read their recantation last week in the church of Kilanumera, and they both acknowledge that this blessed change happened chiefly through the instrumentality of their children reading and repeating their scriptural tasks in their hearing every morning and evening. The old man, who is called J— F—, though he cannot read, has such wonderful retention, and delights so much in the word of God, that he has a great many chapters committed to memory; by listening attentively to the children, he could repeat it sooner than themselves; by this means he was brought to see the errors of Popery, and their traffic in the souls of men. The old woman is the widow C—, mother to the deceased Elenor C—, the girl who was brought to see what the friend of sinners, Christ Jesus, had done for her, in Mrs. Walker's school, and whose name is recorded in the Society's Report, for 1823. This old woman acknowledges, that her change happened through obedience to the injunctions of her daughter, when going to depart, who exhorted her to pay attention to the word of God, and to rely exclusively on Jesus Christ for salvation, &c.

There came a woman to my house, a few days ago, from the barony of Connor; I began to read for her of the Saviour's love to sinners; she paid great attention, and said that it was surprising how the priests are

forbidding to read the Scriptures, which contain such blessed words as these, and, said she, "I will not be prevented in future, for I will come often to your house to hear the Irish Testament read." The following day, my wife went a part of the way with her, and when she was parting, she said that she felt a great ease in her mind, to hear that the salvation of her soul did not depend upon human merit, but that it was freely given by Jesus Christ.

I remain, yours sincerely,

PAT. BRENNAN.

To the Rev. Mr. Ivinney.

Arduarae, May 14, 1827.

MY DEAR BROTHER,

I ONCE more resume my pen to inform you, that, through the Lord's mercies, I am still spared, and in good health, and enabled to continue with increasing pleasure my feeble exertions in this vicinity. My opportunities are becoming every day more numerous, and I expect, that from this time, I shall be fully occupied during the summer. I have obtained a promise of the market-house in Killala for preaching, as soon as it is empty; it is at present occupied with flax-seed. Foxford will, I hope, soon furnish another station. I have already commenced preaching at Mullafary, and in point of numbers, I have a good congregation. My evening congregations at home are not so large as formerly, owing to there being service in the Church, which is to continue during the summer months, but in the winter half-year I have no doubt I shall have as many as my place will contain. Thus I am endeavouring to proceed, sometimes encouraged at other times a little discouraged, inclined,

when I look around me, despondingly, to ask, "Can these bones live?" Forgetting that the work is the Lord's, that his kingdom cometh not with observation, and that it is written, that his word shall not return unto him void. The spirit of enquiry is still alive in this country, and is becoming increasingly active. You have heard, no doubt, of the late discussion between Messrs. Pope and Maguire. The discussion will, I doubt not, be productive of good. Mr. Pope, whom I have the honour to call my friend, is a man of superior talent, and of superior piety.

To-morrow morning, if the Lord will, I commence another tour of inspection, preaching, &c., the result of which, you shall hear in due time.

Wishing that every good may continually attend you,

I remain, &c.,
JOHN PAUL BRISCOE.

To the Rev. Mr. Briscoe.

Ardnaree, May 14, 1827.

REV. SIR,
THE 13th ult. being Good Friday, there were many persons flocking to the Roman catholic chapel of this town, some of whom were bareheaded and barefooted, as it is customary with the most superstitious part of the Papists to perform pilgrimage on such days; that is, to walk on their knees while they are worshipping images and crosses that are put up in the chapels for this purpose. I made it my business to remonstrate with some of these people, respecting some of the many absurdities that are daily imposed upon them, and then endeavoured to shew them from the Scriptures the true plan of salvation. I remained in this town the four following days, during which time, I often read portions of the Scriptures in the hearing of several little companies, and also endeavoured to answer their questions respecting religion. On the 18th, I went to inspect our schools in Tyra-sough, where I also exerted myself in many villages, endeavouring by reading, conversation, and expostulation respecting the Scriptures, to make my fellow-sinners acquainted with the truth as it is in Jesus. In the village of Drummore, after reading portions of the New Testament, I endeavoured to make my hearers sensible of some of the numerous errors of popery. One of the men present answered and said, that his priest had told him that "the Scriptures were dark and obscure." I then told the persons present, that we had no other revelation from heaven than the holy Bible, and if the priests could have destroyed it, we should have long since been groping in the dark. I showed them from 2 Cor. iv. 3., that if our gospel be hid, it is hid to those that are lost, &c. The above brought on several other questions,

all of which I endeavoured to answer from the word of life. The anointing with oil was brought against me by a man in another village in that neighbourhood; I also proved to his satisfaction, that the oil was not desired by the Apostle James as a passport or preparation to send the soul to heaven, but that it was a means used to restore the sick person to his former health, and that all the stress was laid on the prayer of faith. After returning from this part of the country, I went to the parish of Kilmactigue, where I visited several of my old friends and neighbours. In this part of the country I also strove to sound the trumpet of salvation.

On the 2d instant I began the inspection of our schools in Tyrawly; in several parts of this extensive district, I had the pleasure of directing the attention of several persons to Jesus Christ, who is able and willing to save to the uttermost all that put their sole trust in him. In Crassmolina, I had a very interesting conversation with persons of various denominations. With many of them I was acquainted: while I was endeavouring to expose many of the errors of Popery, they paid the greatest attention. And again, in Ballybeg, I exerted myself equally. There are many there that are about to come out from the Popish yoke, and I am told that our schoolmaster has offered himself as a protestant in the church of Crassmolina. Many persons became protestants since the formation of this Society, and through its instrumentality. In the town of Ballycastle, there are several persons that would wish to hear you preach, as also in the Glia.

I remain, &c.

R. MULLARKY.

To the Secretaries of the Baptist Irish Society.

Limerick, May 15, 1827.

MY DEAR SIRS,
I PROCEED to give you some account of the Readers' labours (which I am sure will give you pleasure,) according to statements with which they have furnished me, agreeable to order: I mean the Readers under my superintendence.

Itinerant Readers.

Augustine Tbynne, states that he has read the Irish Scriptures frequently to 34 families, and the English to 40 — and has given instruction to 16 persons in the Irish language.

Thomas Bush states, that he has instructed about 90 persons to read the Irish Scriptures, several of whom have become excellent Irish scholars, and zealous teachers of others, and have read and expounded the word of life to at least three families a day, in different parts of the counties of Clare,

Galway, &c., and have addressed numbers of persons at funerals and other assemblies.

Stephen Ryan says, that he has itinerated in a circuit of 140 miles, and upwards, in the counties of Clare, Galway, Tipperary, and Limerick, and has read the Irish and English Scriptures to at least three families per day, conversed with several persons in his excursions, from 1 to 40 at a time; and has given instructions to about 60 persons in the Irish language, and makes it his constant practice to visit the sick, for whom he reads and prays.

John Dwyer states, that he has read the Scriptures to great numbers.

Sabbath and Evening Readers.

Anthony M'Namara, sabbath reader and Irish teacher, says, that he has taught 86 adults to read the Irish Scriptures perfectly, several of whom are 60 and 80 years old, in various parts of the country; some are classical scholars, surveyors, schoolmasters, and farmers, and read the Scriptures in Irish to about 30 families per quarter at an average since his commencement in the year 1817, and has frequently reasoned on religious subjects with numbers.

Michael Burke states, that this last year, since he has been employed by the Society, he has taught 12 persons to read the Irish Scriptures, and has, on an average, read to three families every Sabbath day, has also read on the week evenings, and has frequently addressed 5, 7, 9, 12 persons at a time, as opportunity offered.

Michael Grerin, sabbath reader, states, that he has read the Scriptures in English and Irish to upwards of 30 families per quarter, and often to 12 persons at a time, besides various conversations he has had with the people.

John Burk says, that he has read the Irish Scriptures several times to upwards of 25 families per quarter during the two years he lived in the mountains of the parish of F——, and has read to upwards of 30 families per quarter, during the last two years in the mountains of Tomgrany and Moynoe; has spoken on the word to numbers of persons; has taught 11 persons to read the Irish Scriptures, 4 of whom have taught others to read the language.

Pat. Gunning states, that since he has been employed by the Society in 1822, he has read the Irish Scriptures to 20 and 25 families per quarter, from Clonrush to Portdomna, Gort, and Oranmore, and read to many individuals whom he met and addressed on the highway, &c., and every where that he is employed at his trade, and has taught 20 persons to read the Irish Scriptures.

Andrew Bradley says, he has read the Irish and English Scriptures to 30 families

regularly; has taught 12 persons to read the Irish Scriptures; one of his pupils became a protestant, which threats and terrors could not prevent.

John O'Cavanagh states, that he reads the Scriptures to a number of families, whom he mentioned to me, with great acceptance, and has a great deal of important conversation with them.

John Nash, the Society's Irish schoolmaster, situated 60 miles west of Limerick, in the most remote and neglected part of Ireland, and of whose conduct and unwearied exertions I cannot too highly speak, has taught 90 persons to read the Irish Scriptures; has a good number of persons under instruction at present; has read the Irish Scriptures in about 400 houses frequently since his appointment, 150 houses frequently the last year, when numbers flocked to hear him; he reads the Irish Scriptures in the most beautiful manner. He also teaches a school, which averages 90 children; his own children assist him in the school, and read the Irish Scriptures to the people. This may be considered a missionary family in that dark and distant part. I have sent you monthly and quarterly statements of the usefulness and exertions of the Itinerant and Sabbath Readers under my superintendance. I hope that this general, though concise account, will not be less acceptable. A very small share of what they have said and done is mentioned; eternity only can shew the extent of their usefulness. The Scriptures have been read to innumerable families and assemblies of people in the most dark and remote parts.

Dennis Flood, master of the Birdhill school, a pious, devoted man, to whom the Lord was pleased to make me useful, reads and expounds the Scriptures to about 30 persons; he is assisted in this good work every Lord's day evening, by Mr. B., a worthy gentleman and connexion, of the pious and excellent family at B., who endeavour by all possible means to promote the good work.

John F. master of the B. school, (formerly he and family were papists,) was educated in the Society's school, at Moynoe, where he received that instruction which has made him wise unto salvation, and his whole family to embrace the protestant religion; is distinguished for piety and decision; by suffering and persecution; reads and speaks from the Scriptures in the English and Irish languages to from 40 to 50 persons on the Lord's day and other evenings.

After all these, and other exertions you will not wonder that the Reformation is making such progress in Ireland. The Lord is pleased to bless the exertions of his people; a few years will produce wonders. It is with difficulty I write this, having suffered more illness the last 3 or 4 days, than for the 11 past years

in the service of the Society, the effects of hardship and fatigue, and after a long walk, and preaching in a miserable village, having slept in a damp wretched bed, glad to get any place to lay my head; thank God for a good constitution, or else I should have been long since in eternity. I shall endeavour to preach this evening, and hope in a few days to be well. I preached last week at Ballycar; the house was crowded with Roman catholics. I also preached last week at Nenagh, Clongh-Jerdan, Killaloe, and Ennis. Two respectable ladies have just left popery, in the county of Clare, others are about to follow. Great numbers of the middling and poor people have left in the county Clare, and last Lord's day in Limrick.

In the most sincere prayer for the Lord's blessing on the exertions of the Society,

I am &c.

W. THOMAS.

To the Rev. Mr. Wilson.

Coolany, June 9, 1827.

REV. SIR,

AGAIN, blessed be the name of the Lord, I am permitted, and have the heartfelt satisfaction of stating to you that the work of the Lord is prospering, and likely to prosper more and more, nor can the priests with all their threatenings and promises of their deluded hearers, and binding of their consciences, prevent the people from bearing, reading, and meditating on the word of truth; and the more endeavours are used to prevent, the more some are coming to hear, and hold conversations and controversies on scripture doctrines. The very last evening you preached in this town, a good number of your hearers came to my place, and very pleasing it was to hear them each bring forward that part of your sermon which rested most on his mind, and approving of it. A few days after, a man of this town brought three persons from below the mountains. I was (thanks be to the Lord!) enabled to converse with them for a considerable length of time, read several portions of the Holy Scrip-

tures for them, which apparently satisfied and convinced them of the error of their pre-conceived opinions; they at their going away promised to come again, which they did, and our last meeting was not less pleasing than the first. They have now promised to come and hear parson T.'s controversial lectures, and always give me a call at their coming and going. Two of the men, that I mentioned in a former letter, who were to hold a discussion with me, (but were prevented by the priest,) come now at intervals, as opportunity serves, to discuss the points privately, at the same time, I know that the priest has *last* Sunday publicly warned them and the whole congregation to "beware of all the Biblicals," and upon any chance to have no intercourse with them. In short, I am sure, I never have seen, or knew such a spirit of enquiry as prevails in this quarter at present; every company, small or great, whether on the highway, or in houses they meet, religion and scripture are their topics. Scarce a day passes, while at home, but a company of them comes to have their little arguments settled or decided, and this sends us to search the Scriptures, which alone are sufficient to make wise, &c. May the Lord grant unto them and me the aid of his holy Spirit to discover the truth as it is in Jesus. The last day I inspected Whenagh school, a neighbour of mine in that village, told me, that the priest bound her in promise at confession, the week before, to keep her children from our school, and denied her the sacrament until she would make the promise.

P. SWEENEY.

CONTRIBUTIONS.

Mr. Collins, Oxford St. (Ann. Sub.).. £1 1 0
Donation, a Friend, by Rev. T. Griffin, 2 0 0

Subscriptions received by W. Burls, Esq. 56, Lothbury; Rev. J. Ivimey, 7, Heathcote-Street, Mecklenburgh-Square; Rev. J. Pritchard, 16, Thornhaugh-Street; or by Rev. S. Davis, 2 Grays-Inn-Lane, who is at present collecting for the Society in London.

MISSIONARY HERALD.

BAPTIST MISSION.

ANNUAL MEETING.

RESOLUTIONS of the General Meeting, held on Thursday, June 21, 1827, at Great Queen-street Chapel :

JOSEPH GUTTERIDGE, Esq. in the Chair.

Moved by the Rev. JOSEPH KINGHORN of Norwich, seconded by the Rev. SAMUEL NICHOLSON of Plymouth.

- I. That the Report now read be adopted, and circulated under the direction of the Committee ; and that this Meeting desires, devoutly and humbly, to acknowledge the goodness of God, in enabling this Institution to co-operate in fulfilling the divine command, to proclaim the Gospel among the Heathen ; and deeply sensible that success can only be expected where exertions are made from principles which God shall approve, earnestly recommends the friends of the Society to pray that the spirit of meekness, wisdom, faith, and love, may rest upon all, at home and abroad, by whom its affairs are conducted.

Moved by the Rev. EUSTACE CAREY from Calcutta, seconded by the Rev. JOHN STATHAM from Howrah.

- II. That the proceedings of the Gentlemen who have acted on behalf of the Institution during the past year, meet the cordial approbation of this Meeting ; that the Treasurer and Secretary be requested to retain their offices ; Mr. W. Beddome, Mr. W. Burls, jun. and Mr. Paul Millard be the Auditors ; and the following Gentlemen constitute the Committee for the for the next year :—

GENERAL COMMITTEE.

Rev. J. Acworth, Leeds.
C. Anderson, Edinburgh.
W. H. Angas, London.
G. Barclay, Irvine.
Isaiah Birt, Birmingham.
J. Birt, Manchester.
T. Blundell, Camberwell.
T. Coles, Bourton.
Edmund Clarke, Truro.
E. Daniell, Luton.
S. Green, Thrapston.
Robert Hall, Bristol.
C. Hardcastle, Waterford.
J. Hemming, Kimbolton.
J. Hoby, Weymouth.
R. Hogg, Kimbolton.
R. Horsey, Wellington.
T. Horton, Devonport.
W. Innes, Edinburgh.
J. Jarman, Nottingham.
J. Kershaw, Abingdon.
S. Kilpin, Exeter.
J. Lister, Liverpool.
T. Middleditch, Biggleswade.
J. Millard, Lyminster.
T. Morgan, Birmingham.
W. H. Murch, Frome.

Rev. J. Mursell, Leicester.
W. Nichols, Collingham.
J. Payne, Ipswich.
R. Pengilly, Newcastle.
R. Pryce, Coate.
P. J. Saffery, Salisbury.
J. Simmons, Olney.
S. Saunders, Liverpool.
James Smith, Ilford.
Dr. Steadman, Bradford.
M. Thomas, Abergavenny.
T. Thonger, Hull.
T. Waters, Persbore.
J. Wilkinson, Saffron Walden.
T. Winter, Bristol.
Messrs. B. Anstie, Devizes.
N. Bosworth, London.
W. Burls, Edmonton.
J. Deakin, Birmingham.
J. Deakin, Glasgow.
J. Dent, Milton.
Jos. Fletcher, Tottenham.
J. Hanson.
C. Hill, Scarborough.
T. King, Birmingham.
J. Lomax, Nottingham.
J. Sheppard, Frome.

CENTRAL COMMITTEE.

Rev. C. E. Birt, Portsea.	Rev. C. T. Milcham, Bow.
J. Chin, Walworth.	W. Newman, D.D. Bow.
W. Copley, Oxford.	G. Pritchard, London.
F. A. Cox, I.L.D. Hackney.	J. Upton, London.
R. Davis, Walworth.	Messrs. W. Beddome, London.
T. C. Edmonds, Cambridge.	G. Blight, London.
W. Giles, Chatham.	J. M. Buckland, Hackney.
W. Gray, Northampton.	J. Foster, Biggleswade.
W. Groser, Maidstone.	W. B. Gurney, London.
J. H. Hinton, Reading.	J. Gutteridge, Camberwell.
J. Ivimey, London.	J. Marshall, London.
J. Kinghorn, Norwich.	B. Shaw, London.
Isaac Mann, London.	

Moved by the Rev. ROBERT WINTER, D. D. of London, seconded by the Rev. C. E. BIRT, M. A. of Portsea.

III. That this Meeting fully recognizes the just and urgent claims of the Society upon the strenuous support of the Christian Public; and recommends all its friends vigorously to come forward with their aid, especially in the formation and encouragement of Auxiliary Societies.

Moved by the Rev. JOHN BIRT of Manchester, seconded by the Rev. THOMAS WINTER of Bristol.

IV. That this Meeting renews, with great pleasure, the expression of cordial thanks to the Trustees of this Chapel, and to the Rev. Rowland Hill and the Trustees of Surrey Chapel, for the kind and cheerful promptitude with which the use of their respective places of worship was granted on the present occasion.

This resolution was acknowledged by the Rev. DR. TOWNLEY of the Wesleyan Methodist Connexion.

Moved by the Rev. WILLIAM GROSER of Maidstone, seconded by the Rev. THOMAS SHIRLEY of Sevenoaks.

V. That the next Annual Meeting of this Society be held in London, on Thursday, June 19, 1828.

Moved by the Rev. J. H. HINTON of Reading, seconded by the Rev. OWEN CLARKE of Taunton.

VI. That the respectful acknowledgments of this Meeting be presented to Joseph Gutteridge, Esq. for the kindness and ability with which he has conducted the proceedings of this day.

FOREIGN INTELLIGENCE.

MONGHYR.

The following letter from Mr. Leslie to the Secretary, dated Jan. 15th, 1827, affords gratifying proof of the continued and salutary attention excited by the Gospel at that important station. We cannot but wish our worthy brother, whose health is evidently delicate, had accepted the very kind offer he mentions at the close of his

letter; though we are quite aware that scruples of the most honourable nature alone led him to decline it:

Monghyr, Jan. 15th, 1827.

MY DEAR SIR,

Since the date of my last communication, nothing of very great importance has occurred at this station. One or two events, however, deserve to be mentioned as shewing that the work of God continues to go on. One person has been baptized, a young woman the wife of one of our members. About three months ago, a Hindoo family (amounting to six persons) of the writer

caste, openly renounced Hindooism, and declared themselves Christians. Having reason to suspect the purity of the motives of the leading member of the family, at whose instance the others appeared to have followed, I stood aloof from them, and did not recognize them in any way as converts to Christianity. A considerable tumult, however, was excited in Monghyr; many of the children left the schools, and once or twice the friends of the apostates, suspecting I had had something to do in what had happened, came to me, beseeching me to cause them to give up the two youngest members of the family who were betrothed in the manner of the Hindoos. The family having renounced caste, before I had had the smallest intimation of their intention to do so, and also, though I was acquainted with them, without my having at any time spoken a word to them on the subject; and likewise, as I had not in any way recognized them as converts, I refused to interfere; and the friends themselves being satisfied that the family had, of their own accord, renounced caste, they seemed to be satisfied with my conduct. I told the friends, however, that as the two youngest members were betrothed, i. e. married, (as far as the marriage ceremony having been performed may be called marriage,) I was decidedly of opinion they ought to be given up; and that, if they pleased, they might say, such was my opinion. It so happened, however, that the friends ceased to be importunate, and permitting the betrothed children to remain, abandoned the whole. Quickly after this the tumult subsided, the children returned gradually to the schools, and all things reverted to their former state.

Not having any reason to conclude that the hearts of these new professors of Christianity were affected, although I knew their minds were enlightened; and also, having as I have already noticed, reason to suspect the purity of their motives, I continued to take no notice of them. Time, I thought, will shew what these people really are. A few weeks ago the head of the family became seriously ill. I visited him, and he was incessantly visited by the native members of the church; and whatever mixture there might be in his motives at first, there did appear great sincerity at last. His sickness was the sickness of death; and as he approached his latter end, he evidently appeared to grow in patience, in resignation, and in humility. He always spoke of himself as a great sinner, and of his conviction that Christ alone could save him; and he expressed a humble hope that his spirit, on its release from the body, would be received by God into the mansions of bliss. After having told those that were then

standing around him, that he felt God had approached near, to convey his soul away, he died within a little more than four-and-twenty hours. All were filled with hope, and all cheerfully united in lifting up his body and carrying it to the house appointed for all living; where they laid it down in the hope of a blessed resurrection. Amongst the people, some said one thing, and some another. Some said that he was taken away in judgment, for forsaking the gods of his fathers; but others had the good sense to say that he died merely because his hour was come, and which would have come then had he remained in his former religion.

His wife, also, appears under serious impressions. She was with me a few days ago, when she expressed a desire to be received into the church. I would hope she is sincere, but I intend to wait a few months before she is received for baptism, as her knowledge is yet very defective. There is, also, a very clever youth of 14 or 15 years of age, connected with the family. From his general conduct and apparent seriousness, and also from his professing a considerable knowledge of the word of God, I am not without hope respecting him. He is the very image in countenance of Andrew Fuller; and as he has now lost caste, and voluntarily called himself a Christian, I earnestly hope he may become a Fuller indeed amongst the Hindoos. Another family, consisting of a man and his wife, and one child, have also lately renounced caste, and professed Christianity. I do not know that either of their hearts are impressed, though it is evident their minds are enlightened. The appearance and general conduct however, of the man, I like; and would also indulge the hope that he will soon be brought to receive Christ in truth. These are circumstances which, I suppose, you will not think devoid of interest.

During this cold season I have not gone any distance from Monghyr; but I have in company with some of the native brethren, been endeavouring to carry the gospel into all the villages, for four, five, and six miles around us. When we go out we leave our residences in the morning, and return in the evening; and excepting when we cross the Ganges, a boy brings out some dinner for us, about two o'clock, which we eat in native fashion, sitting on the ground under some tree. I have oftentimes been much tired; but we have in general, received the compensation of being attentively heard by the people. Our native preacher of greatest talent, has been laid aside for a number of months through severe sickness, and has been unable to accompany us once; but I have called out into the field the young man whom I baptized about two years ago, and he has proved an excellent

substitute. He does not appear to have much courage to preach in the town, but he has exceeded my highest expectations in the villages. The Lord grant that both he and our poor sick preacher, as well as the others who preach, may long be preserved for this great work.

As to myself, I cannot say I am well. Since the cold season commenced I have recovered greatly; but I have had a return of the pain in my side; and I am occasionally visited with that sickness with which I was so much troubled at the close of the rainy season. I happened to call on the doctor of the station this week, and he has again taken me, of his own accord, into his hands, and commenced administering his medicine. He is an exceedingly clever man, and is very friendly with me. The late judge at this station, has been exceedingly importunate with me to accompany him and his lady to the Cape of Good Hope, where they are going for a year in quest of health. He offered me board and lodging with himself, and even my passage if I could not pay it; and so earnestly has he pressed me, that I have been put to great abashment in refusing his offer. Nearly all the friends here have been advising me to go, especially as I should have every care from the judge and his lady, who are very pious people; but I have chosen rather to commit myself to God, and stay at my post, not being able to endure the thought of being 18 or 20 months absent from Monghyr, entirely idle as it regards the grand object of my life. However, I have been somewhat exercised in mind on the subject; but I hope it will yet appear that I have done what was right.

MONTEGO BAY (JAMAICA.)

The following very gratifying intelligence has lately been received from our friend Mr. Burchell; and we are sure many will be excited to praise God for these continued instances of his goodness towards the poor benighted negroes. The first article was addressed to our respected friend the Rev. E. Clarke of Truro, and the second to a friend in Devonshire. Our readers will excuse the repetition of a few lines; the experience of Peter ought not to be omitted. May all who read these lines have the same internal evi-

dence of love to the Saviour as this poor simple-hearted negro!

Montego Bay, April 10th 1827.

MY DEAR SIR,

When in Cornwall last July, preaching for the mission, I think you requested me on my return to this island, to send you some account of our churches, previous to your anniversary for the present year. As that period is now approaching, I write to communicate to you, a brief account of the interests of Zion among us, and it is with the greatest pleasure I am able to inform you that the great Head of the church, still continues to smile upon our feeble efforts. Our members are standing fast and walking worthy of their profession, so that during my absence from them of nine months, out of 600 members, there has been occasion to exclude *one only* for disorderly conduct, and even that one now affords pleasing evidence of genuine repentance. Many of our enquirers afford us the greatest joy; by their walk and conversation they grow in grace, and increase in the knowledge of the Lord Jesus. It is truly gratifying to witness the progress they make in the knowledge of the Gospel, and often they astonish me, by their remarks in conversation, and their truly excellent prayers. The gospel, also, is still extending its conquests. Many poor sinners are turning from darkness to light; from satan unto God; and some who a little while ago were persecuting their brethren, are now crying "Men and brethren what shall we do?" Our church at Montego Bay exhibits the most interesting appearance, so that my heart is daily gladdened by the excellent spirit which is breathed; and could our Christian friends in England witness their harmony, their brotherly love, their spirit of prayer and zeal; and could they but listen to their expressions of humble dependence upon God, for every blessing they need, they would require no greater encouragement to go forward in the support of the mission, as they would then see they do not labour in vain, nor spend their strength for nought. On Sunday, 19th of March, I baptized in the river running near Crooked Spring chapel, seventy-five persons, from whom I had previously received the most satisfactory evidence of their true conversion to God. Brother Mann, my fellow-labourer, was a member of a Scotch Baptist Church, and they are generally considered much stricter in their admission of members, than the English Baptists; however, he has frequently expressed his fullest approbation of the persons received, as also of the steps I take previous to their admission; and of

the church he has repeatedly expressed his astonishment and pleasure. What cause have we to exclaim "What hath God wrought!" "Not unto us, not unto us, O Lord, but unto thy name be all the glory."

Falmouth, April 15th. Since the above date, I have been visiting this place for the purpose of opening a place for worship. It is a town of considerable importance, situated about twenty-two miles E. of Montego Bay, and is the principal place of the parish of Trelawney; containing a population of 26,000 slaves. Many of these inhabitants have been in the habit of attending our chapels at Montego Bay and Crooked Spring, and a goodly number are members; so that for a long time they have been soliciting us to come among them and preach the gospel. It being rumoured that I should be at Falmouth last Sunday, great numbers crowded to me to bid me welcome, so that the house I occupied was crowded for several hours with poor Negroes, who said if they could but see my face, to see that I was indeed come at last, they would be satisfied; and as they saw me, many of them in the fulness of their joy exclaimed. "Now we heart too glad; Massa come at last for true." The people were brought by parties, and introduced by the individual who had been instrumental in "haling" them, as they called it, i. e. persuading them to come and hear the Gospel, and cultivating a concern for their souls. After talking with several of these parties, one of our members, a female, came to me. "Well, Massa, me very glad to see you, me too glad; me come to let massa see me family." When she introduced to me above 100 persons, adding, "Me have more dan dees behind, me will bring next Sunday to Massa." This woman is a slave, but possessing considerable knowledge of the gospel and the way of salvation, and she has thus exerted herself, travelling from place to place, and has been the means of "picking up," as she terms it, above 200 poor sinners. She has been called to suffer much for her zeal and her attachment to Christ, but in the midst of many threats she has boldly declared, "by de help of massa Christ, to hale all she can to de Gospel."

After referring to the new law, of which our readers are informed, Mr. B. proceeds.

"Brethren, pray for us. I fear a time of no small trial awaits us. O, that we may have wisdom to guide us, grace to sustain us, and boldness to declare, without fear, the whole counsel of God. If trials are permitted to befall us, there is no doubt it will prove to the purification of the church.

Last Lord's-day morning, April 15th. Brother Mann baptized between 60 and 70 persons, so that we have the smiles of God, though we have the frowns of men. On

Sunday 25th March, when the persons baptized on the previous sabbath, were taken into the church, we had a happy day indeed; it was truly a Christian festival; the members expressed great joy on receiving their "new brothers and sisters. I scarcely remember ever to have enjoyed more sensible tokens of the divine presence. There was a great shaking among the dry bones. Numbers were melted into tears, and cried out "What shall we do?" and we have reason to hope that not a few were savingly wrought upon that day. Several have been added to our list of enquirers, dating their impressions to that occasion. When God speaks, who can withstand?

April 11th 1827.

ON my arrival at Montego Bay, Jan. 30, I was welcomed in the most affectionate manner by the poor people. Their expressions of pleasure, accompanied with many tears, were truly affecting, and greatly endeared them to me. Numbers crowded to the wharf, and many came off to the ship in boats and canoes, to tell Massa "How d'ye" and bid him welcome. At our morning prayer meeting the following sabbath (when our chapel was thoroughly crowded), the prayers of our friends were indescribably affecting. "O Massa Jesus, we tank de—O Massa Christ, we soul bless de—de take we Shepherd home—de give him strengt—de bring him back—bless de Lord O we soul. Now, Massa Jesns, bless we Shepherd—help him to peak dy word—help him to peak to every sinner in de four corners of dis Montego Bay, dat dey may hear and fall down before we Saviour." The churches at Montego Bay and Crooked Spring, I found in a very pleasing state of peace and prosperity, so that during my absence of nine months, out of six hundred members, there was only one whose conduct rendered it necessary to exercise the discipline of the church, and exclude him from communion: and even he gives pleasing evidence of a sense of his guilt and true penitence. Our congregation (although it is orop timo, when it is almost impossible for the country Negroes to attend) have been overwhelming, so that, as I remarked above, we have scarcely room to receive those who crowd to our prayer meeting at 6 o'clock A.M. During our visit in England, I was not present at a prayer meeting, not even a monthly prayer meeting where such numbers assembled, and where such a spirit was manifested, and these poor people walk during the night, five, ten, fifteen miles and above.

On Sunday, 18th of March, I baptized in the river running near Crooked Spring Chapel, seventy-five individuals, who had previously given the most satisfactory evi-

dence of their true conversion to God. The experience which many of them gave, was of the most gratifying and satisfactory kind, and was to me exceedingly encouraging; as I had reason to believe a sabbath scarcely passed but the Lord owned and blessed his word. I asked one named Peter, if he loved Jesus Christ. Peter—"Massa, me love Christ? dat me do, to me very heart." But how do you know you love Jesus Christ? Peter—"how me know? Massa Christ no de Son of God? him no come into dis world, and pill his blood for we poor Neger—how me know me love Christ? who me love, me no love him? who worth love, if him no wort? Me love him, Massa me feel it, dat bow me know." And lately some of our friends being called to suffer on account of the gospel, fearing their brethren would be discouraged on account of

it, sent them the following message, "Tell we broders and sisters, they must not feel for we—dey must no lose heart—we no cast down, we no run away, we no teef, we no murder, we love Jesus Christ, we pray to him, and we suffer for him, him no leave we, no, him make we happy. Tell dem dey must pray wid de heart, and we will pray, if we keep in punish for twelve months, we will pray, and we will come back praying and praising."

All the churches in the Island are in prosperity; many are daily added to them, and great is the encouragement. Go forward, my friends: support, pray for, and advocate the cause of Missions; the Lord is listening to you, and blessing your endeavours, and may you be abundantly blessed in your own soul, and respective churches!

Contributions received on account of the Baptist Missionary Society, from June 26 to July 20, 1827, not including individual Subscriptions.

		FOR THE MISSION.		£	s.	d.
Bedfordshire Society in aid of Missions, by John Foster, Esq. :—						
Bedford :						
Missionary Association by Rev. S. Hillyard.....	15	0	0			
Rev. Mr. Muston and Friends.....	1	10	0			
Rev. T. King	1	1	0			
Friend, by ditto	1	0	0			
Mr. Gamby	0	10	0			
Collection after a Sermon by Rev. E. Carey	13	18	6			
				16	9	6
Biggleswade :						
John Foster, Esq.....	3	3	0			
Mr. Blyth Foster.....	1	1	0			
Collection after Sermon by Rev. E. Carey, and at the formation of Missionary Assoc.	20	11	6			
Penny Week Society	5	0	0			
For educating one Child in Jamaica.....	0	17	6			
Missionary Box and Female Friends, by Mrs. Middleditch	2	7	0			
				33	0	0
Carlton :						
Mrs. E. Abrahams, 2 years.....	0	10	0			
Collection, by Rev. E. Carey	8	10	6			
				9	0	6
Cotton End :						
Collection, per Rev. T. Middleditch	4	0	4			
Mr. Joseph Kilpin	0	10	0			
				4	10	4
Dunstable :						
Mrs. Chambers	0	10	6			
Mr. J. Cook.....	1	1	0			
Mr. M. Cook	0	10	0			

Dunstable continued :

Mr. W. Eames	1	0	0
Mr. Flowers	0	10	0
Mr. Freeman	0	10	0
Mr. R. Gutteridge	2	2	0
Mr. R. Gutteridge, jun.	1	1	0
Mr. F. Scraggs	0	10	6
Collection	12	7	6

20 2 6

Leighton Buzzard :

Mr. R. Sanders	1	1	0
Penny Week Society, by Mr. Sanders....	8	13	4
Collected at formation of Branch Society..	9	2	0
Penny Week Society at Great Brickhill..	1	11	8
Friends at Newton Longville.....	0	10	0
Collected of Young Friends, by Miss Wake, for Native Schools in India	4	18	3
Sunday Schools Teachers and Children at Great Brickhill, for ditto	4	15	4
John Grant, Esq. for ditto.....	2	0	0

32 11 7

Luton :

Branch Association.....	24	2	3
Mr. B. Bolton	0	10	6
Mr. W. Bolton	0	10	0
Mr. Butlin	0	10	0
Mr. Ewer	1	1	0
Mr. D. Gutteridge	0	10	0
Mr. M. Gutteridge.....	0	10	0
Mr. Leonard	1	1	0
Mrs. Marriott.....	0	10	0
Mr. Spencer	0	10	6
Edmund Waller, Esq.	1	1	0
Mr. R. Waller	0	10	0

31 6 3

Moiety of Collection at the Annual Meeting..... 15 15 1

Sharnbrook :

Collection, by Rev. J. Hindes

6 11 0

Steventon :

Collection	3	2	4
Sabbath School Children	0	8	9
Rev. J. Such	0	5	0
Mr. Wm. Pole	0	5	0
Mr. Pratt	0	5	0

4 6 1

Toddington, Friends, by Rev. J. Ramsay

0 18 0

191 0 10

Wick and Pultney, Missionary Society, by Mr. Caldwell.....	7	10	0
South Wales, Western Association, by Rev. D. D. Evans (two remittances)	46	5	0
Ilford, Missionary Association ... by Rev. J. Smith (<i>three-fourths</i>).....	12	0	0
Cauterbury, Auxiliary Society, .. by Mr. Christian	25	1	6
Newark, Collection and Subscriptions, by Rev. W. Perkins.....	37	7	0
Thrapston, Auxiliary Society,	30	0	0
School Missionary Box,	0	15	0
Small Sums at Fen Court,.....	2	17	4
Whitchurch (Salop), Subscriptions,.. by Mr. Bayley	2	0	0
Leicestershire ; by Mr. Carter : viz.—	19	2	0
Arnsby	5	0	0
Husbands Bosworth	7	0	0
Lutterworth	7	0	0
	31	2	0
Liverpool Auxiliary Society, by William Rushton, Esq. Treasurer	100	0	0
Oxfordshire Auxiliary, by Mr. Huckvale ; Hook Norton	3	5	0
Kingsbridge, Sundries, by Rev. John Nicholson.....	15	7	8

Bovey Tracey, Collection and Subscription, by Rev. S. L. Sprague.....	5	0	6		
Ecton and Kingsthorpe (Northampton), by Rev. W. Gray	0	19	0		
S. E. District of South East Welsh Association, by Rev. D. Phillips	72	3	0		
Mr. Alexander Saunders, by the Secretary	Life Subscription	10	10	0	
J. S. by Mr. E. Smith	Donation	5	0	0	
Friend,	by Rev. Thos. Griffin	Donation	2	0	0
D. L.	Donation	1	0	0	
Miss Deedy,	by Rev. James Upton	Donation	0	10	0

TO CORRESPONDENTS.

The thanks of the Committee are returned to Mr. James Downie, R. N. of Aberdeen, for 4 vols. of Josephus, 1 vol. Goodwin's Works, and Pike and Hayward's Cases of Conscience; to a Friend at Hull, for 4 vols. of the Christian Observer, 4 vols. Church Missionary Reports, and 8 vols. Missionary Register; and to Mrs. Abberley, for a set of the Baptist Magazine from the commencement, which has been forwarded agreeably to her wishes.

Since our last announcement of Articles received on account of Female Schools in India, various contributions have come to hand from kind Friends at Alcester, Biggleswade, Hebden Bridge, Burford, Romsey, Cambridge, and Scarborough; besides some anonymous donations. The whole of what has been received, one or two boxes excepted, which did not arrive in time, after having been carefully sorted and re-packed for the voyage, was shipped on the Mary Anne, Capt. Boucant, in the beginning of July; and we trust the results of this generous effort on behalf of the poor uneducated females of India, will be such as to encourage their kind benefactors at home.

The following lines, in reference to one of these Contributions, forwarded by the Principals of a respectable Ladies' Seminary in the country, contain statements so just, that our readers in general will thank us for, and the writers will excuse, their insertion:—

“It has given us much pleasure to witness the interest that has been excited in the minds of our dear pupils, while occupied in making a few articles for the use of the Female Schools in India, which you will receive in a box by coach, on the 31st inst. We are only sorry they are not more worthy of acceptance, but time will not at present admit of making them so. How much might Female Schools in England do for Female Schools in India, if half the scraps of time and money were collected and cast into the treasury, which are spent in the attainment of frivolous accomplishments and useless ornaments! The occupying the *hands* of children in the cause of Missions is admirably calculated to warm their *hearts*, while it will undoubtedly increase the number of its efficient friends from among those who, when they have left school, would not have been very likely to have come within the sphere of its influence.”

It will be observed that the Contributions from the Bedfordshire Auxiliary Society are given *at full length*. This new arrangement has been made, in consequence of its being understood that our respected Friends in that district would rather have the particulars inserted in the *Herald* than in the *Report*. In the latter, therefore, the entry will be restricted to a single line, referring to our present Number for the details. If a similar plan would be agreeable to the Conductors of other Auxiliaries, they have only to mention, it and it shall be adopted; it being always understood, of course, that particulars cannot be given both in the *Herald* and in the *Report*.

Errata in the Irish Chronicle for July.

- Page 329, 2d line, for “*thousands*,” read “*hundreds*.”
 332, In the names of the Committee, for “*Storks*,” read “*Stock*.”
 333, col. 2. line 35, for “*none*,” read “*one*.”
 334, col. 2. line 13, for “*was*,” read “*were*.”
 335, col. 1. line 4 from the bottom, for “*hymn*,” read “*psalm*.”
 — In the List of Contributions, for “*Mr*,” read “*Dr. Newman*.”
 336, for “*Rev*,” read “*Mr. R. Patmore*.”
 — for “*D*,” read “*W. Harvey, Esq*.”
 — for per “*Mr. Shenstone, Air St*,” read “*Rev. Mr. Shenstone, Alie St*.”

THE
BAPTIST MAGAZINE.

SEPTEMBER, 1827.

MEMOIR OF THE LATE REV. TIMOTHY THOMAS, PASTOR OF THE BAPTIST CHURCH MEETING IN DEVONSHIRE SQUARE, LONDON.

THE Rev. Timothy Thomas was born in the year 1753, at Leominster, in Herefordshire, where his father, the Rev. Joshua Thomas, laboured many years an eminent Minister of our Denomination. He was apprenticed in Leominster to a carpenter and builder.

It appears that he was brought to the knowledge of the truth in early life; for near the close of his apprenticeship, on Nov. 9, 1774, he offered himself to the fellowship of the church in Devonshire-square, then under the pastoral care of the Rev. John M'Gowan, whose writings are every where known.

Two years afterwards, in 1776, he was requested to speak before the church, with a view to the work of the ministry. This led to his being sent to the Bristol Academy, then under the superintendence of the Rev. Hugh Evans, and of his son, Dr. Caleb Evans.

Mr. Thomas was not called out to preach till the vacation in 1779, when on June 3, the church encouraged him to preach the Gospel wherever Providence might open the way.

Nov. 22, 1780, he was written to at Bristol, by the church in Devonshire-square, to come and supply them two or three months, their pastor being very ill. The letter was signed by Mr. M'Gowan himself, who died on the following

VOL. II. 3d Series.

Sabbath evening. Mr. Thomas preached Nov. 26, and continued so to do as long as he was able to preach at all.

August 13, 1781, Mr. Thomas was chosen pastor of the church by ballot. The members appear not to have been perfectly unanimous, for the numbers were 77 to 16.

Sept. 20, 1781, the ordination service took place. The ministers who attended were the Rev. Messrs. Martin, Wallin, Booth, Reynolds, Rippon, Knowles, and Clarke. Mr. Thomas's father gave the charge, from 1 Tim. vi. 20. "O Timothy, keep that which is committed to thy trust," &c. Mr. Booth preached to the people. Of all the ministers who took a part in his ordination, not one is now living except Dr. Rippon.

During the first years of our beloved friend's ministry, there were many things in the church to make him uncomfortable. Many of the members did not fill up their places, and were visited without effect. Mutual dissatisfaction prevailed to such a degree, that on Sept. 7, 1789, Mr. Thomas, by the advice of his ministering brethren, sent in his resignation. To this the church would not consent: some of the deacons, however, were desirous of withdrawing.

In the next year, 1790, the deacons were requested to continue. Those who had been disaffected to his ministry were removed, and he came into the possession of a large share of peace and comfort in the

E E

church, which, with but few interruptions, continued to the end of his days.

In consequence of his increasing infirmities, on Nov. 25, 1824, the Rev. Thomas Price was ordained co-pastor. On that day forty-four years ago, Mr. Thomas had preached his first sermon at Devonshire-square.

Since the settlement of Mr. Price, Mr. Thomas has preached but little, and more especially during the last eighteen months his strength has been gradually wearing away.

He died on July 5, without any struggle, groan, or sigh, in the 74th year of his age, and the 47th of his ministry.

On Thursday, July 12, he was buried in Bunhill-fields. A large concourse of friends attended, beside those who filled eight mourning coaches. Mr. Price, his co-pastor, delivered an appropriate address at the grave, and Dr. Rippon concluded with prayer.

The funeral sermon was preached by Dr. Newman, on Lord's day morning, July 15, from Heb. xiii. 7. "Remember them which have had the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation."

Mr. Thomas was married, first, to a sister of Dr. Caleb Evans. This excellent woman died in the year 1797, leaving him with six children. In the year 1798 he married Miss Ann Goddard, of Market Harborough, another excellent woman, who survives him. May her consolations be multiplied!

Of his seven children, six survive: five by the first marriage, and one by the second.

Mr. Thomas did not preach for filthy lucre, but of a ready mind. Some years ago he said to one of the members, who was a consi-

derable subscriber, but did not often attend, residing on one side of the town—"Brother, I had much rather have you with us, than have your money;" and actually advised him not to subscribe in future, but to apply the amount of his subscription to paying his coach-hire.

The following account was read by Dr. Newman, at the close of the funeral sermon:—

"Without pretending to delineate the character of Mr. Thomas, I may be permitted to observe, that every thing about him was manly and dignified, at the utmost distance from what is servile, mean, or sordid. His fine noble countenance was the image of his mind, and his eyes were lighted up with that generous diffusive kindness which emanated from all the elements of his being.

"His mental powers were considerably above the common standard. He had what Mr. Locke calls 'large, sound, roundabout sense,' and his conversation exemplified the proverb, 'the lips of the righteous feed many.' I can remember that the late venerable Abraham Booth had a high respect for him as a counsellor, for he sent me and other young men, when we had heard his own opinion on a case, to *consult Mr. Thomas*.

"His habits were not so much those of a literary man, as those of a man of business. He was eminently qualified for business, by his attention to order, precision, and punctuality; by his knowledge of men and things; by his penetration and prudence; by his courage and zeal; by his observance of the decencies and the proprieties of social intercourse; and by his unbending firmness of principle, and the lofty independence of his mind.

"But his benevolence was cer-

tainly one of the most striking features of his character. Here he shone with pre-eminent lustre. His head, and his heart, and his hands were always full of the distributions of charity. Large sums of money passed through his hands, as a trustee, for a long course of years; but he never imagined that giving away other people's money excused him from giving his own. He had what Solomon calls 'a bountiful eye.*' His eye affected his heart, and his heart prompted him to appear always among the first in giving. And the cause which he knew not, he searched out. He knew how to protect the weak, to raise up the fallen, and to vindicate the oppressed; and many a widow's heart he has made to sing for joy.

"All the principality of Wales, from north to south, will have reason to lament his death, and mourn over the loss of a liberal and unwearied benefactor. To what multitudes he gave advice and assistance in every form, by his tongue, and his pen, and his purse, and his influence, cannot be told now, but 'the day shall declare it.'

"On his domestic character, as husband, father, master, and preceptor among his pupils, I must not expatiate. Let me only say, I am confident that those who have lived with him will be sure to remember him with the most tender affection and esteem, if it were possible for all others to forget him.

"Having known him more than thirty-four years, and having been honoured with his confidence, I shall cherish his memory with the warmest affection. If in any case I did not think his *measures* were right, I was always satisfied that

his *motives* were so, and that he intended his measures should be so too. I have lost a friend who never deserted me, and I wish to be thankful that I had the enjoyment of his friendship so long. I hope to meet him again ere long, with his excellent kinsman, the late Mr. Thomas Thomas, in that blessed world 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.'

"Shall I entreat you again, my dear friends, to remember him in his ministerial and pastoral character?

"He was a Christian preacher, and therefore he preached Christ. His subject was always connected, nearly or remotely, with the glory, the grace, and the government of Christ. Not confining himself to a few favourite points, he spoke to you *the word of God* in all its extent, according to the measure of the gift which he had received from Christ.

"His interpretations of Scripture were Calvinistic, and not Arminian; and, in theology, Dr. Owen was his chief favourite. He was not, however, as I apprehend, much indebted to commentators, ancient or modern, British or foreign. He read the Scriptures with an unfettered mind, and what he drew from the fountain, fresh and unpolluted, he brought to you.

"As a pastor, you know how anxiously he cared for your state, and that, in the discharge of his duty, he secured at once your reverence and your love. You saw that he knew how to maintain and vindicate the rights of the people, the rights of the officers, and the supreme authority of Christ over his own house. In the most painful exercises of discipline, which he would not suffer to be neglected,

* Prov. xxii. 9.

you saw that he knew how to combine severity to the offence, with the most cordial compassion for the offender.

“When it appeared expedient that a junior brother should assist him, he entered most readily and most handsomely into that measure : and further, he strongly recommended that the assistant minister should be from the first constituted a copastor with himself, that in the event of his death there might be no occasion for a new settlement. In all this transaction, his magnanimity and self-denial, his love to the church, and his zeal for the promotion of the interest of Christ, were very conspicuous.

“When, under the heavy pressure of years and infirmities, he had almost entirely resigned preaching and pastoral duties, his cares as a trustee in various important charities, were still very numerous. It is most delightful and refreshing to think, that in the last years of his life, his personal character as a Christian, like a fine setting sun, appeared larger to our eyes; and his name will smell sweet as a rose long after his body has been dissolved in the dust of that grave, to which, on Thursday last, we saw it consigned.

“The last sermon I heard from our departed friend was, in some respects, the best I ever heard from him, and it was on a remarkable day (the 24th of August last), at Carter Lane. The words of the text were, ‘I die daily.’ 1 Cor. xv. 31.

“On the following Tuesday, Aug. 29, I took a journey with him into Worcestershire, on business, and Mrs. Thomas kindly accompanied us, much to his comfort and mine also. His conversation was very serious and cheerful. I shall not soon forget how he expatiated, in different stages of our

journey, on the sufferings of Christ in the garden of Gethsemane. It reminds me of what the Hindoo convert said to his teacher—‘May God’s mercy be with you! For ever I bless Him that I have seen you. As the sandal-tree communicates its fragrance to every thing that touches it, so may I retain the savour of your conversation.’

“Sept. 7, a few days after our return from the country, I received a very affectionate letter from him, in which he says, alluding to the conversation we had during our journey, on the Lord’s Supper—‘I am obliged by your directing my attention to *ερωσ*. [We had been conversing on 1 Cor. xi. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup.] Have you examined? What is the result? Have you been cleaving to the Lord—your soul following hard after God? Then eat, drink, take courage, and persevere. Have you been walking carelessly, under the influence of a worldly spirit? Don’t stay away. Come, like Peter, in the manner that becomes you, with weeping and with supplication. Does your conscience condemn you, in the presence of Him whose eyes are as a flame of fire? Take heed. Ps. 139. *ult.* Such thoughts has that word suggested. May the Lord sanctify and make them useful!’

“In what I have now read, you have heard, in his own words, the substance of what he delivered to you at the Lord’s table, in the afternoon of Sept. 3, last.

“In a letter dated Nov. 20, after giving me an account of the state of his body, he says, ‘I am therefore anticipating the period as at no great distance, when I hope to (pray for me, my brother, that I may) be able to say, “Into thine hand I commit my spirit, for thou

hast redeemed me, O Lord God of truth!" My sheet-anchor is the doctrine of Heb. x. 18.—where remission of iniquity is, there is no more offering for sin. Blessed be God for a finished salvation! My guilty conscience seeks no sacrifice beside. Nor do I less love and admire the Apostle's improvement of his doctrine, v. 19—23. He is *faithful* that promised. He is so. See Isa. xi. 5.'

"Soon after the commencement of the present year, I found Mr. Thomas reading the great John Howe on the Place and the State of Departed Spirits, a subject which evidently engaged his closest attention. He said to me, 'I think the judgment will not take place on the earth, but in *Hades*. What is *Hades*? I cannot tell, but I shall know soon.'

"In general, the last experience of our deceased friend was very tranquil. He did not rise into raptures, nor sink in despondency. There were seasons, however I believe they were very short, when doubts and fears, like passing clouds in summer, obscured the brightness of the sunshine.

"On Good Friday last I said to him, 'My dear Sir, I hope your mind is tranquil.' He answered, 'No; wandering, disturbed, low.' 'Perhaps that is nothing more than the effect of bodily disease.' He replied, 'I am not competent to judge of that. What an awful thing it will be, if, after making a profession so many years, I should miscarry at last.' I could only add, 'I see no danger of that; but your fears are excited, and I hope the Lord will be with you to disperse them.'

"The next time I saw him his mind was somewhat clouded, and he said with great solemnity, 'I am just going into the confines of eternity. The Apostle warns us

against seeming to come short—O, if I should come short, how awful!'

"On May 30, I saw him again: and when I inquired how he was, he said, 'I have been thinking of the many mitigations of my affliction. Mr. Pearce said, as Ignatius, My love is crucified. My motto is, "I am crucified with Christ." That is more than the doctrine of the crucifixion. I know not what I may have to suffer in being crucified with Christ, but I am crucified with Christ.' He spoke of his great weakness, which indeed was visible; and I reminded him that Mr. Swain, when dying, remarked to me that he was not able to put two thoughts together and make a third; but it was a great mercy to have one thought of Christ at one time. He fully assented to this, and said he was much relieved by the mention of it.

"On the 9th of last month, I found him in the enjoyment of a blessed tranquillity. 'I go,' said he, 'to the 10th of Hebrews,' repeating the 18th verse—"Now where remission of these is, there is no more offering for sin"—'there my anchor lies.'

"The last time I saw him was on the day before he died. I said, 'Sir, I hope you have had many pleasant thoughts of Christ since I saw you last, many more than you are now able to speak of.' Mrs. Thomas remarked, she was sure he could answer that in the affirmative. He replied with some difficulty, but in a firm tone, 'Yes.'

"On the following morning, the 5th instant, about half-past two, our beloved friend departed, being favoured remarkably to the last. Nothing could be more gentle than his dismission. 'The weary wheels of life at last stood still,' and then came

A gentle wafting to immortal life.

“How happily his acquaintance has been already renewed with Hugh Evans and Caleb Evans, with Benjamin Francis and Benjamin Beddome, Samuel Stennett and Samuel Pearce, with Abraham Booth and John Sutcliff, with Andrew Fuller and the Rylands, and with many others of his own and other denominations, whom he loved for the truth’s sake !”

P. S. In a letter addressed to the writer of these pages, and dated July 28, Mr. Robert Hall says, — “In relation to the melancholy event of the death of our highly esteemed friend, Mr. Timothy Thomas, I have little or nothing to impart worthy your attention. I spent a very few minutes with him, as he appeared to be almost in the very article of death. I expressed my hope that he enjoyed the consolations of the Gospel in the near prospect of his great change; when he replied, as nearly as I can remember, to this effect:—that he felt himself a great sinner, but hoped that he could adopt the words of the Psalmist, ‘Into thy hands I commit my spirit, for thou hast redeemed me.’ he paused after the word redeemed, and repeated it, adding, ‘Oh, how sweet is that word redeemed!’ This is nearly all that passed; after which I prayed with him, and took my leave. He appeared to be in a most serene and tranquil frame, and died, as he lived, like a good man.”

THE PRIVILEGE AND DUTY OF COMMUNION WITH GOD. BY THE LATE REV. ROBERT HALL, OF ARNSBY.

(Continued from p. 358.)

Fourthly, Communion with God should be with openness of heart, and becoming freedom. It were folly to attempt to conceal any

thing from him who knoweth the heart, and “declareth unto man what is his thought,” Amos iv. 13. Therefore when you commune with God about the state and frame of your souls (which we hope you often do) cover not your sins as did Adam, Job xxxi. 33. If iniquities do even prevail against you, or the thoughts of your heart trouble you: if you are oppressed with the weight of guilt, or with a sense of internal pollution; keep not at a distance from him, in hopes that time may wear off or diminish your troubles; or as if in a state of unsociable distance from him, you might acquire a better frame of mind, for communing with him. But in such mournful seasons fully and freely acknowledge what and how you are. Come before him without reserve, use holy freedom with him, and tell him all the truth. A sense of guilt and depravity ought to make you prize, flee to, and commune with the precious Saviour and sanctifier of your sinful, depressed souls: for now your need of both is become not only a matter of faith but of feeling. Consider, comfort is not absolutely essential to communion, as some christians are apt to think. True friendship and real communion with God, may be, when there is little sensible enjoyment of him. This seems evident from the scripture accounts of the converse between good men and their gracious God. Several of David’s and Asaph’s devotional psalms are in the plaintive style. They lamented their depravity, and pleaded for pardon and purity, a new heart and a right spirit. Holy David’s language was “O my God, my soul is cast down within me. I will say unto God my rock, why hast thou forgotten me? Why go I mourning because of the oppres-

sion of the enemy? My soul cleaveth to the dust, quicken thou me! Restore unto me the joys of thy salvation," &c. Ps. xlii. cxix. &c. Godly Asaph was so distressed that his soul refused to be comforted. "I remembered God and was troubled, I complained," says he, "and my spirit was overwhelmed." And it is observable, that, when through overwhelming sorrow, he was obliged to pause and desist for a period from an immediate direct converse with God, he made free to tell him the reason why, saying, "thou holdest mine eyes waking, I am so troubled I cannot speak." But having mused upon the days of old, called to remembrance his songs in the night, and pondered over various solemn interrogations, such as "Will the Lord cast off for ever? Will he be favourable no more? Hath he in anger shut up his tender mercies?" having thus communed with his own heart, and his spirit made diligent search; he found his infirmity to be the source of his sorrow. Lamenting which, he resolved to renew the converse with his God, and said, "I will remember the years of the right hand of the Most High. I will remember the works of Jehovah: surely I will remember thy wonders of old, &c." Upon this his hope revived, and his love kindled to a flame of admiration and holy joy. See Ps. lxxvii. The book of Job, the lamentations of Jeremiah, the history of Abraham, Jacob, Joseph, Jonah, Daniel, and the other Old Testament saints, unitedly prove that communion with God, always implies, in proportion to its degree, a reverent freedom and genuine openness of heart, even in sorrowful seasons as well as joyful. The examples and exhortations of Christ and his disciples unite in confirmation of

the above remark. Jesus as a man of sorrows habitually communed with God. Frequently retiring from society, as Jacob did, he wept and made supplication, on his own and his people's behalf; on special occasions continuing all night in prayer, particularly on that preceding the solemn day on which the apostles were ordained, Luke vi. 12. He gave his disciples instructions relative to the matter and manner of heavenly converse, Matt. vi. 9. and to excite to persevering fervour, referred them to the prevalent impotency of a disconsolate injured widow, in her application to an unrighteous judge, Luke xviii. To this solemn exercise the apostles gave themselves, and exhorted christians to continue in it "without ceasing," not only on their own behalf, but for all saints, yea "for all men." And as they remembered the state of the churches when before their God; so they wished to be remembered by them: whose examples we wish to follow.

Fifthly, In communing with God, you will on various accounts find the need of a cautious collected state of mind. "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God," Eccl. v. 2. Were you called to converse with an earthly sovereign, or any superior with whom you have to do, you would feel the need of premeditation and calm collectedness of spirit; and that in proportion to the nature and variety of your concerns with him. Consider, brethren, the subjects about which you are called to commune with God, are exceedingly various, and of vast importance. Every sin and sorrow, temptation and trial, whether of an internal or external nature, personal or relative, felt or

feared; every blessing bestowed upon you, promised to you, or needed by you, spiritual or providential; and every duty required of you, whether of a moral or positive nature, in sacred or civil life; if duly considered, will occasion and call for frequent applications to God, whose you are and whom you serve.

Deliberately consider before you go, on what account you are about to approach the divine throne; and what kind of disposition and deportment is suitable for a poor dependant petitioner in his near approaches to God: not only that you may be able to say what you would that he should do unto you; but that you may be on your guard and may watch against every thing in heart, language, countenance, voice and posture approaching to irreverence, or unbecoming that solemn awe which should ever attend communion with the Great Eternal. There is danger, brethren, of asking amiss, both as to the things desired, and the end for which you may wish to obtain them. See James iv. 3. You ought therefore to consider what those blessings are, which he has described and promised to bestow on his people, and what are not the subject of promise, but entirely discretionary. The former you may plead with him for, and say with Jacob, "I will not let thee go except thou bless me;" but the latter you must leave to him, and say with Jesus, "Father, not my will, but thine be done." Moses, the man of God, was very desirous of entering into Canaan, but the Lord would not grant his request, but charged him to speak no more unto him of that matter, Deut. iii. 26. God's promises relate to what will be for our good, but ensure not every thing that might be for our gratification.

Take care of drawing rash conclusions, as if heavenly favours will not be granted, because earthly things are withheld: or that because your prayers are not yet answered, therefore they are rejected, and that you have no right to seek for, or hope in divine mercy; which some of you may be tempted to infer from a deep sense of guilt and depravity. But, dear brethren, consider you are invited to "come and reason" with God, Isa. i. 18. He will not treat you as intruders. He will in no wise cast you out. Wherefore "take with you words, and turn to Jehovah, say unto him, Take away all iniquity, and receive us graciously," and love us freely. Think of the success others in your condition have met with. Attend to the authentic accounts of his kindness to them. Paul when buffeted by a messenger of satan, and pained as with a thorn in the flesh, repeatedly sought the Lord, before he obtained relief, which even then was not granted in the way he requested, for the trial still continued; but the kind answer "My grace is sufficient for thee, my strength is made perfect in weakness," pleased him better. "Most gladly therefore," says he, "will I rather glory in my infirmities, that the power of Christ may rest on me," 2 Cor. xii. 9. The Lord has ever comforted those who were cast down; has not only supported, but frequently made them joyful in all their tribulations. At their request, he has subdued their sins, supplied their wants, removed their sorrows; instructed them in, and strengthened them for, the work and warfare to which he has called them. And as he does all for his name's sake, therefore consider the happiness of his people will terminate in his honour, and their

increasing felicity augment his glory. Cheering thought! Think of and deliberately consider the Saviour's efficacy. By his obedience and death atonement is made; peace obtained; a new and living way opened to the mercy-seat, for every humble suppliant: yea there is the mighty Saviour, as a wonderful counsellor, a merciful high-priest and prevalent intercessor. Wherefore, brethren, "let us draw near. Let us come boldly to the throne of grace to obtain mercy, and find grace to help in every time of need."

Lastly, We would recommend a cordial submission to God, as highly necessary to enjoy and maintain communion with him. His superiority and authority claim subjection. "His understanding is infinite," therefore he best knows what is proper to be done, in heaven and earth, either by Himself or those about Him. His wisdom determines and directs to the best methods to accomplish his vast designs. It is impossible he should do or require what is improper. To suppose he might, would be a horrid reflection on his character, as if he were either weak or worse. He does what he pleases in heaven and earth. For, to reign over all, is his native right. To oppose his precepts, or quarrel with his proceedings, in grace or providence, is detestable arrogance. To seek to know his will in any respect, without desiring to comply with it, is base hypocrisy. What shameful duplicity to profess to be a subject, without subjection. Perhaps there is nothing more provoking to God, than the prayers of the avowedly disobedient. To pray for the forgiveness of that in which they intend to persist, or to be kept from what they mean to pursue, to be directed to do what they wish not to perform,

or to be made what they hate to be, is such an horrid insult and mockery of the divine majesty, as admits of no description. To attempt such a kind of converse with God, is surely the way to provoke him to jealousy, for thus "the prayer of the wicked is an abomination to Jehovah."

But, dear brethren, we hope better things of you, even things that accompany salvation, though we thus speak. Nevertheless we would warn you against internal deceit, and every thing offensive to God. According to scripture accounts, and mournful observation, some, after enjoying much communion with God, have shamefully backslidden, departed from him, left their first love, and become almost strangers to the life of religion. Affecting case! May each with trembling make a solemn pause, and ask, "Lord is it I?" Nay, some through a light, fretful, or worldly spirit, have, like Jonah, formed schemes to increase the distance, as if resolved to flee from the presence of God, and return no more. And when God in mercy has spoken to them, though by terrible things in righteousness, and they are brought again to approach him; with what difficulty, through shame and confusion, have they resumed their former converse with him. While perhaps, as in the case of David, some sad tokens of divine displeasure have attended them all their days. Therefore, brethren, beware of indulging secret sins. Watch and pray that ye enter not into temptation. Flee from the first appearances of evil. Watch against levity on the one hand, and a fretful disposition on the other. Be content with your situation in life. Study and pray for submission to the directing and disposing will of God. Remem-

ber that with the froward God will shew himself froward. "Who thwart his will shall contradict their own." If you regard iniquity also in your hearts, the Lord will not, while that is the case, hear your prayers. Cultivate habitual nearness to God, by ejaculatory prayer. In private duties let meditation be intermixed with supplication. At all times take care that your words correspond with your hearts. Without such an agreement you cannot worship God in spirit and in truth. Be cautious and circumspect in all things. Particularly beware of mixing and forming unsuitable connections with the world. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." For, "what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with belial? or what part hath he that believeth with an infidel?" Wherefore, ye that are entangled with them, "come ye out from among them, and be separate, saith the Lord." Be assured, brethren, that without true conformity and submission to God, you cannot possibly enjoy real fellowship and communion with him. For, as "God is light, and in Him is no darkness at all; if we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth, 1 John i. 5, 6. Let then "your conversation be as becometh the gospel of Christ." Set an high value on your good character among men, but never seek to obtain or preserve your reputation, at the expense of truth and a good conscience.

From the whole we may infer, the propriety of true believers uniting in church fellowship. Religion is not only personal, but ce-

lative. No one is to live to himself or by himself, but to the honour of God, and the advantage of others as in fellowship with him. Wherefore such as are "weak in the faith receive ye," that they may be partakers with you of the privileges peculiar to the house of God, which is the church of the living God, the fulness of him who filleth all in all. Those who wish to grow in divine things, and be increased with the increase of God, ought to expect it not in a detached state, not as foreigners, but as fellow-citizens with the saints; that their "hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ." Col. ii. 2, 19. The church, as a spiritual "building fitly framed together, groweth unto an holy temple in the Lord: in whom also ye are builded together for an habitation of God through the Spirit," Eph. ii. 19—22. The great diversity of gifts which Christ confers, and his Spirit divides or distributes "severally as he will," are common riches, constituting a joint-stock; the advantages arising from the exercise and improvement of which pertain to every member in the sacred connection; agreeable to the idea of fellowship, and the rules relating to it. "Whether Paul, or Apollos, or Cephas, all is yours." Even the greatest among you, Jesus directs to be considered as the servant of all. Therefore brethren, you, especially the officers in the churches, should take notice of timid christians, who are waiting in a state of hesitation about Zion's gates, and say, Come, in ye blessed of the Lord, why tarry ye without?

The necessity of mutual love among the churches and children of God, will evidently appear from

an attentive consideration of these things. "Let brotherly love continue," and increase. "See that ye love one another with a pure heart fervently." Consider how nearly you are related and closely connected by the bonds of the gospel, which of all others are the most endearing and enduring. Live in peace, and social cordiality, as fellow-citizens, and fellow-heirs of the grace of life; heirs of God, and joint heirs with Christ Jesus. Be therefore fellow-helpers to the truth, and of each other's faith and joy. Exert yourselves as fellow-labourers, or workers-together for and with God. As fellow-soldiers, unite in opposition to all who invade the Redeemer's kingdom, degrade his person, rob him of his right, alter his institutions, adulterate his gospel, or in any respect diminish his authority in and over the consciences of men. But beware of indulging a furious or capitious disposition under a pretence of zeal for the truth. In a word, be ye lovers of good men, even all of every name who bear the image of Christ; and love those best who appear to resemble him in the highest degree. But ever consider you are to judge for yourselves in all matters of religion, and act as you seriously think is most agreeable to the mind of Christ, who is the great centre of love, the author of faith, and the lord of conscience.

We wish you, brethren, to continue "stedfast in the apostles' doctrine and in fellowship, and in breaking of bread, and in prayers. Not forsaking the assembling of yourselves together, as the manner of some is." As you are mutually concerned in all the solemn transactions in the respective churches to which you belong, do not grieve your brethren by your frequent absence, and put them to the dis-

agreeable necessity of calling you to an account for criminal neglects. Learn the importance of your attendance at church meetings, and upon other social occasions, from the conduct of all other connected bodies of men in the world. All who are in fellowship, whether of a literary, commercial, political, or military nature, and even those who have fellowship in iniquity, feel the necessity of meeting frequently, and conversing freely, in order to accomplish those ends for which such connections are formed. And shall christians, whose fellowship is of a superior nature, and for the most important purposes, keep at a distance, and be shy and unsociable one towards another, yea, even after they have openly covenanted together to serve the Lord with one consent? God forbid! O let it never be said that they are a company of all others the most negligent, and who pay the least attention to their own interest. Strictly regard the authority of Christ as the head of the church, and master of your assemblies. Conscientiously attend to the rules he has prescribed, relating to admission and exclusion. Admit none but such as appear well affected to the person and interest of Christ. Watch over one another. Comfort and strengthen the feeble, warn the unruly, and after proper admonition, exclude those you cannot reclaim. Be faithful as a collective body, in keeping what is committed to your care. See that the ordinances of baptism and the Lord's supper be preserved in their native purity and original simplicity, and for no other ends than those, for which they were instituted. By the one is expressed a voluntary putting on of Christ, and a solemn surrender of a person's whole self, body and soul,

to him; while as an indication of fellowship with him in his sufferings, and conformity to his death, the believer according to scripture example, is "buried with Him by baptism," Rom. vi. 4. Gal. iii. 27. Col. ii. 12. By the other, believers call to remembrance the Redeemer's dying love, by which fellowship and communion with him, and with each other is possessed, enjoyed, and greatly increased.

To conclude: as the assembling of saints, so the association of churches is for the purpose of promoting what relates to the kingdom of Christ in the world, which renders such connections worthy their encouragement who wish for its increase, and pray for its prosperity. O that every such owning of God and of one another, may be blessed in preparing us for, and be found sweet pledges of that great association, when all the redeemed of the Lord shall meet and part no more! There his servants shall serve him without weariness, love and worship him with intense delight, without a wandering thought; and in that world of pleasure enjoy fellowship and communion with their God and with each other, without any interruption, for ever and ever. Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen!

ON THE CONDUCT OF CHRISTIANS AT WATERING PLACES.

To the Editor of the Baptist Magazine.

SIR,

I WAS much gratified with the paper inserted in your last number, on "Aquatic Excursions," and

other objectionable methods of procuring money for benevolent objects. It is, indeed, high time to urge on professing Christians the importance of consistency; for the church and the world are now so intermingled, that unless some alteration soon take place, a large portion of the apostolic writings will become inapplicable and obsolete.

Will you allow me, Sir, to call the attention of your readers to a subject of no small interest—the *conduct of Christians at watering places*? Many of my relatives and friends reside in the vicinity of some fashionable places of resort, less than a hundred miles from London. They have frequently mentioned to me how much they have been grieved by the inconsistencies of professors who visit those parts; and I must confess, that what I have myself seen and heard has justified their complaints. They are willing to make all suitable allowance for individuals who leave town in quest of relaxation and health. They do not object to the *promenade*, the *library*, the *pier*, and other harmless pleasures, EXCEPT ON LORD'S-DAYS. But when members of churches, deacons, and even ministers, are found at *public gardens*, which are as avowedly the rendezvous of the gay world as the ball-room and the theatre, and where many hundreds assemble to enjoy *music and dancing*, *singing of songs*, and similar frivolities, my friends cannot help thinking that such conduct is in direct opposition to the spirit and precepts of the New Testament; and they are continually witnessing its injurious tendency. The minds of sincere Christians are greatly distressed—inquirers are stumbled—conformity to the world is encouraged—religion is ridiculed and reviled—hypocrisy is charged,

and with some show of reason, on those who profess it — and many young persons are tempted to believe that there is no evil in worldly amusements, seeing that even the grave and the godly, and ministers themselves, can enjoy them.

Sir, I speak of *facts*. I write from knowledge and observation. I would ask our brethren, whether they cannot find some better method of occupying their time? Is there no scenery to view? No works of nature or art to visit and admire? No deeds of benevolence to employ their energies? No minister or church in need of encouragement and help? If health is their object, cannot they have relaxation, air, and exercise, without mingling with vain persons, and becoming vain? If they seek ease and enjoyment, need they ask the world for the blessing? Is time so little worth, that it may be thus unconscionably, not to say sinfully, wasted? Does responsibility hang so loose, that it may be put off in the country and worn only in town? Above all, have they forgotten that the vows of God are upon them — that they profess to be partakers of a holy and heavenly calling — that if they are beyond the inspection of their fellow-members and brethren, they are observed by Him who “searcheth the reins and heart,” and that He hath said, “Love not the world, neither the things that are in the world:” “Come out from among them, and be ye separate, and touch not the unclean thing:” “No man can serve two masters?”

If you think the above strictures just, the insertion of this paper will much oblige,

Sir,
Yours, &c.
PHILALETES.

London.

WELSH BAPTIST ASSOCIATIONS.

To the Editor of the Baptist Magazine.

MR. EDITOR,

THE Welsh Baptist Associations are composed of numerous, and some of them, of large churches; but I have lately heard that they have not, as in England, any ASSOCIATION FUNDS. What can be the cause of this neglect? If I am rightly informed, it is not the large amount of salary received by their respective ministers! each of whom, I apprehend, could adopt Paul's expression to the church at Corinth, “Did I make a gain of you?” I greatly fear the churches in Wales do not understand the LORD'S *command*, that “they who preach the Gospel should live of the Gospel;” and that they have yet to enjoy the full pleasure alluded to in “the words of the Lord Jesus, how he said, *It is more blessed to give than to receive.*” These churches have for more than a century *received* from the London Baptist Fund, for ministers of insufficient incomes; but they have never yet raised any fund of their own for such a purpose. Ought they not to do so? They have some rich people among them. Let me entreat them immediately to set about raising *a fund for each of their Associations*, from which additional aid might be afforded to their poorer, and more respectable, and most laborious ministers. — Surely each associated church might make *an annual collection* for that purpose, and if only *two pounds* from every such church were sent by their minister or messengers, what an useful auxiliary would this prove to that which they already receive, and which is so far below the necessities of the respectable ministers on whom it is bestowed.

I wish not by these hints to give

offence to our brethren in Wales ;
my only design is to "provoke
them to love and good works,"
that they may, as in other excel-
lencies, "abound in this grace
also."

AN ENGLISH BAPTIST
MINISTER.

London, Aug. 1827.

POETRY:

The Widow of Nain's Son raised.

While Jesus went from place to place,
Shedding abroad his love and grace,
With pity in his heart ;
A multitude besieged him round :
He spake the word—they quickly found
Infirmities depart.

Legions of hell, plagues, sicknesses,
And every kind of dire disease—

All fled at his command :
Around the mournful tomb he shed
His glory, and rais'd up the dead
By his all-powerful hand.

As thus his mercy he displayed
To all around who sought his aid,
To Nain's gate he came :
A widow's son from thence was borne,
Who from her bleeding heart was torn
By death—O, cruel name !

Daughter, "weep not," the Saviour cries,
With mercy beaming from his eyes,
Touching the sable bier :
The mourning friends and thronging crowd,
In breathless expectation stood,
"Twixt anxious hope and fear.

Jesus the power of God displays,
And with authority exclaims,
"Young man," I say, "arise !"
The dead the Saviour's voice obey'd,
Sprang up from that whereon he lay,
With vigour in his eyes.

Amidst the wondering multitude
The gracious Lord, the Sovereign, stood,
With majesty and grandeur mild :
With love the rising youth he took,
And with a condescending look,
Restor'd an only child.

Th' afflicted mother, in surprise,
With throbbing heart and streaming eyes,
Gazed on her living son :
She saw him walk—she heard his voice—
Her sorrows were all turn'd to joys,
To see new life begun.

Bromley.

J. D. W.

The Trump of Jubilee.

How long, O Lord, how long
Wilt thou conceal thy face ?
Make bare thine arm without delay,
And magnify thy grace.
The captive tribes of Israel free,
Now sound the trump of Jubilee.

Not Pharaoh's captives now,
Yet prisoners still they be ;
Bound by the chains of unbelief,
In greater misery.
O God, arise, and set them free—
Now sound the trump of Jubilee.

Dissolve the fatal snare—
Spoil Satan of his prey ;
Upon their long-benighted souls
Lord, pour celestial day.
Call them to life and liberty—
Now sound the trump of Jubilee.

Welcome the joyful day
When all thy church shall stand
Arrayed in robes of righteousness,
Complete at thy right hand :
Gentiles and Jews, brought home to thee,
Shall keep eternal Jubilee.

G. M.,

Bow, April 18, 1827.

REVIEW.

1. *An Essay on Terms of Communion.* By CATHOLICUS. 18mo. sewed. pp. 72. Price 9d. Aberdeen, King; London, Wightman and Cramp.
2. *Arguments against the Practice of Mixed Communion, and in Support of Communion on the Plan of the Apostolic Church: with Preliminary Observations on the Rev. R. Hall's Reasons for Christian, in opposition to Party Communion.* By JOSEPH KINGHORN. 12mo. bds. pp. 80. Price 1s. 6d. London, Wightman and Cramp.
3. *Letters to the Rev. R. Hall, A.M. containing an Examination of his Theory of Christian, in opposition to Party Communion.* By WM. GILES. 8vo. sewed. pp. 66. Price 2s. London, Wightman and Cramp.
4. *A Candid Statement of the Reasons which induce the Baptists to differ in Opinion and Practice from their Christian Brethren.* By JOHN RYLAND, D.D. Second Edition, enlarged and corrected. With a Letter on the Subject of Communion, by the late Rev. W. CLARKE, of Exeter. 12mo. sewed. pp. 88. Price 2s. 6d. London, Wightman and Cramp.

WE do not intend, for obvious reasons, to criticise these works. Our object is to furnish our readers with a brief and impartial analysis of their contents, but to abstain from giving an opinion on the arguments advanced by their authors, or the style and method they have employed.

The writer of the Essay is, we believe, a deacon of the Baptist church at Aberdeen. He is a warm advocate for free communion, and has endeavoured to compress in a "short, comprehensive tract," the leading arguments in favour of that practice, and to answer the objections usually urged against it.

More than half the Essay consists of an examination of the argument for strict communion, derived from apostolic precedent. The author contends, that while there is no precedent for admitting Pædobaptists to communion, neither is there any for rejecting them;

and that, "consequently, the question is one that cannot be decided by precedent, but by general principles, which are at least as authoritative as precedent, and in their operation far more extensive." p. 11. He observes,

"Notwithstanding all that has been said, of strict communion having Scripture precedent in its favour, it must be evident, to every one who thinks sufficiently close upon the subject, that the contrary is the fact. Indeed, if it can be satisfactorily shown, as we think it can, that the analogous precedents, and general precepts of the gospel are opposed to it; the supposition would involve no less a reflection upon Scripture, than that of supposing that its precedents and precepts are in opposition to each other, and that its precedents are at variance among themselves. But we are thoroughly convinced, that all the precepts and precedents of the gospel are so entirely in harmony, that in no case can one party justly claim the support of authoritative scripture precedent, while an opposite party can justly claim the support of Scripture precept. Both must necessarily coincide; and hence, in the present case, if we find that the general tenor of Scripture precept decidedly inculcates the principles of free communion, we might safely affirm, à priori, that its opponents can have no support from Scripture precedent; and this, on examination, we find to be the fact. Mr. Hall, in granting that the advocates of strict communion 'have the show of precedent,' while he contends that 'we have the substance': that 'their conformity is to the letter only, while ours is to the spirit,' has conceded by far too much; for they have not even the show of precedent for what is strictly peculiar to their system. It is true, they have abundance of precedent, that the baptized were admitted to the Lord's Supper; and precedent, too, in support of the position, that when all believers are baptized, none but the baptized ought to be admitted; but we claim the full advantage of all this, as well as our brethren: for we, as well as they, admit the baptized; and were all believers baptized now, as they were in apostolic times, we would admit none but the baptized. What distinguishes strict Baptists from us, is their rejecting sincere Christians, because they conceive them to be in error respecting baptism; and for this they can have no precedent, because no error on the

subject of baptism had arisen in primitive times.' pp. 9, 10.

Catholicus lays great stress on the two following positions:—

1. "That no primitive action, performed even in obedience to apostolic precept, can be adduced as authoritative precedent, irrespective of the circumstances in which it was performed; for, as the circumstances constitute the grounds or conditions of the precedent, the mere external action, when the grounds do not exist, is of no authority whatever."

2. "That there were certain general rules prescribed by the apostles, which comprehended a great variety of particulars that required to be varied with the varying situations in which Christians might be placed; and that these *general rules* are as peremptorily binding upon us as any specific law or authoritative precedent." pp. 31, 32.

"I am persuaded that many more have erred by closely following precedents, without considering the circumstances under which these precedents were furnished, than by following general rules; for if the circumstances (irrespective of which precedents are of no authority) be lost sight of, the mere imitation of the *action* of the precedent, may be a direct violation of its *principles*. But waiving this for the present, I must remark that, by this argument of yours, such general rules as those by which you refuse to be guided, are absolutely useless; for, if we must have example for every thing contained in them, it is evident that there can be no room for their operation as *general rules*. For instance, in obedience to the general command, 'to be ready to every good work;' Tit. iii. 1. I unite with Bible Societies, Tract Societies, Missionary Societies, &c. but an objector on your principle, might ask what authority I had from Scripture for so acting; I might produce the general rule referred to, but he would be ready to reply, 'That rule is good; but let us see how the apostles, by their own example interpreted it. They must have understood it best themselves; but we do not find a single hint in all the New Testament concerning Bible, Tract, or Missionary Societies being supported by them; therefore you have no authority for countenancing them!' The same argument has been urged against the establishment of academies for the education of young men for the ministry; and the same argument might be urged against employing, in multiplying copies of the Scriptures, that uscriptural engine, the printing press; for we know that the apostles used no such means for spreading the gospel. In fact, every new channel of usefulness, which the active spirit of philanthropy has opened up in our busy age, might

on the same principle be proscribed; for concerning them all, it might be said, we have no specific apostolical precedent in their support." pp. 25—27.

Having adverted to those passages of Scripture which enjoin unity in the church, and urge the exercise of love, peace, and forbearance, Catholicus remarks—

"From these passages, to which many others of like import might have been added, we conclude,

1. That it is the duty of Christians to endeavour, as far as possible to promote union, both in sentiment and practice among their brethren; but,

2. That in the present imperfect state, differences may be always expected to exist, even among believers of the gospel.

3. That it is the duty of Christians, when their differences cannot be removed, to exercise forbearance towards one another—to walk together in love, in so far as they are agreed; and co-operate together, as far as the violation of no principle is involved. And hence,

4. That nothing is more contrary to the genius of the gospel than a refusal, in one Christian brother to associate in church fellowship with another, merely because he cannot be brought to have the same views with him, of the nature of an ordinance, respecting which, many good men have differed in every age of the church, subsequent to the age of the apostles." p. 43.

A few pages are then devoted to a notice of some alleged inconsistencies in the practice of the friends of strict communion: the objections commonly brought against free communion are summarily disposed of in a few pages more; and the Essay closes with the following recapitulation of its contents:

"We have stated, that the advocates for strict communion can show no precept in the Word of God, for refusing fellowship to any on the ground of differences in sentiment or practice, which do not involve the essence of Christianity.

We have stated that they have no precedent for it, although there were differences among the primitive Christians, of greater magnitude than the difference between Baptists and Pedobaptists.

And we have shown that there can be no general principle in the New Testament, from which it can be deduced; for the principles of the New Testament must necessarily harmonize with each other; and all those principles which we have examined, are directly opposed to it.

Hence we are led to the irresistible conclusion that there can be no authority for it.

We have examined their pleas in favour of it, and have found them to be nugatory. We have especially considered their argument from precedent; and have shown that the precedent which they adduce, and which would have been authoritative if we had nothing but precedent to guide us, is altogether irrelevant, because it is entirely overruled by extensive general principles, and by analogous precedents, which carry us far beyond the line of demarcation, which mere precedent would prescribe to us, as the limits of church fellowship.

We have given a specimen of the inconsistencies into which they are led by their system.

And we have examined the objections commonly urged against free communion, and have found them to be altogether frivolous.

And now on the whole, we honestly declare our most decided conviction, that the practice of strict communion is most unscriptural in its nature and dangerous in its tendency."

Mr. Kinghorn, as our readers very well know, entertains a very different view of the subject. He considers the practice of *mixed communion* as fraught with mischief to our churches. Yea, more: he says,

"The contest on our part against mixed communion is, in its principle, a contest for existence: it is a contest not only for our right to have churches at all, and for the discipline of those churches, but it is a contest for the principles of dissent, it is a contest for Protestantism itself." p. 14.

Mr. Kinghorn's work, like the *Essay*, is written "for the use of those members of our churches who have not much time to read works of any extent, but who may wish to see a brief, plain view of the questions agitated concerning communion." His design is,

"First, to show why we are opponent to mixed communion—and, secondly, to reply to the most common arguments in favour of that system, and the most usual objections urged against our own." p. 31.

Mr. K. thus arranges the arguments against communion with Pædobaptists:

"1. Because we view them to be unbaptized; and communion with the unbaptized is contrary to the natural interpretation of the directions given by our Lord in his com-

mission, and to the facts on record in the New Testament." p. 32.

"2. Because the principles on which the Christian church ought to be formed, or what may be termed its primitive constitution, requires that its members should be baptized." p. 36.

"3. Further, the system of mixed communion introduces a principle that will be ruinous to every party that adopts it, and acts upon it to its proper extent." p. 46.

"4. Another objection to the introduction of mixed communion, which practically is of consequence, is its manifest tendency to produce dissension, and to lower the general interests of the denomination." p. 51.

In enlarging on the second argument, Mr. K. observes,

"The plan of *open communion* makes the church a *society of persons who esteem each other to be Christians, without paying any regard to the manner in which they are introduced*. If it can be proved that this was the apostolic plan, let it be done. In that case we shall never be troubled with any difficulties or discussions about baptism any more. But, the New Testament history and declarations stand in direct opposition to this modern idea. The primitive Christians were received by baptism: no instance can be adduced of any who were received *without baptism*: and if this plan is now given up, it is not in the power of man to discover another that has the sanction of the Word of God. He who *has been* baptized on the profession of his faith in Christ, and who has maintained his Christian profession; or, he who is now baptized on a credible profession, has a clear New Testament claim to be received as a member of a Christian church, which no man can oppose: but it is impossible to say the same thing of any other persons: and those who wish to introduce them, should show us from that volume, *where* they can find a sufficient warrant for so doing. The right to form churches at all, does not stand on stronger evidence than that which requires that the members of the church should be baptized persons, whether we consider the plainness of the rule, or the number of the examples, proving how steadily the rule was obeyed. That practice *cannot* be deserving of our support, which is in opposition to the facts and directions of the Word of God." p. 37.

The third argument is thus supported—

"Many who plead for mixed communion are not aware how far their reasonings would lead them, if applied to other subjects. The generality of our churches would not admit a person who had embraced the sentiments

of modern Unitarianism; they would consider this a wrong step on many accounts. Let us, then, suppose a person to ask for communion in a Baptist church, acting on mixed communion principles, who was known to deny the divinity of Christ, and who considered him as nothing more than a prophet of the highest degree, and therefore called Son of God. On what ground could he consistently be refused? He would say, 'You assume the right of judging that baptism is not now needful to church-membership, because you say a *new case* has occurred, and you leave it to others to act for themselves, and think you ought not to require conformity to what you believe is a divine appointment. In points of doctrine here is a *new case* also, differences of opinion have taken place, which did not exist in the apostles' time, and which cannot now be settled by a direct reference to inspired men. You and I differ in our interpretation of the words of Scripture, but you admit of the communion of the unbaptized, on Mr. Hall's sentiment, who says, if you did not, you would make your interpretation equal to the law, and assume infallibility. On this principle, why cannot you receive me, notwithstanding our difference of opinion? I admit all that the New Testament says concerning Jesus Christ to be perfectly correct; I make no hesitation in repeating the words, on which the Ethiopian Eunuch was baptized, as my creed, 'I believe that Jesus Christ is the Son of God.' I understand them, of course, in my own sense, but I hope you will not think of interpreting the Bible for me. And as you have been so struck with the importance of having all Christians united in one body, that you dispense with the letter of the law when a *new case* occurs, rather than seem to assume infallibility, I hope, from mere consistency, you will admit me, for I acknowledge the truth of all the passages you quote, which you think are opposed to my sentiments; I only ask that you will not in this instance, as you have not in others, assume infallibility, and make your interpretation equal to the law.'

"On such grounds, a person whose speculations had led him to deny any, or all the doctrines of the Gospel, which are commonly believed to be important, and who might disregard every thing that relates to the influence of the Holy Spirit renewing the heart, and guiding the sinner to Jesus Christ, as the Saviour of those who receive him by a living faith, who might consider every man as a *believer* who assented to the proposition, that Jesus Christ was, by divine appointment, a messenger from God to men, might claim admittance into any church professing to be guided by the maxims urged in support of mixed communion, and demand it as a *right*; nor could he consist-

ently be refused. The consequences would, however, clearly show that the mode of reasoning was wrong somewhere. If the church refused such an application, it must be by asserting *their right to act on their own view of the will of Christ*. In pressing this topic, they would state the importance, in their estimation, of the points of difference; and they would urge the impossibility of their acting in opposition to *their own sense of the authority of their Lord*, and their *obligation to maintain in his church the doctrine and practice which were essential to its prosperity and existence*; forgetting, perhaps, that while they were thus maintaining their indefeasible right, they were granting to us the *principle* of all that we maintain. But, if they admitted the application, in consistency with their reasonings on the subject of communion, the effect would necessarily follow; relaxation and a spirit of indifference would become manifest, and they would soon exhibit those symptoms, which would show the end to which they were hastening." pp. 48—51.

In pressing the fourth argument, Mr. K. attempts to prove that mixed communion tends to break the church into parties; that it paralyses the energies of ministers and people, as far as their peculiar sentiments are concerned; that "it affords to many a convenient apology for *leaving* that body which they profess to believe is the most conformed to the will of Christ;" and that, in consequence, it must be very injurious to the interests of the Baptist denomination.

After replying to the objections against strict communion, Mr. K. concludes by "some general remarks with respect to the operation of the arguments in favour of mixed communion, on the subjects of debate between dissenters and members of the established church." His views of the tendency of mixed communion are contained in the following extracts:

"The arguments for mixed communion, are so closely copied when there is a leaning to the Establishment, that the resemblance is striking. It is said, that the constitution and practice of the primitive church were necessarily of the popular kind described in the New Testament; and continued so while the world was opposed to the Christian party. But after Christianity had spread, and rulers became Christians, a *new case* came forward; and when *royal* converts appeared, Christianity was estab-

lished as a matter of course, for the purpose of making it acceptable to the higher orders, and of spreading it more effectually through the country. Suppose then a doubt had arisen in the minds of some, who thought the Establishment of Christianity by the state, not according to the design of the founder; all that is said on not having the apostles at hand to settle the doubt; all that is urged on the nature of the points in debate, which we are told are such non-essentials that the minds of good men should not be disturbed about them, would apply to both cases alike. Nor can those who eagerly contend that we ought not to support a permanent ordinance in its place, and who treat with scorn an appeal to the constitution of the primitive church, be surprized that such who are inclined to 'the course of this world,' should reject all the reasons which they urge for dissenting from the Establishment, and reply, 'you strain at a gnat, and swallow a camel.' The change of times, the genius of the age, and other arguments of the same class, are not restricted to the mixed communion controversy; other parties will use them, whenever they think them suitable for their purpose." p. 75.

"There is not a single weapon used against us, by the advocates for mixed communion, which cannot be used against all Dissenters who reason as they do, by any well informed Churchman. He can plead for forbearance from the 14th chapter of the Epistle to the Romans; and has better ground to argue upon, than those who plead for mixed communion. He can retort all their arguments; he can repel the inference from scriptural principles and practices, by saying, here is a *new case*, and you have not the apostles at hand to decide by their authority. He too can say, 'you are guilty of schism to an enormous extent;' and he may add, 'your conduct is *harsh and intolerant*; you profess such an abundant liberality, that you receive all that God has received, without narrow sectarian prejudices, yet you take upon you to judge who these are, though none are so loud in exclaiming against others, who do no more than judge of the Scriptures for themselves.' 'We,' the churchman might add, 'understand the words, in a wider sense than you, and see no necessity for passing such a judgment on any person's fitness for membership, as you do. If then you are so opposed to illiberal and *sectarian* sentiments, adopt *our* more liberal interpretation; if not, you are making a sobib, by insisting on your own: and what does the strictest of your opponents do more?"

"Nor is it certain, that these arguments may not be applied farther. Should there be a tendency to go to the church of Rome, as *Dr. Owen* lamented was the case when

he published his treatise on *Apostasy*, in 1676; such a mode of reasoning as has been urged against us, would be eagerly adopted by a crafty papist, as a groundwork on which to build his edifice. He would instantly assert, that such arguments as were adduced in support of mixed communion, were founded on the uncertainty of the Scriptures, and the impropriety of practically obeying, what the protestants acknowledged was their meaning—that the schismatical parties had so clearly proclaimed their own want of reliance on the sufficiency of Scripture, that they took persons into their conventicles, who, on their own confession, had never received (what he would call) the first of the sacraments, 'which gives birth and life to those who receive it.' Besides, what has been said of the excellency of *unity*, and the charges of *schism* urged against us, he would hail as concessions. He would say, these are the dictates of truth even in heretical minds. He might justly assert, that he could copy many things which had with vehemence been urged against us, nearly word for word, and apply them in favour of his church; and he would rejoice in deducing them from such a quarter." pp. 76—78.

Mr. Giles's pamphlet is a reply to Mr. Hall's last publication, in the form of letters to that gentleman. "There are two things," says Mr. G.—

"Which, in your hypothesis, you seem to take for granted. First, that the institution of baptism is of a nature that, in some cases, it may be *religiously* dispensed with; secondly, that persons may mistake it, or pervert it, *without blame*; nay, that if an error, it is involuntary and conscientious, and of a nature that it may be retained 'in deference to the will of Him at whose word they tremble.'" p. 10.

Mr. G. disputes both these positions: in answering the latter statement, he observes,

"We are now, Sir, brought to the following conclusion; that the error in question must be attributed either to natural or moral inability, which is indeed placing us between the two horns of the dilemma. We have, I think, proved that we cannot take the former, and if we take the latter, which we must do, then the whole of your beautifully wrought arguments must, I fear, vanish, and like the 'baseless fabric of a vision, leave not a wreck behind.' Innocent, conscientious, involuntary error, is a chimera that can have no existence but in your benevolent and fertile mind; for we are arrived at a clear conclusion, that either

the baptists or the pædobaptists err, and by erring are blameable in the sight of God. We assume that we have truth on our side; while you will admit this, you still reiterate that the persons for whom you plead are pious, and some of them illustrious for piety. Let it be so; their piety I shall not, cannot question. Our next inquiry must necessarily be, will their piety extenuate their fault, or impede the propagation of error? Here, likewise, we shall find the reverse. Unerring truth tells us, where much is given much is required, and reason heartily unites in the sentiment. The great Lawgiver may well say of all those whom he has so distinguishingly endowed, 'What could I do more for my vineyard than I have done?' The proposition, you see, Sir, cannot therefore be admitted for a moment, nor will the possession of piety impede the progress of error in others. Let error be detached from piety either in appearance or reality, and it will soon be scouted from the world. For even truth, when held up to view by unclean hands, loses much of its force, and of its native attractions. A reputation for piety, instead of impeding the progress of error in those that maintain it, is really the cause of its stability, and gives facility and energy to its extension. How frequently do we hear it advanced as an argument in favour of almost all the errors that have disfigured Christianity, and that have proved such barriers to its propagation, that these errors have been believed by the wise and good. That all errors are not alike fatal in their results, must be admitted, but I can see no reason to conclude, that the total perversion of one out of two expressive and instructive institutions, and that especially which is to be attended to but once, should be ranked amongst those errors that are of minor consequence. It could never be so considered by Him who so solemnly enjoined the institution, and who has connected it with that faith which is essential to salvation. If then the reasoning now laid before you be conclusive, you really require us not only to sanction the perversion of a positive command of our Sovereign Lord and Master, but urge as a reason why we should do it, that which you must admit augments the blame attached to error, and which perpetuates its continuance, and gives energy to its extension. What then must become of your argument drawn from precedents of thought? Would the apostles, though they might think as favourably of erring brethren as you do, be induced to receive them by such an argument, and thereby become real accessories to both these evils, and thus confound the 'broadest principles of right and wrong,' of truth and error? If, Sir, this be the state of the case, and this is the state of the case for any

thing you have yet proved to the contrary, the apostles must have thought of their erring brethren as we think of them, and would have acted towards them as we now do. Hence, precedents of thought, as well as precedents of action, both unite against the theory you have attempted in vain to establish, and it turns out, that the fellowship you recommend would be 'party,' rather than 'Christian communion'—a party united to wink at each others' blameable omission of the positive command of that Saviour under whose banner they are professedly united; and who pretend for their excuse that they are following the dictates of that spirit he breathes on them, and which he commands them to cultivate. Think, Sir, and think again, if that which demonstrates blame and forcibly accelerates the spread of error, can be a reason, a religious reason, why we should give to it the most solemn sanction we have it in our power to give." pp. 22—24.

Mr. G. then examines Mr. Hall's sentiments on the connexion between the ordinances of Baptism and the Lord's Supper; he contends that

"The first communicants were baptized persons; that the spiritual qualifications requisite for the Lord's supper uniformly in the Scriptures precede baptism; that baptism must precede and be connected with the legitimate participation of the supper; that baptism, if not obligatory on the believer before his participation of the supper, is not so afterwards; and that baptism, being the institution in the Scriptures by which a profession of Christianity is made, the two institutions are naturally connected in all that is essential to Christian institutions." p. viii.

The analogical argument for free communion, founded on the 14th of Romans, is considered by Mr. G. to be essentially defective. He thinks that the question on which the Christians at Rome differed, cannot be compared with the points at issue between Baptists and Pædobaptists.

"The prohibitory clause connected with the injunction, clearly shews the nature of the thing towards which they were to exercise forbearance:—'Him that is weak in the faith receive, but not to doubtful disputations.' The prohibition is as authoritative as the injunction. But is baptism a matter of doubt? You say there is a high probability that we are right; and with the strict baptists there is not, I believe, a shadow of doubt on the subject: nor does there appear to be any thing doubtful in the oracles of God concerning it. If we admit the Scrip-

tures to be doubtful in this, I see no reason why they should not be so considered respecting every essential doctrine; and then we must hold blameless all who err, whatever their error may be. Therefore, your *analogy* falls to the ground. The matter at issue was not to be amongst them the subject of dispute; and the reason for this is very obvious—it was a matter not worth debating about. As the matter was doubtful, the Scriptures being silent about it, debate would never produce conviction; while it was very likely to destroy Christian harmony. But can we say this of baptism? Are baptists and pædobaptists to be so united, that they are never to inquire or dispute about an institution concerning which they so essentially differ? This, Sir, can never be admitted for a moment. Our mixed brethren do, and must preach about it; and the pædobaptists must talk about, and still practise infant baptism; and the numbers of weak brethren on both sides, do what we may, will dispute again and again, and like Goldsmith's village schoolmaster,

‘Though often vanquished, they will argue still.’

But to dispute is as much at variance with the apostle's prohibition as an omission to regard the injunction would have been, and far worse in its results. This then, demonstrably proves, that the superstitious observances amongst the weak brethren at Rome can bear no analogy to Scripture baptism; they are as totally different as any two things can be. Hence it follows, that as the whole of your analogical argument is lame in each of its feet, or, in other words, as there is a preposterous disagreement in each of its members, it must fail to produce conviction, and, as an argument, is totally inefficient.” pp. 45—47.

In meeting the charge of *schism*, brought by Mr. Hall against the strict Baptists, Mr. G. remarks—

“Prove to us, that we have by a pertinacious or contumacious adherence to error, separated ourselves from our fellow Christians, and we will acknowledge the charge to be correct, and repent, as we ought to do, in dust and ashes. If, as a denomination, we have gendered a spirit of division, by implicitly following, like the Corinthians, the dogmas of our fellow-men, to the rejection of the authority of Christ, or the spirit of the Gospel, prove it to us, and we will renounce the error. But do not dress us up in these odious skins without any cause, and thereby expose us to be hunted down and proscribed by our fellow Christians. We do not charge you with schism, though your theory has caused dissensions among some of our brethren, and perhaps

will do so yet to a greater extent, until this modern mania shall subside and calm reason resume its seat. We love you, and are willing to leave you in the hands of our common Lord, before whose decision we must all stand or fall. We do not call upon you implicitly, without reasons, to follow our opinions, nor ought you to draw so largely on our credulity, as to suppose we shall bow down before your angry strife of words. ‘The wrath of man worketh not the righteousness of God.’ Consider that if the charge is imputable to us, it must also be so to every sect of Christians in the world; Rome, Geneva, England, Scotland, Calvinists, Arminians, Presbyterians, Independents, Baptists, and even mixed communion Baptists; for some of those latitudinarians have refused to *commune* with their strict brethren, solely because they are *strict*. And it is a known fact, that such have been the liberal sentiments infused by your labour on terms of communion, that there are not a few who used indiscriminately to give to every good case, who now *liberally* exclude strict baptists from the list of their benefactions. All have their own terms of communion, and consequently, according to your decision, all are schismatics. If separation exposes the separating party to this charge, then all the outcry against dissenters is correct, and the non-conformists, whose memorials we revere, and whose writings have proved such a blessing to the church of God, were, after all, petulant schismatics, who have divided the seamless garment of Christ, and acted in direct opposition to his prayer, who prayed that ‘they all might be one.’ In fact, if your reasoning be correct, the whole visible church is composed of factious schismatic societies; and to prescribe rules as terms of church fellowship, however scriptural these rules may be, as the living depositaries are not here to give to them the weight of evidence they require, must certainly expose the prescribing party to the charge of schism.” pp. 53, 54.

Mr. G. agrees with Mr. Kiughorn, that the practical tendency of open communion is highly injurious. He mentions some facts which he thinks illustrative of this position, and thus concludes:

“In my views, founded on long observation, three evils have generally followed the liberal policy that you recommend

“It has opened an asylum to the factious and discontented amongst both baptists and pædobaptists, into which they have fled to avoid the mortification of concession, and church discipline.

“It has induced some pædobaptists to

conclude, from the indifference which they think the baptists by it evince to baptism, that it is an institution which may be conscientiously neglected.

And I fear it has proved a very powerful inducement with some baptist ministers, to withhold baptism from that place in their ministry in which the gospel has placed it." p. 65.

We are glad that another edition of Dr. Ryland's "Candid Statement" has been called for, and that the Editor, Mr. Jonathan Ryland, has taken advantage of the opportunity, and enlarged and improved the work, "chiefly by additional instances of the use of the words βαπτω and βαπτίζω:" some of these were collected by Dr. Ryland, others have been added by the editor, and for several he acknowledges himself "indebted to an esteemed friend." This collection is extremely valuable, especially to ministers and students. We trust that the sale of the "Candid Statement" will be equal to its merits; if so, the edition will be soon exhausted.

Appended to this new edition is a Letter on Communion, written by the late Rev. W. Clarke, of Exeter. Mr. C. endeavours to prove that baptism is not a necessary term of communion, and that an unbaptized person, "who has not light into that ordinance," ought to be admitted to the Lord's supper. The substance of his arguments will be found in the following extracts:—

"The grand question before us is, Whether baptism is a necessary term of communion? If it is, it must appear to be so, either from precept, scripture example, or the nature of the thing. That the Lord Jesus Christ did appoint his servants to go and baptise those who were taught by them, among all nations, there is no doubt, and from thence we are led naturally to conclude, that it was the duty of all who received their word to be baptized, by which they professed faith in Christ, and subjection to him; but does such a precept infer, that those should be rejected from Christian communion, who, not seeing it an ordinance of Christ, could not, from a principle of conscience, submit to it? The command has only respect to the duty of ministers and people with respect to this ordinance, and not to the requisites necessary to an admission into a gospel church. A church has a right to refuse a person who is not baptized, that has light into the ordinance, not simply

because he is an unbaptized person, but because he walks disorderly, living in the neglect of a known duty, and thereby refusing testimony of that subjection to Christ, which is essential to Christian communion. But it does not appear, from any command respecting baptism, that a church is directed, by that command, to refuse such, who are possessed of faith in the Lord Jesus, and give evidence of their subjection to him, from the sole consideration that they have not been baptized." pp. 4, 5.

"Christ's command to his disciples cannot imply the necessity of their obedience thereto in order to communion, otherwise than as that obedience is necessary to evidence their subjection to Christ, unless the command has connected the one with the other: as therefore their obedience to this command cannot be considered as necessary to evidence their subjection to Christ, where there is not a conviction of the command itself, and as there is no connexion, directly nor indirectly expressed in the command, between this ordinance and Christian communion, it does not appear, from any precept relative to it, that it is a necessary term of communion; from whence we take occasion to observe, the impropriety of representing those who are for free communion as dispensing with this ordinance. They do not dispense with it as a command of Christ, for they have themselves submitted to it. Ministers do not dispense with it in their public character, for they are ready to administer it, whenever called to it. Nor do they dispense with it as a term of communion, so far as it is necessary to express a subjection to the Great Head of the church; and no farther do they apprehend they have a right to insist upon a submission to it. Therefore the charge that is brought against them, of exercising a dispensing power with the appointments of Christ, is without foundation; they cannot be considered as dispensing with that which does not in their view exist: as they do not view baptism as a necessary term of communion, they cannot be considered as dispensing with it in that light." pp. 6, 7.

"The qualifications that are necessary to fit a person to be a member of any society, whether civil or religious, are such as are connected with the answering those purposes for which that society is formed. Now, if the purposes of Christian fellowship may be answered by persons, whether baptized or unbaptized, reason and common sense would dictate that baptism is not necessary to Christian communion; and, that purposes of Christian fellowship may be answered, no attentive person can deny. May not a conscientious person, who, not having light into the ordinance, hath not been baptized, possessed of a lively sense of divine things, be

as capable of attending upon the duties of prayer, hearing, communicating at the Lord's table, conversing with his fellow-christians upon spiritual subjects, reproving, exhorting, comforting those with whom he is connected, watching over them with faithfulness and affection, and every other duty that is connected with that relation, as one who has submitted to baptism? And if so, for what reason. (since the word of God has been proved to be silent upon the matter,) I say, for what reason can he be considered as a disqualified person for a church relation?

"We hence see the weakness of the reasoning of such who suppose we may admit Quakers, or persons, who may differ with respect to the manner in which sacred institutions in the church should be attended to, upon the ground of free communion, when an admission of such would be contrary to the nature of the relation, and be incapable of answering the purposes of it.

"As there is nothing in the nature of a church relation that renders baptism a necessary term of communion, so there are many considerations which render a refusal of a person, solely upon the want of baptism, very unreasonable.

"1. We hereby deny those whom we consider as the children of God, the appointed means of spiritual improvement, for not complying with that which they, as conscientious persons, are incapable of.

"2. We incapacitate them for that, which, was it not for the obstructions laid in their way, would be their duty; inasmuch as their not obeying a command which they have not light into, does not set aside their obligations of obedience to another which they do understand.

"3. We treat one, whom we consider as a believer in Christ, in the same manner as we would an unregenerated person.

"4. We either acknowledge those as ministers of the gospel, who are not qualified for church-fellowship; or, else reject those who are eminently endowed with gifts and grace, and greatly owned of God.

"5. We reject those from church communion whom Christ has received.

"6. We prefer one whose grace is small, and whose case is rather doubtful, with baptism, to one who appears a growing Christian, and is possessed of a large measure of the thing signified by baptism, because destitute of the outward sign.

"7. We deny ourselves that advantage which might be expected from the admission of lively, spiritual persons.

"8. We esteem it the duty of a church to refuse those communion, whose duty it is, for the reasons above-mentioned, to offer themselves for that purpose." pp. 10—12.

"Upon the whole, should it be asked, upon what authority can we admit unbaptiz-

ed persons to Christian communion? I would answer, by returning the question, Upon what authority can those who maintain strict communion, reject them? Is it from the command of Christ, requiring those who enter into church-fellowship to be baptized? No, that requires persons, as believers, to be baptized, but not as persons proposing themselves for church communion. Is it from the example of the primitive churches? They consisted of baptized believers, and that they would have done, whether baptism had been a term of communion or no. No intimation can be drawn from their practice that they made it a term of communion. Does the nature of church relation render it necessary? It does not: since the various purposes of that relation can be, and are, answered without it. Upon what authority then, can any reject such, who make a credible profession of faith in the Lord Jesus Christ, from the special privileges of God's house, for want of baptism? If we have no authority to reject such, then we cannot give sufficient reason for not receiving them: consequently, we ought to receive them." pp. 13, 14.

One observation, and we will conclude. This controversy has been unhappily distinguished by angry feeling. *Intolerance* is inveighed against on the one hand, and *laxity* on the other. "But thou, why dost thou judge thy brother? And thou, why dost thou set at nought thy brother? We must all stand before the judgment-seat of Christ."

Infant Baptism the means of National Reformation, according to the doctrine and discipline of the Established Church, in Nine Letters to a Friend. By HENRY BUDD, M. A. Chaplain of Bridewell Hospital, &c. 1827. Seeley. Price 6s.

Fronti nulla fides: no reliance can be placed on title pages. The contents of this extraordinary publication are as follows. "Letter I. Preliminary remarks on the present relaxed observance of Baptismal Duties and Obligations. II. The Parents. III. The Sponsor. IV. The Infant. V. The Church. VI. Objections stated and answered. VII. Sentiments of the Reformers. VIII. Advantages which might be expected to arise from the above interpretation of our Baptismal Service. IX. Modes humbly suggested of carrying the same into effect." The introduc-

tion is addressed to the Rev. Edward Bickersteth, Secretary to the Church Missionary Society.

The amount appears to be this.—It is assumed that every child is the child of the church; this is the leading position that runs through the whole volume. It is further assumed that the church is the child of the State. The author says, p. 1. "that the state has instituted our ecclesiastical establishment," yet in the same page he declares "this kingdom of Christ is a spiritual kingdom." The child belonging to the church is interested in *the promise*. This is repeated a hundred times. The promise so often referred to, we find at last to be no other than the words, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." In this he tells us all the promises are 'summed up,' and this is the true scriptural foundation of Infant Baptism. (See pp. 123, and 331.) Yet it is curious to observe, by the way, that some eminent pædobaptists speaking of this text, have been as cautious as our author is confident. See on Matt. xix. 14. Mr. Poole's continuators, Whitby, Burkitt, and Doddridge.* The sponsor assumes, † that his warrant to undertake for the child rests on the same promise. The Bishop assumes, ‡ that God has vouchsafed to regenerate the child by water and by the Holy Ghost. "The church assumes, § that all who partake of her liturgy, as well as all who partake of her other services, being truly regenerated at their baptism, are 'chosen people' of God indeed." And thus it appears to be assumption from beginning to end. But what Œdipus can unriddle all this? Can any man upon earth reconcile this statement with reason, with scripture, or with itself?

That the church of England is a *child of the state*, we learnt many years ago from the *Protestant Dissenters' Catechism*, || but we never before heard this

* In Booth's Pædobap. Exam. † p. 69. ‡ p. 129. § p. 154.

|| A New edition of this valuable Tract is just published by Holdsworth, with corrections and additions by Dr. Newman.

so explicitly asserted by a beneficed clergyman.

Is it not for a lamentation that such a man as Mr. Budd, who (as we are told, and there is abundant evidence of it in his book) is 'a good minister of Jesus Christ,' should lend his name and his influence to the propagation of sentiments concerning baptismal regeneration, which appear much like those reprobated by Dr. Owen, who says, "the father of lies himself could not easily invent any dogma more pernicious or more rapidly poisonous?"*

Is it not for a lamentation that a good minister of Jesus Christ should write such a rhapsody as the following lines contain:—"Faith gives vital application to every sacrament; 'Doubt ye not, therefore, but earnestly believe,' says the church: she is throughout the service animating the faith of the whole communion of saints present, whether more immediately or remotely interested in the baptized. It is the uniform spirit of her service—'honour God, honour his grace, depend on his word, trust his promise, a promise how sweetly carried into effect by our incarnate God in the days of his flesh: you have the strongest grounds of faith; give him all your confidence; trust your child wholly to his grace; believe, believe; accept the sign; take the seal; bear away the pledge; and doubtless yours shall be the blessing.'" "And what is this," he adds, "but the very soul and spirit of the Gospel?" p. 233. So in p. 393, he says, "It is faith only that can give the better spirit; and realize to us the blessed experience, that generally every promise belongs to us which we have faith enough to apply to ourselves." Again, in p. 505, "Faith, operative faith, faith, which is spiritual power, is alone wanting: what the steam is to the engine, the water to the mill, the wind to the sail, such is faith to the sacrament; it is the power which sets it in motion. Baptismal regeneration is the lever which shall renew human society, if faith but apply its hand steadily and unceasingly to the work.

* Theologoumena, p. 402.

God has done his part, the reformers have done their part, let us do ours." Surely it would be quite superfluous to add note or comment here!

So sanguine is Mr. Budd, and so enraptured with his own visionary anticipations, that he adds, "Let grace but change the temper of our hearts for that of love, and I believe that one year would crown every Christian meeting-house with a steeple!!!" O what an ornament! "Dissenterism," (says the author of *The Velvet Cushion*), "is the religion of *Barns*." Who can tell, but each of these *Barns* may soon be "crowned" with a "Steeple!"

Who can wonder that infidels should laugh at infant-baptism? And by the way, when the learned, candid and amiable Doddridge replied to the author of a pamphlet entitled 'Christianity not founded on argument,' he declined entering upon any proof of the divine institution of infant baptism—referred to the original institutes in the Scriptures—and solemnly charged the infidel to enquire into the contents of Christianity with impartiality, and to take his notions of it "from the New Testament alone." Works, vol. i. p. 564—586.

Mr. Budd speaks kindly, in general, of Dissenters, and acknowledges in one place that Dissent "has been one means of preserving a holy seed among us, and we are greatly indebted to it for the maintenance of our civil and religious liberties."* Yet he says, when speaking of our Sunday and other schools, "If possible, the superintendence of these nurseries of principle should be submitted to active and intelligent and faithful ministers of our church."† And he complains loudly that "so many impediments are opposed to the religious zeal of the people in raising churches within the establishment (and yet the *Dissenters* have contributed their part of the million and a half to this object without complainning,) and so unrestrained a liberty is given to the very same zeal in erecting places

of worship among those who are without it!"* and which, he might have added, they pay for entirely themselves.

Nor has the New London University escaped his notice. "*Protestants* of whatever name, you have your old *Popish* adversary on one side, whom your shouts have roused from his lair: are you prepared for his attack? You have an *infidel* adversary on the other side, with malignities restless and unabashed, and purposes of extermination, avowed, determined, and desperate. You have a *University* in process in the midst of your population, which excludes Christianity on principle, and this principle your disunion. A *mighty conflict* is nearer perhaps than we are aware of. Let each ask his conscience, 'Am I rising above the littleness of party? and am I sacrificing unimportant differences to establish that union which the interests of our *common Christianity* demand?' " Mr. Budd is no *partisan*!!

If these lines should reach Mr. Budd, we would remind him at parting, that the term *Anabaptist* is regarded now only as a term of reproach. If reproach be not intended, the term should be laid aside. And that it is not intended by Mr. Budd, we infer from his anticipations of our conversion as a body, his cordial willingness to receive us, and from his informing the reader that "It is related of Mr. Tombs, one of the most distinguished supporters of this persuasion in the 17th century, that he communicated with the church at Salisbury to the end of his days."† This record is true: but then Mr. Budd should know that Mr. Tombs, though he defended our peculiar principles, was never a member of the Baptist Denomination, he was a Presbyterian *Baptist*, a Presbyterian *Conformist*! Mr. Budd did not expect such inconsistencies in the conduct of the present race of *anabaptists*.

It is deeply affecting that a minister so pious, and, as we had thought, so evangelical as the writer of this volume,

* p. 282.

† p. 110.

* p. 277.

† p. 291.

should have merged all his evangelic principles in this weak attempt to prove the *opus operatum* of the sacraments of the church, that is, of course, when they are *jure divino* administered, every thing in this case depending upon the regular order and succession of that sacred ordination which the Episcopal clergy have received through the church of Rome from the apostles! Now if all this bustle of *argument* had been made by a *priest* of the *infallible* church of Rome, we should have suffered it to pass by merely observing, "When you have *proved* your assumed principle that your church is truly infallible, we shall admit the justness of all your inferences drawn from it. But until then, whatever importance you may assume, whatever dogmas you may deliver, whatever assertions you may make, yea, even though you may conclude that [*Infant*] 'Baptism is the means for a National Reformation, &c. according to the doctrine of the established church' [of England]; we shall hold fast *our* Protestant principle, 'the Bible, and the Bible alone is the religion of Protestants.'" But of what use has the "Bible alone" been to Mr. Budd in the compilation of his work; or to what extent would the reformation from Popery have gone, had it been regulated by the principles which he has maintained in it? Mr. Budd, as a true son of the Establishment, is evidently frightened, and as a "watchman upon its walls" he considers it to be his duty "to sound the alarm!" Well, if the church be indeed in danger, and the nation be corrupted, we are verily persuaded some more effectual means must be employed than those which he recommends for the protection of the one, or for the reformation of the other.

The Reign of Heaven; or an Exposition of the Phrase usually rendered in Scripture the "Kingdom of Heaven." By WILLIAM INNES, Minister of the Gospel. 12mo. pp. 130. Wightman and Cramp. 2s. 6d.

It affords us real pleasure to announce to our readers another publication from the pen of this truly reputable and use-

ful writer. His former productions have obtained for him that high character, and the present work will not diminish the esteem of any judicious Christians, even should they differ on some points which are here firmly, but temperately discussed. The reasons which induced Mr. Innes to give up a station of emolument, as a clergyman of the Church of Scotland, and subsequently to leave the Pædobaptist Dissenters, among whom he had become a minister, in order to fill the station of a pastor in a Baptist Church, are here fully and candidly stated. We hope this discussion of a subject of vital interest to the prosperity of the Church of Christ may be read by those evangelical Christians who, by practising infant baptism, maintain a principle in direct opposition to all those sentiments by which, as Protestants, they justify their separation from the Church of Rome, and as Protestant Dissenters, from presbyterian and episcopal, national and endowed churches.

It is the design of our author to shew the real nature of the kingdom of Christ. The following quotation will furnish the clue by which the reader may discover the path that will conduct him through the labyrinth of error on this subject, to the attainment of the truth as it is in Jesus:—

"As the original expression rendered *kingdom*, in the phrases the 'kingdom of God' and the 'kingdom of heaven,' equally means *reign*, it appears that this last word would in many cases better express the meaning of the original. *Kingdom* denotes the place, *reign* refers to the period or duration of the sovereignty. Now, as the reign of the promised Messiah was to be spiritual, and not to be confined to any one kingdom, but to be extended over the face of the whole earth, when John the Baptist announced that this new state of things, which had been the subject of so many predictions, was approaching, the import of his address would be better conveyed by rendering it *the reign of heaven is at hand*; not referring to any place, but to the period when this spiritual kingdom was to be established. The superiority of this interpretation of the expression is more clearly seen when we connect with it the word *preaching*, as in Matt. iv. 23. 'And Jesus went about all Galilee, teaching in their synagogues,

and preaching the Gospel of the kingdom,' or 'proclaiming the good news of the reign,' which had been previously announced by the Baptist, as just at hand." p. 3.

In the third section of the work, entitled, "Of the subjects of the kingdom of God," some very judicious remarks are found on the subject of the rite of Circumcision, considered by Pædobaptists as the scriptural authority for Infant-baptism. That they should adhere to this argument, appears to us to be perfectly natural, as it is the only feasible ground for that anti-christian practice. We wonder, however, that judicious and orthodox ministers should be willing to rest this defence of a New Testament ordinance, upon the institution of a patriarchal rite; which, says Mr. Innes, "though introduced into the Mosaic economy, was not of Moses but of the Fathers," p. 27. We should be happy did our limits admit of it, to give the whole of the discussion of this much controverted subject, but can only find room for the summary which is thus expressed:—

"The amount of our argument, then, is this: the original promise respecting the Messiah, who was to bring in an everlasting righteousness, declared that he was to be the seed of the woman. After it was fixed through what particular family the seed was to come, there was a reason for an ordinance, plainly pointing to the fulfilment of this promise; and from its nature alluding to posterity. If this be a just view of circumcision, I conclude that there is no analogy between it and baptism; that the one did not come in the room of the other. Accordingly, I find the one given to the infant seed of Abraham, through whom the Messiah was to come, and the other appointed to be administered to those who were previously made disciples, or who believed. The one was abolished when the event took place to which it referred; the other was instituted as the initiatory ordinance into the spiritual kingdom of Jesus Christ. This explains to me also why baptism was administered to the believing Jews, though previously circumcised; which would appear unnecessary, if both institutions meant the same thing. It explains, too, why the obligation of circumcision ceased after the appearance of the promised Messiah. Being an ordinance referring to him, there was no occasion for it after he came in the flesh, and there was no room for a similar one.

Now, let us mark how this view of the

Apostle's language corresponds with the scope of his argument, in the passage in which it occurs. His object is to shew that men are justified by faith. In proof of this, he shews that mere circumcision was not accompanied with any spiritual blessing; it was only by faith that any were interested in the justifying righteousness. The uncircumcised were so if they believed. The circumcised were so only if they believed. To say, then, that circumcision was a seal of righteousness, in the sense of sealing spiritual blessings to any one unconnected with believing, is evidently quite at variance with the whole scope of the Apostle's reasoning. But is not this asserted, if we hold that it is a seal of spiritual blessings to the infant circumcised, though incapable of believing? This would be clearly supposing, that instead of faith being necessary to righteousness, the very point which the Apostle is here all along labouring to prove, righteousness was to be obtained by a simple rite quite independent of faith, and even where it could not be exercised." pp. 30—32.

We recommend as being particularly worthy of attention, the fifth section, entitled, "The Means by which the kingdom of Heaven is to be promoted." There are several admirable statements selected from Missionary Reports of the conversions among the heathen, proving the gospel to be mighty through God to change the hearts and lives of the most vile and debased sinners.

From a long quotation of the Rev. Robert Hall's "Review of Zeal without Innovation," we select as most appropriate advice suitable for the present times, the following paragraph—

"During the present disjointed state of things, nothing remains but for every one, to whom the care of any part of the church of Christ is intrusted, to exert himself to the utmost, in the promotion of vital religion, in cementing the friendship of the good, and repressing with a firm and steady hand, the heats and eruptions of party spirit. He will find sufficient employment for his time and his talents, in inculcating the great truths of the Gospel, and endeavouring to form Christ in his hearers, without blowing the flames of contention, or widening the breach which is already the disgrace and calamity of the Christian name. Were our efforts uniformly to take this direction, there would be an identity in the impression made by religious instruction; the distortion of party features would gradually disappear, and Christians would every where approach to that ideal beauty spoken of by painters, which is composed of the finest lines

and traits, conspicuous in individual forms. Since they have all drunk into the same spirit, it is manifest that nothing is wanting but a larger portion of that spirit to lay the foundation of a solid, cordial union. It is to the immoderate attachment to secular interest, the love of power, and the want of reverence for truth, not to the obscurities of revelation, we must impute the unhappy contentions among Christians—maladies which nothing can correct, but deep and genuine piety. The true schismatic is not so properly the person who declines a compliance with what he judges to be wrong, though he may be mistaken in that judgment, as the man who sedulously employs

every artifice to alienate the affections of good men from each other." p. 105.

Mr. Innes has our cordial thanks for this small volume; it may stand upon the same shelf with that work which we consider the best defence of the principles of dissent, the late Mr. Booth's "Essay on the kingdom of Christ." We can assure our readers that it is not *gilding* but *gold*: it is made up, speaking generally, of "words which the Holy Ghost teacheth," no regard being paid to those which "man's wisdom teacheth."

LITERARY RECORD.

New Publications.

1. *Conversations on the Corporation and Test Acts.* By an Old Servant of the Public. pp. 23. Price Threepence. In this seasonable and well-written tract, much useful information is given, and in an attractive form. We are much obliged to "An Old Servant of the Public," for the very judicious selection of facts and arguments here presented to the reader. The cheapness of the publication, too, is much to be approved, as it will enable the benevolent to purchase large numbers for gratuitous distribution.

2. *A Summary View of Christian Principles; comprising the Doctrines peculiar to Christianity as a System of revealed truth.* By Thomas Finch. 12mo. bds. Price 5s. 6d.

3. *Fourteen Sermons, by the late Rev. Thomas Hutchings, of Unicorn Yard, Southwark.* Svo. bds. Price 12s.

In the Press, &c.

We are informed that "The Amulet" for the year 1827-8, will be published on the 1st of November, on a scale of greater excellence than either of its predecessors.

In the selection of the illustrations, the Editor has been powerfully assisted by several of the most distinguished painters of the age, who have, in many instances, given him the choice of their respective galleries. Pictures have in this manner been supplied by Howard, R. A. Ward, R. A. Jones, R. A. Pickersgill, R. A. Jackson, R. A. and Landseer, A. R. A.; and the volume will also contain an engraving from a splendid picture by Sir Thomas Lawrence, P. R. A., from another by Smirke, R. A., and another from a celebrated painting (in the collection at Wentworth House) by Vandyke, of Lord Strafford and his Secretary, engraved by the express permission of Earl Fitzwilliam.

The literary portion of the volume will be formed of the contributions of nearly Sixty of our most celebrated authors—among whom are several who have not before exerted their talents in this popular and interesting class of works. There will be also several improvements of a very novel and valuable character, which, in addition to its other advantages, are expected to add materially to the success the work has already experienced.

ERRATA in the Review of Hinton's *Theology* in our last Number.—

- Page 368 line 16. from bottom, read "conceive of the sovereignty."
 22. col. 2. for lines read line.
 369 .. 6. from bottom, for this read his.
 371 .. 3. col. 2. for the read any.
 372 .. 24. from bottom, for things read favours.
 24. col. 2. for primitive read punitive.
 26. after doubted; read and.
 373 .. 10. from bottom, col. 2. for spectators read speculators.
 374 .. 5. dele he.
 11. from bottom, col. 2. for this read the.
 8. from bottom, after tendency read it.
 375 .. 17. from bottom, for smaller read smallest.

It is due to the writer of the above article to say, that the errors here corrected are not to be found in his manuscript, and that he never saw the proof sheet.

OBITUARY.

MR. JOHN ROBERTS.

MR. JOHN ROBERTS, late of Oswestry, Shropshire, was the third son of Mr. and Mrs. Roberts, of Plas-y-cha, in the parish of Ruabon, Denbighshire. They were engaged in agriculture, and for many years were highly respected members of the Baptist Denomination. Their house was always open for the reception of the Ministers of the Gospel, and their liberality greatly promoted the cause of Christ in the vicinity of their residence.

At the age of 14, Mr. R. was apprenticed to a Mr. Kenrick of Wrexham, and subsequently he resided some time in Liverpool, where he regularly attended the ministry of the late Mr. Medley. In the year 1798, he settled at Oswestry. In 1810 he was married to his present widow, who with seven children, survives to deplore the dissolution of an unusually happy union, and to train her offspring to the imitation of their father's virtues.

His constitution was feeble, and the latter years of his life were beclouded by painful and frequent attacks of disease. During the eleven or twelve years immediately preceding his death, he was seldom permitted to enjoy a month's uninterrupted good health, and for the last three months he was confined to his chamber and his bed. But under all these severe and protracted afflictions he was not only preserved from fretting against the Lord, but was enabled to evince that *all things work together for good to them that love God*. He died, July 31, 1826, and his death was improved in a discourse from Colossians i. 2, 3. by his pastor, the Rev. T. Cooke, when a numerous and attentive audience testified by their attendance, the affectionate esteem of all classes of his neighbours and fellow Christians for his memory.

Christian parents are often discouraged by the apparent failure of all

their endeavours to train up their children in the way that they should go. This fear is greatly increased when the child of many prayers and of long-cherished solicitude, on leaving the parental roof for a season, or when settled in life, exchanges the house of God, and the means of grace, for the society and habits of *the world that lieth in wickedness*. And alas! instances of this kind are of frequent occurrence among all classes of professing Christians. The parents of Mr. Roberts had, happily, but little cause to indulge such a fear respecting him. Though he was not induced to unite with a Christian church, until several years after his settlement at Oswestry, he was never suffered to wound the heart of an eminently pious mother, (who had often prayed with him as well as for him, in private, and had assiduously laboured, while he was yet young, to imbue his mind with the principles of truth and godliness,) by immoral conduct, or by any painful symptoms of aversion to the people and worship of God. During his residence in Liverpool, he was enabled to maintain his regular and sober habits, and though solicited often, he was induced only once to forsake the worship of God on the Sabbath, in quest of what ungodly men call pleasure; and after his removal to Oswestry, he regularly attended the ministry of the Gospel among our Independent brethren, until the erection of a Baptist meeting-house in the town afforded him an opportunity of worshipping with the people in whose principles he had been educated, and to which he was conscientiously attached. The single instance of Sabbath-breaking just alluded to, was often mentioned with regret by Mr. R. in subsequent life; and as it appears to have occasioned considerable pain and alarm immediately after its occurrence, it is just to regard it as a pleasing proof that the example and instruction of his parents

had a considerable influence in the formation of his character. His case may therefore be added to the very numerous instances of a similar kind, as an encouragement to Christian parents to commence the work of religious training with the earliest years of their beloved charge, and morning and evening to sow their seed, not doubting, though it may not ripen into the fruit of saving conversion to God so early as they desired or hoped, that it will, nevertheless, be preserved by Him at whose command they have thus cast their bread upon the waters, and if it seem good to his perfect wisdom, they shall find it after many days.

Mr. Roberts was baptized by the Rev. Wm. Pain, then pastor of the church at Oswestry, August 2, 1807, and on Jan. 27, 1808, he was set apart, with two others, to the office of a deacon. In this office he continued until death, in the enjoyment of the growing esteem and confidence of his Christian friends, and, till disabled by affliction, in the efficient promotion of the important objects of its institution by the Head of the Church. He was, indeed, one of those who use the office of a deacon well, and, by his uniformly holy and benevolent conduct, he purchased for himself an honourable degree in the estimation of all who knew him, and especially of his brethren in the faith of our Lord Jesus Christ.

It has been stated that his parents distinguished themselves by their liberality to the cause of Christ, and Mr. R. honoured his father and his mother by imitating this part of their example. The meeting-house at Oswestry was erected upon a part of his land, and he was among the first and most liberal subscribers to its erection and subsequent enlargement, and was at all times a very liberal contributor to the support of divine worship in that place. It pleased God to prosper him in his worldly business, and he was enabled to honour the Lord with the fruits of all his increase. It was manifestly among his choicest pleasures, to entertain the ministers of the Gospel, and to assist them in their efforts to promote the

cause of Christ. His house, his heart, and his purse were open to the friends of his Redeemer, whenever their labours or circumstances required his hospitality or assistance. Nor was it by a generous and uniform Christian liberality only that he did honour to his profession and principles, and embalmed his name and character in the grateful recollections of surviving friends. He was ever ready to assist, in every practicable way, all who were desirous of knowing and doing the will of God, and who desired his aid or counsel. By the promptness and assiduity with which he instructed and encouraged the young, and other recent disciples of Christ, in their enquiries after truth and duty, he laid many under eternal obligations to his piety and his Christian wisdom.

It sometimes happens that professors of religion, though esteemed by their intimate friends, are far from having a *good report from them that are without*. Mr. Roberts was a most pleasing exception from every thing of this kind. He happily gained the respect, and to a considerable extent the esteem of all classes. Whatever the worldly, the infidel, or the apostate objected to the character of some professors of religion, in the place of his residence, his could at any time be referred to as uniformly correct and unblameable. It is unnecessary to qualify this delineation of his character by the usual intimation that he was not perfect. He was himself painfully conscious of the fact, and nothing is farther from the writer's intention than to convey an impression that he was wholly unblameable. Truth, however, requires him to state, that his imperfections were chiefly known to himself; while to all who knew him, his temper and uniform behaviour afforded an example of all *that is lovely and of good report*. It was, indeed, the oneness and stability of his character that imparted to it its chief attraction and value. By habitually minding *the one thing*, he became steadfast and immoveable. Hence, whatever changes occurred in the world or the church, he was always the same, in judgment, in purpose, and in conduct.

Of his religious experience it is not necessary to say much. It corresponded with his general character. His joys were not rapturous, but sober, calm, and uniform. From the time in which he understood and approved of the plan of salvation, as it is revealed in the Gospel, he was seldom afflicted with distressing apprehensions as to his final acceptance. He was equally a stranger to the occasional extacies by which the experience of some Christians seems to be distinguished. His habits, his temper, and character, were unsuited to their production, while they were calculated, under a divine blessing, as appears from the result, to insure an habitual serenity and satisfaction, for which such extacies are a doubtful and inadequate compensation. For a little while the tempter was permitted to afford a striking illustration of the value of Christian friendship, and of the efficacy of prayer, by suggesting that he had been a hypocrite and a deceiver; but the conversation and prayers of his pastor, and of another valued friend, speedily dispelled the gloom thus occasioned, and restored his usual serenity and hope. His engagements in business and the duties of his office confined his reading within a narrow circle; he, however, very carefully and frequently perused the sacred Scriptures, and his judgment was fully settled respecting the religious controversies which have for some time agitated our own Denomination in particular. The writings of the late Thomas Scott, particularly his Commentary, of Fuller and Bunyan, were, next to the Bible, his favourite books. His conduct as a parent and as head of a family was in a high degree exemplary, and we shall close this account with the substance of an address to his two eldest sons, previously to their going to school, about a week before his death. He had long felt desirous of addressing them, but had been prevented by weakness; and after, by a considerable effort, he had realised his wishes, he said to Mrs. R. "My dear Mary, my mind has been greatly relieved by being permitted to speak to the dear boys, and not being interrupted

by my cough," &c. And having thus taken leave of them, he seemed to be quite at rest respecting them, and expressed a wish that they might not be detained from school on his account any longer.—"My dear children, you are about leaving home. You will never see me more in the body, for death has laid his hand upon me. What a mercy the sting of death is taken away! Do you, my dear boys, seek the God of your father, and he will keep you in the paths of peace. Seek him now, while you are young, and he will not forsake you when you are old. We shall meet again in heaven, if you look to the blood and righteousness of Christ, as I have done. He is the only refuge of my guilty soul. What would it avail me now to be king of England or France, or the greatest man upon earth, if I had no interest in Christ? As it is (he added with great emphasis), I would not exchange, were it possible, for ten thousand worlds. It is my desire and prayer that your consciences may be kept tender. The Lord's eye is ever upon all your ways. Read your Bible much, and pray that the Lord may bless it to your souls. Men may tell of many useful books, and you may be tempted to neglect the word of God to read them; but I tell you that there is no book like the Bible, and tell them that your father, on his death-bed, said so. My dear children, be very attentive to what is said to you at school by your tutors, and make the most of your time and opportunities of learning. Be affectionate and kind to one another, for love begets love. Love your dear mother, for she has done much for you; be obedient, and good will come of it, for God has commanded children to love their parents. May the God of Jacob and my God bless you!"

HENRY FLETCHER, ESQ.

ON July the 15th, 1827, died, in the 65th year of his age, Henry Fletcher, Esq. of Shadwell Dock, London. In his experience that Scripture was strikingly fulfilled, which states that "the day of death is better than the day of

one's birth:" for the latter introduced him to far more than the usual amount of corporeal suffering, and by the former he has been elevated to the regions of perfect rest and felicity. Some there are in heaven who lived "without God and without hope," during the greater part of their sojourn on earth: but the subject of this brief memorial, was induced early in life to choose that good part which was never to be taken away. Those impressions of his sinfulness and just exposure to the wrath of God, as its consequence which to the close of his days deeply affected him; and those views of the perfect ability and willingness of the Redeemer to save all who truly believe, which were ever the best solace of his heart, were first made when he was about thirteen years of age.

During the first few years of his spiritual existence, he generally attended the preaching of Mr. Brittan at the Meeting House in Church Lane, White-chapel, London; and was remarkable for the diligent use of those means of improvement in divine knowledge and Christian disposition that were afforded him. The fragrance of the modest flower, concealed under its own foliage, does not long permit it to remain unseen; and it generally happens that sound piety and holy diligence, without seeking, obtains honourable notice. It was thus with Mr. Fletcher, and, after having satisfied the Christian society in Church Lane, under the pastoral care of Mr. Brittan, that he truly believed the gospel, he was baptized and received into its communion. In this connexion he continued some years, but a change in his sentiments taking place he selected the ministry of Mr. Burford, pastor of the church in Prescott Street, London, and in the year 1769, was honourably received into that church; in which communion he remained during a period of fifty-eight years; until, indeed, he was for ever united "to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to the spirits of just men made perfect."

The wishes of his nearest relatives,

and the views and feelings of the writer, and the well known sentiments of him whom God hath removed from us interdict all attempt at eulogy in this statement. Still, to extol that divine influence under which he who is now enjoying the vision of God was made "pure in heart" may be permitted. And since it does not appear how such a duty can be duly performed without an exhibition of the effects which are produced by this work of grace, it is not improper to say that Mr. Fletcher was a firm believer of man's eternal ruin through sin, and his full salvation by grace: that the former was his own, and the latter the work of God. He prayed often, fervently and habitually, for the forgiveness of sins, and for sanctity and heaven. How highly he valued the ordinances of religion was clear from his conduct; for, when he was enduring severe pain and could not hear a sentence that was delivered, he attended public worship; desiring, when he was unable to profit, to sanction that which might benefit others. To the church in Prescott Street, of which he was so long a useful member, he ever manifested a powerful regard; by constant and devout prayer for its peace and prosperity; by holy joy when it flourished, by deep sorrow when it was afflicted; and by pecuniary contributions as they were needed. Nor should it be omitted, that to the poor of the flock he was particularly attentive and liberal. The affections of Mr. Fletcher were not imprisoned within his own denomination: although he loved it above all other branches of the professing church. Honestly believing as he did its distinguishing sentiments, he had failed in duty by cherishing a different state of feeling, or by acting inconsistently with its natural dictates. To the Baptist Fund, always a very good and now a most efficient institution, he was through a long period both steadily and usefully attached: and in him the Baptist Academical Institution at Stepney, possessed a firm and efficient friend. Nor did he forget the Baptist Mission, nor other benevolent and religious Societies. The Protestant Dissenters' Original Charity School in

Shakespear's Walk, should be mentioned as having held a place in his warm and benignant regard. He attended the lectures connected with that Institution for *seventy-five* years, and for a great part of the same period, was a constant and generous benefactor to that valuable seminary.

He was upright and pious, and to perfection he never pretended: such were the effects of Divine Influence, and which no inferior power can produce. To the corporeal suffering of the departed believer, a slight allusion has been made, and on this subject it can be truly said, that few men have ever endured more than he did, who is now in a world of spirits, without sin, or the slightest sorrow. During many years and to the termination of his journey across the wilderness, he was habitually, with but short intervals of mitigation, oppressed with pain; and this was endured without hope of deliverance, except by death. For some days before the sufferer was released, he was the subject of extreme and constant agony; but his two last hours on earth were calm, and he expired without a struggle, about four o'clock on the Lord's-day morning of the date stated at the beginning of this article.

Often has he risen early to enjoy an earthly sabbath, and attired himself with peculiar neatness to unite with his

friends in the services of the sanctuary; but now, early on the holy day, robed in spotless righteousness, he entered the eternal temple, that with human and angelic spirits in perfect sanctity he might for ever adore the immortal Parent of the holy family. For the attainment of this destiny his dependence was on the mercy of God in Jesus Christ: here his religion on earth began, and here it ended.

He was interred on July 24th, in the family vault under the Parish Church of St. John's Wapping, in which Parish he was born. His remains were followed by his relatives, and the Deacons of the church in Prescott Street; and attended by a numerous assemblage of the inhabitants of the two adjoining parishes, in which he had long resided. The attendance at his funeral, both in the Church and along the whole line through which it passed, was the most numerous that has ever been witnessed at the interment of a private individual.

On Lord's day, July 29th, 1827, the solemn providence, to which reference has been made, was improved by the pastor of the church with which Mr. Fletcher was united; in the afternoon at Prescott Street, and in the evening at Shakespear's Walk. "Let me die the death of the righteous."

INTELLIGENCE.

ASSOCIATIONS.

BUCKINGHAMSHIRE.

The Buckinghamshire Association of Baptist churches met at Chenies, May 17, 1827. Preachers, Messrs. Tyler of Haddenham, 2 Tim. ii. 19. Terry of Risborough, Rev. ii. 15, 16. and Edwards of Watford, Ezek. xxxvii. 9. Devotional exercises by Messrs. Cooper and May of Amersham; Tomlin, Chesham; Dossett and Ives of Gold-hill; and Hargreaves, London. The circular letter written by Brother Adam on the "Im-

portance of sanctifying the Lords-day," was read and approved the preceding evening. Though thirty-eight had been baptized in the twelve churches, there was a decrease of three. Agreed to hold the next Association at Princes Risborough, May 14, 1828, Messrs. Tomlin and Adam to preach.

SOUTH EAST (WELSH).

At Pontypool, Monmouthshire, June 5, 6, and 7. On Tuesday afternoon, at three o'clock, Brother J. Roberts, of Cowbridge, prayed, and the letters from the churches

were read. On the field, at six in the evening, Brother D. Jarman, Pentrefnewydd, prayed; and Brother D. Evans, Doleu, preached in English; and Brother D. Richards, Dolgellau, in Welsh; from Acts xxvii. 25.; Matt. xi. 6.

At seven, Wednesday morning, Brother E. Jones, Castletown, prayed; and Brethren R. Edwards, Maesbyrllan; and T. Thomas, Nantgwyn; preached from 2 Cor. i. 20; Heb. v. 7. At ten, Brother D. Rees, Bristol, prayed; and Brother W. Jones, Cardiff, preached in English; and Brother C. Evans, Caerphilly, preached in Welsh; from Dan. ii. 34, 35.; Phil. ii. 6—8. At two, Brethren T. Morris, of Newport; and J. Lewis, of Llanwenarth, prayed; and Brother J. Jones, Newtown, preached in English; and Brother J. Herring, Cardigan, in Welsh; from Acts ii. 23.; John v. 11. At six, Brother W. Richards, Penyrheol, prayed; and Brother J. Evans, Brecon, preached in English; and Brother D. Saunders, Merthyr, preached in Welsh; from Rev. xxii. 12.; Heb. iv. 14.

On Thursday morning, at eight o'clock, Brother R. Prichard, Cardiff, prayed; and after conversing on several subjects, and settling some matters of business, the Association was concluded with prayer by Brother J. Jenking, Hengoed.

Baptized	577
Restored	151
Received by Letters	14
	— 742
Died	85
Excluded	132
Dismissed by Letters	9
	— 226
Clear Increase	516

WESTERN (WELSH).

At Blaenynffos, Pembrokeshire, June 13 and 14. Wednesday morning, Brother J. James, of Beulah, engaged in prayer; the letters from the churches to the Association were read, and several resolutions having been agreed to, the meeting was closed in prayer, by Brother H. Davies, Llanglofan.

In the afternoon, Brother T. Williams, Cwmdwr, prayed; and the Brethren B. Thomas, Narberth, and J. Watkins, Carmarthen, preached from 1 Thes. i. 10. and 1 Pet. ii. 24.

Thursday morning, at seven, Brother D. Bowen, Llanelly, prayed; Brethren, D. Davies, Velinvoel; W. Evans, Aberystwyth; and J. H. Thomas, Moleston, preached from John iii. 16.; 2 Tim. iii. 16, 17.; and Luke xix. 9.

At ten, Brother T. Thomas, Aberduar, prayed; Brethren D. Davies, Swansea; J. Coultart, Missionary from Jamaica; and J. Edwards, Ruthin, preached from Luke xi.

13.; Rom. v. 7, 8.; and 1 Pet. iii. 22.; and Brother T. Williams, Salem, concluded in prayer.

At two, Brother J. Williams, Sion Chapel, prayed; Brethren J. Jones, Newtown, and D. Evans, Doleu, preached from Isa. ix. 6. and 2 Cor. viii. 23.; and the service was concluded in prayer, by Brother D. D. Evans, Carmarthen.

About 201, were collected for the Mission after the services.

Baptized	515
Restored	158
	— 673
Excluded	157
Died	153
Dismissed by Letter	2
	— 312
Clear Increase	361

ORDINATIONS, &c.

TROWBRIDGE.

On Wednesday, Aug. 1, the Rev. Peter Anstie of Trowbridge, Wilts, was solemnly recognized as the pastor of the 3d Baptist church, meeting in *Bethesda chapel* in that town. The services of this interesting day were commenced with reading and prayer, by Rev. W. Walton, Trowbridge. The Rev. W. H. Murch, late of Frome, then stated the nature of a gospel church, and asked the usual questions; and the Rev. J. Viney, offered the ordination prayer; the Rev. W. Winterbotham, Shortwood, addressed the minister from 2 Tim. iv. 5.; and the Rev. R. Elliott, (Indep.) Devizes, the church, from Acts xvi. 17. and in the evening the Rev. R. Hall, Bristol, preached from 1 Cor. ii. 17.

The other parts of the services were conducted by Rev. T. Porter, Bath; Gough, Westbury Leigh; Fleming, (Indep.) Bradford; Mitchell, Warminster; Sturges, Melksham; Cross, Westbury; and Groser, Wells. It was a day much to be remembered; a day which, it is hoped, will prove the harbinger of good things to the devoted and highly respected minister, and his flock.

CHIPPING NORTON.

On the 8th of May was recognized the union between the Rev. W. Catton, late of Uley, and the Baptist Church at Chipping Norton, Oxon. The Rev. T. Coles, A.M. of Bourton-on-the-Water, addressed the Minister; the Rev. W. Gray, the late Pastor, addressed the Church; and the Rev. W. Copley, of Oxford, preached in the evening.

The Rev. Messrs. Darkin, Howlett, Jayne, Myles, Gray, Parry, and Breeze, took parts in the devotional exercises. The services were highly interesting. "Save now, O Lord! send now prosperity!"

KISLINGBURY, NORTHAMPTONSHIRE.

On Tuesday, May 15, 1827, Mr. T. W. Wake was ordained Pastor of the Baptist Church at Kislingbury. The Rev. W. Goodrich, of Ravensthorpe, introduced the service with reading and prayer; the Rev. J. Barker stated the nature of a Christian Church and asked the usual questions; the Rev. R. Clarke, of Weston by Weedon, offered the ordination prayer, with the imposition of hands; the Rev. T. Wake, sen. delivered an affectionate and impressive charge, from Rev. ii. 10. (the latter part); the Rev. W. Gray, of Northampton, preached to the Church, from Deut. i. 38. (latter part); and the Rev. J. Wheeler, of Bugbrook, concluded in prayer. The services were very impressive, and the attendance unusually great.

In the evening, the Rev. Mr. Hyatt (Independent), of Northampton, commenced the service by reading and prayer; the Rev. J. Simmons, of Olney, preached from P's. cii. 16.; and the Rev. R. Clarke, of Long Buckby, concluded in prayer.

LONDON BAPTIST BUILDING FUND.

THIS Society, at their half-yearly meeting, held July 24, 1827, had the gratification to vote, in answer to pressing applications, the sums mentioned below:

Place.	Ex- pend- ed.	Col- lect- ed.	Un- paid.	Grant ed.
	£.	£.	£.	£.
Crewkerne, Somerset	801	331	470	80
West Haddon, Northampton	532	374	158	70
Brecon, South Wales	800	300	500	80
Swanbourne, Bucks.	35	10	25	25
Thrapston and Islip, Northampton	420	224	196	60
Heaton, Yorkshire	900	392	508	100
Bardwell, Suffolk	494	262	232	70
Gamlingay, Cambrid.	572	303	269	70
Blaenavon, Monmth.	350	100	250	60
Newport, Isle of Wt.	—	—	600	70
Monk's Kirby, Warwick	160	82	78	40*

* These columns exhibit the monies the various churches have expended in building, enlarging, or repairing their meeting houses; the amount of what has been collected; the amount of the debt remaining unpaid; and

The Society has prospered beyond the hopes of many, and bids fair to put an end, so far as the Baptist Denomination in the metropolis is concerned, to that painful and expensive system, which has been so long, so loudly, and so justly complained of. Co-operation and contributions proportionable to what were formerly devoted to the same object, would effect all that can be desired. A few more Subscribers, and a little increased exertion, would enable the Society not only to grant larger sums, but also to relieve the cases almost immediately upon their application.

A year ago, the Committee of the London Baptist Building Fund addressed a Circular to the Baptist churches in the metropolis, soliciting general countenance and support. This application has not been universally disregarded. The church and congregation under the care of the Rev. J. Upton, sen. made a public collection for this object on the 26th August, amounting to 15*l.* 5*s.* 1*d.*; and have thus set an honourable example to other churches, which it is hoped will be cheerfully and speedily imitated. Such collections might not generally be large, yet they would gratify the poor, by giving them an opportunity to assist, according to their ability, in supporting the Redeemer's cause, and they would also serve to keep the object alive in the recollections of the more wealthy.

J. HARGREAVES, Sec.

London, Aug. 27, 1827.

NOTICES.

The next half-yearly meeting of the Auxiliary Missionary Society for part of the Western District, is appointed to be held at Wellington, Somerset, on Tuesday, the 18th of September; when the Rev. Robert Hall, of Bristol, and the Rev. James Hoby, of Weymouth, are expected to preach.

A Public Meeting of the Friends of the Baptist Mission Society will be held at Braintree (Providence permitting) on Tuesday, Sept. 25. The Rev. Mr. Statham, Missionary from Calcutta, and other Ministers are expected to address the Meeting on behalf of the Society.

the last column shews what sums have been granted by the Society. The proportioning support to cases according to their real merits and exigencies, so far as can be ascertained, is no small recommendation of the London Baptist Building Fund. Before the sum to be granted is decided upon, every circumstance affecting the case is impartially examined.

MONTHLY REGISTER.

FOREIGN.

The intelligence from the *South American States*, has lately been of a very gloomy cast, and induces a fear that the political affairs of that part of the world are yet far from being settled. But it is gratifying to hear of the progress of enlightened views in religion. The Ecclesiastical Governor of the Archbishopric of Lima has issued an edict, abolishing a great number of the Roman Catholic holidays, and retaining only twelve of the principal, besides Sundays. The edict says that these holidays, instead of being consecrated to divine service, were spent in idleness, vice, and debauchery. A circular issued for the same purpose, by the Governor of the Bishopric of Caseo, uses the following remarkable expressions:—"Every day in the year ought to be a holy day to us, by avoiding wicked deeds, and by the practice of virtue!"

We have nothing new to report respecting the political state of *Greece*. A Constitutional Charter lately agreed upon in the National assembly, contains the following important article:—"In Greece every person may freely profess his religion, and obtain equal protection for his particular mode of worship; but the orthodox religion of the Greek Church is the religion of the State." By this is meant, we suppose, that none but members of the Greek Church, can obtain offices under the government: others are tolerated and protected, but excluded from any share in the Administration. Perhaps they copied Great Britain in this particular; but even Britain has yet much to learn on the subject of religious liberty, for *toleration* and *exclusion* are still found in her code.

The contest of parties in *Portugal* and *Spain* continues unabated; at present there is very little prospect of its termination. Intrigues and insurrections are the sum of almost all the intelligence received from those countries.

The re-establishment of the censorship of the press in *France*, was brought about, we doubt not, by the influence of the Popish party, as its effects very plainly show. Nothing tending to expose the priests is allowed to appear in the public papers. Even judicial proceedings and the decisions of juries, affecting them, are suppressed. So true is it that "he that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved."

A manifesto has been issued by the *Turkish* Government, refusing to accept the mediation of the European Powers, in reference to the Greeks.

DOMESTIC.

The most important part of the news of the month, is the death of Mr. Canning, which took place Aug. 8. This afflictive event, occurring so soon after the elevation of that illustrious individual to the highest post in the administration, is deeply and universally deplored. It is supposed that no material change of measures will result. Lord Goderich is now Prime Minister, and the Duke of Wellington is re-appointed to the office of Commander-in-chief.

The first report of the Committee appointed in the last Session of Parliament, to enquire into the increase of crime has been lately printed. The facts it contains are very distressing. It appears that

In 1806 the committals were	4,346
In 1816	9,091
In 1826	16,147

In twenty years, reckoning from 1806 to 1826, the population increased 33 per cent.; but the increase of crime during that period was *three hundred per cent.*! This is a most alarming fact, and calls for the serious consideration of the philanthropist, the Christian, and the Legislature.

Parliament is prorogued to the 25th of October.

IRISH CHRONICLE,

SEPTEMBER, 1827.

It will be seen by several of the following letters that the Committee have taken means to carry into effect the Resolution of the Annual Meeting, by increasing the numbers of the Readers and Expounders of the Irish Scriptures: they are careful not to employ any person in that department but those who have given evidence of real piety and the gospel. Some of the Roman Catholic Priests, it will be seen, are found to be "the enemies of the Cross of Christ," by destroying all the copies of the word of God, which they can get into their hands.

To Rev. J. West, from Rev. Josiah Wilson.

Boyle, July 17th, 1827.

I SEND you my letter for the Committee, and the journals of the readers in this District, some of which you will read with pleasure.

If you have any Irish Testaments by you, I will thank you to send me some of both the Roman and Celtic character; if you have none, it will be desirable to procure some as early as you can.

To-morrow, I expect to proceed towards Letterkenny, perhaps I may have occasion to write you from that town; I purpose going on to Derry, but I believe you collected there, and of course I shall not attempt it, unless I can obtain any thing from individuals. I received the notices you sent, which will answer very well.—Yours sincerely,
J. WILSON.

From the Rev. Josiah Wilson, to the Secretaries.

Boyle, July 16th, 1827.

I HAVE pleasure in again stating to you that the prospects around us are of a pleasing character; five or six of our schools are in a depressed state by the violence of opposition, but all the others are succeeding quite equal to my expectations.

I have made no stated inspection since my last, but those that I have casually seen are all well attended, and others that I have heard of, are doing well also; in several of which there is an increase of scholars; and I have had three more applications for schools, one of which is from a clergyman, who says—"I am confident a school is not in any part of Ireland more wanted than here, and also that it would be well attended. This country is so very poor, that I fear it would be impossible to raise any private subscription, and therefore the school would depend on whatever aid your society may be pleased to grant." From the journals of the Readers you will also perceive

that the work is going on, and though a few persist in not letting the Readers into their houses, the desire for instruction, and discussing the various topics upon which so much of the Roman Catholic system depends, may still be said to increase; and a gentleman told me last evening, that if you saw two persons walking together in his neighbourhood, you might be certain their conversation was on these subjects. The increasing request for the Scriptures in that district, is also a proof of this inquiring spirit, and there is also a corresponding determination at all risks to read them. I preached in this place last evening to a large congregation, where I was informed there were more Roman Catholics than on any former similar occasion; it is about ten miles from Boyle. And I may here observe, that had we five or six Sabbath evenings in a week, or could I divide myself into so many parts I should have large congregations in each.

I have seen the man mentioned by J. O'Brien, but his knowledge of the Scriptures, is too limited for him to be employed as a Reader; I will, however, keep my eye upon him; he has not altogether "come out" of the corrupt body with which he was connected. But if the Committee wish to increase the number of Readers, the best plan is to select men of established character and piety from the school-masters, as their places can be readily filled by teachers. And I can name two, who are fully competent; viz. Robert Beaty of the Templehouse school, and John Gallaugher of the Boyle school. The former was one of the earliest teachers employed by the Society, and has maintained an unblemished character ever since, has long given evidence of *decided piety*, and has always been successful in his school. Gallaugher is a member of the Baptist church in Boyle, and has also been correct in his conduct, and attentive to his business.

Should these persons be employed, Benty would not wish to be removed, but Gallagher could be placed in any part of my district, or even in Ballina, or any part of that district; but if in Ballina, he would be of great use to brother Briscoe.

I am going this week to Letterkenny to collect for the Society, as Mr. West could not obtain a collection, when there in the spring; but a gentleman who appears to be interested for the Society, has requested I would go to see if any thing can be obtained.—Yours affectionately, J. WILSON.

From the Rev. Mr. Briscoe, to the Secretaries. Ballina, July 21st, 1827.

AFTER the lapse of another month, I am happy to inform you that the operations of the Society are still proceeding with increasing interest, though in the face of increasing opposition. The priests are now going from cabin to cabin, and collecting all copies of the Scriptures they meet with, so that as far as they can secure such an issue, our schools are likely soon to be deprived of their books, for in addition to their own enquiries, they have publicly commanded their people from the Altar, to deliver to them all books of every description circulated through the medium of our Society, and others of a similar nature. All this is done, I believe, by order of Dr. M'Heal, the titular bishop, and if something is not done promptly and decidedly on the part of the Society, the schools must cease. I think I mentioned this in a former letter, and at the same time requested the advice and instructions of the committee, but have not yet heard from them.

Since my last I took a journey to Boyle, and spent five or six days with our good Brother Wilson. While there, I preached twice on the Lord's day, gave an exhortation on the Monday evening, and preached again on Thursday evening. I had also an opportunity of commemorating the dying love of our Lord and Master, for the first time since I left Cork. I trust, however, that my next will give you intelligence of the formation of a church in Ballina. This is what I have long wished, and I hope it will soon be accomplished.

During the last month I have preached repeatedly at Kilmactige, Killala, Mullafary, Easkey and its vicinity, besides my stated labours in Ballina. I am happy to say, that I am in general well attended, and that I am still solicited to occupy occasionally new stations, which I shall cheerfully attempt as soon as possible.

The last Report and the account of the Annual Meeting were truly encouraging. Why should we even for a single moment yield to despondency? The silver and the gold, are they not the Lord's? Has he not the hearts of all men at his disposal? Is it

not his cause we are engaged in? I am persuaded it is, and this persuasion induces the conviction that he will provide the means for the continuance of its operation through the medium of the Society. Yes, the Lord will provide, "If the work be done, and modestly and faithfully reported, money will come."

In consequence of a letter from Mr. West, I have been on the enquiry for more Scripture readers. I have been down in the neighbourhood of Easkey for several days examining applicants for this employment. At present I have appointed only one more Sabbath reader. Samuel Browue, formerly a Sabbath reader, I recommend as a general reader, and inspector of the schools. I hope their number may soon be increased.

The present state of the Society's affairs calls upon us to thank God and take courage. Let us do so, for in due season we shall reap if we faint not. With best wishes for you and yours, I remain,—Yours affectionately,
JOHN PAUL BRISCOE.

To the Secretaries of the Baptist Irish Society.

Kilferia, July 16th, 1827.

I ADDRESS you from one of the South-western points of Ireland, about sixty miles from Limerick, where I am come to visit the Society's Irish School, and to enquire into the labours and usefulness of John Nash, one of the Society's Irish Schoolmasters and readers, which is most satisfactory; though I have not been able since I came (the day before yesterday) to visit the school, my time having been occupied in hearing numbers of persons and children who came to me to read the Irish Scriptures, and ask questions. The house where I lodge was crowded with them yesterday, being Lord's day, for several hours; their devotional attention was very great, and praised the Lord for the gracious and wonderful things they heard and read from his holy word, and which they say they never knew nor heard of before the Society sent them the word of life. John Nash read several chapters of the word of God, and made occasional important remarks, and I trust I laboured to the utmost of my power to impress the contents and importance of what was read and said upon their minds, which appeared to greatly affect them, speaking the truth in love. There was one great popish advocate present, who introduced and endeavoured to support his opinions with considerable ability. I was very glad that he introduced them, as it gave me a fine opportunity of overthrowing them without offence to the people who were present; shewing their great danger, and enlarging and insisting on the belief and reception of the truth, which I pointed out to them from

the Irish Scriptures, to the acknowledged satisfaction of all present, who I was since informed, "declared they would rather than all they had in the world, that their priest preached such things to them, then their hearts would be opened, and their souls saved." One of several others who came to me this day, is in great trouble about his soul, fearing he should die in his sins, wished to receive the religion of the word of God, and to devote his whole life to the study of the Scriptures. I encouraged and instructed him: John Nash taught him to read the Irish. I like him very much, he appears to possess so much honesty and sincerity, and has a good character. I intend to encourage him as a Sabbath and evening reader; this I have not mentioned to him, neither has he to me. There is also another well disposed man in this neighbourhood, who reads the Irish Scriptures very generally to great numbers; I think it would be well to encourage him by enabling him to devote more of his time to them. John Nash taught him to read the Irish Scriptures; it would delight you to hear the little children read them. Here are tens and tens and tens of thousands in the most awful and degrading darkness; here is work for twenty Societies. What a mercy that our Society sent the word of life, light and salvation to these dark regions, or else they might have all still remained the slaves and dupes of superstition and delusion.

W. THOMAS.

From Mr. William Moore.

Templehouse, July 11, 1827.

AFTER, I may say, long silence, it is time I should make some amends. I had to omit one journal, and at that time I never expected to write another. But my Heavenly Father has seen otherwise. My affliction, or rather chastisement, was not attended with bodily pain, though so tedious and lingering that I had little hopes of recovery. But I have been reserved to see what I never expected to take place in my day. As soon as I got any strength, I was quite uneasy concerning some that were on the inquiry, others halting between two opinions, and others who had been completely cured of popery, but were not able to withstand the attacks of their enemies. The latter class I was most uneasy about, and although very weak, I determined to lose no time. But, to my surprise, I found affairs had taken another turn; for when I went off I left Satan an angel of darkness, but at my return, found him changed into an angel of light. That I may be clearly understood, you know from the instant the first attempt to circulate the Scriptures was made, every stratagem was tried, every persecution urged, and curse pronounced, against all who should read, hear, or handle the Scriptures. But the

scene was quite changed: every one was encouraged by the priests to read them as they explained and wilfully wrested them; so that I had much to do, and have yet, to enable the readers and believers in any degree to withstand them. This may seem strange, but it is the case. I will give an instance of the plan:—A fellow will come, bringing a Testament with passages marked. He will challenge his opponent thus:—You say stations are not appointed in the Testament? I do. And why did Jesus perform a station? the answer is, He never did. Immediately he opens to his marked passage—When the Lord Jesus was led to the wilderness to be tempted. Boasting!y, he then asks, Was not that performing a painful station? Then he and the deluded cry out Victory! before the other can answer, if he was even able to answer; but the charge coming so unexpectedly, they are thunderstruck, as it is a passage that I believe was never before brought to prove stations to wells and lakes. Another passage, which is rather laughable, though painful, 2 Pet. ii. 21. "For it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered to them;" they add, "by the priest," and say that this passage is only applicable to the turncoats. Various other passages, particularly the 6th of John, are equally misused. From what is passing among ministers and priests, men, women, and boys, in every direction, there is such a flame kindled for and against the truth, that it is actually hard to steer. However, through them all I am getting on. Never, from the first day I commenced, had I so many pressing calls, but every faculty of my frame was so weakened in my illness, and particularly my voice, that it oppresses me greatly to read or speak much.

To the Rev. Mr. Wilson.

I COMMENCED this month's labour in Erris, on the 8th of June last; 9th, on the bridge of Boyle; 10th, on my way to Ardcarney and in Ardcarney; 11th, in Easkey, where I met with Coulan, who can read the Irish, who accompanied me to the Deerpark, and whose mind seemed prepared to receive the Gospel. I lectured and exhorted him on that subject, and I trust with some success. Same day in Terence O'Brien's, teaching him to read the Irish Scriptures; 12th, in Boyle shambles, where I read the Irish Scriptures, and lectured on the absurdity and deceivableness of purgatory; they did not seem to be offended; 13th, in John O'Brien's, of Deerpark; 14th, in Edward Stenson's, where I read and lectured Dillon, the carpenter, and others, on the truths of the Gospel; 15th, in Hugh Hog's, where I was employed in instructing him and Tim

Feely to read the Irish Scriptures; 16th, in said Hog's, employed in like manner; 17th, in Pat M'Andrew's, of Ardcarney; same day in Charles M'Glone's, who lay confined with a sore leg, and had his Bible and Irish Testament, comparing the one with the other; he and the M'Gloughlins gave much heed to the Gospel: same day in Lacky Greaghan's and Terence O'Brien's, where great attention was given to the reading and exposition of the Irish Scriptures; 18th, in Mr. Ross's school, where I read and lectured on the Irish Scriptures; same day in Pat M'Cormack's, who has a Douay Testament, where, after reading some chapters in the Irish Testament and many passages in the Douay, I endeavoured to impress on their minds the mischief of popery, and that the Saviour is the way, the truth, and the life, the narrow gate and the door of the sheepfold, whereby to enter; 19th, in Terence O'Brien's; same day in John Gallagher's school; 20th, in Arthur M'Cullagh's, teaching him, Hugh Hog, and Tim Feely, to read the Irish Scriptures; same day in Michael M'Gloughlin's; they seemed rejoiced to hear the Gospel in their own tongue, and prayed for the preservation of my health and future happiness: 21st, in Charles M'Glone's, where I read many chapters of the Irish Testament, exhorted his family, the Finns, and the M'Gloughlins, to repent and believe the Gospel; they heard me with much attention: 22d, teaching Hugh Hog, Arthur M'Cullagh, and Tim Feely; same day in John Fanning's, on the Green, where Mrs. Callaghan remarked, that it was more feeling to hear the Irish Scriptures read and explained than the English, and all told me that they were much obliged to me for my visit; 23d, in said Fanning's again, they said I was the best Irish reader they ever heard; 24th, in Terence O'Brien's; same day exhorted the Fannings to believe the Gospel: 25th, teaching Terence O'Brien, Hugh Hog, and Arthur M'Cullagh; and in O'Brien's house, same day, explained appropriate passages, leading to a knowledge of the Gospel; 26th, employed in teaching Irish Scriptures; 27th, in John O'Brien's, of the Deerpark; 28th, teaching to read Irish Scriptures; 29th, the same, and read and exhorted in Thomas Mulloney's; 30th, teaching Irish; 1st of July, read, lectured, and exhorted twice on the Green, in Terence O'Brien's house, on that day, as I found my feeble labours useful to this man and his family, who was a great bigot, but willing to receive instruction; and now I hope, from the profession and the promises that he and his family have made, that they are all perfectly cured of the errors of popery, and are inclined to lead new lives, and walk according to the Scriptures: 2d, teaching Irish Scriptures: 3d, inspected Currin's school, read, lectured, and exhorted, and

had much discussion concerning the Gospel and the errors of popery, in Farrel Moran's, of Drumshanbo, who seemed to give his approbation to every line of holy writ; the 4th, inspected Muloy's school, and read in Lacky O'Neal's, accompanied by Farrel Moran; 5th, teaching Irish Scriptures; 6th, in Arthur M'Cullagh's; 7th, in Denis Mahon's; 8th, in James Cregg's; 9th, in John Finn's, where I lectured the M'Gloughlins; 10th and 11th, in Terence O'Brien's and in M'Gloughlin's house, who by these simple means has quitted the mass, and has no further connexion with priests, either himself or any of his family. I have known the said M'Gloughlin's wife, thirty years ago, wearing a scapula, ring-heads and cord, with every other emblem of superstition, and going far and near to perform stations; but now I see herself and her daughters attend all the religious meetings in this town, and openly professing the Protestant religion, in spite of all opposition.

JOHN O'BRIEN.

CONTRIBUTIONS.

Per Mr. Wm. Collins, Oxford-st.			
annual subscription	£1	1	0
Per Rev. Mr. Griffin, donation			
from a friend.....	2	0	0
Per Mr. Marshall, Keppell-st.			
Auxiliary	14	9	0
Per Rev. Mr. Phillips.			
Collected at the South			
East Association,			
held at Trosnant,			
June 6th	16	4	3
Penygarn Collection..	2	7	0
Mr. T. Hopkins, Cardiff	0	10	0
Ponthier, Zion Chapel,			
1d. week society..	2	2	0
J. Jenkins, Esq.	1	1	0
W. Jenkins, Esq. ..	1	1	0
Mrs. C. Jenkins	1	1	0
	24	6	3
Per Mr. Ivimey.....	3	15	6
Per Rev. Mr. Rudd, Devonport,			
Juvenile Society	5	0	0
Per Mr. Gate, Sandharst	3	1	0
Per Mr. Wright	30	2	0
Martha Hart, Latchford	5	0	0
Per Rev. Mr. Davis	50	0	0
R. H. G. of Tring	0	10	0
W. J. T. Tring.....	0	10	0
Irish School, J. Coward, Homerton	0	10	0
Int. per Mr. Lewis	7	10	0
Per Mr. Davis	22	13	6
Per J. B. Wilson, for Tracts ..	10	0	0
From Truro. Per Rev. E. Clarke.	2	4	0
— Grampond ....do.....	1	2	0

Subscriptions received by W. Burls, Esq. 56, Lothbury; Rev. J. Ivimey, 7, Heathcote-Street, Mecklenburgh-Square; Rev. G. Pritchard, 16, Thornhaugh-Street

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fen-church Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

Having just received the Sixth Annual Report of the Female Schools under the direction of our Missionaries at Calcutta, we publish it entire, for the information of that large class of our readers, who are so deeply interested in this good work. Should any friends discover, on examining the list, that the names of places do not appear as attached to schools, from which contributions have been sent with that view, it is probable that such schools may be found in the list of those superintended by the Missionaries at Serampore, to whom a moiety of the sums raised for the object has been sent. It is not improbable that, owing to the confusion incident on this arrangement, one or more may not yet have been established, for which remittances have been made.—Should this prove to be the case, a line to the Secretary will be esteemed; or the ladies interested may find a pleasure in writing direct to Mrs. W.H. Pearce, Circular Road, Calcutta.

In presenting to their kind supporters and to the public the Sixth Annual Report of their exertions in Native Female Education, the Calcutta Baptist Missionaries are

privileged to do it with unabated satisfaction; and while they desire to express their gratitude to those benevolent friends whose liberality from year to year replenishes their funds, they would thankfully acknowledge the goodness of that gracious Being, who has smiled on their continued efforts, and given them evident tokens of his approbation. They conceive that a brief account of each school, though necessarily uniform, will be acceptable to its immediate supporters, and therefore proceed to relate the progress and present state of the various seminaries under their superintendence.

CALCUTTA.

The *Juvenile School*, the first established for the instruction of Native Heathen Females in Bengal, contains 19 pupils. This school continues to give very great satisfaction; and though its number has been somewhat reduced during the year, the superintendent remarks, that the improvement of the children does the schoolmistress great credit. The elder pupils have become well acquainted with the Gospel of Luke, and Henry and his Bearer, during the year; and can read, write, and spell very correctly, and cipher with tolerable ease: a few also know a little of Geography and plain sewing. One of the pupils named *Comul*, is deserving high commendation. She has solicited permission to become a schoolmistress, and is well qualified for the employment: as she is yet young, however, and the mistress of the school is becoming infirm, it has been deemed advisable for *Comul* to remain with her at present as an assistant.

During the past year, the *Salem School*, situated in *Hintalee*, has varied in number from 15 to 25. There are now 19 on its list, whose general conduct and improvement give much satisfaction. Several have read the Gospel of Luke, and Henry and his Bearer, during the year; repeat by heart two Catechisms; have spelt a considerable part of *Jetter's Spelling Book*, and can sew

very neatly. Those less advanced, have read the Parables and Miracles with a commentary, and can repeat Pearson's catechism. As it regards the attendance in this and other schools, it may be remarked, that frequently several of the children will come for a few weeks or months, and then absent themselves for a time; after which they will often return again, and again cease their attendance: hence the number of children attending each school necessarily fluctuates considerably.

The *Birmingham* School has experienced very great fluctuation since the date of the last Report. During the former part of the year, the prospect was very cheering: 31 pupils ranked on its list, the master gave great satisfaction, and the improvement of the children was considerable. In July the regular master was absent, partly through indisposition, and partly in consequence of the self-immolation of his sister on the funeral pile of her husband. By the death of both, some property was left, which was claimed by the schoolmaster and another. This gave rise to a lawsuit, which long detained the former from his duty. As it was found upon enquiry, however, that he had not apparently been an encourager of this horrid rite in the case of his sister, it did not appear necessary, as it otherwise would have been, to discharge him from his situation; and it was hoped, that when he again took charge of the school, the improvement of the children would have been as evident as before. In this expectation, however, your missionaries have been disappointed. When he again earnestly requested to be reinstated in his employment, his desire was complied with; but his character and conduct are so entirely changed by the property he has acquired, that he has not only ceased to care for the school himself, but prevents any other person from taking charge of it in his stead. The Missionaries, finding this the case, and knowing by experience that with their views opposed by the former master, no school can prosper under a new one, have been reluctantly constrained to abandon the attempt of re-establishing the school in its former site. As, however, there are other schools near, it is hoped that the children formerly attached to the *Birmingham* School will avail themselves of the means of instruction within their reach: and the missionaries trust, ere the present year revolves, to have under their superintendance, in some favourable situation, another flourishing school designated as above.

In the *Glasgow* School, situated at Cossipore, there are twenty pupils, three of them in the first class, and one in the third, who give much satisfaction to the superintendent. The rest are learning in the Spelling Book, and in Mother and Daughter.

There are twenty-four scholars on the list of the *Maze Pond* School, which is situated at Barnagore. The improvement of the children, however, the Missionaries regret to state, is not so gratifying as that of the pupils in some other schools.

The same remark is applicable to the first *Leeds* School, situated in Loll Bazar where the attendance is extremely fluctuating. About eighteen stand on its list.

The *Broadmead* School, near Chitpore, contains thirty pupils, the generality of whom are making pleasing progress in reading, spelling, writing, &c. The master is very active and attentive, and apparently much interested in the increase and progress of his pupils.

The *Monmouthshire* School has about 22 pupils attached to it. The master, though too infirm to be very active, is steady, and always at his post, and the regularity of the children in their attendance is consequently greater than usual. Many can read, spell, and repeat the catechisms usually taught; and several sew very neatly.

The *Whitchurch Family* School, situated at Cossipore, has 30 pupils on its list, who are making gradual improvement, under a master who is active, and generally attentive to his duties.

The progress of the pupils in the *Nails-worth* School, 17 in number, is very gratifying, considering the short time it has been established.

The school denominated the *Newcastle* and *Potteries* School has been, during the year, necessarily, though reluctantly discontinued. The attendance of the children was effectually prevented by the opposition of a Sircar, who had formerly been employed as master, but discharged on account of his incompetency; and at present no promising situation has been found to establish another bearing this name.

The pupils of the second *Leeds* School, situated at Shealdah, were children belonging to the most dissipated class of Hindoos; and as they procured their subsistence by begging, they were always absent on festivals. There were only three, indeed, who gave any satisfaction, and we felt we were not justified in incurring the expence of a separate school for their benefit: this therefore was relinquished in May.

The number of children in the *Cheltenham* School, situated at Hintalee, has been considerably reduced, owing to constant sickness among the pupils. The situation is low and jungly, and consequently unhealthy; and it is therefore contemplated soon to remove the school to a more healthy and populous neighbourhood.

Since the last Report, the missionaries have established two other schools, named the *Philadelphia* and the *New York* Schools.

The *Philadelphia School*, situated a little beyond Doorgapore, was commenced in July last, and contains 30 pupils, all of whom are making pleasing progress.

The *New York School*, situated at Coriya, is under the care of an attentive master, and contains 17 children. The residents of this neighbourhood, occupying a retired spot, are more prejudiced than those whose intercourse with Europeans is more frequent; so much so, that three of the children lately left the school, in consequence of the name of Christ being found in the books given them to read. It is gratifying to add, that such difficulties, which used to be so common, have been during the past year confined to this instance; and that notwithstanding them, the children have very greatly improved. The school was formed only about ten months ago: yet four pupils have learned the whole of Pearson's Spelling Book, and most of Mother and Daughter, and others are advanced in proportion.

The Missionaries desire also to present to your notice another extension of their efforts, from which they anticipate pleasing results.

It had long been a source of regret to observe, that in all the schools, almost so soon as any girl was sufficiently advanced to read and spell readily, she was for some cause or other removed from the benefits of the institution; and that just at the period when she excited most interest, and gave most promise, she was taken to another part of the country, where further instruction was not generally procurable, and where she was obliged, for fear of *public reproach*, to conceal, and hence almost certainly to lose, the knowledge she had acquired. These circumstances, together with the consideration of the idolatrous practices and vicious habits to which the children return between school-hours, convinced the Missionaries of the importance of having some pupils whose instruction they might command for a longer time, as well as keep them more constantly under religious instruction. With this view they have purchased ground, on which they intend erecting a *Native Female Asylum*, designed for the support, education, and clothing of Native Christian and Heathen girls. It has been farther resolved, that, subject to the control of the general superintendent, the institution shall be placed under the care of a native Christian woman, whose conduct, together with that of her husband, who is also a professing Christian, is very consistent with their profession: and in their house, until the Asylum is erected, those children will remain who may be admitted into the institution.

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is the daughter of Christian parents, and is about five years old. She is a very interesting child, being active, and very intelligent for her age. Since her admission, she has learnt all the simple and compound characters, is beginning to spell, and is learning Pearson's catechism.

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services of our former superintendent (Mrs. Sutton) whose arrangements have removed her to a distant sphere. We entertain the highest sense of her past able and unremitting services, and feel assured that her exertions, though lost to Calcutta, will still be devoted to the great object of Native Female Education. Her place has been supplied by Mrs. W. H. Pearce, who with equal activity and success, has carried on Mrs. Sutton's labours since her departure from Calcutta in June.

It will be seen by the above statement, that, as at the date of the last Report, there are 13 schools under our care in Calcutta and its neighbourhood. When it is considered that the two most distant schools are eight miles apart from each other, it will be readily acknowledged that this number furnished a sufficiency of employment for one superintendent; and it hardly seemed advisable to increase the number of schools, until more superintending aid could be secured. We are now happy to state, that this object has been attained, and that Mrs. Yates* who is eminently qualified, by an anxious desire to promote the good of the children, and by an idiomatic knowledge of the Bengalee language, has consented to devote her time and talents, in conjunction with Mrs. Pearce, to this arduous labour of love.

It is now proposed considerably to increase the number of Schools under the care of these Ladies, and to form them into two divisions, one to the North, including the schools in the neighbourhood of Doorgapore; and the other to the East, including those in Hintalee, and the vicinity of the new Baptist Missionary premises on the Circular Road.

CUTWA.

At this station female education presents a brighter aspect than it has ever done, and the hopes of our Superintendant there are quite encouraged.

The school she has long had, denominated the *Deakin* School, does not much increase in number, but the improvement of the child is in every respect satisfactory. One of them some time ago was removed to Burdwan, where she has been of great use in assisting to form another female school.

In the course of the last year, Mrs. Carey has commenced another school, called the *Liverpool* School, which is placed under an active attentive master, and bids fair to be of great benefit. There are about 30 children on its list, and their improvement is very satisfactory.

* The eldest daughter of the late Mr. Grant, one of the early Missionaries of the Baptist Society.

In reviewing their exertions during the past year, your Missionaries, while they acknowledge and lament over the numerous impediments which lie in the way of female education, are by no means discouraged, or led to doubt the ultimate success of their labours: enough has already appeared to convince them, that they shall reap if they faint not; and that every obstacle, if boldly and patiently met, will eventually vanish. To them it appears, that the success which has already attended their labours is beyond what could rationally have been expected, when Female Education first commenced in this country. When it is recollected, that such a practice is an innovation upon a system which has been rendered venerable by antiquity, and to which all seem enthusiastically attached,—that it is a complete change in the habits of a people, who, like the laws of the Medes and Persians, do not alter—and that it has been effected chiefly among those whose parents were least able to judge of the advantages that would accrue therefrom, and by no other means than moral suasion: so far from there being any occasion of discouragement, your Missionaries conceive that it is the duty of the friends of this Society to “thank God, and take courage.”

But perhaps some may be anxious to see the fruit of their labours. All the fruit that ought to be expected, is to be seen. Many of the children can read, write, cipher, and sew: what more is to be expected of them? Some persons, perhaps, expect to hear of conversions to God among these children; but such expectations are rather the offspring of an impatient spirit, than of a mind whose judgment is formed from a knowledge of the condition of Hindoo children, and of the religious conduct of children in Christian countries. How seldom is it that we can pronounce with confidence respecting the conversion of children, who have had all the advantages of a religious education! Much less, then, can we expect to hear of the conversion of children who are necessarily so little under the care of a Christian lady, and before whose eyes so had an example is constantly exhibited as a Hindoo family is known to present. But your Missionaries are happy in being able to advert to the fact, that the principles of the Christian religion are implanted in the minds of the children, by means of the Catechisms which they learn, and the Gospels and other books which they read; and hence they can safely say, that all these girls are wiser than many millions of Hindoos of adult age, who have yet to learn the nature and character of the God who made them. In this there is a foundation laid in the mind, that will prove of immense advantage to the individual, whose lot it may be to in-

strut them afterwards, when arrived at the age of maturity. The importance of this foundation every Missionary feels, who has had much to do with the depraved inhabitants of this country. And if after the children have left the school, they should meet with no living Christian instructor, yet those new and correct ideas respecting God, being entirely at variance with the degraded notions of the multitude, will frequently lead them to reflect, and from thence to investigate that holy book, which through the instrumentality of your exertions they have been taught to read. Your Missionaries therefore, while they do not expect to hear of general conversions to God among this people while children, do yet confidently indulge the hope, that when the time of reflection shall come, instances of this will not be wanting.

As another instance of success beyond what could have been so early expected, the Missionaries would advert to the case of the girl Comal, before mentioned, who is already qualified (age only excepted) to take charge of a school, and is desirous of doing so. This we conceive to be as the dawning of brighter days on Female Education, since it is the introduction of a new, and infinitely more effective set of teachers than those who are now of necessity employed in the schools. Through the instrumentality of well-instructed females, whose number every successive year will increase, and the new sentiments, both with regard to religious, and domestic, and social habits, which every child educated by your bounty, when it becomes a parent, will instil into the minds of her family, the Missionaries venture to predict, that if these efforts be persevered in, the cause of Female Education will in a few years be making rapid advances, of which it is now impossible to conceive. With these sentiments your Missionaries would close their remarks, praying, that the blessing of God may enable the friends of Hindoo Females to realize all that their hopes so confidently anticipate.

HOME PROCEEDINGS.

DESIGNATION OF A MISSIONARY.

Notwithstanding the present uncertainty which hangs over our Mission in Jamaica, the prospects in that island are so inviting, and the calls for help so importunate, that the Committee have felt themselves justified, humbly relying on

Him whose cause they are engaged in promoting, in sending out another missionary into that extensive field.

The Rev. Joseph Burton, late pastor of the church at Canterbury, was designated to this important work on Monday evening, June 25. The Scriptures were read, and prayer was offered at the commencement of the service, by the Rev. Edmund Clarke of Truro; after which the Rev. Thomas Middleditch of Biggleswade, made some remarks in reference to the design of the service, and requested Mr. Burton to assign the reasons why he preferred devoting himself to the service of the gospel abroad, rather than continuing to exercise the Christian ministry at home. To this enquiry Mr. Burton returned a full and interesting reply, at the close of which the Rev. Samuel Nicholson of Plymouth, commended him to the divine protection by prayer. An exhortation was then addressed to Mr. Burton by the Rev. John Birt of Manchester, founded on Acts xv. 26. *Men who have hazarded their lives for the name of our Lord Jesus Christ*; and the service was closed in prayer by the Rev. William Hawkins.

Mr. and Mrs. Burton left London in the same week for Liverpool, where a free passage was kindly secured for them in the William, Capt. Jamieson, a vessel belonging to our generous and tried friends, Messrs. G. F. Augas and Co. His ultimate destination is Port Maria and Annotta Bay, though it is not improbable that circumstances may render it desirable for him to remain at Kingston for a season.

CORNWALL.

THE Seventh Anniversary of the Auxiliary in this county was held in the month of July, when Dr. Steadman, of Bradford, and Mr. Griffin, of London, very kindly afforded their services, as a deputation from the Parent Society, and advocated its claims with their well-known zeal and ability. Public meetings of the Associations of which this Auxiliary is composed were held at Falmouth on the 16th, Truro 17th, Redruth, 19th, Penzance 23d, and Helston 24th.—Nineteen Sermons were preached on behalf of the Mission; nine by Dr. Steadman, at Truro, Gram-pound, Falmouth, Penryn, (where

the Independent chapel was again granted for the occasion,) Redruth, Chacewater, and Penzance: eight by Mr. Griffin, at Falmouth, Flushing, Truro, Redruth, St. Day, and Helston: and two by Mr. Coombs of Bristol, at Helston and Redruth.

The annual meeting of the County Auxiliary Society was held at Helston, on the 24th July, in connection with that of the branch Association there established. The Chair was obligingly occupied by Joseph Hawkey, Esq. After the business of the Helston Association had been attended to, the Secretary read the seventh Report, which announced an increase in the receipts of the Society during the last year, the formation of a Sunday School Missionary Association in connection with the Truro branch, and the union of the second Baptist church at Penzance with the Association which has long existed in that town. The resolutions

were moved and seconded by brethren Clarke and Aoworth, Steadman and Shoveller, Webb (Methodist) and Griffin, Dore and Lane.

The visit of Dr. Steadman and Mr. Griffin excited great interest. The former, at the solicitation of the Baptist Missionary Society, preached throughout the county in company with Mr. Saffery, in 1796, and again, in company with Mr. Franklin, in 1797; the latter was for several years prior to his removal to London, the pastor of the church at Falmouth. The missionary labours of the one, and the stated ministry of the other, were remembered with pleasure by many, who rejoiced in the opportunity of seeing and hearing again those from whom they had formerly derived much profit and delight. All the services of this Anniversary have been well attended—the annual meetings crowded. The collections have exceeded those of the former year, and a most lively interest has prevailed in favour of the great work in which the Society is engaged. E. C.

Contributions received on account of the Baptist Missionary Society, from July 20 to August 20, 1827, not including individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Birmingham Auxiliary Society, by Mr. Thomas King, viz.—				
Birmingham, Collections at Public Meeting, &c.	55	19	0	
Sundry Subscriptions	8	8	0	
Cannon-street, Collections, Subscrip. and Donations..	207	15	6	
Bond-street, Do. Do.	128	12	4	
Newhall-street, Do. Do.	39	4	9	
	440	1	7	
Arley Hall, by Mr. Mowbray	4	15	0	
Bilston, Penny Society, by Mr. Barber	9	16	4	
Bromsgrove, Collection and Penny Society	20	4	6	
Burton-on-Trent, Penny Society	4	11	7	
Coseley, Do. and Collection	30	14	10	
Coventry, Do. Collection and Subscriptions..	85	12	4	
Keilworth, Penny Society, &c.	3	6	0	
Wyken, Auxiliary Society	1	2	8	
Exhall, Do.	0	12	0	
Attleborough, Subscriptions	0	15	0	
Berkeswell, Do.	1	1	0	
Leamington, Do.	1	5	0	
Warwick, Do.	2	6	0	
Southam, Auxiliary Society	1	0	0	
Cradley, Collection, Penny Society, &c.	19	10	2	
Dudley, Do. Do.	13	0	6	

Birmingham Auxiliary—continued.		£	s.	d.
Henley-in-Arden, Penny Society	0	18	6	
Kidderminster, Collections and Subscriptions	12	14	7	
Netherton, Do. Do.	14	16	3	
Tamworth, Friends at	1	0	0	
Tewkesbury, Collection and Subscriptions	68	6	0	
Willenhall, Penny Society	8	13	0	
For Montego Bay:				
Birmingham	62	11	6	
Kidderminster	2	8	6	
		65	0	0
Error in last year's account.....		0	8	2
		811	11	0
Previously acknowledged, and sundry Expences....	234	17	0	
		576	14	0
Sherborne, Subscriptions, by B. Chandler, Esq.		5	5	0
Clipston, Penny Week Society	3	0	0	
Additional, by Mr. N. Buswell.....	1	1	0	
Mr. Sims, Hothorpe	2	2	0	
Mr. Burdett, Naseby	1	1	0	
Penny Week Society at Naseby, by Mr. John Burdett	3	3	6	
Additional, by ditto	3	0	0	
Collection, after Sermons preached by Rev. E. Carey....	20	0	0	
		33	7	6
Buckingham, Young Ladies at Mrs. Hutton's Seminary, by Rev. J. Hinton, Oxford		2	0	0
Hemel Hempsted, Missionary Association, by Mr. Howard.....	12	4	6	
Beckington, Collection, by Rev. J. S. Bance.....		3	12	6
Lincoln, collected by Miss Wright and other Friends	6	16	7	
Hailsham, Auxiliary Society, by Mr. Davies.....	20	0	0	
North East Cambridgeshire Society, half Collec. at the Formation at Soham		3	8	6
Soham, Collection and Subscriptions, by Rev. J. Reynolds	6	14	10	
Colchester, Auxiliary Society, by Mr. Patmore	12	19	4	
Carlton-le-Moorland, Subscriptions, by Rev. W. H. Newman.....	15	0	0	
Wellington (Shropshire), Collection, &c. by Mr. Ellis.....	17	0	0	
Lawley Bank.....	3	0	0	
		20	0	0
Shrewsbury, Collection, by Messrs. Carey and Statham	15	10	0	
Bradford, Wilts. Subscriptions and Collections, by Rev. J. Rodway	25	17	6	
Chester, Subscriptions, by Mrs. London.....	3	0	0	
Haddington (North Britain), Sundries, by Mr. W. Hunter	16	16	0	
Clapham, Society in aid of Missions, by Rev. G. Browne	20	0	0	
Liverpool, Friend, by Rev. Eustace Carey	20	0	0	
Mrs. Holmes, Hill Top, Warrington, by Rev. M. Fisher.....	5	0	0	
Collections, &c. in Suffolk, by the Rev. Messrs. Birt, Elven, and Cowell.				
Aldringham, Collection at	1	17	10	
Aldeburgh, Collection	0	16	1½	
Barton Mills, Collection at Mr. Sander's.....	1	1	6	
Barford, Mr. Lucky.....	0	10	0	
Becoles, Collection at Baptist Meeting	2	5	6	
Bilderston, Collection at Mr. Hoddy's	1	11	7½	
Bury St. Edmund's, Collected at Mr. Elven's	13	0	0	
Capel, Mrs. Everett, 2 years.....	2	0	0	
Diss, Collection at Mr. Ward's	1	8	1½	
Ditto, at Mr. Paine's.....	5	8	3	
Eye, Collection at Mr. Kean's.....	2	1	0	
Subscription by the Ladies.....	2	3	6	
Grundisburgh, Collection.....	1	5	8	
Halesworth, Collection at Baptist Meeting.....	2	11	0	
Horham, Collection	1	1	0	

	£	s.	d.
Ipswich :			
Bayley, Mr. G.	1	1	0
Bayley, Mr. J.	1	1	0
Collected by Mrs. Lucy and Mrs. Pollard	3	0	0
Do. by Miss Christopherson	2	16	0
Do. by Miss Urania Sibly	4	0	0
Do. by Mr. G. Christopherson	4	17	4
Collection at Stoke Meeting	10	11	0
Cowell, Mr. S. H.	1	1	0
Cowell, Mr. C.	1	1	0
Harwood, Mr.	1	1	0
Julian, Rev. J. 2 years	2	2	0
Jacobs, Mrs.	0	2	6
Lacy, Mr. R.	1	1	0
Notcutt, Mr. John	1	1	0
Osborne, Mr.	1	1	0
Pollard, Mr. W.	1	0	0
Ranson, Mr. R. G.	1	0	0
Ridley, Mr. J.	1	1	0
Ridley, Mr. H.	1	1	0
Thompson, Mr. R.	0	10	0
Thompson, Mrs.	0	10	0
Williams, Dr.	1	1	0
Leiston, Missionary Box.	1	15	0
Otley, Collection at Rev. J. Cole's	7	6	4½
Rattlesden, Collection	4	0	0
Stoke Ash, Collected at Mr. Cooper's	3	0	0
Stowmarket, Miss Cobbold's School	1	1	0
Collected at Monthly Prayer Meeting	7	13	8
Collection at Mr. Gooch's	3	12	2½
Stradbroke, Collection	6	3	6½
Mr. John Harby	1	1	0
Sutton, Collection at Rev. S. Squirrel's	3	1	2½
Tattingstone, Rev. Mr. Bull	1	1	0
Walton, Collection at Mr. Cowell's	5	0	6
Rev. Mr. Cowell	1	1	0
Wattisham, Collection at Rev. Mr. Reynold's	1	2	1½
West Row, Collection at Mr. Ellington's	1	1	7
Rev. L. Ellington	1	0	0
Winston, Mr. Pettit	Donation	1	0
Woodbridge, Collection at Rev. T. Pimback's	6	0	0
John Cordey, Esq.	Donation	1	0
Collected at the Rev. W. Hurn's	2	2	2

TO CORRESPONDENTS.

Treasurers of Auxiliary Societies, and other Friends who may have money in hand for the Society, are earnestly requested to remit the same without delay, as the Treasurer is at this time in advance.

Just published, the Annual Report of the Baptist Missionary Society for 1827, with an Appendix, List of Contributions, &c. To be had at the Baptist Mission House, Fen Court, Fenchurch Street, London. Price to Non-Subscribers, One Shilling.

THE
BAPTIST MAGAZINE.

OCTOBER, 1827.

MEMOIR OF WILLIAM HOPE, ESQ.
LATE OF LIVERPOOL.

THE assurance that "the righteous shall be had in everlasting remembrance," must be regarded as one amongst the many encouragements exhibited in the Bible, to a life of uniform obedience to the divine will; and it may with equal propriety be regarded as an admonition to surviving friends, to preserve such memorials of the faith and love of departed believers, as may encourage others to follow them as they followed Christ.

It has pleased God recently to withdraw from the church-militant many individuals of active benevolence, whose history is identified with that of some of our most useful religious institutions. When such men as Leigh Richmond or Robert Steven perish, it can scarcely now be said that no man layeth it to heart: devoted as their lives were to the service of their Redeemer, and honoured as the instruments of extensive usefulness, a fear is likely to be entertained, even by those whose faith in the promises of God is unshaken, that the loss of such men cannot easily be replaced; forgetting that God will never permit his work to be at a stand, and that instruments for carrying it on must be at the command of Him who hath "all power both in heaven and in earth."

Engaged like them, (though the range of his benevolence was necessarily more circumscribed,) in active endeavours to enlarge the kingdom of our Redeemer, was

the highly respected individual whose portraiture we are about to exhibit to our readers. Animated with the same spirit, he shone no less in the sphere in which he moved; and the religious institutions of the town in which he spent a long life of usefulness, were not less indebted to him for the active zeal and universal Christian charity, which marked his proceedings, than were the kindred institutions in the metropolis to the beneficial influence and valuable labours of these excellent men.

Mr. William Hope, late of Liverpool, was born at Manchester in June 1751. His father had resided there many years, and carried on an extensive and very respectable business as a master builder. Of five sons, the deceased was the youngest: the younger of two daughters was the late Mrs. Martha Hope, who died rather more than two years since, and who had long maintained an honourable and consistent character as a member of Byrom Street Church, and as an active but very unassuming labourer in support of many benevolent undertakings.

Having completed his apprenticeship to a respectable manufacturer in Manchester, who gave pleasing testimony to the fidelity and value of his services, he removed to Liverpool to assist an elder brother, who was engaged in business as a woollen draper. At this time his religious views were undecided. His father had for many years attended the ministry of a predecessor of the late

Dr. Barnes : but the sentiments advocated by that minister, and till nearly the close of his life by Dr. B., not being congenial with Mr. Hope's views of the divinity of our Saviour, and the efficacy of his atoning sacrifice, he sought by an attendance at various places of worship, both within and out of the pale of the established Church, for preaching more accordant with his notions of Scriptural truth. His wishes were not fully gratified, till he became a hearer of the late Mr. S. Medley, in whom he found not only an acceptable preacher, but a valuable counsellor and friend.

It was during his occasional attendance at various places of worship, which afforded him the opportunity of witnessing a very general neglect of the Sabbath, and its fatal influence on the characters and conduct of many of his acquaintances, that he solemnly resolved, that wherever he might ultimately determine his choice of a gospel ministry, he would never allow in himself or those whom providence might afterwards place under his influence and controul, the desecration of that sacred day. Possessing, in connexion with an agreeable person and address, great cheerfulness of spirits, a good voice, and considerable skill in music, his company was at this time very much courted; and this circumstance, had not God been pleased to make him sensible of its dangerous tendency, might have proved a fatal snare to the interests of his soul. His conscientious jealousy of himself, however, often led him to fear he was complying too much with the fashions of the world; and the singing in public worship of those beautiful lines in Dr. Watts' 140th psalm —

“ I'll praise my Maker with my breath,
And when my voice is lost in death,

Praise shall employ my nobler powers ;
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures” —

so impressed his mind with a sense of the importance of consecrating every talent God had given him to the service most acceptable to its divine Author, that he deliberately determined from that time, never again to engage in singing any other songs than the songs of Zion, nor to seek the society of any but those with whom he might hope to join in the praise of his Redeemer through a glorious immortality.

These resolutions, though adopted in the heyday of youth, when the character is generally unformed, and susceptible of impression from every passing incident, often yielding to the slightest temptation, and seldom proof against the more powerful, were however religiously adhered to ever after; and he often spoke of them with gratitude, being convinced that he was prompted to adopt them by the Spirit of God, and that they had greatly contributed to his preservation from the evils which are in the world, and to his temporal as well as his eternal welfare.

He soon became attached to Mr. Medley's ministry; and he found that profit from a constant attendance upon it, which he had in vain looked for elsewhere. Here he formed a friendship with many excellent families; out of one of them he selected a wife, who happily answered to the wise man's description, “a virtuous woman, whose price is far above rubies.” United for forty-eight years, their connexion was holy and happy; walking together as fellow-heirs of the grace of life, they mutually aided each other in every good word and work, and their becoming examples gave a dignity to the

intercourse of the married life, to which too many, both of the higher and lower classes of society, are unhappily strangers.

From the period of his marriage, the leading incidents of his life may be very summarily noticed. His path, was that of the just, "shining more and more unto the perfect day," but was exempt from those vicissitudes which often give painful interest to the lives of exemplary men. During a period of more than thirty years, in which he was very extensively engaged in business, he was not more generally known, than uniformly respected for urbanity of manners and kindness of disposition, in connexion with the most uncompromising integrity of character. It was remarked to the mourning friends who accompanied his mortal remains to the tomb, by one who had resided in his family, and been engaged with him in the active concerns of business for eighteen years, that during that period, and when the excitement in the pursuit of objects of worldly ambition must have been the most powerfully felt, he never witnessed an action, or heard a word fall from his lips, that would have done dishonour to his character as a tradesman, or to his profession as a Christian. Such would, no doubt, have been the concurrent testimony of all who were thus privileged to see him in the shade of domestic retirement, as well as of those who only knew him in the more active engagements of life.

Whilst diligent in business, and serving the Lord with fervency of spirit in the sanctuary, and at the family altar, he still found leisure for the exercise of Christian benevolence, both in channels where his bounty flowed unobserved by human eye, and in the support of public institutions of a benevolent

and religious character. His retirement from business about twenty years since, was not prompted by a desire for a life of splendid idleness, but by a conscientious conviction that the competency with which God had blessed him, ought and might be more actively employed in the duties of private benevolence, and in efforts for enlarging the Redeemer's kingdom.

Whilst in business, he had conscientiously devoted to these purposes a stated proportion of his income, as well as a tithe, as *first-fruits*, of the profits of every separate successful adventure. On retiring from business, he made it his rule, and adhered to it through the remainder of his life, to consecrate, except so far as his unavoidable expenses interfered, the *whole* of his income to the same objects. In doing this, not only did he, in concert with his partner in life, frequently endeavour to find out individuals amongst the poorer members of Christ's family, and especially the more aged ministers of different denominations, who might secretly be sinking under the pressure of a restricted income, and the wants of a numerous family; but often was his aid administered without any clue being left as to the quarter whence it had been imparted.

In his more public endeavours to be useful, his rule of duty was the Scriptural one—"As we have opportunity, let us do good to all men, especially to them who are of the household of faith." His exertions, therefore, were not exclusively confined to the advancement of the spiritual interests of his fellow-men: he was one of the foremost in endeavours to relieve the distresses and to better the condition of the poor; and in the two societies established in the town, with these objects in view,

he was one of the earliest and most active managers. Of the committee of the School for the Blind, he was a zealous and useful member for about twenty-nine years; and to the general diffusion of knowledge amongst the children of the poor, a decided and constant friend.

But it was when the higher and nobler interests of the never-dying soul were at stake, that his best energies were exerted. Here he laboured for eternity. With this object in view, he was amongst the first to set on foot a subscription for the erection and support of the day and Sunday-school adjoining the meeting-house in Byrom-street; and in the establishment of Sunday-schools he always felt a lively interest. To him the friends of vital godliness are mainly indebted, for the establishment of the monthly lecture preached some time back by ministers of different denominations in friendly connexion with each other; and, it is believed, also for that of the monthly prayer meeting for the spread of the Gospel. In the establishment of the Auxiliary Baptist Missionary Society at Liverpool, and in his yearly exertions to maintain its funds; and especially to obtain contributions in aid of the labours of the Serampore Missionaries, his efforts were indefatigable. To similar toils, aided by his extensive influence and his great prudence, the friends of the Bible owe not only the formation of the Liverpool Auxiliary Bible Society, but that under circumstances which gave a powerful impulse to the operations of the parent Society, and its triumph over opposition and lukewarmness in other parts of the empire; every clergyman and dissenting minister in the town (except the priests of the Roman Catholic Church) having yielded to his per-

sonal solicitation, and joined in a requisition to the constituted authorities for the establishment of a Society in aid of the important objects of that excellent Institution.

In these, and all his public labours, he evinced a most catholic spirit; regarding, without distinction, all as brethren who loved our Lord Jesus Christ; and such, whatever their denomination amongst men, always found in him a willing fellow-labourer, who rejoiced in their success and sympathized in their griefs, and under his hospitable roof they always met with a most friendly and cordial welcome. In his intercourse with others, labouring for the prosperity of institutions not strictly of a religious, though of a benevolent character, where he had necessarily often to contend for the maintenance of just principles, his meekness served to soften asperities, and his sound judgment to reconcile conflicting opinions; and only when the rights of conscience were attempted to be invaded, or the golden rule of equity was threatened with violation, did he shew himself uncompromising and sternly resolute. He was, indeed, a lover of peace; and mourned bitterly in secret when any professed followers of the Lamb seemed to have lost sight of that charity which "hopeth all things, believeth all things, and endureth all things."

His benevolence being the offspring of principle, and not merely of feeling, it was not transient or fitful; it lasted till death froze up the channels through which its streams pursued their even and useful course. The last three letters he wrote, which were dispatched only a day or two before his illness, were to beloved Missionary friends in India. He had

devoted, only a short time before, many days of incessant toil to forwarding a number of articles of considerable value, which he had presented to them, in the hope of their proving, as similar tokens of affection had done, useful auxiliaries in the instruction of the young and the propagation of the Gospel. These having been unexpectedly lost at sea, he was addressing to his friends letters of condolence, and expressing his earnest desire that God might spare his life and strength a little longer, in order to repair the loss. When entreated, on these occasions, not to weary himself, he used often to reply, "Let us work while it is called to-day: the night is at hand. I feel it is already overtaking me."

During his illness he maintained a great composure of mind, never expressing any dread of the event he was conscious was approaching, and sometimes referring to it with pleasing anticipations, though unaccompanied with those exstatic visions of bliss which some Christians have been privileged to enjoy. He often dwelt with delight on those lines of Dr. Watts—

There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.

To a friend engaged in the building business, who was lamenting some time ago the infirmities of age, he remarked, "Yes; when the landlord permits the doors, the windows, and roof of the house to go to decay, it's a pretty plain intimation that he does not intend that tenant long to remain, and he will do well to look out for another abode. For my part, I have regarded my lease as expired for several years past, and have been constantly expecting a summary notice to quit; but I have a kind and merciful Landlord; he has not

yet ejected me, and when he does, he will remove me to a better house, one not made with bands, eternal in the heavens."

In the early part of his illness, when speaking of the joys of heaven, he said, "Ah! I am leaving very dear earthly friends; but I am going to my Almighty Friend, Jesus my Saviour; and there I shall see Abraham, and Isaac, and Jacob, Moses and the Prophets, and David, the man after God's own heart, the sweet Psalmist of Israel."

He was much gratified by the conversation and prayers of the ministers who kindly visited him at this time; and to one of them, who expressed his apprehensions that his flesh and his breath were failing, he replied, "but God is the strength of my heart, and my eternal portion;" adding,

If sin be pardoned, I'm secure,
Death hath no sting beside;
The law gave sin its damning power,
But Christ, my ransom, died.

On the Sabbath, the day but one preceding his death, on hearing the clock strike, he inquired the hour, and being told eleven, he remarked, "Ah! the Lord is now with his praying people, listening to and preparing to answer their prayers." He then lifted up his eyes, and said, "O Lord, feed thy people with bread, the bread of life; and let thy prisoners also be thy pensioners." On the following day he asked for the 9th psalm to be read, and when the reader came to the 9th and 10th verses, he emphatically remarked "Aye, I love to think of that passage—'The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that put their trust in thee.'" In the evening, when

suffering under a paroxysm of pain, he leaned his head on one of his children who was supporting him, and said, "Oh! what volumes are contained in that one word '*whosoever!*' '*Whosoever* will, let him take of the water of life *freely.*'"

Speaking of his children, he said, "I can have no greater joy than to see them walking in the truth, and I do hope and pray, both they and their children's children will cleave to the Lord." This he frequently made a matter of earnest prayer, and within half an hour of the time when his happy spirit took its flight from the prison of its clay, he called each of his children by name, adding with peculiar emphasis, "Oh! fear, and love, and serve the Lord, *to the end of your days.*"

At intervals, when not engaged in mental prayer, he shewed the same assiduous attention to the comfort of those around him which had always marked his conduct through life, and even during the momentary aberrations of mind produced by the delirium of fever, the same consideration for others was repeatedly expressed. But it was in secret communion with his God, that he seemed most to delight himself. This appeared to be the atmosphere in which he breathed, and prayer and praise were his last, as they had been always his most delightful employment; thus fulfilling the vow he had made in his youth, to praise his Maker with his breath, and when his voice expired in death, to let the praises of his God employ his nobler powers.

He finished his course on the 20th of March, aged 76 years, leaving behind him a bright example of the power of religion on the heart and life, and of its happy and holy influences on the domes-

tic circle, and the society in which he moved. "The memory of the *just* is blessed." S. H.

Liverpool, June 4, 1827.

ON THE PRESENT STATE OF THE
CHRISTIAN CHURCH.

To the Editor of the Baptist Magazine.

SIR,

I HAVE perused many of the recent numbers of your useful miscellany, as doubtless the generality of your readers have, with increasing pleasure and interest, and am thankful to observe that your pages contain very instructive and important Essays, adapted to secure the attention, and improve the mind of every serious reader. Among other papers I have been particularly impressed with one which appeared in your number for June last, "*On the present state of the Christian Church;*"—a subject which demands and deserves the most impartial and devout consideration, not merely of the ministers and members of any one denomination, but of all the subdivisions of the Christian world, because it involves the deepest and the dearest interests both of God and man. No one ought to feel indifferent on such a theme. Your correspondent G. seems to have given very close and serious attention to it, and his statement is entitled to impartial consideration, especially if he is of great experience, and extensive information in the Christian Church. Your readers in general, possessing only ordinary means, are compelled to make observations, and form their estimate on this subject, from the confined circle in which they move; and from this fallacious criterion often form erroneous conclusions. None of your readers can fail to credit and commend the intention, Christian feeling and spirit, which

the writer manifests; whilst all who consider the momentous import of his sentiments and suggestions, will be proportionably concerned to ascertain, whether the entire statement, and his inferences be strictly correct. There are two sides to every question. I doubt if your correspondent, in the present instance, has fairly and fully considered both. The moral, as well as the natural hemisphere, is usually composed of light and shade, but the whole Christian world (as viewed through the medium of this statement) presents an aspect universally gloomy. The writer himself seems to suspect that he may have overcharged his representation; he says "if it should appear to your readers that there is *some* truth in the representations now submitted to them, though they may not approve of every sentiment advanced," &c. It must be admitted there is some truth in his statement, on account of which, Christian churches and pastors in general ought to repent and be deeply humbled before God, inquire into the cause, deprecate the divine displeasure, and earnestly implore the reanimating influences of the Holy Spirit, by which alone the church can be revived, and again happily enjoy a time of refreshing from the presence of the Lord, and the glory of his power. There is good reason, however, to doubt whether the facts of the case will warrant G. in his general statements, which he has made so dark and depressing. While we deplore the low and languid state of religion among us, and lament the little success attending the moral means which are employed for the conversion of sinners, and the enlargement of the kingdom of Christ; let us not be unobservant of, and unthankful for, what God is now most evidently

effecting, in the world and in the church. Let us not hastily believe, (while there are so many pleasing prospects around us) that God has almost entirely withdrawn his influence from, and forsaken his people. In surveying the present extensive field of Christian labour, I feel much more disposed to adopt the grateful exclamation, "What hath God wrought!" than to sympathize with the writer who can assert that "every thing is comparatively cold and gloomy and barren;" and that "*one universal blight appears to pervade the whole Christian church!*" The prophet Elijah, was under an evident mistake when the defection of Israel led him to suppose there were no true worshippers remaining, and he said "I, even I only am left," but God informed him "that he had in Israel seven thousand men who had not bowed the knee to Baal." We must not say, that there is neither sunshine, nor day light in the Christian church, because we have not meridian splendour.

If we credit the statement, which represents the present state of the Christian church to be universally cold, gloomy, barren and blighted, we can scarcely *believe* the pleasing and well authenticated accounts given us from time to time, of additions made to the numerous churches among the various denominations of good men both in the metropolis, its vicinity, and throughout the country—of the progress and extension of the gospel at home and abroad—of the frequent erection of new buildings, for the worship of God—of the opening of rooms and licensing places for preaching the gospel in numerous towns and villages—of the increasing number of associations, of Christians for social prayer—of the vast multitude of Sunday and

other schools, in which the Scriptures are constantly read, and religious instruction communicated, to an immense number of the rising race, from whence very many instances of good have arisen, both in the conversion of children, and more especially among the teachers—of the widely extended diffusion of the Scriptures in various dialects and languages throughout the world—of the growing interest and encouraging success of missionary efforts in the different denominations—of the incalculable circulation of religious tracts, many of which have been crowned with the divine blessing—of the very extended and effectual good which has been done, and is now doing among the sailors and soldiers both at home and abroad—of the highly beneficial exertions of the “Christian Instruction Society,” by whose operations in the metropolis and its environs, there are *eleven thousand three hundred and twenty families* under stated religious visitation, which contain perhaps not fewer than between *fifty and sixty thousand individuals*—of the accessions to our churches in the inland counties, as stated annually in the association letters, the total of whose members generally, if not universally, shew an increase every year, so that the additions more than repair the wastes of mortality and defection.

But the time would fail, and your pages would hardly suffice, to enumerate all the instances of benevolent and holy exertion, which characterize the present day. Is it possible your correspondent G. can be ignorant of, or have overlooked these favourable signs of the times? Are these indications of “one universal blight?” or that God is withholding the communications of his Spirit, and in consequence that “*every thing is compa-*

ratively cold, and gloomy, and barren?” Do not these things prove the contrary, and afford pleasing evidences of the divine favour and approbation?

It would be difficult to select a period since the primitive age, which has been characterized by more ardent zeal, and evangelical activity, than the present. I am aware, indeed, that G. intimates that our success is not adequate to the moral means employed, nor at all equal to that of the apostles. Can he prove from Scripture, that we are warranted to expect the same success as the apostles had, through all the successive periods of the Christian Church? This would be to look for apostolic success when there are no apostles—extraordinary effects from ordinary means—a day of pentecost on the return of every sabbath, and three or five thousand souls to be converted under every sermon!* The end for which miraculous powers and influences were imparted to the apostles and others, having been accomplished, and the peculiar circumstances of the primitive age, on account of which they were given, having altogether ceased, their continuance is no longer necessary, nor have we any reason to expect similar results from means which are dissimilar. We

* “The prayer of faith, it is said, can remove mountains. If any prayer can be more effectual than another, it must be that of our Saviour on the cross; he prayed for his murderers, and is it possible that this prayer can fail of procuring for them pardon and happiness? There is a remark of Bishop Taylor singularly applicable to this argument. ‘In the midst of all his torments, Jesus made only one prayer of sorrow to his Father, but no accent of murmuring, no syllable of anger against his enemies. Instead of that, he sent up a holy, charitable, and effective prayer for their forgiveness, and by that prayer obtained of God, that within fifty-five days, eight thousand of his enemies were converted.’”

do not in every case know what properly constitutes, or wherein divine success consists; a large proportion of moral and spiritual good may be produced by means which open and prepare the minds of multitudes for the reception of the gospel, and the saving influences of divine grace. God imparts that kind and measure of moral agency, and spiritual power, which are best adapted to times and circumstances, in perfecting his purposes in the church and the world; though we are often unable to trace the connection and bearings of the various influences, means, and motives, which he employs. The signs and movements which mark the benevolent and pious proceedings of the present day, unquestionably promote the cause of God and truth, and are paving the way for great and gracious benefits to mankind. Who can calculate the holy and happy results which will ensue, from all the multiplied means and instruments which are now in combined and active operation, the objects of which are to instruct the ignorant, reclaim the guilty, and to save the lost, and that on a more extended scale than perhaps was ever before known?

Your correspondent G. further intimates, and it is highly probable, that the want of faith is one chief cause of the evils which we mutually deplore; but for our faith to be divine, it must be founded on divine testimony. What we believe ought to be the truth of God, or our faith will be little other than fancy, and disappoint our expectations. One principal cause of the evils lamented is, undoubtedly, *a general and awful departure from primitive principles*; we have certainly fallen away from *a faithful adherence to the apostolic doctrine, discipline, spirit and prac-*

tice, in simplicity and singleness of heart; and nothing short of a sincere, entire, and universal return of ministers and people to that *primitive purity of principle and practice*, which is the true glory of the church, can, under God, insure that revival of unity, peace, and prosperity, which is now so generally needed. These first principles are recognized in theory, and professedly believed by every Christian church; but where do we find them exemplified in simplicity and godly sincerity? The evil is observed, and lamented by many; and the cause may be perceived and acknowledged by some; but what means are employed, what efforts are used to seek and obtain this all-important blessing? Ministers and churches in every denomination, ought to lay this subject most seriously to heart, earnestly inquire into their respective states and circumstances, and consult and co-operate in whatever measures may be considered suitable to the occasion.

In a concern of such personal and universal importance, every *Christian* should examine himself—begin with searching his own heart and ways;—every *family* professing Christianity should look well into their domestic religious conduct, in all their relative duties and dependencies;—every *Christian minister* should exhort the church of his charge, to know from whence they have fallen, and by what means they may be restored. It is most natural and proper, that the respective *pastors* of the churches should take the lead in this great concern: let them, therefore, commence with an earnest and affectionate appeal to their members and hearers, and endeavour by every possible means, to awaken the attention, and rouse the dormant energies to thought

and action, that the subject may, by fervent prayer, and active vigilance, be fully brought under devout and diligent consideration. Of what avail will it be, merely to state the fact, and listlessly lament the consequences? The churches, therefore, must look to their leaders, who will best shew the way by going first themselves. It is a trite, but true remark, confirmed by ecclesiastical history, that "*as is the pastor, so are the people*;" if the former be actively useful, disinterested, devout, and heartily devoted to the cause of Christ, so will the church of his charge generally be; but if the pastor is habitually cold, formal, and inactive, the people will commonly be found the same. The example and influence, therefore, of pastors, as well as their responsibility, are incalculably great. The flock follows where the shepherd leads. The angels of the seven churches, in the Revelation of John, were not only the representatives of, but are themselves individually identified with the characters of their respective churches, and are personally addressed as such—"I know THY works," &c.; and are censured or commended accordingly.

Almost every thing relating to the welfare and prosperity of Christian churches, depends, under God, on the devotedness, fidelity, and affection of the pastors. Your Correspondent seems aware of this, by the free and faithful remarks which he offers respecting them. He very properly observes, that "the original spirit of Christian enterprise was renunciation of human resources, and reliance on God for protection and success." The apostles (he observes) went forth without any human prospect of achieving their designs—they had no funds to secure their main-

tenance, no patrons among the great, no scientific attainments to recommend them to the learned. The apostles (he adds) did this from the most perfect simplicity of heart, and rejected the dictates of human policy, as they rejected the rites of Jupiter." Where, he asks, are we to look for such men, and motives, except in the records of the primitive age? But, your Correspondent G. himself being judge, is there not an undue reliance placed on the respectability of the characters of pastors—their talents, and the wisdom of their plans? "Do they discover no disposition to govern the churches by considerations of *expediency*, rather than by *apostolic precept and precedent*?" Is it true that our ministers now do "not dare to act in some cases according to the plain directions of Christ, because it will be dangerous to their reputation or their peace?" G., much to his credit, confesses he is conscious he is not innocent. Oh! that the majority of his ministerial brethren were also deeply conscious of their defects: then might we have the prospect of a glorious revival and amendment, and the church and the world would soon witness holier and happier days.

Notwithstanding, however, the many imperfections which still attach to the Christian Church, I am fully persuaded, that a dispassionate and impartial consideration of its present state, will fill every pious heart with hope and joy, and inspire a confidence that God, so far from having forsaken his people, is now remembering and visiting his church in mercy, and will continue to impart brighter, and still brighter beams of divine light and truth, till the latter-day glory shall burst on the world in all its transforming celestial splendour.

Besides the numerous instances

already referred to, of a very pleasing and encouraging character, in our own kingdom, it is a fact, founded on indubitable testimony, that the other quarters of the globe shew a very decided improvement in morals and religion, when compared with their condition in those respects at no great distance of time. The accounts from the *East Indies*, furnished by missionaries and others, inform us, that a most important and universal change for the better has been effected there, within thirty years, in the moral state of society, by the translation and circulation of the Scriptures, and religious tracts, and by preaching and conversation; through which means many have been converted to God. In the *West Indies*, also, there has been great good done among the immense population of poor, perishing, enslaved negroes. They flock, it is said, in vast multitudes, with eagerness and joy to hear the Gospel, and very many have been converted and saved. Accounts by different missionaries from most of those Islands have been highly gratifying and animating. An extraordinary and extensive moral change also has been wrought, in the large population of the South Sea Islands, whose inhabitants have been turned from dumb idols to serve the living God; and hence the entire habits, character, and condition of large and populous districts are wonderfully improved. Besides the good which has been done, and is now doing in *Africa*, the astonishing revivals and extraordinary grace which has been experienced in the *American* churches, might be mentioned. Upwards of ten thousand members have been added to their different religious societies in one year. Who can witness such accessions to the cause of truth and righte-

ousness, and not exclaim, "this is the finger of God!"*

With such decidedly divine interpositions as these, shall it be asserted that "one universal blight appears to pervade the whole Christian church," and that "every thing is cold, and gloomy, and barren?" Should there be others besides G. (let us hope there are not many) whose mental vision is so obscured, that notwithstanding all the light and evidence around them, they do not perceive the merciful operations of God's hand in the church, we should pity and pray for them, in language once uttered on another occasion—"Lord, open the eyes of these men, that they may see!"

If we should be insensible to, and unthankful for, those signal interpositions of his power and goodness, God may righteously give us up to judicial blindness and obduracy of heart. Let us rather be concerned to look well to our own hearts, faithfully to examine the motives under whose influence we are contributing to the promotion of this good and glorious cause, to give our dissatisfaction and our fears a personal direction; while, with respect to the Christian church at large, nei-

* With the exception of America, it is worthy of notice that all the moral and religious improvements which have, through the divine blessing, been effected in the different quarters of the globe, have emanated exclusively from Britain—a hopeful proof this, that with all her moral defects and deadness, she is not, in religious exertion, totally barren and blasted. We had almost forgotten to mention the indubitable proofs which are given of this in the very extensive and still increasing exertions which are now in successful progress in the sister kingdom. If dormant souls in England see it not, Ireland will rise from her too long continued moral degradation, and say, Blessed be God for British Christians! gratefully hailing an emancipation from the dreadful shackles of sin and death.

ther being immoderately depressed on the one hand, nor improperly elated on the other, we "thank God and take courage."

Hackney, 1827. G. B.

PASTORAL SKETCHES.

No. IV.

Unexpected Usefulness.

No feature in the character of the Lord Jesus was more striking, than his constant affection for the souls of men. How ardently did he desire their salvation; how faithfully did he warn them of their danger; and with what fervent love did he invite them to the paths of happiness! And when the messages of his mercy were disregarded, when his admonitions were slighted, and when sinners chose rather to walk in the paths of perdition than to enter his fold, how would he retire from the crowd to vent his sorrows in secret, over the pride and depravity of their hearts!

In these respects, the Christian Pastor resembles "the great Shepherd and Bishop of souls." He comes forth from his study, where he has just held intercourse with his great Master, bearing a "burden" of instruction for his people; of mercy for the penitent, and of threatenings for the obdurate rebel against God. There is no object lies so near his heart, as the salvation of his charge; no desire exists in his breast, so lively as that of presenting every man perfect before the presence of God in the last great day of account. The death of an impenitent sinner from under his ministry, is a matter of the deepest concern to the true servant of Jesus. He weeps lest his departed hearer should have to charge him with being unfaithful, and he grieves over the gloomy prospect that presents itself to the man who departs from the world

in a state of opposition to God. Let such of my readers, who have sat for years enjoying the privileges of the gospel, without believing in Christ, be assured that their condemnation will be awfully heightened, by the recollection of the blessings with which they were indulged.

As the servants of the Lord Jesus are so intent on the present and future happiness of their hearers, it must be a source of grief to them, when they seem to labour for a lengthened period without apparent success. Such men have sometimes doubted whether they have been called to the work of the ministry: some of them have suffered greatly from their depression of spirits, and some in despair of success, have even retired from the work in which they had engaged. It would, however, be desirable for Ministers to recollect that it is very seldom, if ever, that they know the full extent of their usefulness in the present state. Many an individual hears the gospel, believes it, and slips out of the world to enjoy its future blessings, altogether unknown to him by whose means he "tasted that the Lord is gracious." And how often has it been the case that, many years after a minister has sown the good seed of the kingdom, it has sprung up and borne fruit where he least expected to find it.

With a view of imparting encouragement to such of my honoured brethren who may be discouraged for want of success, I beg permission to relate a few facts. The first I received a few days ago from a respectable minister of our Denomination; for the correctness of the others I am myself answerable.

Forty years ago, or more, an excellent man, who had long been

pastor of one of our oldest churches, was brought to the closing scene of life. He had long been grieving over his apparent uselessness in the church of Christ, and when seized with the illness which removed him from life, the impression of regret was deepened; and as he approached nearer to eternity he became increasingly affected with the thought that for a considerable time past he had been of no use; the thought planted thorns in his pillow, and embittered his dying moments. At this time a church meeting was held, and two persons unexpectedly came forward to solicit communion with these followers of the Redeemer. They gave a satisfactory statement of the Divine dealings with their souls, and ascribed their conversion to God to the instrumentality of the dying pastor. One of the deacons hastened to the departing saint, and never was an angel of mercy more welcome; he came on purpose to administer the balm of consolation, and to assure the good old man that his recent labours were not in vain. The venerable saint listened to the statement with holy joy beaming in his countenance, and adopting the words of Simeon he exclaimed, "Now Lord lettest thou thy servant depart in peace, for mine eyes have seen thy salvation," and gathering up his feet into the bed, departed to another state, where he has since hailed some to whom he was a spiritual father.

It is now perhaps fifteen years ago, that I knew a venerable man who had travelled as a pilgrim more than fourscore years in "this present evil world," a very large majority of which had been spent in the service of God. I was but a youth, but I remember his venerable and apostolic appearance, his ardent piety, his earnest prayers,

and his simple but engaging sermons. I can almost imagine that I see the worthy little man pleading with God for sinners, or pleading with sinners for God; I seem to hear him ascribing every excellence to Jesus, and beseeching sinners to embrace the message of his mercy; I can almost imagine myself now hearing him preach his last sermon founded on the solemn enquiry, "*Dost thou believe on the Son of God?*" Such was almost his dying enquiry, for in a few days he was numbered with the silent dead.

But my regard for the holy saint who long honoured the gospel, and whose name is fragrant in the Midland Counties of England, though no stone marks his last dwelling, nor memoir hands down his name to future generations, has led me from the subject of my paper. For a considerable period before the death of this holy man, he had greatly lamented that he knew of no good he was doing, and seemed desirous that his great Master should call him from labour to rest. The desire of his heart was granted, but the principle on which it was founded was a mistaken one. What the extent of his usefulness in the closing months of his life really was, I have now no means of knowing, but very shortly after his death six persons were added to the church, all of whom were the fruits of his ministry in the last year of his life, but of their conversion he knew nothing while in this lower state.

I may, perhaps, be allowed to state one fact more, and I will close. It is a fact of no extraordinary occurrence: the minister most interested in it, has met with others not dissimilar, but I only mention one.

A minister, now living, was called to supply the pulpit of a friend

since removed to his rest. One sabbath, during the morning and afternoon services, he suffered very greatly from depression of spirits, occasioned by reviewing the discouragements attendant on the Christian Ministry. It was with considerable difficulty he could fulfil his public engagements, and he looked forward to the duties of the evening with feelings known to ministers, but an idea of which cannot be communicated to others. A prison seemed to him preferable to a pulpit, and he was ready to exclaim "My soul chooseth strangling rather than life." He retired from the house of God to tea; his friends would have administered relief to a mind burdened by distress, but they could not understand the nature of its malady; and ease from the burden he bore was only to be found in private.

After tea he retired from his friends, burst into a flood of tears, poured out his heart before the Lord, and in some happy degree felt composure of mind. With a heart solemnly impressed, a spirit more than usually devotional, and with an ardent desire for the salvation of sinners, he addressed a large and deeply attentive auditory. The subject was the meeting between Jesus and those who have listened to his gospel at the last day. It was a season interesting to the preacher, and appeared little less so to his hearers.

The preacher's engagement expired, and he left the neighbourhood; years rolled along, and though he could not forget the the service, he knew of no benefit which had followed it: at length he received a communication from the estimable minister, who in the mean time had become the pastor of the church; and this interesting letter stated the pleasing fact that on the evening to which we have referred, a sinner had been called

from transgression to holiness, and had afforded joy to the inhabitants of heaven. The letter was doubly valuable, for it came at a period when mental depression had almost led to an abandonment of the ministry.

I shall leave to my readers the task of deriving lessons of improvement from this statement of facts. I hope it will lead them to pray for the success of their pastors, to encourage them in all their labours of love, and to support that cause which needs more than human aid to extend it in the world. B.

THE MARCH OF INTELLECT.

A GENTLEMAN of landed property in the county of S. being lately on the outside of a stage-coach, had sworn several oaths within a few minutes after he had taken his seat. Addressing a dissenting minister, a stranger to him, he remarked, "We hear, Sir, a great deal said about 'the march of Intellect:' are you, Sir, a believer in the march of Intellect? I believe, Sir, these S— clodhoppers know nothing of the march of Intellect." The minister replied, "I have observed Sir, that there is not so much profane swearing among the peasantry as there used to be. I consider that one decisive proof of their intellectual improvement." The gentleman appeared as if he felt the reproach, but had too much good sense to manifest any displeasure. In his subsequent conversation, which proved him to be an intellectual person of high order, he shewed himself capable of going forward in the march of improvement, as he swore no more during the fifty miles' journey. What Christian will not adopt the prayer of the Psalmist in reference to profane swearing, "O let the wickedness of the wicked come to an end, but establish the just."

PURITAN.

P O E T R Y.

[Extracted from "The Christian Poet."—See Review.]

The Believer's Reply to Death's Threatenings.

I knew that from my birth
I was a mortal man ;
My frailty is confess'd ;
I knew my flesh was earth,
My life was but a span,
And here is not my rest.
If thou canst say no more,
All this I knew before,
And yet thy threats defie ;
Have I long sought in pain,
And would I not obtain
Joyful eternity ?

O feeble thing !
How canst thou conquer Christ,
And make his promise void ?
First overcome my King,
And his command resist,
By whom thou art employ'd ;
First win the world above,
And conquer endless love,
And then I'll be thy slave ;
Kill an immortal soul,
And we will all condole,
And fear a darksome grave.

'Tis Christ that doth thee send,
To bring about his end ;
And Him thou must obey ;
He is my dearest friend,
And doth no harm intend,
In calling me away.
And why should he fear ill,
Whom love itself doth kill,
And numbereth with the blest ?
Why should not death fulfil
His good all-ruling will,
My spring, my guide, my rest ?

RICHARD BAXTER.

The Followers of Christ.

The Son of God is gone to war,
A kingly crown to gain ;
His blood-red banner streams afar,
Who follows in his train ?
— Who best can drink his cup of woe,
Triumphant over pain ;
Who holdest bears his cross below,—
He follows in his train.

The martyr first, whose eagle-eye,
Could pierce beyond the grave ;
Who saw his Master in the sky,
And call'd on Him to save :
Like Him, with pardon on his tongue,
In midst of mortal pain,
He pray'd for them that did the wrong :
— Who follows in his train ?

A glorious band, the chosen few,
On whom the Spirit came,
Twelve valiant saints ; the truth they
knew,
And braved the cross and shame :
They met the tyrant's brandish'd steel,
The lion's gory mane ;
They how'd their necks the death to feel :
— Who follows in their train ?

A noble army, men and boys,
The matron and the maid,
Around their Saviour's throne rejoice,
In robes of light array'd ;
They climb'd the dizzy steep of heaven,
Through peril, toil, and pain :
Oh, God ! to us may grace be given
To follow in their train.

BISHOP HEBER.

A good Priest.

Give me the priest these graces shall possess ;—
Of an ambassador the just address,
A father's tenderness, a shepherd's care,
A leader's courage, which the cross can bear,
A ruler's awe, a watchman's wakeful eye,
A pilot's skill, the helm in storm to ply,
A fisher's patience, and a labourer's toil,
A guide's dexterity to disembroil,
A prophet's inspiration from above,
A teacher's knowledge, and a Saviour's love.

BISHOP KEN.

R E V I E W.

Pilgrims of the Nineteenth Century; a continuation of the Pilgrim's Progress, upon the plan projected by Mr Bunyan: comprising the history of a Visit to the town of Toleration: with an account of its Charter, and a description of the principles and customs of its inhabitants, under the similitude of a dream. By JOSEPH IVIMEY. Simpkin and Marshall. 3s. 6d. bds.

THE author's well known connexion with our work, forbids us to expatiate on his merits. We must, however, be permitted to say, that his intimate acquaintance with the life of Bunyan, and his researches in the general history of nonconformity, have eminently qualified him to write a very entertaining book, the multifarious contents of which, we shall not attempt to analyse.

The town of *Toleration* is large. Mr. Ivimey has visited every street in a very friendly manner, and explored even the lanes, courts and alleys: he himself living, as every body knows, in *Bath Street*. He cannot live where there is not a *bath*, and a public one too!

The reader will find many happy allusions to Scripture history, and to the church history of the two last centuries. The author introduces him to the Roman Catholics, Members of the church of England, Presbyterians, Independents, Baptists, Quakers, Methodists (Arminian and Calvinistic), Freethinkers, and non-descripts. Without pledging ourselves to the accuracy of every statement, we think the dream is well imagined, and the dialogue skilfully conducted. Strokes of humour and pleasantry abound, and some of the sketches of character are drawn from life, with admirable fidelity and force.

Justice to the writer requires us to state, that his object is not merely to amuse and entertain the reader. The leading doctrines of evangelical truth are clearly stated, practical religion is powerfully enforced, and many a way-

worn pilgrim will be refreshed by the exhibition of the joys and sorrows of Christian experience.

The work is embellished with six neat engravings, and is well printed.

The valuable list in the note to p. 20, should exhibit the names at full length. Query—Should not Sir Isaac Newton be placed with William Whiston among the General Baptists?

Some of the anecdotes are highly valuable.

"I was on one occasion, in company with Mr. Fuller, breakfasting with a distinguished member of the senate; a dignitary of the church of England being present. This work of Mr. F. was mentioned, and an objection made to the term *Calvinistic* in its title.* It was added, 'Mr. F. you Dissenters would have been all *Socinians* before now, had it not been for the church of England.' Mr. F. calmly and very deliberately replied, as he was buttering his roll, 'I do not believe that either. You, I apprehend, have as many *Socinians* in the church, as we have out of it: with this difference, however, all yours are *perjured* ones, but ours are not.' They answered him not a word!"

For another we are indebted to the Rev. Rowland Hill.

"An anecdote which I heard him relate about thirty years since, is worth your hearing. He said, 'When a young man, at the commencement of my ministry, and just as *Leuconomus*† was finishing his ministry, I accompanied him to visit an aged female who had been by accident dreadfully burned. We found her exceedingly ignorant and insensible. She appeared neither to feel concerned about the state of her soul, nor to understand any thing said to her respecting the way of salvation. Taking him by the arm I said 'Come Sir, let us go, it is of no use to converse farther with her.' He replied with great energy and with his characteristic manner, 'Let me alone, let me alone, who can tell what is God's uttermost?'"

* His "Calvinistic and Socinian Systems Compared."

† George Whitefield.

As a specimen of our author's descriptive powers in the allegorical style, we subjoin his view of the *printing press*.

"Going through "Constitution Row, a workshop appeared in view. No building in our town, said my companion, was attended with more expence and labour in its erection, than that mean-looking house before you: if it were possible to calculate the value of groans, and tears, and blood which its erection cost, it would amount to a most surprising sum. An engine of singular contrivance which is worked in it, has been, probably, the greatest boon ever conferred by the invention of man upon the world; but for it, every part of the earth had been still groaning under the rod of the oppressor, in all the enslaved degradation of intellect which existed in the dark ages. Our forefathers, before that house was built, used an ambulatory engine, which like the flying artillery in a battle, attacked the enemy from every part of the field without being discovered. Even after it was built, sentinels were placed at the doors to search all who went in, and all who came out; none being suffered to pass who had not obtained an *imprimatur* from their commanding officer. These difficulties have been removed from the time our town was enfranchised, and the engine is now worked with the most entire liberty, those who use it being only liable to punishment, when twelve men chosen from their peers, unanimoously decide that the engine has been employed injuriously to the community: these also award the proportion of the suffering for the offence. It is by this surprising engine that our town is supplied plentifully with weekly and monthly intelligence. It is from this house that our magazines are filled, here our chronicles are kept, and from hence our heralds are dispatched to every part of the world. It may indeed be called our armory: all our weapons whether for offensive or defensive warfare are made and deposited in it. The history of this building, small as it is, would exhibit the struggle of a few, brave as the heroic band of Marathon, or the brave three hundred at Thermopylæ, against the machinations of power and fraud, employed in the subjugation of mind, and the enthrallment of thought. Many of our people have fallen victims in this noble conflict: and of these none so illustrious as he who found the prison his sepulchre. When I think of the fate of that heroic defender of our principles, proving them to rest upon maxims of eternal truth, and not to have originated in scruples of conscience; I weep for the guilt of my country, I blush for the neglect manifested towards him by my townsmen. There is not, however, the least danger of

such another melancholy event taking place the persecutor is now restrained by a superior power, and the public spirit of our town would raise a fine of ten times the amount for the purpose of preventing such an awful catastrophe. Alas! 'we are verily guilty concerning our brother.* Were ever the doors and windows to be closed again, and the engine be subjected to the controul of our enemies, our townfolk would be more miserable than ever. To live and not be able to state and propagate our principles, would be a state of servile degradation to which we could not submit with tameness; in order to our being happy and prosperous, we must not only be permitted to think, but to think aloud. I assure you, my friend, it is impossible we can be sufficiently thankful to God and the king, for that humble looking establishment, nor can I speak too highly concerning it. I call it the emporium of our wealth, the arsenal of our strength, the arbiter of our rights, and the palladium of our liberties." pp. 187, 188.

Essays on the Evidences, Doctrines, and Practical Operation of Christianity.
By JOSEPH JOHN GURNEY. Third Edition. 12mo. pp. 547. Loudon. J. and A. Arch, Cornhill.

WE have perused this work attentively, and with a greater degree of approbation and satisfaction than most other "Bodies of Divinity." We attribute this, principally, to the author's having derived his sentiments from the *Scriptures*, and sought to ascertain "the faith once delivered to the saints," rather than to make the inspired volume defend *preconceived* opinions on the subject of religion. Unless we are much mistaken, this was the cause of Milton's obvious errors in his "Christian Doctrine," lately translated and published.

The following paragraph is a fair specimen of our author's style and sentiments:—

* Mr. Thomas Delaune, a learned Baptist schoolmaster. For writing his "Plea for Nonconformity," in 1684, he was convicted and sentenced by the infamous Jefferies, to pay a fine of thirteen marks, amounting to 66*l.* 15*s.* 4*d.* and his book to be burnt by the common hangman. He was committed to Newgate till the fine should be paid; and there, from cruel treatment and shameful neglect, he and his wife, and two children all died!—"Ivimey's History of the English Baptists," Vol. i. 395—404.

"Absolutely pure as is the Supreme Being, and infinitely glorious in the perfection of those moral qualities which his own law prescribes, it is a fact which admits of no doubt or denial, that in some of the creatures of God moral evil exists and abounds. When we remember the omnipotence of Jehovah, when we call to mind that 'from him, and through him, and unto him, are all things'—we may with reverence acknowledge, that this fact presents to our narrow and inadequate understandings, a mystery which we are utterly incapable of penetrating or explaining. The ways of an infinite God are indeed *unsearchable*; and all that we can safely say on the subject is this—that moral evil is permitted to exist, for some wise, though to us incomprehensible purpose; and that *all things* will unquestionably be found, in the end, to have been working together for the glory of God, and for the welfare of them that fear him. But, no sooner do we take a step further, no sooner do we entertain the idea that God, in the common sense of the expression, is the *author* of iniquity—that he *actually* appoints it as the means of greater good—that he not only permits, but *approves* it—that he attaches misery to it, not because it deserves to be punished, but because the suffering, as well as the sin, is one link in the chain, which is *always* to end in the good and happiness of the sinner—no sooner do these preposterous doctrines obtain a place in our minds, than we involve ourselves in the most dangerous errors. Then is our standard of right and wrong destroyed; and while it is impossible for us, with any colour of justice, any longer to assert that God is *holy*, we naturally sink down into the conclusion, that virtue and vice are matters of indifference, and, in fact, exist only in imagination." pp. 122, 123.

We regret that the confined limits of our Miscellany, preclude the possibility of giving further quotations in support of our opinion, in regard to the excellency of these well-written and elaborate Essays. For the purpose of inciting our readers to purchase and read the volume, we give the titles of the chapters of which it is composed:—

"On the Probability of a Divine Revelation to Mankind, and the genuineness of the New Testament—On the Credibility of the New Testament, and of the Evidence of Miracles—The Evidence of Prophecy—The internal Evidences of Christianity—The Divine Authority of the Holy Scriptures—The Scriptural Account of the Divine Being—The Union and Distinc-

tion in the Divine Nature—The Scriptural Account of the Spiritual Adversary—The Scriptural Account of Man—The Scriptural Account of Jesus Christ; viz. 1. His pre-existence; 2. On Christ during his stay on earth; 3. In his reign—On the Redemption of Mankind; viz. 1. The Scriptural Doctrine of Atonement; 2. The Merits and Advocacy of Christ; 3. The Scripture Doctrine of the Spirit—On Faith and Obedience:—Conclusion.

All these important subjects are treated most evangelically, and are evidently the production of a spiritual and devout mind, intent on enforcing on the attention of the reader the personal and practical importance of the doctrines of grace, and the duties of Christianity. Were we inclined to point out what we consider defective statement, we should refer to p. 208, entitled "Remnant of Virtue in Man." The author says, "Ruined as man is by nature, it may readily be acknowledged that he retains some few traces of his original excellence; and that, though ever *prone* to sin, he is *not solely*, entirely, exclusively, sinful." This, we think, is in direct opposition to Gen. vi. 5. where it is said of men, the whole class of mankind, that "*every imagination of the thoughts of his heart was only evil continually.*" The author felt the necessity of *guarding* his statements, but after all he has said, we consider human depravity to be something more than "a *natural propensity* to some *besetting* iniquity:" it is a "carnal heart, which cannot be subject to the law of God;" not a *disposition* to become a rebel, but a *principle* of actual rebellion.

We were a little surprised, too, that so judicious a writer should have made references (p. 230.) to the apocryphal books of the "Wisdom of Solomon" and of "Ecclesiastics," as if they were "parts of the Old Testament;" and this, too, in proof of the important Scriptural doctrine of the pre-existence of Christ as the Son of God. Surely the most that can be fairly inferred from those books on that subject is, that the writers used the term "Word" *probably* in reference to the Son, in the same sense as the sacred writers have

done. It may serve for *illustration*, but certainly not for *argument*. Is not this like "going down to Egypt for help?"

Some of the most valuable parts of this book are what the author calls "Recapitulation" of the respective *Essays*. In these there is a judicious condensation, of all his statements and arguments, brought luminously before the mind, and impressed on the recollection of the reader. For our readers who can consult the learned notes, containing *Hebrew, Greek, and Latin* quotations, there is a feast provided of extensive information and critical research.

Had we not been acquainted with the author's peculiar views, as a minister of the Society of Friends, we should have really thought that when he was writing the chapter "On Obedience," and especially of "Positive Commandments," that he had *forgotten* the two institutions of the Gospel, Baptism and the Lord's Supper. That he has *overlooked* them is certain, and in this respect *we*, of course, consider his work essentially defective. No one could learn from what is here written, that *Baptism* and the *Lord's Supper* were instituted ordinances of the Lord Jesus; or that the apostles ever enjoined them upon the disciples of Christ; or that the primitive Christians were all baptized in water, as the first act of homage to Jesus Christ; or that they all partook of the Lord's Supper, in order "to shew forth the Lord's death," &c. It is due, however, to Mr. Gurney, to say that he has not attempted any defence of his own principles on these subjects, nor scarcely hinted at them. With the exceptions above mentioned, we admire the work, and cordially recommend it, especially to biblical students. It is, as a whole, a most useful publication: the author is entitled to the thanks of the Christian world.

Pastoral Memorials; selected from the Manuscripts of the late Rev. John Ryland, D.D. of Bristol. With a Memoir of the Author. In two volumes. Vol. I. Price 10s.

No wise and good man observed the

spirit and deportment of Dr. Ryland, without receiving an impression, which became deeper by better acquaintance, that his piety was very eminent; and it is our opinion, that these selections from his manuscripts harmonize perfectly with such a view of his character.

What we now advance respects the first volume; we have not seen the second, but we doubt not that it will be as worthy of public patronage as the one of which we at present give our opinion. The Memoir, it seems, could not be prepared in time for this volume, which consists entirely of sermons, exactly in that state, we believe, in which the Doctor prepared them for his use in the pulpit. The subjects here treated on are very numerous and important, but we fear it will be thought, that instead of thus occupying two volumes, it would have been far better to have limited the work to just half the intended size. Instead of notes of sermons on eighty-six subjects, the number contained in this first part, it would have been preferable perhaps to have given us only twelve of these selections, with a narrative of the holy and useful life of their author.

As affording a fair specimen of the subjects before us, we give the following:—"The Character of Caleb," from Numb. xiv. 24.—"The Joy of the Lord the Believer's strength," from Neh. viii. 10.—"The Benefits of Affliction," from Job v. 17, 18.—"The Beauty of the Divine Image," from Ps. xc. 17.—"God the Supreme Governor," from Ps. xcvii. 1.—"The Pleasantness of Religion," from Prov. iii. 17.

Such themes as these deserve most serious attention; and if all who peruse what Dr. Ryland has here written, should become as much interested by them, as he evidently was, their lives will be useful and happy, and death will introduce them to a state of immortal sanctity and blessedness.

We extract one of the Sermons as a specimen:—

"Ps. xxiii. 3. He restoreth my soul: he leadeth me in the paths of righteousness, for his name's sake.

"David, in this psalm, celebrates the

divine care and goodness, especially as exercised respecting his spiritual concerns; and beautifully illustrates it by a metaphor, exceedingly plain and easy to be understood by all, and peculiarly suited to his own case, as being taken from that employment in which he was engaged in early life. David himself had been a good shepherd, and had ventured his life for his sheep. He knew the toils and cares of that occupation, and the attention necessary, especially in oriental countries, to the most useful and most defenceless species of creatures which God has formed for the service of man. He knew also the strong propensity of those animals to wander; and he knew his own heart, his original apostacy, and remaining propensity to wander from God. Ps. cxix. 176. Perhaps his great backsliding had not taken place when he composed this psalm; yet he had room for this humble acknowledgment—'My soul will he restore; he will lead me in the paths of righteousness, for his name's sake.' Have not we need of the same consolation, and for the implied confession? Let us consider, my brethren—

"*First*, the necessity of the blessing.

"We have all wandered from God in our natural state. 'All we, like sheep, have gone astray; we have turned aside, each to his own way.' Not all so far, or so visibly; God has bledged us in and prevented us, by education, affliction, or various restraints; at which we have perhaps murmured, instead of being thankful for.

"Was there not a time when you took no delight in God, when you paid no regard to his authority, when, perhaps, you had no thought of your own eternal interests? If you regarded God at all, it was merely the effect of fear, not of love. You had no relish for his green pastures, you loved to wander, and attempted to derive your chief happiness from another source.

"Happy is it, if you have now returned to the 'shepherd and overseer of souls!' But will you not own it was the Lord who brought you back? Even since you have known the Lord, and tasted that he is gracious, have you never found a propensity to depart from him? Are you not chargeable, at least with heart backslidings? Have you no proneness to forget the Lord, to intermit the exercise of faith and holy love? If you forsake not the assemblies of the saints, yet are not your closets seldomer visited than formerly; and your private devotions more slightly performed? Has no idol intruded into your affections? Have you no room to say, 'O that it were with me as in months past!' Cannot he whose eyes are as a flame of fire, and who declares that all the church shall know that he searches the hearts and the reins, say, 'I

have somewhat against thee? If not, yet beware; you are yet in the body. But many must own this: yea, still worse, their zeal has visibly abated: yea, they have evidently turned aside from God. Ah! foolish and ungrateful souls, how forgetful of all his benefits! Yet, blessed be God for his restoring grace! Let backsliders implore it. Let us all prize it. Consider, "*Secondly*, the value of this blessing. How great a thing was it to be brought back to God at this! Never should we have returned to him of ourselves. Sheep are seldom known, like some domestic animals, to return. Sinners never do return, and never would return, were not the good Shepherd to seek them.

"Jesus found me when a stranger," &c.

He himself is the way; never could we have had access to God, but through his righteousness. His Spirit alone guided us into the way of peace. He induced us to comply with the call of the Gospel. He made us willing to return unto God.

"O, what mercy has been manifested in healing our backslidings since! notwithstanding all the baseness and ingratitude that have attended them; though we have sometimes given occasion to the enemies of religion to reproach the ways of God, or at least have not honoured God as we ought to have done. And we should probably have wandered much further, had not the Lord interposed for our restoration. Sometimes providences, surprising and unexpected, or perhaps painful and severe, have been subservient to this purpose; sometimes stated ordinances; sometimes brotherly reproof. But whatever means were used, it was the Lord who gave them efficacy, and rendered them successful to bring us back to himself. He has inclined us to place our happiness in him, to seek him in the way he has prescribed, to return to a state of voluntary subjection.

"Which leads us to consider,

"*Thirdly*, the evidences of our partaking of this blessing.

"Have we been thoroughly convinced of our original departure from God, its reality, iniquity, folly, and ruinous tendency? Have we been convinced that it is our duty and privilege to return home to God, that this is best, wisest, and happiest? Do we heartily acquiesce in God's method of saving sinners, in a way that shall demonstrate his righteousness and magnify his law; even through the mediation of that Saviour on whom the Lord laid our iniquities, and who laid down his life for the sheep? Are we willing and desirous of walking before God in the ways of righteousness, regarding his blessed word as our directory in our conduct towards mankind, as well as respecting the immediate

worship of God? Do we consider the law of God as spiritual, requiring truth in the inward part; and extending to our temper, as well as to our outward visible practice? When we wander from God, are we filled with pain and shame, and do we find that we cannot be happy till our souls are restored, and we return to the paths of righteousness? Are we conscious that we need the continual attention of our good Shepherd, to keep our minds from being bewildered with error, our wills from disobedience and rebellion, our affections from being inordinately fixed on some inferior good, if not on some forbidden object; or to prevent us from degenerating into self-righteousness, sloth, or worldly-mindedness,

“Do we long for further progress in the good ways of God; to know, love, serve, and glorify him better; desiring to walk on as pilgrims, till we arrive at a state of absolute perfection? Are we conscious that what our gracious Lord has done for us is all of his sovereign mercy? He hath wrought it for his name's sake, and not for our righteousness' sake. All our salvation flows from the riches of his grace. Do we earnestly wish to honour God's name, and to live to the praise of the glory of his grace?

“Oh! let us admire and adore the Lord our Shepherd, and acknowledge our obligations to his matchless goodness, as displayed both in our first conversion and in all our subsequent experience. May they who are still wandering away from God, have their feet directed into the way of peace; be led into the ways of righteousness, and find them ways of pleasantness, and paths of peace!”

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1. *The Pelican Island, and other Poems.* By JAMES MONTGOMERY. Foolscap 8vo. pp. xii. 264. London: Longman and Co. Price 8s.
 2. *The Christian Poet; or Selections in Verse, on Sacred Subjects.* By JAMES MONTGOMERY. With an Introductory Essay. 12mo. pp. 440. Price 6s. 24mo. Price 4s. Glasgow: Collins.
 3. *Poems, by William Cowper, Esq. of the Inner Temple.* With an Introductory Essay, by JAMES MONTGOMERY. 12mo. pp. 494. Price 6s. 24mo. Price 4s. Glasgow: Collins.

We are happy to see that Mr. Montgomery continues to be so diligently, and, we doubt not, usefully employed. When talents like his are consecrated to the best purposes, it would be a great loss to the world that they should long be suffered to lie dormant. For our parts, we so much admire Mr. M.'s compo-

sitions, both in prose and verse, that the appearance of a new volume, written or edited by him, is always hailed with joy, and we hasten to possess ourselves of the treasure.

Nevertheless, we have not been so much gratified with “*The Pelican Island*” as with some of Mr. M.'s former productions. It is written in blank verse, which, in our opinion, is not well suited to his poetical powers. We could have wished, too, that he had chosen some other subject, better adapted to general usefulness; for though the poem contains many exquisitely wrought descriptions, and its tendency is uniformly good, yet there is less scope for the manifestation of that fervent spirit of evangelical piety for which Mr. M. is so happily distinguished, than in his other works. We are sorry that we cannot justify these remarks by an analysis of the poem, which would require more space than we can conveniently spare: our readers must therefore be referred to the volume itself, and they may be assured that the perusal will confirm all their previous feelings of esteem and admiration of its author.

From the minor pieces contained in the volume, we select the following, which we regard as one of Mr. M.'s happiest efforts:—

“*A Theme for a Poet.*”

The arrow that shall lay me low,
Was shot from Death's unerring bow,
The moment of my breath;
And every footstep I proceed,
It tracks me with increasing speed;
I turn—it meets me—Death
Has given such impulse to that dart,
It points for ever at my heart.

And soon of me it must be said,
That I have lived, that I am dead;
Of all I leave behind,
A few may weep a little while,
Then bless my memory with a smile;
What monument of mind
Shall I bequeath to deathless fame,
That after-times may love my name?

Let Southey sing of war's alarms,
The pride of battle, din of arms,
The glory and the guilt,—
Of nations barb'rously enslaved,
Of realms by patriot valour saved,
Of blood insauely spilt,

And millions sacrificed to fate,
To make one little mortal great.

Let Scott, in wilder strains, delight
To chant the Lady and the Knight,
The tournament, the chase,
The wizard's deed without a name,
Perils by ambush, flood, and flame;
Or picturesquely trace
The hills that form a world on high,
The lake that seems a downward sky.

Let Byron, with untrembling hand,
Impetuous look, and fiery brand,
Lit at the flames of hell,
Go down and search the human heart,
Till fiends from every corner start,
Their crimes and plagues to tell;
Then let him fling the torch away,
And sun his soul in heaven's pure day,

Let Wordsworth weave, in mystic rhyme,
Feelings ineffably sublime,
And sympathies unknown;
Yet so our yielding breasts enthrall,
His genius shall possess us all,
His thoughts become our own,
And strangely pleased, we start to find
Such hidden treasures in our mind.

Let Campbell's sweeter numbers flow
Through every change of joy and woe,
Hope's morning dreams display;
The Pennsylvanian Cottage wild,
The frenzy of O'Connell's child,
Or Linden's dreadful day;
And still in each new form appear,
To every Muse and Grace more dear.

Transcendent Masters of the lyre!
Not to your honours I aspire;
Humbler, yet higher views
Have touched my spirit into name;
The pomp of fiction I disclaim;
Fair Truth! be thou my muse:
Reveal in splendour deeds obscure,
Abase the proud, exalt the poor.

I sing the men who left their home,
Amidst barbarian hordes to roam,
Who land and ocean cross'd,
Led by a load-star, mark'd on high
By Faith's unseen, all-seeing eye,—
To seek and save the lost;
Where'er the curse on Adam spread,
To call his offspring from the dead.

Strong in the great Redeemer's name,
They bore the cross, despised the shame;
And, like their Master, here
Wrestled with danger, pain, distress,
Hunger, and cold, and nakedness,
And every form of fear;
To feel his love their only joy,
To tell that love, their sole employ.

O Thou, who wast in Bethlehem born,
The man of sorrows and of scorn,
Jesus, the sinner's Friend!
—O Thou, enthroned, in filial right,
Above all creature-power and might,
Whose kingdom shall extend,
Till earth, like heaven, thy name shall fill,
And men, like angels, do thy will:—

Thou, whom I love, but cannot see,
My Lord, my God! look down on me;
My low affections raise:
The spirit of liberty impart,
Enlarge my soul, inflame my heart,
And, while I spread thy praise,
Shine on my path, in mercy shine,
Prosper my work and make it thine.

“The Christian Poet” is a selection of extracts, nearly *four hundred* in number, from our best authors, chronologically arranged, from Chaucer to Bishop Heber. We have given some specimens at p. 463 of the present Number. The pieces are well chosen, frequently from scarce publications, and writers little known by modern readers. Biographical and critical notices are occasionally interspersed, and in the “Introductory Essay” Mr. M. examines, and very successfully combats, Dr. Johnson's philippic against religious poetry. We doubt not that this volume will obtain, as it deserves, an extensive circulation.

Mr. Montgomery has also favoured us with a valuable “Introductory Essay” to Cowper's Poems, which abounds with elegantly-written and judicious criticism on the productions of that amiable and gifted author. We cannot withhold from our readers the following remarks on the malady by which the life of the Poet was embittered:—

“With regard to his malady, there scarcely needs any other proof that it was not occasioned by his religion than this, that the error on which he stumbled was in direct contradiction to his creed. He believed that he had been predestinated to life, yet, under this delusion, imagined that God, who could not lie, repent, or change, had, in his sole instance, and in one moment, reversed his own decree, which had been in force from all eternity. At the same time, by a perversion of the purest principle of Christian obedience, he was so submitted to the will of God, that, to have saved himself from the very destruction which he dreaded, he would not avail himself of any of the means of grace, (even pre-

suming they might have been efficacious,) because he believed that they were forbidden to him. Yet, in spite of the self-evident impossibility of his faith affecting a sound mind with such hallucination; though a mind previously diseased might as readily fall into that as any other;—in spite of chronology, his first aberration of reason having taken place before he had 'tasted the good word of God;'—in spite of geography, that calamity having befallen him in London, where he had no acquaintance with persons holding the reprobated doctrines of election and sovereign grace;—and, in spite of the fact, utterly undeniable that, till his spirit was revived by the success of his poetry, the only effectual consolations which he knew, after that first access of insanity, were the consolations of the Gospel at St. Alban's, at Huntingdon, and at Olney;—in spite of all these unanswerable confutations of the ignorant and malignant falsehood, the enemies of Christian truth persevere in repeating, 'that too much religion made poor Cowper mad.' If they be sincere, they are themselves under the 'strong delusion to believe a lie;' and it will be well, if it prove not, on their part, a wilful one—it will be well if they have not reached that *last* perversity of human reason, to believe a lie of its own invention." p. xi.

We are informed that an edition of the "Pilgrim's Progress" will shortly be published, with an Introductory Essay from Mr. Montgomery's pen. It will give us great pleasure to announce it to our readers as soon as it appears. A better qualified critic on Bunyan than Mr. M. can hardly be expected, or even desired.

A Summary View of Christian Principles; comprising the Doctrines peculiar to Christianity, as a System of revealed Truth. By THOMAS FINCH. 12mo. pp. 296. Price 5s. 6d. London: Holdsworth.

THIS volume contains a compendious Body of Divinity, and is chiefly designed for the use of inquiring young persons, and for those "who have neither money to purchase nor time to read more expensive and elaborate productions." Mr. Finch thus states his reasons for presenting himself to the notice of the public:—

"The title and outline of the following work originated in a sermon preached by the author on the first of January, 1815, and published by request of the congregation over which he then presided at Lynn. It

was a hasty composition, written at a time when his views on several points of great importance were extremely vague and unsettled, and contained some positions which, in the course of his inquiries during the next year, he saw much reason to disapprove and regret. When he had brought his inquiries to what his own judgment deemed a scriptural and satisfactory conclusion, he was anxious to furnish his friends with an unreserved declaration of the result, and as far as possible, to rectify past errors, by publishing a revised edition of the former sermon, together with a series of Discourses on the Person of Christ, which he prepared for that purpose. But, upon mature deliberation, having seen cause to reproach himself with undue precipitancy in the former case, he thought it most prudent to suspend the execution of his design till time and experience had given to his opinions, on most points of controverted theology, such maturity and firmness as to preclude in future the probability of any material change.

Every year since that period has served to confirm the truth, and evince the importance, of the views now submitted to the consideration of his friends and the public. From a candid perusal of the most approved writers of all persuasions, as far as time and circumstances would permit; from all that he has seen and read of the christian world, under all its diversity of sects and opinions; from a scrupulous attention to the holy scriptures, in all his ministerial instructions, as the only standard of christian verity; and from the results of his own experience as a christian, he feels the strongest persuasion that the principles defined and illustrated in the following pages, comprise the substance of divine truth, and the glory of the christian revelation. He has witnessed their efficacy in others, and felt something of it in his own mind, both as an incentive to duty, and a source of consolation and encouragement. While life remains, therefore, and he has strength to discharge the ministerial functions, it will be his chief concern, and his greatest pleasure, to be the means of diffusing their salutary influence. And in the prospect of death and eternity, when the supports of religion will be most needed, he hopes to find in the truths now recommended to others, a preservative from fear, and a ground of unfailling confidence."

The work is divided into fifteen chapters, in which the following subjects are discussed:—The right of judging for ourselves—The authority of the Holy Scriptures—The revealed character of God—The Person and Offices of Christ—The arrangements of Divine Provi-

dence—Our present State and final Destination—The depravity of human nature—The Scripture Doctrine of the Atonement—The terms of Salvation announced in the Gospel—The nature and necessity of Divine influence—The Doctrine of Justification by Faith—The perpetuity of the Moral Law—The final perseverance of the true Christian—The holy tendency of revealed truth—The future triumphs of the Gospel.

In illustrating these important topics, Mr. Finch has written in a manner well adapted to instruct and convince his readers. His style is neat and perspicuous, his method is lucid, his appeals to Scripture are frequent and appropriate, and there is an air of seriousness pervading the whole, which becomes the dignity of sacred themes. There are neither cold speculations nor profound criticisms to be found in this volume; it contains what is far more valuable, a clear and instructive statement of the leading doctrines of the Christian system, evidently the result of diligent and devout inquiry. We do not, indeed, affirm, that we agree with the author in every particular; but we can cordially recommend his book to our friends in general, and especially to thinking youth, as a comprehensive, luminous, and useful "Summary of Christian principles." We were particularly pleased with the chapters "On the right of judging for ourselves," and on "the person and offices of Christ." From the former we select the following extract:—

"There cannot then, be a more absurd notion, or a greater perversion of the right of judging for ourselves, than the supposed innocence of mental error. To infer that, because errors of judgment in morality and religion from their very nature, lie beyond the reach of all human tribunals, no culpability can be attached to them in the sight of God, is an inference so repugnant to common sense, and to all just ideas of the divine government, that one might wonder how it could for a moment be entertained by any man having the common use of his faculties, or making the slightest pretensions to religion. The very circumstance which renders the mind's undisclosed operations sacred from human control, brings

them within the control of the divine government, as the sphere of its own peculiar and exclusive influence. And if we may indulge imagination without regard to human authority, since no man may call us into judgment for our private thoughts, there is the more necessity for us in this respect to recognize the divine inspection, that when inferior motives cease to affect us, the superior ones of religion may be all in all. Where indeed can God erect the standard of his authority, so as to indicate the spirituality of his influence, but in the secret chambers of the soul? Unless religion be established with supreme authority in the conscience and the heart, all exterior expressions of it, however imposing in the view of our fellow men, are, in the eye of God, nothing but the vain assumptions of hypocrisy. We must therefore resign to him, as his own province, the entire government of the mind, remembering that the reveries of imagination, the decisions of the judgment, the whispers of conscience, the most subtle operations of prejudice and error, the most secret and undisclosed thoughts, are no less visible to his eye, and responsible to his tribunal, than the strongest passions, and most public transactions.

Between truth and error, there exists an essential difference, whether men perceive that difference or not. The mistakes we commit in confounding light with darkness, and good with evil, cannot alter the nature of things, or render truth and error indifferent. If rectitude be agreeable to the divine mind, because of its consistency with his purity and justice, truth must be equally so, because of its agreement with his veracity and knowledge. And if sin be offensive in the sight of the God of holiness, error cannot be pleasing to the eye of the God of truth. Truth is intrinsically good, and error intrinsically evil, independently of the circumstances which may give them a factitious importance, or the events by which their good or evil qualities are developed." pp. 29—31.

Circumspection and Perseverance essential to success in the Christian Ministry: a Charge delivered to the Rev. T. G. Stamper, at his Ordination to the Pastoral Office over the Church and congregation at the Independent Chapel, Uxbridge, April 4th 1827. By J. HUNT, Chelmsford, pp. 40. London: Westley and Davis.

As long as the edification of the Christian church shall be considered desirable, will the value of the gospel ministry be powerfully felt, and the qualifica-

tions suited to a right discharge of its duties be suitably estimated. To enforce the latter and show the necessity of the former, is the object of Mr. Hunt's address on the present occasion; and in our opinion he has discharged his office with no ordinary ability. He appears to feel a deep interest, in the situation and future career of his young brother in the ministry, who, it seems was trained up for the office under the same tutor, the late Dr. Bogue, though not at the same time; and while thus fulfilling a task, which had he lived, would have fallen on that venerated servant of God to perform, he has caught something of his spirit, and with all fitting solemnity has urged the pupil to tread in the steps of his justly respected tutor. The admonition of Paul to Timothy, in the 1st epistle chap. iv. ver. 16, he has chosen for the basis of his address; and from these words he proposes to consider 1. the objects which should engage the Christian minister's unremitting and devout attention; 2. the perseverance which is to develop his Christian and ministerial character; and 3. the success which will crown his faithful and unwearied solicitude. This outline is well filled up, and the lights

and shades of a christian minister's character touched with a masterly hand, and afford, we would trust, no unfaithful picture of the manner in which the preacher discharges the pastoral office among his own flock.

We have not, for a long time past, read a charge, which breathes more of the spirit of the true minister of Christ, or more powerfully illustrates and enforces his various and important duties.

Acquaintance with God. By the Rev. JAMES SHERMAN, Minister of Castle Street Chapel, Reading. pp. 179. Nisbet.

By accident, this excellent little work escaped our attention, at the time when it ought to have been introduced to our readers. Though we sincerely regret this involuntary omission, yet our late notice enables us to announce, that a second edition has appeared, and we have no doubt but that, with pious persons, this work will be a favourite companion. We read it ourselves with peculiar pleasure; and very cordially unite in those expressions of commendation it has so extensively received.

LITERARY RECORD.

New Publications.

1. *A General Index to Calmel's Dictionary of the Bible, and the Fragments, by the late Charles Taylor.* 4to. Price 5s. boards. This Index, which comprises a scientific analysis of contents, an alphabetical list of subjects, and a methodical arrangement of texts, illustrated and explained, forms a valuable appendage to the important work to which it belongs. To ministers and students, especially, it will give great facilities in consulting it, and we anticipate for it an extensive sale.

2. *Oriental Observations and occasional Criticisms, illustrating several hundred Passages of Scripture.* By John Culloway, late Missionary in Ceylon. 12mo. Price 3s.

4. *Orme's (Rev. Wm.) Defence of Missions in the Sandwich and other Islands, in reply to the Article on Missions in a late Number of the Quarterly Review.* 8vo. Price 3s.

In the Press, &c.

Mr. Palmer, of Paternoster-row, has in preparation for publication, an uniform Edition of the Works of the English and Scottish Reformers, under the careful revision of the Rev. Thomas Russell, A.M. Editor of Dr. Owen's Works. The first volume it is intended to publish early in December.

The Rev. John Morison, of Chelsea, is preparing for publication, in two large volumes, 8vo. an Exposition of the Book of Psalms, Explanatory, Critical, and Devotional, intended chiefly to aid private Christians in the enlightened perusal of Compositions, in which the national history of the Jews and the personal experience of David are often bleuded with the spirit of prophecy. It is intended to publish the work in six parts, containing about twenty-five Psalms each. The first Part will be ready for delivery by the 1st of December.

OBITUARY.

MRS. W. B. GURNEY.

Few, among the providential arrangements of the Divine government, are more painfully mysterious, than the unexpected removal from this world of persons occupying important and influential stations of usefulness, at a time when it seemed not unreasonable to anticipate a much longer continuance on earth. Such an event we have this month to record, in the decease of Mrs. Gurney, wife of W. B. Gurney, Esq. who expired at their house in Essex-street, London, on Monday, the 13th of August last, in the 47th year of her age.

It was the privilege of Mrs. Gurney to possess parents* who were anxious to train up their children in the fear of God, and whose uniform and consistent deportment added a peculiar force to their pious admonitions. They had the happiness to perceive the evidence of a divine blessing on their instructions and example, in the early conversion of this, their only daughter, who was baptized and united to the church at Maze Pond, then under the pastoral care of the Rev. James Dore, in the month of August, 1796. At that time she was little more than fifteen years of age, but during the period which has since elapsed, it has been clearly demonstrated, that her profession was not the result of mere youthful feeling, but the self-dedication of a heart cordially devoted to God. Her path has been truly that of the just, shining more and more unto the perfect day.

In the year 1803, she entered into the most endearing of all earthly connexions with Mr. W. B. Gurney, a member of the same Christian society with herself. She was thus introduced into a large and widening circle of friends and acquaintance, and becoming the mother of a very numerous family (eight of whom survive

to mourn her loss), she had ample opportunities for the occupation of those mental powers and gracious dispositions with which it had pleased God to furnish her. How consistently, honourably, and usefully, she fulfilled her course, many living witnesses can attest.

In attempting a little further to develop her character, and in narrating what occurred in the closing scene of her life, we shall avail ourselves of a few *memoranda*, with which we have been obligingly furnished, though they were originally designed merely for private perusal.

As a wife, her conduct was uniformly distinguished by ardent affection to her husband, and the most unremitting exertions to promote his comfort and happiness.

She excelled in the management of her family, and towards her children it may be truly said, that she was equally kind and prudent, tender and wise. Her sound judgment enabled her promptly to discern what was for their welfare, and no considerations of personal ease, or mistaken tenderness, were suffered to interfere with the pursuit of it. For their spiritual benefit, she was especially solicitous. Often would she converse with them in private, on the all-important concerns of their souls, and enforce on their attention the truths contained in the word of God. No one could doubt that the salvation of her children was a blessing she importunately sought at the footstool of divine mercy; and the compiler of this short sketch well remembers the delight which beamed in her expressive countenance, when the first fruits of her family put on Christ, by a public profession of his name, in the same Christian sanctuary, where, about thirty years before, she had herself taken the same honourable step. May divine grace prepare and induce each of the junior branches, in successive years, to follow the pleasing example, and yield themselves unto

* Mr. and Mrs. Avery Benham, of Walworth.

God, as those who are alive from the dead !

In conducting the affairs of her large household, she discovered much discretion, and well knew how to secure the affectionate regard of her servants, without weakening her claims to their respectful obedience. For the spiritual welfare of all under her roof she naturally cared; and aware of the great importance of the habitual observance of domestic worship, she did not allow the occasional absence of her husband to interrupt it; but, at such seasons, regularly conducted it herself. At first she had recourse to forms, but afterwards laid those helps aside; and the fervour and suitableness of her petitions often deeply affected those who united with her in the exercise.

Our lamented friend was eminently formed for social life, and was well qualified to take a part in conversation on most subjects of general interest. Her understanding was vigorous, and her perception accurate: it was evident she thought for herself, and had the faculty of expressing her thoughts with ease and fluency. Occasionally, perhaps, those who were for the first time introduced to her society, may have felt a degree of restraint, imposed upon them by the palpable evidence of her mental superiority; but such feelings were quickly dissipated by the sincerity and warmth of her benevolence, and the unaffected kindness and affability of her manner.

Mrs. Gurney lived not only to her family and her friends, but to the church and to the world. She was eminently distinguished by the spirit of Christian philanthropy, which influenced her to *devise liberal things, and to do good unto all, especially unto them who are of the household of faith.* To minister to the necessities of the saints, she deemed an honourable and delightful employment. The poor, the fatherless, and the widow, have, by her death, lost a friend, who was not only prompt to afford pecuniary relief, but who visited them in their humble dwellings; and while supplying their temporal wants, was anxious at

the same time to impart to them spiritual instruction.

Nor did she confine herself to the walks of private benevolence. The soundness of her judgment, and the activity of her disposition, eminently qualified her to share in labours of a more public nature. She rejoiced to take part in the direction of several schools, and other benevolent societies; and acted for a considerable time on the Committees of the London Female Penitentiary, the Friendly Female Society, the Aged Pilgrims' Friend Society, and the Auxiliary Bible Society for the City of Westminster. Those who are acquainted with the history and management of these useful institutions, well know, that she not merely aided them by her counsel and her labours, but that her example served to stimulate others to the same laudable exertions.

When, towards the close of her useful life, the residence of her family was fixed at Muswell Hill, it became at once an object of her solicitude, to discover in what manner the spiritual interests of the neighbourhood might be most effectually promoted. It was soon found that the poorer inhabitants of the village were in a state of lamentable ignorance of the great truths of religion, while there was reason to fear, that many of those of her own station in society were more inclined to oppose, than to assist in any efforts to provide them with the means of religious instruction. But our deceased friend was not to be deterred by considerations of this nature. She engaged actively in the distribution of religious tracts; and frequently conversed with those who came within the sphere of her influence. An esteemed friend in the ministry, having become a welcome guest in the family, it was determined to open the house for worship on the Sabbath evening. She rejoiced in the opportunity thus afforded for the word of life being dispensed to the neighbourhood around her. Personal and family convenience were readily sacrificed for the attainment of this object, and she often expressed the

happiness it would afford her, if it should please God, to render those services the means of bringing even one soul to the knowledge of the truth.

But from this hasty and superficial sketch of the character of our late friend, it is time to pass on to a brief narration of the circumstances which attended her last illness; which were eminently such, as ought to alarm the careless, and to induce an holy circumspection in those who are really devoted to God.

Having left home, in her usual state of health, on a visit to a friend in the neighbourhood of town, she was on Friday the third of August, seized with a shivering fit, which was immediately succeeded by fever. In compliance with her own request, she was conveyed without delay to her house in London. There she had every aid, which the great skill and persevering attention of her medical advisers could render, seconded by the most assiduous kindness of those immediately around her: but disease made rapid advances, and in ten days from its first attack, death closed the painful scene.

During the greater part of her illness, her sufferings were very severe, so that she began to fear lest her patience might fail. She entreated those around her to pray that a spirit of resignation might be granted her, equal to the trial: the request was mercifully heard, and a friend to whose kind attention she was indebted, had repeated occasion to congratulate her on the goodness of God in this respect. Her mind was kept in perfect peace, stayed upon him. In a case where personal piety had been so evident, dying declarations were not necessary to guide the opinion of others; but still it is gratifying to record, that amidst the drowsiness and stupor incident to her disorder, she was enabled to bear her decided testimony to the value of true religion. On its being suggested to her, "how great must sufferings such as yours be without religion," she instantly replied, "Oh yes, quite intolerable; a sick bed is not the place to make up one's mind about religion. My mind is not

in a state to judge of any thing. I could not examine any thing. Persons in such a situation must take all on trust, without knowing whether they are right or wrong. I am now in a state to require the *supports* of religion, and I am thankful to God that I do experience them."

When recovering at another time, from a state of stupefaction, she remarked, "I thought I should have wasted away my time in a stupid indifferent way, thinking of nothing but what distressed me." Her friend observing "It is not so now," she answered, "No, in the multitude of my thoughts within me, his comforts delight my soul"—repeating with emphasis the last clause, "*His comforts delight my soul.*" She proceeded to recite, with great animation and feeling that well known hymn "Begone unbelief, my Saviour is near," commenting on various parts of it, as she advanced with much force and propriety, and closed with repeating many passages of Scripture suitable to her case.

On Wednesday the 8th, when conversing with her husband, she thus expressed the good hope through grace, by which her mind was supported in the prospect of dissolution. "If it shall please God to remove me, I am not afraid to die. I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him;" adding with an emphasis "And I *have* committed my soul to Him." When the value of her life to her family was mentioned, and the hope expressed that on this account she might be raised up again, she replied, "If I am called to leave them, I know that the Lord can raise up, or preserve those who will do as much as I could have done for them. I am quite resigned whether to live or to die. I feel there is nothing which I cannot give up."

Alluding to the severity of her affliction, and the weakness which it produced, she said "I am brought to that state that the grasshopper is a burden." At another time she caught hold of the hand of her friend and said, "I need

to have lovers and friends, for my affliction is very acute; but—it is the Lord.”

During the whole of Lord's day the 12th, she was so overcome with drowsiness and stupor as to prevent any communication, and it was evident that her end was rapidly approaching. In the course of the night she was somewhat roused for a few minutes; when, after answering some anxious inquiries from her medical friend, she remarked, “Religion is an *individual* concern;” and shortly after, “I have been endeavouring to build upon the Lord.” These, with the exception of a word or two, as to the medicines administered to her, were the last words she uttered. Nature was sinking, and the next morning, August 13th she entered into rest.

The remains of our deceased friend were interred in the family vault at Maze Pond, on Tuesday the 21st, when an appropriate address was delivered by the Rev. Joseph Hughes, A. M.; and funeral sermons were preached on the following Sabbath, in the morning at Maze Pond, by the Rev. John Dyer, from 2 Tim. i. 12; and in the evening at Muswell Hill, by the Rev. Eustace Carey, from 1 Thess. iv. 13, 14.

THE REV. JOSEPH PATRICK.

On Monday morning, the 23d of July, died, at Northampton, the Rev. Joseph Patrick, pastor of the Baptist church at Harpole, near Northampton. His mortal remains were deposited in the burying-ground belonging to College-street meeting-house, on Wednesday evening, and on the Sabbath following a sermon was preached to improve his death, by the Rev. W. Gray, from 2 Cor. v. 4.; words chosen by the deceased.

Mr. Patrick passed through many changes and trials, but was enabled to preserve his Christian character unblameable. He lived and died resting upon the glorious principle of the Gospel. A short time before his removal, he sent the following statement to the writer:—“In preaching the sermon, I

wish you particularly to tell the audience, that I have been a man of great trials and sufferings, both of body and mind, but say nothing in praise of me. I am only a lump of sin; whatever I am, I am by the grace of God, and this I trust will be my everlasting song—a sinner saved by grace. I die a poor repenting sinner, relying solely on the blood and righteousness of my risen Lord. My soul cleaves to the doctrines of free, sovereign, discriminating grace; if these deceive me I must be lost, for I have no other support, no other foundation on which I can depend. The eternal God is my refuge, and I hope and trust to find, that in my last moments his everlasting arms will be underneath me. If I am found in Jesus' hands, my soul can ne'er be lost. My heart's desire and fervent prayer are expressed in this one verse:—

When I draw my fleeting breath,
When my heartstrings break in death,
When I soar to worlds unknown,
See thee on thy judgment throne,
Rock of ages! shelter me,
Let me find my all in thee.”

“If you think proper, you may add that I was born at Kettering, in this county, Dec. 20, 1768, resided in Huntingdonshire some time, then came to reside at Desborough, near Rothwell, during which time I left the Wesleyan Methodists, and joined the church at Kettering, then under the pastoral care of my much revered friend and brother, Mr. Fuller, by whom I was publicly baptized in October, 1797, and by the church at Kettering was sent into the ministry.

“Before I conclude, permit me to request you, dear Sir, to do what you can for my poor widow, and afflicted daughter Ruth; as I have nothing to leave them, and I doubt not but the Lord whom you serve will reward you for your kindness to the widow and the fatherless; and may the Lord make you a great blessing to the souls of men, and when your labours of love shall terminate, may you and yours have a place at Christ's right hand in glory. This, my dear Sir, is the prayer and last request of your heavily afflicted, but

affectionate friend and brother in the gospel of Christ,

“JOSEPH PATRICK.

“June 14, 1827.”

REV. W. CULVER.

DIED, on Lord's day morning, Sept. 9, 1827, in the 83d year of his age, Mr. William Culver, nearly thirty years pastor of the first Baptist church in Woolwich; a man who, by the integrity of his principles, the simplicity of his manners, the affection of his disposition, and the spirituality of his conversation,

lived in the esteem of all who knew him.

On the following Lord's day afternoon his remains were deposited in the silent grave. In the evening Mr. W. Bowes (who succeeded Mr. Culver some time since in the pastoral office) preached the funeral sermon, to a very numerous and attentive congregation.

Mr. Culver was probably the only dissenting minister who was a pensioner upon the bounty of our excellent monarch, George IV.

GLEANINGS.

THE YEARLY EPISTLE OF THE SOCIETY OF FRIENDS.

DEAR FRIENDS,

WE who have been permitted to assemble, to transact the concerns of this meeting, have reverently to acknowledge that it has been good for us that we have come together. It has been a comfort to behold the countenances one of another; and to be sensible of the prevalence of that Christian love and fellowship which invigorate the mind, as we pass along the arduous path of life. And we feel it to be a duty to inform all our beloved brethren and sisters, that the Lord, in his continued mercy, has enabled us to proceed in the deliberations of this meeting, in much brotherly love.

What then, dear friends, prevents our becoming wholly a spiritually-minded people—a church, though small, well compacted and fitted together, and built up in Christ Jesus our Lord? We fear that sin and transgression are separating some amongst us from Him, and thus preventing them from becoming living branches in the true Vine. O! that such would apply in faith to the great Physician; unto Him who hath loved us freely, who would heal our diseases, and present us faultless before the presence of his glory.* May we all narrowly examine ourselves in the light of Christ, and see how far we are engaged each to do his part well; that we may, as a religious body, shine with brightness: with that brightness, which, if the fault were not our own, the Lord, in his unmerited goodness, would cause to break forth amongst us.

Vital Christianity consisteth not in words but in power; and however important it is

that we have a right apprehension of the doctrines of the gospel, this availeth not, unless we are regenerated by the power of the Holy Ghost. We therefore tenderly entreat all to wait in humble faith for its quickening influence; and to seek to have their hearts contrited before the Lord. Then we believe that they will know for themselves of his great goodness; and as they continue, from time to time, profiting by what they learn in the way of life and salvation, but not trusting to it, they will partake of that living bread which cometh down from heaven; they will drink of those living waters which nourish the soul unto eternal life. This course of Christian experience we earnestly desire for every one amongst us. It is an individual work; but it is indispensable for all. It may often be slow in its progress, but it is certain in its effects; and amongst the blessed consequences which it produces, we come to have an establishment in Christ, resulting not from any speculative system of belief, but from a heartfelt acquaintance with his power inwardly revealed to the soul. When assailed by false doctrines, or when in the support of our views of Christian practice, trials are our portion, knowing in whom we have believed we can look, in humble but firm reliance, unto Him. Resignation under the varied trials incident to human life, is often the happy attainment of the patient, Christian traveller: these may arise to him from outward afflictions, or from the privation of the society of faithful Christian friends: he may be cast down from not feeling those evidences of the love of God, or of the clear guidance of the Spirit of Truth, which his soul would desire. But a frequent recurrence to past mercies, and to numberless blessings still bestowed upon

* Jude 24.

us, should warm the heart with gratitude; and animate it with the belief, that all these things will be blessed, as means by which we may become of the pure in heart who shall see God.* Wait, then, dear friends, upon Him: be of good courage, and he will strengthen your hearts.

Those who have felt the effects of a Saviour's love should be often considering whether they are making an open confession of Him before men, and cherishing the desire that others may become full partakers of the blessings of the Gospel. We speak not here of the preaching of the word; highly as we esteem this, when exercised in the power and life of the Holy Spirit; but of that faithful adherence to sound principle and consistent practice, of which, in our intercourse with the world, we ought to give proof. At the same time it is very important that we abide in true humility and in the fear of the Lord, and that we reverently and patiently wait to know the service assigned to us in the church. All, if they are faithful to the manifestations of the light of truth, may be employed in its service; and as they order their conversation aright, though it may be in the private walks of life, others seeing their good works may be led to glorify our Father who is in heaven.†

We have in this meeting been led to the reflection, that one of the great benefits of religious society is, that it places us under the care one of another, and that we are called upon to watch over each other for good. When we see any of our brethren or sisters are overtaken with a fault, or neglecting an important duty, we ought to cherish a solicitude for their improvement; and in that love which would lead them to Christ, to offer such counsel or encouragement as we may think best calculated to help them. Much depends on the manner in which advice is offered, and on our embracing the right opportunity to convey it. If it should not immediately have a salutary effect, we are not to be too much discouraged; we ought to take heed that we become not impatient or discomposed, but repeat our efforts in the spirit of love and forbearance. The result of this Christian concern for our friends is often greater than is at the time apparent.

In the exercise of this duty, it becomes those who have the earliest opportunity of knowing the faults of others, seriously to consider on all occasions whether they ought not to endeavour to reclaim them before they disclose the matter to another. At the same time we believe it has often happened, that the lengthened concealment of the errors of our friends from those who were best qualified to advise them, has been pro-

ductive of serious injury, which might have been prevented by an early, yet prudent disclosure to those of greater experience.

And we recommend to such of our young friends as know and approve what is excellent, and may have been strengthened in some small degree to practise it, not to shrink from modestly yet faithfully counselling their associates in early life, when they may be deviating from the path of duty. A tender caution may be received with peculiar advantage, when those to whom it is given know that their counsellors are still alike subject to the same temptations to which they are exposed; and when, as may sometimes happen, the relative as well as the social tie may call for the extension of a hand of help.

There is a humility and sweetness, combined with a noble firmness of character arising from the expansive influence of Christian love, which ought to actuate all our endeavours for the good of others. Strive then, dear friends, that in your benevolent exertions to promote the temporal, the moral, or the religious welfare of your fellow-men, your whole conduct may be marked by an unobtrusive, Christian temper; that when associated with your friends and neighbours on these occasions, it may be manifest that your great concern is to live under the influence of that wisdom which is from above;* which is pure, peaceable, gentle, and easy to be entreated, without partiality and without hypocrisy, full of mercy and full of good fruits. The pure exercise of Christian kindness brings with it its own reward; but to be pure, it must have its origin in the love of God, which produces love to man; and the satisfaction is never so great, the efforts are never so steady, as when we continually bear in mind, that we are to commit all our exertions to the blessing of Him whose providential eye is over all, and who is continually caring for the workmanship of his holy hand.

Our friends of Ireland, and of each of the yearly meetings in America, have been brought to our remembrance with feelings of Christian love, by the reading of the epistles which they have respectively addressed to us. It has been very acceptable to find that our brethren on the other side of the Atlantic are in various places alive to the enormities of Slavery; and diligent in their endeavours to expose the iniquity of the internal Slave-trade carried on in the southern and south-western states of the union. The desolating and widely extended effects of this dreadful traffic, whether we turn our attention to Africa, to America, and the West India islands, or to other parts of the globe, are indeed enormous and

* Matt. v. 8. † Matt. v. 16.

* James iii. 17.

mournfully distressing. Much remains to be done before this foul disgrace is removed from the Christian name; but we are comforted in believing that, not only in this country but elsewhere, the cause of the oppressed is gaining ground; and as its advocates continue to labour with zeal and perseverance in the spirit of the Gospel, we entertain no doubt that they will have fresh cause to rejoice; and that ultimately, Slavery, with the vices resulting from it, will be unknown amongst the subjects of those governments where the pure and just precepts of Christianity are professed.

The amount of the sufferings of our members, as reported to this meeting, including the charges of distraint, is upwards of fourteen thousand six hundred pounds.

We have no cause to believe that our ancient testimony against all ecclesiastical demands is losing ground amongst us; but we think it right to revive in your remembrance those considerations which led to its adoption, and which induced our pious predecessors to undergo many and grievous hardships in its support. You know, beloved friends, that it has been the uniform belief of our Society, that our blessed Lord and Saviour, by his coming, put an end to that priesthood, and to the provision for its support, as well as to those ceremonial usages, which were before ordained; and that He came to introduce a dispensation, pure and spiritual in its nature. The present system of tithes, against which our early friends as well as ourselves have borne testimony, was no institution of our holy Head and High-priest, the great Christian Lawgiver. It had no existence in the purest and earliest age of the Church; but was gradually introduced as superstition and apostasy spread over the Christian world. It is further our belief, and it has been uniformly that of the Society, that the ministry of the Gospel is to be without money and without price; that as the gift

is free, the exercise of it is to be free also; that the office is to be filled by those only who feel themselves called of God through the power of the Holy Spirit, who in their preaching, as well as in their circumspect lives and conversation, are giving proof of this call. Impressed as we are with these views, we feel ourselves conscientiously restrained from the payment of those demands which are made for the support of such a system; or from any compromise whereby such a payment is to be insured. A forced maintenance of an established ministry is, in our apprehension, a violation of those great privileges which God, in his wisdom and goodness, designed to bestow upon the human race, when he sent his Son to redeem the world, and by the power of the Holy Spirit to lead and guide mankind into all truth.

Whilst thus setting forth the grounds of this testimony, we gratefully remember the kindness with which our religious scruples are often regarded by those who have to support and to enforce the laws by which we are affected.

Dear friends—As we have been permitted at this time unitedly to partake of the mercies of our Heavenly Father, and to feel our confidence in Him to be renewed, in the belief that He is watching over us as a religious society for good, may we *all* so live in his fear, that we may availingly pray for his blessing: so acknowledge Him* in all our ways that He may direct our paths whilst here, and finally grant us an admission into his heavenly kingdom through Jesus Christ our Lord. In the love of the Gospel we cordially bid you farewell.

Signed in and on behalf of the meeting, by

JOSIAH FORSTER,
Clerk of the meeting this year.

* Prov. iii. 6.

INTELLIGENCE.

DOMESTIC.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Report of this Institution, lately published, contains an Appendix of very interesting documents. Among them is a collection of letters received from Bible Societies on the Continent, relative to the exclusion of the Apocrypha,

which contain much valuable and important information. It seems that very few of those Institutions can co-operate with the British and Foreign Bible Society, on the principles adopted at the two last annual meetings; inasmuch as the Bibles used on the Continent have, from time immemorial, contained the Apocryphal writings. The Committee

of the Frankfort Bible Society thus write :—

“ Since the time of the Reformation, no other Bibles are used throughout all Germany, but such as contain, besides the canonical books, the apocryphal writings also of the Old Testament in a separate division, namely, the following only :— Judith, the Book of Wisdom—Tobit—Jesus Sirach—Baruch—First and Second Book of the Maccabees—Portions of Esther and Daniel—the Prayer of Manasseb.’ These books are not regarded, in the Protestant churches of Germany, as being inspired like the canonical books, but are considered as having been written by pious and wise men, and on that account useful to be read. A Bible in which these books are wanting, is held to be incomplete. Neither the more enlightened nor the common reader of the Bible will have a copy of that description. Amongst readers of the last class, such an omission would lead to endless inquiries and disputes. It would be asked, if the Apocrypha deserves to be rejected, why has it been given to us for so long a time? is it, on the contrary useful, on what ground is it withheld from us? or is it intended, perhaps, to deprive us of other books of the Scriptures also, to which this is a kind of preliminary step?—Were our Society to distribute Bibles without the Apocrypha, it would be an infringement of the regulations of the German Protestant church, and the Society might be blamed, and called to account for its proceedings by the ecclesiastical authorities. The British and Foreign Bible Society, moreover, in opposition to its views, so clearly expressed, seems compelled ‘ to interfere with the religious views and opinions of the German church, and with its rites and usages,’ if by its generosity it induces German Bible Societies to circulate Bibles without the Apocrypha. This proceeding appears to us to be an indirect attempt to controul the liberty of conscience in the members of the German church, which the governments of the different states in Germany will not likely suffer to pass with indifference. If, therefore, the Society intends carrying its Resolution into effect, according to the sense implied by the letter before adverted to, it will, in our opinion, either be acting in opposition to the Resolution itself, or it will be withholding, for the future, its beneficial and laudable assistance from the Protestant church of Germany, by imposing conditions which cannot be accepted, and thus in part leave the noble object of its endeavours unaccomplished.” p. 122.

Letters of similar import have been received from the Central Prussian,

Saxon, Danish, Swedish, Hanoverian, and other Societies. The following extract is taken from the letter sent by the committee of the Hanoverian Society :—

“ When they call to mind the great loss which would be felt, were the apocryphal books of instruction to disappear from the Bible—books, the value of which needs not here to be extolled,—books which exhibit the maturest experience, the noblest sentiments, the holiest emotions, at once so simple, so pious, and so incontestably true, and in a style so generally intelligible, and at the same time so easily to be remembered : when, further, they consider that the Bible, in the form in which it is circulated among the people, and under which it is known to them, has always contained the Apocrypha; and that, consequently, in the view taken of it by the people, these books are to be regarded as essential and integral parts of the Bible. When, again, they reflect that these books can be, and up to the present period actually have been, always used with great benefit in the instruction of youth, and that in particular the authorized catechism of the country contains a great number of passages taken from these books, which the candidates for confirmation are required to seek out in their Bibles : that, moreover, by the omission of these books, the displeasure of many, and perhaps the suspicion of some, will unquestionably be excited against Bible Societies generally, and the Committee of this Society in particular, as if they indulged in improper and arbitrary proceedings, by mutilating the sacred writings; and hereby sentiments of hostility against the benevolent object of the Bible Societies are likely to be engendered. That, further, such proceedings may easily rouse the curiosity of a certain class of people, together with a wish that more alterations and omissions may be sanctioned, which in their opinion may be of little consequence in respect to a book from which a whole series of portions, hitherto considered as highly important, have been wrested. That, lastly, such an alteration would tend to oppose fresh hindrances and many obstacles to the sale and circulation of the Bible, inasmuch as the purchasers uniformly desire to have the Apocrypha included :—When the members of the undersigned committee take all this into consideration, they feel themselves impelled to come to the unanimous Resolution, ‘ That it is desirable to continue to unite, as heretofore, the Apocrypha with the canonical books.’” pp. 139, 140.

On the other hand, many pious individuals, and some of the smaller Socie-

ties have undertaken to circulate Bibles without the Apocrypha. The Rev. Mr. Krafft, Secretary of the Cologne Bible Society, says:—

“With regard to the 500 Bibles without the Apocrypha, the last dozen of which we have within these few days disposed of, there has only one been returned to us yesterday, on the ground of its wanting the Apocryphal books. Some clergymen have complained of these books being wanting, but have not on that ground desisted from circulating them. We shall therefore be greatly pleased to receive the 500 New Testaments and 200 Bibles very soon, in order to supply the barracks and gaoles of our town.” p. 121.

The Rev. D. Geibel, Secretary of the Lubeck Bible Society observes, in a letter dated Aug. 10, 1826:—

“The dispute respecting the Apocrypha, which has arisen in England, although it may prove highly unpleasant to many for the time being, will be, in my opinion, beneficial to the Protestant church on the Continent. It is true the Apocryphal books are no where considered in it as of equal authority with the canonical books; nay, in every catechism, it is decidedly taught that they are of human origin, and consequently not to be used in proof of divine truth. But the circumstance of their being found in every Bible tended to lead many to attach a certain degree of authority and respect to them, and several pharisaical doctrines which are in open contradiction with the Gospel of Christ, had actually gained an ascendancy over many minds. I trust, therefore, that what has recently taken place in England, will rouse many amongst us, and ultimately induce them to reject from our printed Bibles what in nowise belongs to them.” p. 145.

It will give us great pleasure to be able to report, on some future occasion, that these expectations have been realized.

ASSOCIATIONS.

MIDLAND.

The Baptist Churches constituting the Midland Association, held their annual meeting at Bilston, Staffordshire, June 5 and 6, 1827.

Tuesday, three o'clock, Brother Ham, minister of the place, was chosen Moderator, and prayed; the preliminaries and letters of the churches were read; and Brother Smith, of Kidderminster, closed in

prayer. In the evening, at half-past six, Bro. Hooper, assistant minister at Bromsgrove, prayed; Brother Smith preached; and Brother Scroton closed the public service with prayer. The ministers and messengers stayed for business.

Wednesday morning, Brethren White, Brindley, and Hall prayed; after which the money for the Association fund was received and distributed. At eleven o'clock Brother Waters prayed; Brethren Pago and Davies, of Evesham, preached; and Brother Morgan closed in prayer. The ministers and messengers remained for business. In the evening, at half-past six, Brother Shawyer prayed; Brother Blackmore, of Kington, preached; and Brother Watts, of Wolverhampton, concluded in prayer.

The church assembling in Temple-street, Wolverhampton, was added to the Association; and the Circular Letter, on “The Spirit of Christ essential to the Christian character,” by Brother Blackmore, was approved; Brother Ham to write the next Letter. The annual meeting next year to be held at Kington, Herefordshire, at the usual time, Brethren Morgan and Waters to preach. Clear increase of members of 32 churches, 143. From the remaining two churches, viz. Blakeney and Tewkesbury, no letters were received.

ORDINATIONS, &c.

GRAVESEND.

The means of religious instruction in this place had for a considerable period borne but a very small proportion to the number of its inhabitants, when Mr. Giles and his friends at Chatham were induced to occupy a station in it, with a view to raising a Baptist interest.

For this purpose, about two years since, a spacious room, capable of containing 200 hearers, was taken, and a very encouraging congregation soon collected, which was regularly supplied by preachers from the church under Mr. Giles's charge. The Divine Being was so pleased to smile upon this attempt to advance the Redeemer's kingdom, that the congregation gradually increased, and twelve from among them, after giving satisfactory evidences of conversion, were baptized. In consequence of this success, further measures were resolved upon, and on Wednesday, July 11, after much deliberation and prayer, a Baptist church was formed of twenty members, consisting of the twelve members already mentioned, and others connected with different churches, but resident in the place; and Mr. Mills, former settled at Mile Town, was solemnly recognised as their pastor.

Mr. Giles, of Chatham, commenced the morning service by reading and prayer; Mr. Rogers, of Eynesford, asked the questions relative to the formation of the church; after which Mr. Giles gave to each of the members the right hand of fellowship. Mr. Rogers preached from Phil. i. 27. on the duties of members towards each other, and offered up prayer for the newly-formed church. Mr. Giles then asked the questions relative to the settlement of the pastor, and received his confession of faith; and Mr. John Giles, a student of the Bristol Education Society, concluded by prayer.

In the afternoon, Mr. Groser, of Maidstone, read and prayed on behalf of the pastor: and Mr. Giles, of Chatham, delivered the charge from Tit. i. 7. and closed the service.

In the evening, after reading and prayer, by Mr. Rogers, the sermon to the church on its duties towards the pastor, was preached from 1 Cor. i. 10. by Mr. Groser, who finished the engagements of the day by prayer.

All the sermons were solemn and edifying, and the day, without doubt, was one much to be remembered by many who were present.

DOVER.

On Wednesday, August 1, 1827, the Rev. D. Crambrook was ordained Pastor of the Baptist Church at Dover. Mr. Vincent, of Deal, introduced the services of the day with reading the Scriptures and prayer; Mr. Belcher, of Folkestone, delivered an address on the constitution of the primitive churches, asked the usual questions, and received the confession of faith; Mr. Payne, late of Ipswich, presented the ordination prayer; Mr. Shirley, of Sevenoaks, delivered the charge, from Col. i. 7.; and Mr. Denham, of Margate, concluded the morning service.

In the evening the congregation again met, and four brethren were set apart to the office of deacons. Mr. Wren, of New Romney, read the Scriptures and prayed; Mr. Belcher introduced the business of the evening and offered the ordination prayer; and Mr. Groser, of Maidstone, addressed the deacons and the church on their respective duties, from Acts vi. 1—4.; and closed the impressive and animating engagements of the day with prayer.

OUNDLÉ.

On Tuesday, August 7, 1827, Mr. Rich. Manton, of Kettering, was ordained pastor over the Baptist church at Oundle, Northamptonshire. Mr. Philips (Independent) of Waldon, commenced the services by read-

ing and prayer; Mr. Tandy, of Great Gidding, described the nature of a gospel church, asked the usual questions, and received Mr. Manton's confession of faith; Mr. Pickering (Independent), of Brigstock, offered up the ordination prayer, Mr. Simpson, of Bythorn, delivered an affectionate charge to the minister, from 2 Tim. ii. 15.; Mr. Rabbett, of Rands, addressed the church, from Rev. ii. 29.; and Mr. Allen, of Irthlingborough, concluded in prayer. Mr. Jeukinson, of Kettering, gave out hymns suitable to the occasion, and preached in the evening.

STRATFORD ON AVON.

A chapel has been erected, to attempt the establishment of a Baptist interest in this populous and respectable town, which was opened for public worship on Thursday, July 26, 1827, when three sermons were preached on the occasion, by the Rev. Thomas Morgan, of Birmingham, from Joshua xxii. 20.; in the afternoon by the Rev. Thomas Coles, A.M. of Bourton-on-the-Water, from 2 Cor. vi. 9.; and in the evening by the Rev. J. W. Percy, of Warwick, from Mark vii. 24.

The Rev. T. Helmore (Independent), Minister of Stratford; the Rev. F. Franklin, of Coventry; the Rev. G. Jayne, of Campden; the Rev. J. Price, of Alcester; and the Rev. S. Barker, of Henly Arden, conducted the devotional parts of the services. The attendance was overflowing, and the very impressive sermons delivered on the occasion were listened to with no ordinary degree of interest.

Stratford presents a wide field for usefulness. The population is estimated at nearly four thousand, and until the erection of the present place, there was but one dissenting interest in the town. There are also several large villages round Stratford, where the inhabitants are in a very destitute state. May the Lord in his own due time send a labourer into this part of his vineyard, who, in connection with those employed in the field, shall be rendered a blessing to the town and neighbourhood! The number of Baptists in the place is at present very small, but they rejoice that their place of worship is unincumbered with debt; their means, however, of supporting the ministry of the word are at present very limited and inadequate: they therefore embrace the present opportunity of appealing to the liberality of Christian friends to aid them in the prosecution of so good a work. Contributions will be thankfully received and faithfully applied, by the Rev. G. Jayne, of Campden; the Rev. T. Coles, Bourton-on-the-Water; and J. Cox, draper, Stratford-on-Avon.

MONTHLY REGISTER.

FOREIGN.

The *Allgemeine Kirchen-Zeitung* contains the following statement of the number of Protestants living in Germany under Catholic Princes, and of Catholics under Protestant Princes:—

I. Protestants under Catholic Princes in Austria.

In the Country below the Ems	4,300
Above the Ems	24,700
In Styria	2,500
In Illyria	17,000
In Bohemia	50,000
In Moravia	68,000

Total in Austria.....	166,500
In Bavaria	1,100,000
In Saxony	1,420,000
In Anhalt Coethen	34,000

In all

2,720,500

In the two Principalities of Hohenzollern, and in that of Lichtenstein, there are very few Protestants.

II. Catholics under Protestant Princes.

In Prussia	3,250,000
Hanover	250,000
Wirtemberg	470,000
Baden	800,000
Hesse Cassel	106,000
Hesse Darmstadt	165,000
Holstein-Lauenburg	1,000
Luxemburg	285,000
Saxe-Weimar, Elsenach	10,000
Saxe-Meiningen	300
Saxe-Altenburg	100
Saxe-Coburg Gotha	200
Brunswick	2,500
Mecklenburg Schwerin	1,000
Mecklenburg Strelitz	60
Oldenburg	75,000
Nassau	150,000
Anhalt, Dessiau, and Bun- burg	100
Hesse Homburg	5,000
Frankfort	6,000
Hamburgh	5,000

Total

5,582,260

In the dominions of Schwartzburg, of the Princes of Reuss Lippe, Delmold, and Schaumburg, Waldock, and in Bremen and Lubeck, there are very few Catholics.

Thus there live near three millions of Protestants in the Catholic States of Germany, and five millions and a half of Catholics under Protestant rulers, mixed up with majorities of an opposite creed to their own.

About half the population of Wirtemberg are Catholics, where they and the Protestants under equal laws, appear mutually to have forgotten the necessity of asking about each other's religious sentiments. In Prussia, where the proportion of Catholics to Protestants is nearly the same (one third,) as in the United Kingdom, every function of a citizen in military and civil life is exercised indifferently by Protestant and Papist.

Greece.—The communications, official and otherwise, which have been received from the Turkish Capital within the last few days, are so far of importance as that they left the Porte in direct collision with the three great powers of England, France, and Russia.

Spain.—At present, it is pretty generally understood that there are on foot, and have been for a considerable period, negotiations on two most important questions; viz. Whether King Ferdinand shall follow the example of the Emperor Pedro, and of his other relative, Louis XVIII, by giving some sort of constitution to his people: and whether the French army shall evacuate Spain or not.

DOMESTIC.

It appears by the proceedings of the Wesleyan Methodists, at their late annual conference, that the increase in their Societies in the course of the past year is 8189. Of these 1995 have been added to the Societies abroad, as the fruit of Missionary labour, and 6194 in Great Britain. The amount of contributions received by the General Treasurers of the Wesleyan Methodist Missionary Society, since the 15th of July last, is no less than 4,402l. 5s. 6d.

IRISH CHRONICLE,

OCTOBER, 1827.

THE Committee have, since the last month, engaged several pious Irishmen, strongly recommended by the Ministers employed by the Society, as suitable for Sabbath and Itinerant Readers of the Irish Scriptures. This will make a considerable addition to the annual expenditure of the Society, but it is not doubted that the pleasure it will afford its friends, to find that God has raised up such useful agents, by his blessing upon the labours of the Society, will lead them to increased exertions to supply the requisite funds for their support. The Treasurer is at this time overdrawn about SEVENTY POUNDS, to pay the expences up to *Michaelmas*.

From the Rev. J. West, to the Secretaries.

Dublin, August 27, 1827.

DEAR BRETHREN,

I SEND you three letters from the Secretaries of the Hibernian Bible Society, to say that they cannot supply our Society with Bibles and Testaments, gratis, unless they are kept in the schools. The children must not take them home, to commit them to memory.

We very much want Irish Testaments, and small English Bibles and Testaments. I hope the Committee will lose no time to apply to the British and Foreign Bible Society for a large grant. If you receive them from the Society, send them by the London steam-packet, and a letter to inform me when they are sent off.

I think our second Spelling-book has too little reading, and I have therefore bought fifteen reams of paper additional, to add another sheet of Scripture reading. I have given the printer the first three chapters in Genesis, on the Creation; a part of the history of Joseph and his brethren, the 90th Psalm, and the Lord's Prayer. The above will make about twenty more pages.

I remain yours, respectfully,

JOHN WEST.

* * * On an application to the Committee of the British and Foreign Bible Society, a grant was instantly made of 500 Irish Testaments, 500 English Bibles, and 1000 English Testaments. The Committee of the Baptist Society could not, by any means, agree to accept Bibles and Testaments upon the conditions proposed by the Hibernian Bible Society.

From the Rev. J. Wilson to the Secretaries.

Boyle, August 15, 1827.

DEAR BRETHREN,

SINCE I had last the pleasure of addressing you, I have been to a part of the north, to

collect for the Society in two places where Mr. West and Mr. Davis could not obtain collections, at the time they were in that direction. I experienced great personal kindness, and the objects of the Society appeared to interest all to whom they were made known, whether previously acquainted with them or not.

The very large congregations which I had the pleasure of addressing in two Presbyterian meeting-houses, kindly lent on the occasion, were almost a new scene for me, being a perfect contrast to any thing witnessed in Connaught, except in the Roman Catholic chapels. But though it is desirable and gratifying to have large congregations to address, I was not less interested last Lord's day, in speaking to a far less number of persons in Ballina, on the occasion of Brother Briscoe, his wife, and a few humble followers of the Redeemer, being united together in church fellowship. The question—"Who hath despised the day of small things?" occurred to me on this occasion, and it is a pleasing reflection that *He* hath not, who hath promised that "a little one shall become a thousand, and a small one a strong nation;" and this question and declaration have both a reference to the extension of the Redeemer's kingdom. This Baptist church is an addition to the already numerous small bodies scattered through this country, who, however despised by their fellow-men, "continue steadfast in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." May "the Lord add to them daily such as shall be saved!"

I am rejoiced that the Committee have appointed the two men I recommended as Readers, for a conviction of the usefulness of such humble agents in this country deepens with almost every passing day.

I have to request, on the behalf of Pat. Breuana, that he may be permitted to reside in the town of Sligo. He finds that, in the

obscure part where he is, his life and property are in danger; for since the severe beating which he and his wife received, an attempt has been made to kill his horse; and another to destroy his crops, by breaking down the fences and letting in cattle. He is therefore resolved to sell the land, and proposes living in Sligo, which will be a suitable place, so far as the Society is concerned. If this be not objected to, before October, by the Committee, he will go to Sligo.

I may observe, relative to the beating he received, that it is generally supposed, and he himself is now of the opinion, that it is in consequence of the land he holds, and not because he is a Reader of the Scriptures. Captain Rock seems to think that farmers should live by their farms, and those otherwise employed, by that employment.

The following are the names of some of the teachers who might be employed as Sabbath Readers in my district, at a salary of 4*l.* per annum:—J. M., P. G., G. W., and M., a brother of the former, who is not a teacher, but a well conducted young man, who, with his brother, read his recantation about six months ago, having left the Church of Rome long before that time.

I might add more names of men of whom I think well, but would rather be too cautious than too precipitate.

Yours affectionately,
J. WILSON.

From the Rev. Mr. Briscoe.
Ballina, August 14, 1827.

MY DEAR BROTHER,

IT is with sincere pleasure I proceed to inform you, that through the Lord's goodness I have been permitted to realize the hopes which I expressed in my last, as to the formation of a church in this town. Last Lord's day six of us united in church fellowship publicly, in the presence of the congregation. After a discourse by Brother Wilson, from Acts ii. 41, 42, and 47, who, with our good friend Mr. Jackman, were present on the occasion, we gave to each other the right hand of fellowship. The church then proceeded to elect me as their pastor, after which, we united in "shewing forth the Lord's death." Brother Wilson preached again in the evening, from the Epistle of Jude—"Earnestly contend for the faith which was once delivered unto the saints." The services of the day were interesting, and will, I trust, be productive of good. Our commencement is small, but "who hath despised the day of small things?" I earnestly solicit, for myself and for our little church here, your prayers, and the prayers of the Committee, that "the little one may become a thousand, and the small one a strong nation."

Agreeably to the instructions of the Committee, I have examined some persons for Readers of the Scriptures. S. B., as an inspector and reader, and D. and M., as Sabbath readers, were appointed before I was informed that the Committee wished to reserve the appointments to themselves, leaving to us merely the recommendation of persons who might appear to us suitable for the employment. In addition to them, I would recommend E. H. of Crogher, W. C. of Ballinagur, and W. M'A. of Mullafary, to be employed as Sabbath readers. After a short time, perhaps, it may be advisable to employ one or more of them as Inspectors and general readers; but I do not recommend this at present. I know of no others whom I could consistently recommend at this time; indeed, suitable persons are but seldom to be met with, so that there is no fear of our sinning by excess.

I continue preaching occasionally at Mullafary, Kilmacktige, Faskey, Finnid (a new station), and Killala, to numerous congregations, besides my regular engagements at home. The spirit of inquiry and the desire for learning are both certainly on the increase. I can assure you, from my own personal knowledge, that the operations of our Society are dreaded by the Popish Clergy in my district, and they are using all the efforts that malice, and artifice, and priestly domination can supply, to prevent their legitimate effects. But after all, "God is stronger than the devil," and our Emmanuel must reign till he hath put all enemies under his feet.

The present aspect of the Society's affairs calls for our expressions of gratitude, and should urge us to renewed and increased exertions. May the work of the Lord prosper in our hearts, and his pleasure in our hands!

Yours, affectionately,
J. P. BRISCOE.

From the Rev. Wm. Thomas, to the Secretaries of the Baptist Irish Society.
Limerick, August 16, 1827.

MY DEAR SIRS,

MY last was written to you from Kiltera, one of the most western and remote parts of Ireland. I trust my late journey there will be, as my former ones were, of the greatest, and I will add, of inexpressible importance, for until then the blessed book of God, from all I could learn from the people, was never seen nor heard of, nor the sound of the life-giving, soul-saving Gospel ever proclaimed, nor a school which affords that instruction which is able to make wise unto salvation ever established, in scores of miles of a country of the most dense population, enveloped in perpetual gloom and delusion; "like brutes they live, like brutes they

die," but I fear a worse consequence. The improvement of the school, the anxiety to learn, not only of the young, but of the old, the gratitude of the people, the unwearied diligence of the Society's master and reader, John Nash, and the excellent character the people gave of him, made my heart glad, and grateful to God,

I met a gentleman from Limerick at Kilkee, who went with me to the school at Kilfera: when he saw the incredible improvement of the children in the Irish Scriptures, and the facility with which they translated them into the English language, who never knew English before, and the old people reading, and learning to read the Irish Scriptures, anticipating the most happy consequences, and seeing the great and general want of instruction, he said, "this is a school of the greatest possible importance; here is a small subscription for your Society, I wish I could afford to give more;" expressing at the same time great pleasure and satisfaction. He is a good man, whose heart the Lord opened, and consequently his pocket. If we had some of our good rich English friends over here, we would open their pockets in the same way, for "seeing is believing." I trust from this school several will go forth that will be a great blessing to that very remote and dark part of the country. I encouraged several to read the Irish Scriptures to their neighbours; numbers gather together for that purpose.

When I was at Kilfera I went down to Kilkee, and preached five sermons and gave two exhortations, and had several conversations with the people the week before last. I had an argument before several papists with one of their champions, for several hours; they all gave it against him. All the doctrines of popery were considered; I never saw more of the great evil of infant sprinkling, or as they call it, baptism. He asserted that "it was it, and penance that were the two planks which brought the shipwreck of nature to the heavenly shore; that baptism did away natural, and penance actual guilt;" but I shewed them that those soul-ruining, Christ-degrading falsehoods, had no foundation in the word of God, no, not a single verse to give them the shadow of a colouring, and that from the Irish and English Testaments; and pointed out the errors of the Douay (which he quoted), by referring to the Greek, and comparing the Testaments with the Douay. Some persons shrugged up their shoulders, shook their heads, looked surprised, and went away when done. Several came to me by night, like so many Nicodemuses, to be instructed from ten to twelve o'clock. I wished I could have stopped longer in the west, but appointments obliged me to leave. My knowledge of the Irish language was

and is of the most material consequence in several respects, of which the Committee appeared aware, by their Report of 1826.

I have returned now from the East, from Nenagh, Clough Jerdan, Barroscoeken, Arbour Hill, Shraduff, &c. where I have been preaching and expounding, and sometimes under the hedges and on the roads, in ships, in parlours, and in cabins, wherever I could get an opportunity. I had not time to mention in my last letter, that on June 23, I went to Burratty, and made arrangements for preaching, and where I since have preached in the castle. It is a most popish place. I had a better congregation than I had reason to expect; two respectable families attended, and a good number of papists. A great many more would, were it not for fear of the priests. This sermon and one more, I preached in the church-yard at the funeral of Miss Dalton are the only times in which the gospel (as I can learn) was ever preached there. The clergyman's wife and daughter, of the parish, and the lady whose husband owns the estate are my encouragers. On the same day went on to Bally-Car, and preached in the Major's house, to a crowd of the reformed, and other Roman Catholics. On the 24th, I went to Clare with Major M. Counsellor M. made arrangements for preaching the next evening at Ennis. Returned with the Major to Bally-Car, lectured the children and their parents, who came to be instructed at 3 o'clock, and preached in the evening to a house full. 25th. Went to Ennis, preached in the evening to a good congregation; a great change has taken place in this dreadful place, since I first stood up to declare the truth, when my life apparently was not worth any thing, when I had no person to stand by me but the Lord. Counsellor M. now preaches himself with great acceptance. I set him on it, he is a most excellent man. At his house I met a most excellent gentleman, E. S., Esq. who was also hearing me that evening; he asked me to come to his place next day, about nine miles further from Ennis, near Carrafin. I found I had to preach again at Bally-Car next evening, and we settled that I should preach at 10 o'clock next morning, and return to Ennis after preaching, and go on nine miles further, afterwards to Bally-Car, all which the Lord enabled me to accomplish. I preached at that excellent gentleman's to about 200 papists in his large school-room; many of whom had their Testaments, and referred to them as I preached. My worthy friend Counsellor M., took me there and back to Ennis in his gig. I then took the caravan, and was in time to preach to a great number at Bally-Car. Mr. S. asked me if the Baptists were a new sect. I an-

swered, that if he consulted the third chapter of Matthew that he would then know something of their antiquity: they smiled, as I thought, approbation.

Ever yours most truly,
W. THOMAS.

From Mr. Stephen Davis, Jun. to Mr. Ivimey.

Bristol College, Sept. 1st 1827.

MY DEAR SIR,

I HAVE just returned from my visit to Ireland, and as you kindly took a disinterested part, in advising my going to preach in my father's district, during his absence, I consider myself bound to make you acquainted with the leading particulars. I spent five Sabbaths in Clonmel; the congregations were very encouraging, and far better than I anticipated, considering the long absence of my father; several individuals attended on the Lord's day, who were never in the habit of attending before, and I was favoured with much liberty in preaching unto them, the unsearchable riches of Christ. I feel it right, however, to inform you, that my conviction is—if I were to continue preaching regularly in Clonmel for a few months, the congregations would not be so good as they were during my short visit; many having attended from the mere novelty of the circumstance, and others being in the habit of worshipping in other congregations.

I spent one Sabbath at Thurles, and intended spending another there, but the unexpected return of my father, who arrived at home on Friday, brought me back to Clonmel, that I might spend it with him, as I was obliged to leave home on the Monday following. The attendance at Thurles was likewise very encouraging, and on Thursday evening we had even a better congregation than on the Sabbath; several Roman Catholics were present at each service, which circumstance has caused "no small stir," both among priests and people. May the Gospel, which they then heard, in all human probability for the first time,

prove the power of God, and the wisdom of God in their salvation. On the Friday evening I preached at Littleton, a nominally Protestant village, about four miles from Thurles, where we could never obtain an entrance before; the people collected in a cabin, and listened with the deepest interest while I endeavoured to state the leading truths of the Gospel to them, as simply and plainly as I was able, and I have reason to believe my visit there has been for good. Upon the whole I am much gratified that I went to Clonmel; and if but one immortal soul is converted by my humble instrumentality, I shall be amply compensated for my labour. The state of things generally through the country is cheering; there certainly is a greater thirst for reading the Scriptures, and obtaining religious instruction now, than was ever known before: the dry bones have manifestly begun to shake, but still there is much to be done, and unless the Redeemer's servants cry mightily, "Come from the four winds, O breath of the Lord, and breathe upon these slain that they may live," and perseveringly employ the means which are likely to accomplish the important object, what has already been done towards the moral renovation of Ireland will prove comparatively nothing.

Your affectionate Friend,
S. J. DAVIS.

CONTRIBUTIONS.

Per Mr. Richd. Sinnock, Battle	£20	0	0
Collected at Brighton, per Rev.			
Mr. Pritchard	9	18	2
J. G.	5	5	0
Two years Donation, Bond-street, Birmingham, Aux. Society	47	14	10
From Luton, per Rev. E. Daniel	8	0	0

Subscriptions received by W. Burls, Esq. 56, Lothbury; Rev. J. Ivimey, 7, Heathcote-Street, Mecklenburgh-Square; Rev. G. Pritchard, 16, Thornhaugh-Street

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London : or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

We insert with much pleasure the following extract of a letter from Mr. George Pearce, one of the last Missionaries who left this country for the East, to his friend the Rev. S. Whitewood of Andover, who was his companion in study at the Stepany Academical Institution.

“ After four months spent amidst the perils of the ocean, I find myself on the long-desired shore of India, still under the constant care of an ever-indulgent God. We landed here on the 22d of October, after a voyage, in every way (with the exception of sea sickness) as pleasant as we could possibly have expected, and met with a most hearty reception from our dear Missionary brethren. I hasten to tell you, my dear W. that I feel quite satisfied with the providence of God in conducting me to this country, and more than this I hope, for I trust I consider it a privilege, and am daily thankful for it. At present I am enjoying every temporal blessing (excepting my beloved relatives), and certainly more spiritual, than most of my brethren in England, for in whatever direction I turn my eyes, there I behold the evidence of the fulfilment of that delightful promise, ‘ I will give the heathen for thy inheritance, and the uttermost parts of the earth for thy possession.’ Conceive yourself in a place that has been for centuries obscured with midnight darkness, where now at length the sun begins to dawn upon the wretched beings who dwell there, and his rays emerging from the breaking cloud. Think of standing in the midst

of an innumerable multitude of your fellow-creatures, who are in bondage the most appalling, bondage to a cruel taskmaster, at the sight of which your heart is ready to burst with grief, but to relieve you and them, at a little distance you discover a most lovely individual, who has commenced the work of emancipation, by laying down a mighty sum, and going from wretch to wretch, breaking off the galling fetter, and bestowing the blessed boon of liberty ; the ransomed collect together, and shout the praises of their deliverer. Or imagine yourself in a large valley that is covered with the dead bodies of the spoiled and mangled slain, and while you are surveying this affecting sight, you suddenly perceive one and another rising to life, and an evident movement through all the host. Such scenes as these are presented in India. The Sun of Righteousness is dispelling the clouds, the Redeemer is delivering the captive, the dead are rising to life. O blessed Gospel, what hast thou done ? Blessed Saviour, what hast thou done for rebellious, miserable sinners ! O sway thy sceptre all the world around !

“ But, leaving figures, I will come to facts, and confine my remarks to Calcutta. Thirty years ago, there was scarcely a Christian, or any sign of Christianity in Calcutta, whether among Europeans or natives. Now, besides six episcopal churches, there are five dissenting chapels, and to say the least, two or three hundred pious people. The Sabbath is also beginning to be revered among the major part of the Europeans, although it is a lamentable fact, that Europeans seem to feel themselves under much less restraint in this country than in Europe. Yet, in consequence of the labours of Missionaries, many are brought to a sense of their duty, and I trust there is an impulse given to the whole of the English population. The churches are well attended, Missionary efforts are in much better repute than formerly, and wickedness that would formerly stalk the streets with the utmost

effrontery, is now, in a manner, obliged to hide its head. The number of heathen converts is not so great as among the English; yet there are so many, and of that kind, as greatly to encourage the hearts of Missionaries. The wonder, I conceive, ought not to be that so few are converted, as that so many become Christians. The difficulties are immense in the way against heathen converts. My Pundit is a Christian, in consequence of which, his wife has been taken from him by his friends, and kept a close prisoner; he has been separated from her now, I suppose, several years. There is another individual, who has just come in to the Missionaries for protection. Some few months ago he signified to his relations, that he intended to become a Christian; in consequence of this he was seized by them, and has been kept in close confinement till, a few days ago, he contrived to make his escape. His friends have found out his retreat, and have been in a body to the house of the Missionary, and have besought the poor man not to injure them so much as to break their caste: for a Hindoo, in declaring himself a follower of Christ, not only loses caste himself, but causes his family to lose caste also. There is reason, therefore, to wonder that so many become Christians, rather than that so few are converted.

"There is now in Calcutta a great spirit for hearing the Gospel among the natives; in different parts of the city there are no less than six Bengalee chapels in our own connexion, and many others belonging to other denominations. The places are frequently well attended, and the congregations listen with much more attention than formerly. I have been out with Paunchoo (who is a most excellent native preacher), when he has collected a large congregation in the open air, who have listened with great apparent attention and interest. It was exceedingly delightful to me to see the nods of assent that passed through the assembly, as the preacher pursued his subject, and at the close, to hear them inviting him to visit them again. The natives consist chiefly of Hindoos and Mussulmans: although a Hindoo has many more difficulties to prevent his embracing Christ than a Mussulman, yet, notwithstanding, the number of Hindoo converts is much greater. A Mahomedan is found to have the most inveterate hatred to Christ, which is seldom overcome. The Missionaries laboured here several years before they received from the Mahomedans the least fruit of their labours; at length a Moonshi confessed himself a Christian, was baptized, and has proved himself to be a most valuable character.

"It gives me the greatest pleasure to state, that so far as I have been able to

observe, the Missionaries of all denominations here seem to be zealously devoting themselves to the advancement of the Redeemer's kingdom; and I think I do not exaggerate, when I state that they exceed in piety the generality of dissenting ministers in England. This fact, I conceive, augurs well for the spiritual interest of India. With regard to my own prospects, things have been so far arranged, that I am to occupy Mr. Eustace Carey's station in India as soon as the Bungalow is rebuilt. Here I shall be situated, altogether, in the midst of a native population; my chief work will therefore be native. On the Sunday I shall have to supply an English congregation at Howrah. Brother Thomas's time will be occupied with the English in Calcutta, and as much native work as he can do beside."

Extract of a letter from Mr. Robinson to the Secretary, dated Calcutta, April 9, 1827.

"You will have learned from my former communications, that things were gradually reviving in the Lall Bazar; and I am now happy to state, that down to the present period nothing peculiarly discouraging has occurred. I have, through mercy, been able to proceed in my work in a regular manner, without any material interruption from illness. None of the services mentioned in my former letters, have been relinquished; but I have not been able to undertake any additional ones; nor do I feel able to undertake more. English preaching, in my case at least, requires much time and thought, and it is only by dint of labour, I am able, in such a place as Calcutta, to keep up a congregation. We have no strength to spare here; we have three chapels, (I include Howrah) and three missionaries. It were to be wished, we had more help; for in a country where illness frequently occurs, it is desirable to have a reserve. I hope, that generally speaking, things are going on very well in Bengal; at least I am not acquainted with any thing distressing. Brother Thomas has, it is true, been very ill, but he is now quite recovered, and able to resume the duties of his station. Burton has met with great encouragement since his return to his station, and I believe he is going on very cheerfully. Poor man! his loss was severe; he needed something to console and encourage him; and the Lord has been very gracious to him. A young man lately sent up to him from the Serampore college, seems likely to become a valuable fellow-labourer. We have had no addition to our church this year; and at present,

we have but one candidate for baptism. There has been some fluctuation in the congregation, partly owing to removals; but if we have lost some, we have gained others, so that we have not decreased. Indeed, I hope we have reason still to expect a gradual increase. O for a blessing on the word! this is the great desideratum, but of this I am constrained to speak in very measured terms. There is cause to lament over the want of vital religion amongst professors, as well as on account of the paucity of conversions among sinners. 'Lord revive us,' is our prayer. Our present number of members is, I believe, ninety-six; of these about twenty are placed at a distance in the country; the others, to the number of seventy or upwards, I have the pleasure of meeting at the Lord's table every month. Our brethren Gorachund and Chodron, continue to labour as before. A widow lady has requested Gorachund to preach at her house every week: her servants manifest a desire to hear the gospel. In my last, I mentioned a man from Sebuk Ram's village, who seemed inclined to join us, but I have heard nothing more of him. I fear that although he may be convinced of the truth of the gospel, he dare not own Christ before men. The chain of caste is indeed broken, but it is sufficiently strong to bind many to their everlasting ruin."

The following article is extracted from the Auxiliary Missionary Herald, published by our Missionaries in Calcutta, for the month of January in the present year. The account contained in it, affords another proof that light is beginning to dawn, in various ways, on different parts of the immense continent of India. The letter, we apprehend, was written from Orissa, by one of the Missionaries stationed there, in connexion with the General Baptist Missionary Society.

October 10, 1826.

"The last three days have been the most interesting I have passed in India. On Saturday, brother L. sent for me to come and visit some people, respecting whom we have for the last eight or nine months been somewhat interested. It appears, that some time since they met with a tract containing the Ten Commandments, which arrested their attention, and especially the attention of an old man, who, like many others in India, is a Gooroo or spiritual

guide to a number of people, who call him their Dhurma Pita, or religious father, and themselves his Dhurma Pootramana, or religious sons. They came to our station, at least some of them; made some interesting inquiries, and obtained other tracts, and in some of their visits a Gospel and Testament. During brother L.'s visit to Pooree for three months, they made one or two calls, and soon after his return, another which excited more interest in them than had been before felt, and brother L. and myself determined on paying them a visit, to see and converse with the old man, their gooroo. We had determined on visiting them on Monday the 9th instant; but on Saturday they came, and brother L. having sent for me, as mentioned above, we talked to them, nine in number, for about three hours. It appears that they have read the books with very great attention, and understand, to a surprising degree, their meaning. A Bramin in particular is extraordinarily acquainted with them, and quoted in the course of our conversation, many very striking and appropriate passages, such as, 'Not every one that saith unto me Lord, Lord,' &c. and the different characters that should enter heaven, the necessity of a new heart, and others too numerous to write in detail; but the Ten Commandments, to which they are wonderfully attached, and which they make the standard of their moral conduct, and refer to incessantly, they all seem to have at their tongue's end. One principal object of their present visit was to ask our advice in a pleasing and surprising affair. It appears, that in addition to their keeping the Sabbath, and assembling on that day to read the Dhurma Shastras (which they learnt from their favourite Dos Agya, or Ten Commandments,) their Dhurma Pita thought it their duty to spread the knowledge they had obtained through other villages, and accordingly sent some of his disciples for that purpose; but the Bramins, in perfect consistency with what the friends of religion have always experienced, were filled with enmity, and assembling and incensing the villagers, loaded the disciples with abuse, and beat two of them unmercifully, and they wanted our advice what course to pursue. We pointed out to them, that such treatment they must certainly expect, if they loved the Saviour, and chose the way of life; and that it was what the friends of Jesus had ever met with. We read to them the 10th and 11th verses of the 5th of Matthew, and other similar passages, and recommended patient suffering under their persecutions. In that they seemed to have anticipated our advice, and were quite willing to abide by it: but as we had determined on visiting them and their Dhurma Pita on Monday, we proposed

a further consideration of the subject at that time. On the next day, Lord's day, eleven of their number came down to my house during our English service; and after that was over, we had another long and interesting conversation of several hours, when it was agreed that most of them should return, and one remain and accompany us in the morning. I accordingly went to brother L.'s to sleep, to be ready to start early in the morning; and just as we were going to have worship, three of them came in and joined us, one a messenger from the old man. It was exceedingly interesting to see them bow with their faces to the ground, and in that position remain and join with us in the worship of the blessed and glorious God, to whom all flesh shall assuredly come. We seemed transported back to the times of Abraham, and Isaac, and Jacob. After worship two departed, and our messenger alone remained to be our guide in the morning. We were up about four, and between five and six, after a short prayer for our Heavenly Father's blessing and presence, we set off. The place appeared to be about six or seven miles off, in a very retired situation, which we reached about 9 o'clock. On our arrival, we found some coarse cloths spread on the ground beneath a large tree, which was the place prepared for our conference. Several of the disciples and villagers were assembled: the old man soon made his appearance, and a striking one it was. He appeared to be about 50 years of age, rather below the middle stature, inclining to corpulency. Round his waist he wore an iron chain, to which was attached a small piece of cloth, which passing through the legs, was fastened behind, being barely sufficient for the purposes of decency, even according to a Voishnuba's ideas of that principle. Over his shoulder was thrown his mantle. His head was quite bald. On his approaching us, he saluted us by prostrating himself on the ground, and knocking the earth with his forehead. We of course did not let him remain long in that position, but raising him up, saluted him in return in our European style, by a shake of the hand. He expressed himself much pleased at our visiting him; and after some preliminaries, we seated ourselves tailor fashion on the cloth. Our conversation, of course, soon turned upon religion. Although it appeared that the old man could not read, yet we were frequently surprised at the correct scriptural knowledge he possessed on many subjects. The Bramin to whom I formerly alluded, it seems has read over attentively to him the books we had given to them; and by the help of a strong mind and retentive memory, the old gentleman had acquired much information. Although we found that he still was in error on several important

points of doctrine, yet the correctness of his ideas on others, and his peculiar method of conveying them, often drew forth tears, and smiles, and wonder, and gratitude. We spent the day with him, with the exception of about an hour, when he went to eat, and brother L. and myself partook of a meal of rice and milk. We spent the remainder of the time in talking to the people, who it seemed would not leave us for a moment. When the old gentleman returned, and we again seated ourselves on the cloth, and the disciples around us, the old man's instructions, and generally his replies, were delivered in the form of parables or fables, which were generally very striking. He often referred to the Dos Agya, viz. Ten Commandments, which were his standard. In referring to the death of Christ, he illustrated it by supposing the case of a criminal, condemned to die, for whom another offers himself as a substitute. In speaking of the folly of the distinctions of caste, he pointed first to some cloths of a bearer in one place, which were spread out to dry, in another place to cloths of another caste, and lastly to some maitre's cloths, the lowest caste, and said they would be defiled if they touched one another; but pointing to the sun, said that it dried them all. His observations were generally introduced by Hear hear, hear children, attend. Not thinking of returning that night, we did not bid the old gentleman farewell when we parted; but afterwards, thinking it better to go home and come again another day, we followed him to his little hut, where he found the old man at prayer. We waited till he had finished, and then took our opportunity of looking into his house, but could see nothing in the shape of an idol. We then parted with mutual good wishes; and after some trouble in breaking away from the people, reached home in safety, and found all well. God be praised!

We have seen some of the disciples several times since, and have tried to give them more correct notions respecting the individuality of the soul, an idea which seems almost, if not entirely unknown in Hindooism. I was much surprised and delighted one evening, on going to a spot where we are in the habit of preaching, to find it occupied by brother L. and the Bramin, and that the latter was talking to a great crowd of people. He spoke with great fluency and affection, and the auditors listened with astonishment. In the course of the little time I was with him, he read and illustrated the Ten Commandments, recommended the death of Christ, and boldly maintained the doctrine of the individuality of the human soul. Their error on this subject is a wonderful obstacle to our intercourse with them and a fruitful source of pride to the Bramins,

who represent themselves as the special recipients of the divine essence. May the Lord be with him and us, and make us the means of spreading his soul-saving truth through benighted Orissa. We have since paid the old gentleman another visit; but it was rather an unfavourable time, as most of his disciples were absent, some of them at a distance about the forementioned affair. On the whole we were rather better pleased with the old gentleman this time than we were before. He wishes us to build a little bungalow in the village, and go and live there occasionally: this will at least engage our consideration."

SUMATRA.

Our readers were informed, in our number for June, of the reasons which rendered it inexpedient for Mr. Evans and his family to return to this island, as had been intended. It was hoped, notwithstanding, that Mr. Ward might have maintained the station at Padang; and that Mr. Bruckner might, with advantage, have been associated with him there. But later accounts sufficiently prove that until a decided alteration takes place in the state of affairs between the natives and their European masters, there is no rational ground to expect that any thing can effectually be done for the propagation of the gospel there. It has been resolved, therefore, to send instructions to Mr. Ward to remove to Bengal, as soon as ever suitable arrangements can be made for the disposal of the premises at Padang, belonging to the Society.

Of the nature of the difficulties to which we have alluded, our readers will be able to form an opinion from the following extract of a letter from Mr. Ward to Mr. Evans, lately received:—

"Padang has been, and still is in a state of great alarm. The Colonel lately went to Menangkabow, intending to return through the Tujah Kota district, and sent orders to clear the roads. Instead of obeying, the Natives cut down the trees and choked up

the roads so as to render them impassable. Hearing of this he sent a party of soldiers from the interior, and ordered another party from Priaman to meet them, with orders to burn the villages. The Natives prepared to receive them, and the first party after expending all their ammunition, retreated under cover of their bayonets; the one from Priaman were cut to pieces, only one soldier escaping. Yesterday we learnt that the Colonel's baggage was captured; had he been a day later, he would himself have been intercepted. Troops were dispatched this morning in pursuit. Communication with the interior is now dangerous if practicable, and I fear the business will not rest here. War has actually commenced; it is impossible to say where it will end, and the least to be expected is the loss of the interior. All the troops are sent away and the military duties fall upon the inhabitants. All are obliged to take arms. I got off myself with much difficulty though I furnish four men. You will infer from this the prospects of the mission are not improved but on the contrary the inducements to abandon become much stronger. I have given up drawing the allowance for the school, in consequence of the extreme embarrassment of the Government: the Colonel and others tried to dissuade me from distributing books, but I have paid no regard to them, and have been tolerably successful. They receive the last Edition of John, willingly, and I hope the whole will soon go off: the first time I went into the bazar, I could have distributed more than a hundred. I am going on at press with the Scripture history which will make a volume of a hundred pages small type."

It is undoubtedly very painful to be compelled to suspend our efforts for the advantage of a numerous body of ignorant heathen, who appear not unwilling to receive instruction, and for whom it is actually prepared. But these are among the mysteries of His conduct whose *path is in the great waters, and whose footsteps are not known*. There is encouragement after all, in the recollection that these populous and fertile islands are included in the grant made to the Redeemer, and shall assuredly, in the end, be taken possession of as his inheritance. The Lord hasten it in his time; and let not his people forget to

pray that an effectual door may speedily be opened among them for the entrance of that Gospel which is life and peace!

SOUTH AFRICA.

Our Readers will have noticed, in the Report just published, that mention is made of a contribution of 20*l.* from a Baptist church at Graham's Town, South Africa. A letter has lately been received from Mr. Duxbury, the pastor of that church, containing some interesting particulars respecting its state and prospects. After acknowledging, in grateful terms, the receipt of some books for their Sunday School, he remarks—

“Our Sabbath School, on the whole, prospers: the children, who are all of English parents, improve in reading and in singing; and, considering the heathenish state of the Colony, it is pleasing to hear their infant voices lifted to proclaim the glories of God and the Lamb, in songs of praise. I hope the children make progress in knowledge; we endeavour to instil into their minds the important truths of revealed religion, and as the seed of divine truth is sown among them, I hope it will spring up, in some thirty, in some sixty, and in some an hundred fold. New-year's day, was held the anniversary of the School, when the children repeated portions of Scripture, and Young's Night Thoughts. They were afterwards treated with dinner and tea. About 100 children, besides a number of friends, partook with them of the repast, among whom were two Missionaries of the London Society, and two of the Wesleyan missionaries. One of the latter gave the children an exhortation. You will doubtless feel desirous of information respecting the church here. We are not without our little trials and discouragements, and yet we are not without proofs of the divine approbation. Our chapel is well attended, and we have lately had an increase of six, who had been members before of Baptist churches; part of the six having recently come from England; and on Christmas eve we had six added to us by Baptism. It was a pleasing sight, and excited considerable interest in the town. I have the pleasure to inform you that four others are looking forward to the enjoyment of gospel ordinances and church fellowship. I hope

you received the £20 which was directed to your care for the use of the Baptist Missionary Society. The sum was but small, but if you knew all the difficulties we have had to grapple with, you would think it very handsome. Besides this, we have made two collections for the London Missionary Society; one to assist in a mission to the poorest and most degraded of all the African tribes, namely, the Bushmen; the other to aid in building a chapel at Algoa bay, for the use of the Hottentots residing there. The state of religion here, all things considered, is as well as might be expected, The Wesleyans have a large chapel, and are pretty well attended. They have also three chapels in the country, within about 30 miles of Graham's Town, and another building at Somerset, about 90 or 100 miles from this place. They intend to erect a chapel at Port Francis, between 30 and 40 miles off; they have also three Missionary stations among the Caffres; one particularly under the ministry of a Mr. Shaw in a very flourishing state. Our Independent friends are endeavouring to raise a cause in Graham's Town; they have a chapel in part built, and preaching in a school room by one of the missionaries under the patronage of the London Society. There is a large church building here also, which is so far finished as to be covered in, and when completed, will I suppose seat from 1500 to 1800, so that the inhabitants will not have to complain of the want of means in this town.

Think, my dear Sir, of our situation, far removed from British churches, placed alone, the only church of our denomination on a vast continent, surrounded by numerous savage heathen tribes, and living amongst nominal Christians of our own country; say my dear friend, if we do not need the notice and sympathy of our brethren, yet we are not cast down, we are persuaded that the Lord has established a church here, against which the gates of hell shall not prevail.”

HOME PROCEEDINGS.

SOUTH DEVON.

THE Friends of the Mission in this district have had the pleasure of receiving at their meetings this year, as a deputation from the Parent Society, the Secretary and Dr. Steadman. The visit of these, their highly-esteemed brethren, was rendered additionally interesting to many Christian friends, by the recollection of intercourse for-

merly enjoyed with them, during their stated ministerial labours at Plymouth and Plymouth Dock (now Devonport).

Sermons on behalf of the Mission were preached on the first and second Sabbaths in July, by Dr. Steadman, at Bovey Tracey, Devonport, and Plymouth; and by Mr. Dyer, at Modbury, Kingsbridge, Plymouth, and Devonport; at each of which towns also public meetings were held.

The attendance at Plymouth and Devonport was less favourable than at the last year's meetings, in consequence of an unavoidable coincidence with the anniversary services of the Church Missionary Society, and the visit to the Port of the Lord High Admiral.

May the spirit of enlarged benevolence and diligent exertion be shed down on the churches in this vicinity, that they may always abound in the work of the Lord!

S. N.

NOTICE.

The Ninth Anniversary of the Bristol and Bath Auxiliary Baptist Missionary Society, will commence Tuesday the 30th of October. The Rev. E. Carey and W. Yates from Calcutta, the Rev. Isaiah Birt, and the Rev. John Mack of Clipston, are expected to preach.

Contributions received on account of the Baptist Missionary Society, from August 20 to September 20, 1827, not including individual Subscriptions.

FOR THE MISSION.		£	s.	d.	
Legacy of the Rev. Samuel Bull, late of Bassingbourn, Cambridgeshire....		10	0	0	
Legacy of Mrs. Mary Ostle, late of Toll Square, near North Shields, by Mr. Wm. Ostle, Executor		19	19	0	
North of England Auxiliary, Houghton-le-Spring, by Rev. R. Pengilly....		6	7	2	
Boxmoor, Collected by Mrs. Pearce.....		6	0	0	
Shrewsbury, Collection after Sermons by Messrs. Carey and Statham.....		15	10	0	
Gloucester, Collected by Miss Rees.....		2	8	0	
Loughton, Collection after a Sermon by Rev. E. Carey.....		12	0	0	
Fakenham, Baptist Congregation, by Rev. Mr. Thompson (Sabbath School 4s. 7d.)		3	6	11	
Guilborough, Collection, by Rev. W. Gray.....		7	12	0	
Tewkesbury, (including Translations, 5l. 3s.; Female Schools, 17l. 17s. 6d.)		61	12	6	
Scarborough Auxiliary Society, by Mr. C. Hill, Treasurer.....		75	12	4	
Plymouth, on account,	by Wm. France, Esq. Treasurer	28	0	0	
Mr. Richard Sinnock, Battle, ..	by Rev. J. Ivinney	Donation	20	0	0
J. G.	by the Secretary.....	Do.	10	10	0
Friend to Missions	by Rev. W. Gray	Do.	5	0	0
Thos. Adderley, Esq. Great Surrey-street, by Rev. James Upton..		Do.	1	1	0
'Jethro' M. H. (<i>Native Schools</i>) by the Secretary.....		Do.	1	1	0
A Seafaring Friend	by Ditto.....	Do.	1	0	0

WIDOW AND ORPHANS' FUND.

W. B. Gurney, Esq. Muswell Hill..... Donation 25 0 0

Collected by the Rev. James Coultart, towards a Female School in Kingston, Jamaica.

Bristol	190	7	0
Abergavenny	10	0	0
Brecon	4	0	9
Carmarthen	8	0	0
Narbeth.....	1	17	0

	£	s.	d.
Tenby	16	0	0
Pembroke Dook	1	10	0
Millford Haven	1	5	6
Haverfordwest	1	10	0
Middle Mill	2	1	0
Fishguard	2	6	6
Newport, Pembroke	1	5	0
Nailsworth	14	0	0
Miss Whitechurch and Friend, Salisbury	10	0	0
Joseph Fletcher, Esq. and Mrs. Fletcher, Bruce Grove	10	10	0
Mr. and Misses Stennett, London	2	12	6

Since received.

Ladies' Society for the Instruction of Negro Children, by Miss E. F. Maitland, Secretary	25	0	0
Miss Smith, Olney	20	0	0

TO CORRESPONDENTS.

Parcels of Books and Pamphlets have been received from the Rev. T^r King, Bedford; and Mr. George Farr, Holborn.

In the List of Contributions last month, for *Lincoln, Gl. 16s. 7d.* read *Boston*; and for *Mrs. Holmes, Hill Top, Warrington*, read *Mrs. Martha Hart, Hill Top, Latchford*.

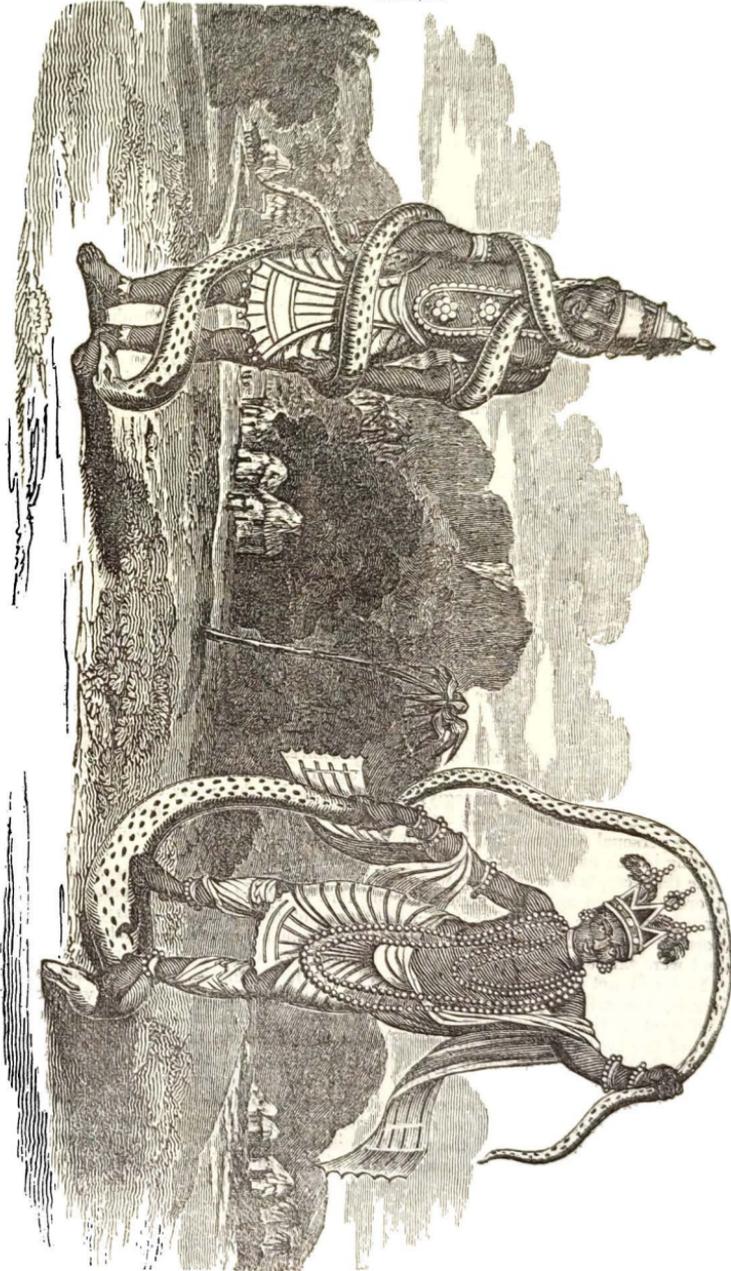
The name of the Rev. W. Yates, of Gloucester, should have appeared in the list of Life Subscribers appended to the Report just published, with the sum of 10*l.*

We have carefully examined the various Letters of our respected Correspondent from Hull, and find that the omission of 17*l.* 2*s.* 3*d.* from the Juvenile Society, and of 8*s.* 6*d.* Widows' Mites, by Rev. J. M'Pherson, is owing to those sums never having been specified in the lists forwarded by him, though they are included in the general amount of receipts. The Subscription of 2*l.* 2*s.* from Beverley was paid through another channel; the "Poor Woman's Mite" is precisely as it stands in his own list.

Our Friends generally will be aware, that in transcribing for the press such a number of proper names and figures, errors will probably occur, notwithstanding the utmost care to prevent them. Should any be discovered of sufficient importance to require notice, the Editor will be happy to correct them. He takes occasion further to remark, that the labour of the transcriber, and the chance of mistake, would be materially lessened, were all the Lists of Contributions made out in a plain and legible hand.

The generous proposal from J. W., *Monmouthshire*, shall be attentively considered. Reasons which would be perfectly satisfactory to the Friends who make it, prevent its being more publicly referred to at present.

Quarterly Papers,
FOR THE USE OF THE
WEEKLY AND MONTHLY CONTRIBUTORS
TO THE
Baptist Missionary Society.



CHRISTIAN FRIENDS,

It sometimes happens that, amidst the absurdities and indecencies which abound in the fabulous accounts of heathen gods, there are traditions which evidently derived their origin, in a far distant age, from a nobler and purer source. A very remarkable instance of this kind is presented to your notice in the engraving on the first page, which is copied from paintings on the wall of an ancient pagoda or Hindoo temple.

The picture is said to represent their god Krishnoo, in one of his various avatars, or incarnations. You perceive that in the first instance, in the figure on the left, he appears as a sufferer; his countenance is strongly marked with the expression of pain from the venomous bite of an enormous serpent, which seems to have bound him fast in its coils. In the second figure, he is seen, exulting and joyful, as a crowned Conqueror treading on the head of the serpent from the power of which he has been delivered.

It cannot, surely, be doubted, that these figures must have originally been intended to preserve the memory of the first gracious promise to fallen man, given in the form of a curse denounced on the serpent. *I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.* This memorable declaration may justly be considered as the corner stone of patriarchal faith. It was well understood by those ancient saints, who called upon the name of the Lord before and after the flood, as pointing to a future great Deliverer, in the faith of whom they might live and die in a state of reconciliation with God, and in the assurance of salvation from all the evils which the serpent and the fall had brought upon them. Writing was not then invented—figures or hieroglyphics, as they are called, were the only methods, besides personal conversation, of communicating ideas; and therefore we may conclude that sculpture or painting was used in order to keep up, from generation to generation, the memory of this inestimable promise, and that thus figures of this kind were first of all brought into use.

You will not fail to remark, Christian friends, how strikingly these traditions of a distant nation, inhabiting the very part of the world which was first peopled by Noah and his immediate posterity, serve to confirm and enliven our faith in the Holy Scriptures. And surely, when we see this interesting kind of evidence that the remote ancestors of the poor benighted Hindoos, were acquainted with

the same great fundamental truths of the fall and recovery of mankind which are now, in these later ages, so clearly set before us in the Gospel of Christ, it should animate our desires and quicken our endeavours to make known the glad tidings of salvation to them.

Our Missionary friend Mr. N. M. Ward, has lately sent home from Sumatra a curious document which throws some light on the nature of practical Mahomedanism, as it exists in those countries. This document consists of a translation of various inscriptions on a roll of charms, worn as a protection by a native ruffian who lately attempted to murder the Fiscal or Dutch Magistrate at Padang.

In introducing the account of this outrage, Mr. Ward observes:—"The unity of God is the rallying point of the Mahomedans; their strong hold, and the weapon with which they combat all their enemies, yet we find their system and that of heathen idolatry in practice substantially the same. The idolatrous polytheist makes an image of some imaginary supernatural power, performs his devotions before it, propitiates it with offerings, and looks to it for deliverance from his troubles and calamities. The Mahomedan unitarian entertains the utmost abhorrence of all images, and will not approach one without discovering his detestation by a visible sign, yet he makes a representation of a mark on the body of his prophet, inscribes it with the sacred name Mahammed, and invests it with the power of accomplishing all his desires, of pardoning all his sins, and of finally conducting him to heaven without account. It will be seen from the present communication that these are not harmless play-things, mere notions, too absurd to be seriously credited by those who make the unity of God the basis of their creed. On the contrary, they have a perpetual influence over the conduct, and become the source of numerous actions equally incompatible with the welfare of society and the personal happiness of their deluded votaries."

He then proceeds to relate the circumstance to which we have already referred:—"On the 23rd. December last, a Malay, called Malim Dubalong, was accused before the Fiscal of having robbed his guest, a native of the Madras coast, to the amount of 1000 rupees. The party accused could not clear himself, and was directed to find bail or to be sent to prison. He was, however, suffered to return home, chiefly to seek a person to bail him. In the evening the plaintiff in-

formed the Fiscal that the man had packed up his moveables and was about to abscond. The Fiscal sent for him, and told him he must give bail. He named a man, who, on being applied to, refused, and no alternative remained but to send him to prison. On his way down stairs, he suddenly attacked the plaintiff with a kris (or dagger), stabbed him, as he thought, mortally, and ran up stairs and attacked the Fiscal. After a severe struggle in which they rolled down stairs, locked in each others grasp, the man was killed by the Fiscal's servants, and the Fiscal himself escaped with six or eight superficial wounds. The assassin, Malim Dubalong, was a merchant of Padang, well known to the Europeans. He had received the title of Malim for his strict attention to his devotional exercises. It appeared on inquiry that he had armed himself purposely for the occasion. He had covered his naked kris with a handkerchief, and had secreted his kurambi* under his head-dress. He had been to the river to wash and pray and recite his incantations, and had tied his roll of charms upon his arm. Thus prepared and equipped he had appeared before the Fiscal, and no doubt fully expected the deliverance promised by his formulary."

This 'formulary' consists of eighteen different articles, or paragraphs, of which the following may be taken as specimens.

"Whoever looks at this impression of the Panaw † of the prophet's superiority on *Sunday*, verily God will preserve him from the fire of hell and make him honorable in the sight of all his creatures; God Almighty will also release him from all the calamities of the world and of a future state, but he must read this: || There is no Lord but God, whose is the visible truth, who has no resemblance and who hears and sees all things—O Lord, whoever thou art."

"Whoever looks at this impression of the Panaw of the prophet's superiority on *Monday*, verily God will preserve him from the effects of all weapons, even if numerous as drops of rain, and will preserve him from the fire of hell, but he must read, There is no Lord but God who is glorious and omniscient—O thou who art glorious and great."

"Whoever looks at this impression of the Panaw of the prophet's superiority on *Thursday*, God will release him from all the calamities of the last day, and from all

* The Kurambi is a semicircular knife, a most dangerous instrument, used chiefly by assassins and murderers.

† Light coloured blotches on the skin of Orientals.

|| The sentences to be read are in Arabic.

the evils of time and eternity, and he will live for ever, but he must read, There is no Lord but God, who made all things together with his servants. Who are his servants? Those who are placed in his stead over all. O Lord, whoever thou art."

"This impression is of the most eminent rank, and possesses numerous virtues. Whoever looks at this impression on *Saturday*, God will facilitate to him the passage of the bridge of trial, and he will be happy day and night for ever; but he must read, There is no Lord but thou; most holy art thou: let me not be numbered with the oppressors.

"This is a Panaw of the superiority of the apostle of God, peace be upon him. Whoever looks at this Panaw of his superiority morning and evening, verily he will be beloved by all men both high and low, and will be for ever happy, and his enemies will not be suffered to injure him, and God will finally take him to heaven without account. God is omniscient."

In conclusion Mr. Ward remarks:—Such charms and incantations are extremely common amongst the natives. They enter into most of the prescriptions and medicines of their doctors, and the priests are in the habit of making them a lucrative article of sale. Such as the one from which the above is taken, are sold for eight to ten dollars. They are, however, of all prices from one to twenty dollars. Like the Pope's indulgences, they extend to every crime and every calamity to which human nature is subject, and they finally transport their votaries to heaven, in that most agreeable manner, *without account!*

The following account of one of the female members of the church at Kingston, who died a few years since, has been kindly communicated by Mrs. Coultart, to whom she was well known.

"Among the sable race about Kingston, our friend Mrs. Brooks always appeared to me to stand alone, from the natural great superiority of her mind. Her good sense and delicacy of feeling were most extraordinary for one so uncultivated, and the simple and deep piety united to these, made me feel her quite as a companion, and that, one of no ordinary interest. During my visit to her house, her husband was from home; therefore she herself engaged in family prayer, and I shall never forget her short petitions, addressed with so much reverence, and in the most plaintive tone of supplication. At a place of worship, her attentive ex-

pressive countenance was often a reproof to me; she appeared to be eating the words as they fell from the lips of her minister. One evening, when walking with her under the shade of some bamboos, I requested to hear the history of her early life, the substance was as follows:—

“I was playing by the sea coast, when a white man offered me sugar plums, and told me to go with him. I went with him, first into a boat, and then to a ship. Every thing seemed strange to me, and I asked him to let me go back, but he would not hear me; and when I went to look for the place where he found me, I could see nothing of land, and I began to cry. There I was, for a long time, with a great many more of my own colour, till the ship came to Kingston, and some black man came and took me out of the ship and made me walk with him through the town. I thought they were going to kill and eat me, for I saw some meat hanging up; and I thought to myself, White man, may be, eat black in this country. But this man took me to a fine house, and there I saw a white gentleman, who was to be my master; and he took me to live with him, and I was quite happy. Then I had a dear little baby. But I heard that a black man (Liele) was preaching, and I went to hear him, and he said that the great God in heaven was angry with me for living with my master, and I went home and I cried to myself many days: then I told my master, that God was angry with me and would send me to hell fire, and that I could not live with him any more. Then he was vexed and rough to me, and told me that I should work like another *neger* then; so I went out to work; but Mr. Brooks (this was the negro who first brought her from the ship,) did not like to see me work so hard, after being mistress of my master's house; and he set about working hard and bought himself free, and then he bought me free, and married me, but he did not like me to pray. He was kind about every thing but that. He beat me for going to meeting. One night after I had been out to a prayer meeting in the bush, my husband was gone to bed and to sleep; I knelt down to pray the Great Massa to change his heart. My heart was quite full, and I cried to God very earnestly—presently I felt the bed shake, and my poor husband trembling got out of bed and knelt down by my side, telling me to go on and pray that God would have mercy upon him, and save him from hell. After that, he did not beat me any more for going to meeting; but went with me, and the word spoke to his heart; and

now you see God is so good that he has made him a deacon of the church.’ They lived together a delightful pattern of a Christian pair for many years. They could neither of them read; and she was so anxious to learn that she used to come into town from her house several miles distant for me to teach her, and the last time I heard her she could just manage to get through one verse: “Bless the Lord, O my soul, and all that is within me bless his holy name.” She clapped her hands for joy at the accomplishment of this long aimed at task. As she learnt a letter or two of the alphabet she would go home and teach her husband, endeavouring that he should keep pace with herself. Her sweetness of disposition was a great blessing to her husband, whose temper was naturally hasty. She used to say of him sometimes, ‘Poor ting, him pirit too hot, much need for praying God to keep it.’ One day that he had spoken rather improperly to his minister, she came to me weeping with distress. ‘O me got great trouble; only think that Satan should tempt him so, to vex my dear massa's heart. Better a millstone hang about him neck, and cast him into the sea, than offend a servant of God.’

“Speaking to her one day of the mysterious providence which had removed the first Mrs. C. to heaven just at the commencement of her labours, she said, ‘You know the great God have a garden and when his fruit is ripe he comes and gathers it: this according to my weak thought is the reason.’ This idea, was certainly *in her* original. On finding one of the missionaries' wives considerably dejected, she said, ‘What vex you?’ and being told in reply that it related to internal fears and conflicts, she jumped up and said, ‘Thank goodness you tell me so; me glad, because me feel just the same myself and me afraid to say me so bad.’ I am very sorry to say that I was deprived of the benefit of her experience during the closing scene of her life. She was taken very ill at her own house, and from the superstitious objections of those around her to any means being tried for recovery, excepting prayer, her fever soon increased beyond the possibility of remedy. She was brought to town in a most dangerous state, and the news of her indisposition then first reached me. She sent to request to see me, and being unwell myself, I deferred going to her till the evening, when she was speechless. She looked at me in the most earnest manner, laid her hand on her heart, and then pointed upwards, looking as if longing to depart. She expired that same night.”

THE
BAPTIST MAGAZINE.

NOVEMBER, 1827.

THE NATURE, EVIDENCES, AND ADVANTAGES OF HUMILITY. BY THE LATE REV. DR. JOHN RYLAND, OF BRISTOL.

HUMILITY, or lowliness of mind, "radically consists in a sense of comparative lowness and littleness before God, or the great distance between God and the subject of this grace." Or it is that disposition which inclines a person readily to take as low a place as belongs to him, and to think no higher of himself than he ought, but to think and act as knowing his own place, and keeping his proper distance from the high and lofty One who inhabits eternity; and consequently, not to exalt himself unduly among his fellow-creatures.

Humility must, doubtless, originate in a deep and abiding sense of the infinite *natural* distance which necessarily subsists between God and every creature, even the most exalted in dignity, and the most perfectly free from sin. The one only self-existent and supreme Being, who is possessed of absolute and infinite perfection, must be infinitely above all finite beings, who derive their all from him, and are totally dependent upon him. The humility of the angels chiefly consists in their thorough sense of this truth, with an answerable frame of heart. In *imperfect* creatures, such as saints on earth, humility must also include a deep and pungent sense of that *moral* distance from God, to which they have wickedly wandered, and which still remains in great mea-

sure, though they have begun to return to him. Indeed, if a sinner is once brought, by a realizing sight of the divine glory, to a true sense of the *natural* distance necessarily subsisting between the Great Supreme and every finite being, this must immediately produce a conviction that sin is infinitely evil: he must view it as the most heinous crime, for one so little, low and mean, so dependent and obligated as himself, to forget, despise, and disobey his great and glorious Maker: thus being conscious of the infinite criminality of his own *moral* distance from God, he must condemn and abhor himself for his want of conformity to the divine law and the divine image.

As all true humility among men is founded in a sense of our distance from God, (both our *natural* distance as *creatures*, which will never be removed; and our *moral* distance, as *sinner*s, which we should deplore, and long to have removed,) so it includes a sense of our *real relation* to our fellow-creatures. It will teach us readily to admit the superiority of all those who in any respect excel us; or to know the proper distance between us and our *superiors*, freely acknowledging that to be as great as it really is;—it will induce us by no means to exalt ourselves above our *equals*, but to treat them as fully on a level with ourselves;—and will incline us not to magnify the distance between us and those who in some respects are our *inferiors*, not to make that more than

it really is, but willingly owning how near they are to us, and how inconsiderable the distance is that we are raised above them.

In order to a sinner's being possessed of true *humility*, it is requisite that he be the subject of *spiritual humiliation*. The term *humiliation* is used in two senses: 1. As referring to *real antecedent dignity*, in which sense we speak of Christ's humiliation, who though he was rich, for our sakes became poor; though he thought it no robbery to be equal with God, because he was in the form of God, yet he took on him the likeness of man, and the form of a servant, &c. Or, 2. Humiliation may refer to *former pride and undue self-exaltation*, in which sense we speak of the humiliation of *sinner*s, who by grace are brought down from their high and lofty imaginations, and made willing to take their own place.

This humiliation is absolutely necessary, and can only be effected by the power and grace of the Holy Spirit, for every sinner is by nature full of pride and self-exaltation, to such a degree that God alone can pull it down and mortify it. True humility is an eminent part of that *right spirit* which is produced in regeneration: no man can be a Christian without it; and it is never to be found in our world but in real saints. Others may be so partially humbled, as *through the greatness of the Almighty's power, feignedly to submit* to him; but, however they are overawed or terrified for a season, they are still *enemies* to God in their minds; and as great enemies to the real scriptural idea of grace, as they are to the justice and holiness of God.

We defined humility as radically consisting in a sense of comparative littleness before God. This is

the only general foundation for all the genuine exercises of humility toward our fellow-creatures;—though there may be some partial semblances of it, among such as know not God, arising from mere natural timidity and bashfulness, or the effect of custom, education, and artificial complaisance: and, on the other hand, we must allow that remaining depravity in true Christians, especially when its effects are heightened by a bad natural temper, and various external temptations, may greatly obstruct the exercise of this and other graces; and in some cases, ignorance, rusticity, and a contracted roughness of manners, may obscure a little of its beauty; yet humility before God will ever proportionably influence the temper and conduct towards men.

The first original *source* of true humility, is *a sight of the divine glory*. "Now mine eye seeth thee," said Job, "wherefore I abhor myself, and repent in dust and ashes." When Isaiah beheld Jehovah's glory, he said, "Wo is me, for I am undone, because I am a man of unclean lips, for mine eyes have seen the king, the Lord of Hosts!" When Daniel *saw that great vision*, his comeliness was turned in him into *corruption*. Paul, when he had *seen that Just One, and heard the words of his mouth*, thought himself *the chief of sinners*, and desired to "be found in him, having on his righteousness, and not his own." Every part of divine truth, when once we are brought to a spiritual understanding, tends to promote humility. The *law* requires the whole heart for God, and threatens the least deviation from the line of duty with death; plainly pre-supposing the divine excellency, majesty, and dominion: and that we are dependent and accountable

creatures, wholly the property of our Maker, and altogether at his righteous disposal. Hence, profound humility appears essential to perfect obedience; nor dare *sinless* angels indulge the least idea of proper merit, conscious they have barely done their *duty*, and can have no claim upon the Deity, unless on the footing of a free promise; while *sinful* men cannot look into this perfect law, without viewing their crimes as infinitely odious, and perceiving that salvation can only originate in free and sovereign grace. The *Gospel* confirms all the law asserts, implying most clearly that all its demands were equitable, and all its threatenings just; and shews the sinner's inexcusable guilt more fully than the flames of hell. Every doctrine conspires to abase our pride, and those truths which are the most essential foundation of our hopes, are most wisely calculated to stain all human glory; nor can you realize them, so as to enter into their real import and design, without feeling their humbling tendency. While, in like manner, an humble disposition tends naturally to render us susceptible of divine truth; as there is a sweet harmony between this lowly temper and the blessed doctrines of grace. Beware, brethren, lest unmortified pride discover, that, notwithstanding your professed attachment to these humbling sentiments, you have only learnt the terms by rote, without entering into the genuine spirit of the truths you profess. If you are not humble, you are not *orthodox at heart*.

We would earnestly solicit your attention, beloved brethren, while we point out some of the principal *evidences* of true humility. An humble creature will ever look upon himself as nothing, when

compared with the eternal, self-existent first cause:—will realize his constant dependence on God, for the continuance of his being, and every thing conducive to his well-being;—confessing himself insufficient to preserve, independently of his Maker, that which he originally derived from him alone. He will readily acknowledge the necessity of the divine favour to his happiness, and the necessity of divine influence to secure the preservation of his moral qualities, and keep him from defection, apostacy, and ruin. He will cordially confess his obligations to the sovereign favour of Jehovah, and fully acquiesce in the absolute impossibility of proper merit in any creature with respect to God; accounting himself his Maker's property, he will consider it as his duty, honour, and happiness, to love him supremely, delight in him superlatively, and make the divine glory the ultimate end of every action. An humbled *sinner* will view himself as infinitely vile and hateful on account of sin;—will justify all the demands, and even the awful threatenings of the divine law;—will abhor the idea of seeking acceptance with God upon the foot of his own imperfect righteousness;—and, with sweet delight and thankfulness, embrace the humbling method of salvation revealed in the Gospel. His former pride and self-righteousness will appear unspeakably odious; and however low he may be brought at present, he will be sensible that he is still not near come down to his own place; he will, therefore, instead of thinking highly of his present humility, be abased under a sense of his remaining pride; longing to lie lower still in sweet abasement before the footstool of reigning grace. Humility will lead the Christian to

cease from his own wisdom, and not lean to his own understanding, nor set up his depraved reason against the instructions of Him whose understanding is infinite. As he will not reject the doctrines of the Gospel, because of their tendency to abase human haughtiness and to exalt the Deity, so neither will he cavil at divine revelation, because it contains some things mysterious, and not fully to be comprehended. Indeed, a small degree of reason (if human reason was not blinded by pride) would convince us, that it would be unreasonable to suppose, there can be nothing mysterious in the divine nature, counsels, or conduct; when yet we must acknowledge there are many mysteries in all sciences, in our own formation and voluntary motion, and in all nature around us. An humble man will not be stiff and dogmatical, but open to conviction, and jealous of being prejudiced, especially by the undue influence of his own passions; willing to receive instruction, and embrace the truth, let it be proposed by whom it will. Humility will discover itself in a constant sense of our weakness and insufficiency, and our need to live upon Christ for strength as well as righteousness; exciting to incessant prayer for preservation from falling, as conscious of the imperfection of inherent grace, and strength of indwelling sin; being aware, also, of the unnumbered snares and temptations that surround us.—Humility will cause the Christian to “serve the Lord with fear, and rejoice with trembling,” Ps. ii. 11. desiring, in the seasons of his greatest spiritual enjoyment and communion with God, that while he exults in the inestimable privileges which are freely bestowed upon him, he may have a propor-

tionable sense of the awful majesty, and holy searching purity of God, to keep him from carnal confidence and spiritual pride. He finds the necessity of universal and diligent watchfulness and godly jealousy, even when he is favoured with the most evangelical discoveries, and heavenly joy; lest otherwise Satan should come upon him at unawares, and throw him down from the top of the mount. It will be natural to a very humble man to view himself, as Paul did, as the *chief of sinners*, and less than the least of all saints. Certainly there is more sin in the best man’s heart, than in the worst man’s life. Having, therefore, a deep sense of his peculiar obligations, and a knowledge of the plague of his own heart, he will be ready to account that, all things considered, he stands more in need of forgiveness, and is more indebted to free grace, than any other sinner in the world. In like manner, though he may not be able to avoid seeing the external blemishes and defects of his fellow-saints, yet, being conscious of his own internal evils, he will be apt to think far more meanly of himself than of his brethren; he will sooner suspect himself than any body, being disposed to make the best of others, and to hope they are more free than he is from innumerable deficiencies which he finds and laments in himself. This blessed temper will teach you to *give* reproof to others with tenderness and gentleness, in the spirit of love. Not that it is an enemy to faithfulness, or would connive at sin in any. But it would prevent scornful fierceness, and unchristian bitterness and severity, which so often prevent the success of the reproof, and harden the offender. At the same time, an eminently humble Christian will *receive* the reproofs of others with

meekness and thankfulness, even though they should be mixed with severity: he will say, "Let the righteous smite me, and it shall be a kindness, it shall be an excellent oil, which shall not break my head," Ps. cxli. 5. He will be glad of the assistance and advice of his brethren, for he knows his own weakness, and thinks he wants help from every body; whereas one that is full of spiritual pride, thinks that every body wants his help.

Great humility would teach you, even when reproached by enemies, seriously to examine if you have not, at least in some measure, given them occasion thus to reflect upon you. And whether they have any just cause or not, it will prevent your rendering railing for railing, and evil for evil. It will be your concern to be "gentle towards all men," and to "overcome evil with good." You will endeavour "in patience to possess your souls;" committing yourselves, when injured, "unto Him that judgeth righteously." It is true, humility must oppose its opposite, *pride*; and an humble man must be grieved and pained when he sees evident tokens of pride in others; but he will most of all oppose the remains of that accursed evil in his own heart. His *own* pride will cause him to abhor himself; he will watch against it in all the modes wherein he can detect its operations. Pride is the most subtle of all the evils of the human heart; "the most like its father, the devil, in serpentine deceit and secrecy, appearing in a great many shapes, undiscerned and unsuspected, and sometimes as an angel of light. It perverts and abuses every thing, even the exercises of real grace, and real humility, as an occasion to exert itself. It is a sin which has, as it were, many

lives; if you mortify and suppress it in one shape, it rises up in another. There are a great many kinds of it, that lie in different forms and shapes, one under another, and encompass the heart like the coats of an onion; if you pull off one, there is another underneath. We had need, therefore, to have the greatest watch imaginable over our hearts with respect to this matter, and cry most earnestly to the great Searcher of hearts for his help. He that trusts his own heart is a fool."

The humble man, therefore, has so much to do at home, that he cannot spend the chief part of his time in remarking and crying out of the pride of others, criticising on their dress, carriage, manner of living, or other external tokens of pride; he has more difficult and important work, in maintaining a constant guard over his own proud heart, which is still far from sufficient conformity to the Lamb of God. He that is eminently humble will not affect to set up himself above his brethren, but will be willing to be servant of all; desiring to please others for their good unto edification: not, indeed, conforming himself to them in things that are sinful; he will inflexibly adhere to duty, but in other things he will be gentle and pliable; resolutely attending to God's will, but easily giving up his own.

Humility will teach you to pity sincerely the most ignorant and erroneous of mankind; to "honour all men;" to be "ready to give an answer to every man who asketh you a reason of the hope that is in you, with meekness and fear;" to be "gentle to all men, patient, in meekness instructing those that oppose themselves." 1 Pet. ii. 17.; iii. 15. 2 Tim. ii. 24, 25.

Humility will be a blessed anti-

do not for a murmuring spirit against Providence. It will make you willing to be at God's disposal; desirous that he should choose your inheritance for you, and rejoiced that he has the ordering of all your concerns. It will teach you "how to be abased" without repining, and "how to abound" without being puffed up. An humble man will naturally be *grateful*, and disposed to confess his obligations both to God and man. A sense of his own demerit must fill him with astonishment at the divine bounty, and make him thankful for the kindness of his fellow-creatures; whereas pride makes a man a stranger to gratitude, for he never thinks he receives so much as his due.—Humility, indeed, is a friend to every other grace. God has expressly promised that he will *give more grace to the humble*, and it will naturally put them upon asking him for it; for the more humble we are, the more sensible we shall be of our defects, and of our need of the supply of the Spirit. Besides, humility, in its own nature, stands related, and is akin to other most excellent graces. Thus it is closely connected with *meechness*, and must greatly preserve the mind from being unduly ruffled by slights and injuries; while a proud man is pained and irritated by every neglect and affront. It must tend greatly to make *self-denial* easy to us. It will be easy for one who feels himself a poor, mean, vile creature before God, cordially to renounce his own dignity and glory; and also for God's sake to deny his worldly inclinations, and part with earthly objects and enjoyments, for the sake of promoting the divine honour, and the kingdom of his Redeemer. Humility will cherish *brotherly love*, and greatly lessen the difficulty of

forgiveness; as it will teach you to take notice of the good that is in others, and to think the best of them, preferring them in honour as better than yourselves; and to make the least of their defects, as compared with your own; especially their deficiencies as to what you might suppose is due from them to you. Deep humility will produce *resignation* to the will of God, and *patience* under the cross. It will excite to *godly jealousy* over our own hearts, and constant *watchfulness* against temptation. It must greatly befriend a life of *faith* and *prayer*; for while we dread presumption and self-confidence, not daring to trust to ourselves in any respect, we are laid under a happy necessity of trusting in the living God, and making continual application to him.

(To be continued.)

ON THE MIRACLES OF CHRIST.

DR. PRICE, in his Dissertation on Miracles, has refuted, with great clearness and force, the common opinion, that miracles imply a suspension or violation of the laws of nature. "Were we," he observes, "to see the motion of water downwards cease at once, at the word of a man, or a river parted in its course, as Jordan was, we should see a miracle; but we could not say, that the law of gravitation was suspended; for the water might have gravitated as usual, and the true cause of the event be the exertion of an adequate superior power, to control the effects of gravitation; in which its suspension is no more implied, than in a man's preventing a heavy body from falling, by applying his hand to it. Nor could we in this instance say, that the event was not agreeable to the constitution of the universe; for in order to this,

we should be able to discover what the constitution of the universe is, taking in the visible and invisible world; and that it excludes all interpositions of a superior power in human affairs." These acute and just observations go far to refute the sceptical system, by representing miracles as the result of the exertion of a superior power, controlling, rather than suspending or violating, the established order of nature.

The whole fabric of Christianity rests upon the credibility of the miracles recorded in the sacred volume. Jesus Christ appealed to the works which he had wrought, as convincing attestations to the truth of his doctrine, and the divinity of his mission. They clearly indicated the authority with which he was invested. He appeared as an ambassador from heaven, and these were his credentials. "The works which the Father hath given me to finish, the same works that I do bear witness of me that the Father hath sent me." Every unprejudiced mind must have felt the full force of this testimony, and been constrained to confess, with Nicodemus, "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." The Pharisees, indeed, with a few exceptions, adopted a singular hypothesis, to account for those astonishing results, the reality of which they could not possibly doubt or deny: they traced them to Satanic influence. "He casteth out devils through Beelzebub, the prince of the devils."—And it is a fact which shews the extreme difficulty the early infidels, such as Porphyry, and Celsus, and Julian, found, in constructing an argument against Christianity, that they too were compelled to take up so absurd a supposition; re-

presenting the miracles of Christ as having been performed by magic or infernal agency. A simple reference to the design and tendency of the works themselves, and the character of their great Author, may suffice to refute this preposterous and malignant calumny. Modern sceptics have, indeed, been ashamed to follow in this line of argument, deeming it more safe and prudent to call in question the reality of the miracles, than to resort to such a mode of explaining them away.

When we contemplate the miracles of Christ, the first thing which strikes us is their *number*. During the whole course of his personal ministry, he continued to exercise his astonishing powers, and multitudes were permitted to experience their healing and salutary efficacy. If only a few solitary wonders had been recorded, some colour of excuse might have been afforded to the objector, and the possibility of collusion or mistake more plausibly alleged; but when so many reaped the benefit, and so many more beheld the exertion of this miraculous energy, all reasonable ground of distrust is at once removed. These works were not attended with any circumstances of apparent mystery, likely to excite suspicion. They were performed in the broad light of day, in places of general resort, and before the public eye; so that no deception could possibly be practised: deception here would involve a miracle, no less than that which the supposition is intended to disprove.

Their simple grandeur is also worthy of our notice. There was no ostentatious display; no note of preparation sounded; no attempt to heighten their effect. A word was sufficient. "He spake, and it was done." Such stupend-

ous miracles had never before been witnessed. Universal nature was subject to his controul. The unruly elements, at his voice, were hushed into repose; infernal spirits fled at his rebuke; and the grave itself yielded up its prey at his command. And yet the wonders which the Saviour wrought were not designed to attract attention, and to excite the feeling of surprize; there was a motive of kindness in them all. They were not like the miracles of Moses, in the land of Egypt—displays of awful justice, destructive in their tendency, and appalling to the eye. They were characterized by mercy. They were the miracles of incarnate love. They displayed, in a striking and beautiful manner, the benignity of his nature, and the tenderness of his heart; his deep sympathy with suffering humanity; his readiness to relieve its wretchedness, and to mitigate its woe. He scattered blessings around his path with a profuse, unsparring hand. Never did the cry of distress appeal to him in vain. Never was the humble suppliant sent empty away. There was no variety or depth of human sorrow which he did not soften or remove.

But there is one point of view in which the miracles of Christ have not, perhaps, been sufficiently regarded. I allude to their *emblematical* nature. They are full of meaning; fraught with salutary instruction. Thus, when he opened the eyes of the blind, it was an emblem of that spiritual illumination which he alone has power to impart. Mankind are universally sunk in a state of deep and deplorable ignorance; blind to their present condition and their future destiny; unconscious of their guilt and of their danger; and therefore unconcerned respecting

the way of escape. But he who gave sight to the bodily eye, can pour the light of truth on the benighted soul, and dissipate that moral darkness in which it is involved.

When to the deaf he restored the faculty of hearing, it was significant of that influence by which he inclines the reluctant ear to listen to the warning and inviting voice, with which he speaks to us in the Gospel. Apart from that gracious influence, man would continue deaf to all the admonitions and entreaties, the threatenings and the promises which are contained in the Scriptures; and neither the thunders of a violated law, nor the sweet accents of mercy, could arrest the vagrant attention, alarm or soothe the spirit.

Even the loosening of the tongue of the dumb was not without its emblematical meaning. How many indeed, are there, who can converse freely and fluently on trifles; but when any serious subject is introduced in conversation, they appear as if suddenly their lips were sealed: a dead silence ensues; for the theme has no charm for them. Many there are, whose tongue can readily articulate profane or profligate expressions, but was never tuned to praise; and from whose mouth the breath of prayer never ascended. He who can renovate our fallen nature, can unloose the stammering tongue, and teach us a new dialect, the dialect of heaven.

There is a sickness of the soul, as well as of the body. Sin is a malady which has infected every human being; and, however various its symptoms, in each case it threatens to undermine the moral constitution; and if not arrested in its progress, will certainly terminate in death. Who can minister unto a soul diseased? It is beyond

the reach of human skill, and none but the Great Physician can effect a cure, and restore it to spiritual health and vigour.

Jesus Christ expelled the demons from their hold on those who were possessed. And although infernal spirits are no longer permitted to tyrannize over the body, they still exert a most malignant and pernicious influence upon the mind. There is an unclean spirit harboured in many a bosom, which pollutes the imagination and inflames every base propensity of our nature. There is a spirit of pride, and envy, and discontent, and malice, and hatred, and revenge; in short, their name is *Legion*, for they are many, and none but a divine power can drive them from their strong hold in the human heart.

There is not only a natural, but a moral death. The human race are represented as being "dead in trespasses and sins." No glow of grateful feeling warming the bosom; no holy animation lighting up the countenance; no sacred activity in the service of God; nothing, in fact, to indicate that the feeble spark of spiritual life is not quite extinct. The heart is cold; the pulse of piety has ceased to beat; all is chill and motionless, and insensible as death. But there is a voice which can awake the dead to spiritual life. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

When he calmed the rough and boisterous winds, and the rolling billows were obedient to his command, was it not to intimate that he can speak peace to the troubled conscience, and quell the turbulence of the passions, and diffuse a sweet serenity through every thought and feeling of the human heart?

One miracle is recorded in Scripture, and but one, which has the nature of a curse rather than a blessing—the withering of the barren fig-tree. Yet what a solemn admonition does that miracle convey; and what a fearful doom may not we anticipate, if we are found "barren and unfruitful in the knowledge of our Lord Jesus Christ!" Unless we bring forth the fruits of righteousness, unto the glory and praise of God, we have reason to tremble lest the withering blast of divine displeasure should, in an unexpected moment, light upon us, and our barrenness should prove our everlasting ruin.

The miraculous draught of fishes is the only work the Saviour wrought after his resurrection.—And in that work there appears a peculiar propriety, when we regard its symbolical nature. The disciples had been toiling all night, and had caught nothing; but in the morning Jesus appeared to them, standing on the shore, and directed them to cast the net on the right side of the ship; and in an instant it was completely filled. And might they not look on this as an omen of the success which should attend them in their higher and nobler employment, as "fishers of men?" The outpouring of the Spirit on the day of Pentecost, was the appointed signal for them to cast the gospel net; and what an astonishing success attended this first effort! No less than three thousand souls were, on that memorable occasion, added to the church! And in all their subsequent labours, the abundant blessing of the Most High rested upon them; and through their honoured instrumentality, innumerable multitudes were converted to the Christian faith.

I have thus thrown out a few slight and imperfect hints on an

extensive and interesting subject. A wide field of observation opens before us; on which, I trust, some abler Correspondent may be induced to enter, and more largely expatiate.

7

ON PREACHING THE LAW.

"I do not like to have *Shag* sent after me; I do not at all like *Shag*."*

THE above remark was made by a gentleman lately, who was riding, with the writer, on the outside of a stage-coach, in reference to the Evangelical Clergy; to which he added, "I am a regular member of the Church of England." The allusion was to the shepherd's dog, which is employed to drag or drive the refractory sheep into the fold; the meaning was, that the above-mentioned class of ministers were in the habit of denouncing the curses of the law upon sinners, and were not like those of the clergy who prophesied to their hearers "smooth things."

But the solemn question is,—Whether it be not right that ministers should regard the divine injunction—"Say ye to the wicked, it shall be ill with him?" and, in imitation of the Lord Jesus, to say, "*Except ye repent, ye shall all likewise perish.*" In this case a faithful watchman will regard what is his duty, and not what those whom he may strive to awaken from their slumbers, and to alarm in regard to their danger, may like or admire. The worth of souls, and the blood of souls, are considerations too solemn, and the responsibility of "watching for souls as those who must give account," much too awful, to admit of trifling.

* The common name for the shepherd's dog.

Better be censured by men for having employed "*Shag*," than to be condemned by the Great Shepherd, that notwithstanding he saw the danger to which his hearers were exposed, he did not give warning; so that the wicked man perished in his iniquity. Paul testified "*repentance towards God*," and he was able to say, "I am pure from the blood of all men."

Let it, too, be considered, for what purpose the law is preached by evangelical ministers. A shepherd does not send his dog to tear and worry the sheep, but rather that he may drive it into the fold, the place of safety. "*By the law is the knowledge of sin*," and till the impenitent have a proper view of the danger to which they are exposed as sinners, they will not ask with suitable feelings what they must do to be saved. It was the sense of danger from the avenger of blood, on the mind of the manslayer, that led him to flee for safety to the city of refuge; and it is the sorrow felt on account of sin, and the hope of obtaining deliverance from the condemnation of the law, and from the wrath to come, that impels convicted sinners to flee for refuge to the Lord Jesus, the end of the law for righteousness, that they may obtain the pardon of their sins, and the salvation of their souls. Better for a sheep to have been driven by the dog into the sheepfold, than to become the prey of the "roaring lion." "And others save with fear, plucking them out of the fire," says the Apostle Jude. A person who was asleep in a house on fire, will not be angry on finding himself in safety, even though he had been "plucked" out of it by violent hands.

The writer, to whom the singular remark at the head of this paper was made, was much struck with

the sentiment, though he thought it did not apply in the sense in which it was employed. That there should be a conviction on the minds of the swearing and dissolute members of the national church, in regard to the evangelical clergy, that they are as much in earnest to save souls as a shepherd to fold his sheep, is indeed a high encomium on their character; and that they preach the necessity of repentance in order to salvation, and that their hearers must bring forth fruits meet for repentance, and follow after holiness, in order to see God, is one proof that they are "able ministers of the New Testament;" not "shunning to declare all the counsel of God."

The writer, in reply to the gentleman above mentioned, said, what he believes to be the truth in regard to the evangelical clergy, that they by no means preach "the terrors of the Lord," without at the same time declaring "the ministry of reconciliation;" nor without beseeching sinners "in Christ's stead to be reconciled to God." He is persuaded, if they are likened to *Boanerges*, as "sons of thunder," they are also to be regarded as *Barnabas*, "the son of consolation." And is not this the happy medium — avoiding, on the one hand, the dry essays of the orthodox clergy, and on the other, the speculative discussions of those who think it sufficient to make a statement of evangelical doctrine, without urging it upon the consciences of their hearers to "repent and believe the Gospel." "Whom we preach," says Paul, "*warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. Whereunto I also labour, striving according to his working which worketh in me mightily.*"

IOTA.

ESSAYS ON DIVINE REVELATION.

No. III.

On the necessity of Divine Revelation as the only unerring Guide.

IF the human race be considered as rational and accountable creatures, endowed with a capacity to know the character, enjoy the friendship, and glorify the name of their Creator, their views of divine truth cannot be too clear and extensive, nor their faith in its realities established too firmly. Every species of information should be deemed valuable; no opportunity or means of finding out truth should be disregarded; but all the avenues of wisdom, opened to us by divine providence, should be diligently explored.

So important are the consequences involved in the doctrines of the divine government, human accountability, and a future state, that a clear perception of their nature, and a firm persuasion of their reality, combined with proper feelings and manners, seem in the highest degree essential to the true happiness and settled tranquillity of the soul. It is possible indeed, to drown the thought in sensuality, or obliterate the impression by extreme ignorance and stupidity; by which means however, the mental and moral dignity of our nature would be destroyed. But if we reflect at all on the feelings which pass within, and the events which take place around us, we shall perceive the impossibility of inward repose, when our faith in God wavers, or the prospect of immortality becomes dubious or obscure.

It cannot be supposed then, that the Author of nature formed us susceptible of these solitudes and attainments, without providing in the arrangements of his wisdom, means of knowledge suited to our

capacities, and grounds of faith equal to the importance of our final destiny. It cannot be imagined that he who provided in nature those ample resources of present good, has left the mind in total indigence, debasement, and distress, or furnished no means to ascertain or secure that fitness for the world to come, which must form the chief end and final glory of our being. Every idea we can form of the divine wisdom, constrains us to believe, that the same design which formed us with intelligence and moral powers, arranged likewise means sufficient to ascertain and accomplish the purposes of their bestowment.

But if the light of nature in the discovery of these principles, had afforded such clear and convincing evidence, is it not unreasonable to suppose the light of revelation has at different times been super-added? In the works of God there is neither deficiency nor excess; but the provisions of his wisdom are ample without being superfluous, and in no respects redundant, though complete. But the least acquaintance with the moral history and religious character of mankind, will convince us of the desirableness and necessity of greater knowledge and a purer faith, than reason has disciplined or tradition gathered from the works of God. Though it is certain therefore, that the invisible things of God, even his eternal power and sovereignty, are clearly seen from the visible creation, yet *a divine revelation is necessary to give us a consistent view of his moral character, to direct in divine worship, to fix a standard of morals, to discover the medium of forgiveness, and to restore the guilty to penitence and faith, to purity and happiness.*

In our apprehension of things,

the order and uniformity of the material world, afford indubitable evidence that there is only one God. But to persons unacquainted with this doctrine, the unity of plan perceivable in nature, might appear nothing more than a proof of the unanimity and co-operation of different divinities. The immense variety of the divine works might likewise tend to confirm this notion, while the prevalence of evil, natural and moral, might seem to indicate among the Gods a difference of nature or an opposition of design. And though a patient enquirer after truth would be able to detect these fallacies, the great majority of mankind, it must be owned, might readily receive them as undoubted truths. In all ages men have shown themselves apt to mind only earthly things; deaf or inattentive to the voice of nature when it speaks of God, and prone to cherish deep-rooted prejudices and sinful passions. Hence, the opinions entertained by the greatest sages were exceedingly discordant, changeable, or obscure; while the great mass of the people even in the most civilized and enlightened period of antiquity, fell into the grossest possible absurdities, believing in gods many, and lords many, superior and subordinate, celestial and infernal. It was left for divine revelation, therefore, to disperse the thick darkness which, in reference to the divine unity, had overspread the world; teaching us, as it does, in terms devoid of ambiguity, "that there is one God, even the Father, of whom are all things, and to whom are all things; and one Lord Jesus Christ, by whom are all things, and we by him."

If, from the supremacy of God, we turn our attention to the notions formed by men in general of his moral attributes, the nature and

purposes of his government, or the kind of worship that we should pay to him, the insufficiency of the light of nature will more strikingly appear. Instead of supposing the Deity to be the centre and source of all possible perfections, whose government is wise and good, and who delights only in a spiritual and holy worship, they ascribed to their divinities the worst of passions, and sought to render them propitious by pompous forms, or the meanest and most disgusting ceremonies. If a few sages saw and deplored the degrading rites, the bloody sacrifices, and infamous impurities, to which in civilized and savage times all classes of the community were addicted, they had no light or authority sufficient to institute a nobler or more spiritual kind of worship, or to communicate to the world those sublime views of the purity and excellence of the divine character, which are conveyed to us in the sacred volume.

Conscience has always suggested to men the difference between good and evil, and urged the mind to virtue and religion; but its dictates, even in persons of great knowledge, are often wrong, while its voice forms but a feeble barrier against the impulse of passion, the violence of temptation, and the perverse sophistry of self-love. Hence the pernicious practices and depraved morals of mankind shew the necessity of a written law, enforced by the sanctions of divine authority. By this alone can the standard of virtue be established, or the peace and happiness of this world be promoted, by the hopes and fears of the world to come, or by the secret influence of faith and piety.

When a man reflects upon his own conduct, or when conscience accuses him of sin, he feels in

himself a painful apprehension of the consequences, and is anxious to know by what means the displeasure of an offended God may be removed. Hence the sacrifices to which men in all ages, impelled by a sense of guilt, have had recourse, in order to propitiate the Deity, and avert those judgments which they deserved. But though the divine goodness, as displayed in nature, might seem to justify some reliance on his clemency for the pardon of our sins, yet many considerations would induce a reflecting mind to question the acceptance of such offerings on the part of God, or the security arising from them to the sinner. And though the desire, of existing in another world might keep alive some expectation of its reality, and in some measure mitigate the agony of a dying hour, yet its evidence would rise only to a strong probability of the fact, while many circumstances in the phenomena of death would weaken its effect, and produce in the mind the most painful anxieties. Even in the best state of confidence to which the light of nature could carry us, it would necessarily leave a person uncertain respecting the nature of that destiny which awaited him, and the means or conditions of obtaining its glory and happiness. The Gospel was therefore necessary, to give us the assurance of divine love, and to discover those methods of infinite condescension and sovereign grace, for the redemption and happiness of a fallen world, in which God hath abounded toward us in all wisdom and prudence. By this alone we are taught both the possibility of forgiveness and the medium of its bestowment, and the terms on which it may be hoped for and enjoyed. It therefore assures us, that "God so loved the world, as

to give his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." Thus it disperses the clouds that hover about the unseen world, and by evidences clear and unequivocal, ratifies the doctrine of immortality, and commands us to be strenuous in its pursuit. By a moral and divine efficacy, of which the light of nature is incapable, it is the province of revelation, when savingly applied by the Spirit, to renew the hearts of the most degenerate, and to raise them from the debasement and infamy of sin, to the dignity of virtue and the happiness of heaven.

But although human ignorance and corruption rendered a revelation from God necessary to salvation, it cannot be deemed a right to which all are entitled on the score of justice, but must be regarded as entirely gratuitous on the part of God, a free gift to which we had no claim. Its necessity, however, may be deemed a presumptive evidence that its communication formed an essential part of the divine plan when he created man at the beginning, and foresaw in long perspective the neglect and criminal abuse of his mental and moral powers. It should also dispose us to receive with gladness every intimation of the divine will, resigning our judgments to the force of truth, and the feelings of our hearts to the calls of duty.

Has then a revelation of the divine will been given to the world? By what process and agency has it been communicated? What are the evidences of its truth and authority? And in what consist its distinguishing excellences and genuine effects? If we examine the Scriptures in a right spirit, with humility and prayer, we shall find answers to these inquiries by which

all our doubts will be removed, and our faith and hope firmly established. All its discoveries evince the superiority of the Gospel, and prove that the eulogy pronounced by the Psalmist on the word of God is founded upon truth, and verified by experience. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eye; the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey-comb. Moreover, by them is thy servant warned, and in keeping of them there is great reward."

PHILAGATHON.

SANDANEE'S DREAM.

(From the Amulet for 1828.)

SOME years ago, two negro youths were taken out of a vessel in the London Docks, and brought to Sheffield, by a benevolent lady, belonging to the Society of Friends. They were placed under the care of Mr. William Singleton, who resided at a small village in the neighbourhood. By him they were instructed in reading, writing, and other branches of useful learning; but above all, in the knowledge of the Scriptures, and the doctrines of Christianity, as held by the friends,—to qualify them to become teachers of their countrymen at some future time. Their conduct was creditable, and their improvement satisfactory during the period of their schooling. About six years ago, they accompanied their kind patroness on a visit to West Africa; and by her were left among their kindred, with a fair

prospect of fulfilling the hopes and expectations of their benefactors. The writer of this notice has not had any opportunity of making recent inquiries concerning them.

During their residence in this neighbourhood, one of them, named Sandanee, had a dream of so extraordinary a character, that his teacher thought it worth recording as literally as possible from his own description, while the sentiments and imagery were quite fresh in their impression upon the youth's own remembrance. The following copy of this singular narration was received from Mr. William Singleton himself, by the undersigned. The accounts of the day of judgment, which are to be found in various parts of the Scripture, evidently suggested the scenery and circumstances of this dream. The personage styled "the Minister" no doubt represents "the Judge of quick and dead:" the form in which He appears, and the part which *He* and *the Bible* may be said to act in this tremendous drama, have not been exceeded in splendid imagery, or sublime conception, by any thing in the writings of uninspired man; nor are they in the smallest degree degraded, but rather heightened by the inimitable simplicity and beautifully-broken English, in which the story is given, from the lips of the poor negro-lad. What can be more exquisite than the effect of the last paragraph;—the repose, the reality, the deliverance implied in the sight of "the moon, and the stars, and the clouds, all there!" after the terror, the peril, and "horrible imaginings" of the preceding vision?

J. MONTGOMERY.

8th month, 7th, 1820.

Last night Sandanee had a dream,

which he related in language nearly as follows:—

"O Fader, when I sleep last night, I hear something like as it call me here; (*laying his hand on his breast*) 'Sandanee! Sandanee! look at this.'

"Then I look, and see a great star there (*pointing backward*.) O! I never saw such a great star in all my life. When I look at him I cry water from my eyes—I cannot look, he so bright.

"Then the star go that way (*forward*)—O so quick! And when the star go quick, the clouds all go away—some on this side, some on that side, and no sky left, but all fire in the middle, and very light with the star. And the star has great tail, and the tail go every way, and turn about; and when he go so very quick to the West, then he fall, and make very great fire, and burn the earth, and burn the trees, and burn every thing. And the fire make very great noise, and go over me from the West to the East,—and the clouds very red, and the ground all red; and I saw the Minister very, *very* tall. He stand very great height, upon a beautiful stone, very high; I no see his face, he stand so high, and then I see the Bible open of itself, no man open it, and all the black print turn red.

"Then I see plenty people, black and white, men and children, and babies come out of the graves—O great many! If I take great many sheep, and drive them, they go close together; so the people go very close, some fall down, some go over them, they all come very quick by the Minister, where He stand; and they run to the East away from the fire. Some say to the minister, what must we do? What this star? Then the Minister say very loud in English,

and all could hear him :—‘ I been told you all these things many times before, and you no believe ; but now there is the day for you to believe these things.’

“ Then the Bible speak like a man, and it say the same as the Minister :—‘ I been told you all these things many times before, and you no believe ; but now there is the day for you to believe these things ;’ and the people cry very much, and they have no clothes. And I very much afraid, and I awake. Then I sleep

again, and dream the same, and when I awake again, I very much frightened, and I sit up in bed, and make the bed shake very much, O very much ! I never saw such a dream in all my life ! I no dare go sleep again : I never forget him till I die.

“ Then I tell Mahmadee (*his companion*) ; and he say, ‘ I never saw such a dream !’

“ Then I look through the window to see if it be so ; but I see the moon, and the stars, and the clouds all there !”

POETRY.

[Extracted from “ The Amulet for 1828.”]

The Poet and the Glow-worm.

A POET walking forth by night,
(For poets aye in shades delight)
In silence meditating, came
To where a Glow-worm’s emerald flame,
Darting around its modest ray,
Faintly illum’d the darkling way.
The bard, attracted, gazing stood,
Till wrought into the musing mood,
The thoughts revolving in his breast,
In words aloud he thus express.

“ Poor insect ! impotent and vain,
Thou gloriest in thy direst bane,—
Thy pale and ineffectual light,—
Which guides the ravening pests of night,—
The owl, and bat, and serpent brood,
All preying forth in quest of food,
Thy undefended life to seize,
And with thy frame their wants appease ;
While from its beam no good I see,
Useless to all the world and thee.”

“ Cease, foolish man,” the Glow-worm cried,
Now first with human speech supplied,—
“ Cease to condemn the talent Heaven
To me hath bountifully given,
Akin to that on which thou, blind,
Valest thyself above thy kind.

In this is human weakness shown ;
Man sees all dangers but his own ;
Nature’s wise work in me arraigns,
And of my helpless state complains ;
While his own never-ceasing aim
Is only to attain the same,—
The same distinguished power to shine,
Tho’ far more perilous than mine :
For brutes, though hunger may inspire,
Fear to assail my seeming fire,
And thus this light exposed to view
Is both my pride and safeguard too.
But what avails in modern days
The splendour of the Poet’s blaze ?
Say, shields it from the woes of life,
From envy, malice, slander, strife,
Insult, oppression, scorn and hate,
The frowns of fortune and of fate ?
Or rather does it not expose
To other ills and add to those ?
Go, ask thy heart, and from it learn
Our different merits to discern ;
And own thy censure was unwise,
Nor, more, superior worth despise.”

The bard, rebuked, in haste withdrew ;
From sad experience well he knew,
The insect’s picture was too true !

REVIEW.

Brief Memoir relative to the Serampore Missionaries, Bengal. 8vo. pp. 86. Price 1s. Parbury, Allen, and Co.

THERE is nothing so painful in religious publications, as "contention among brethren." We are truly sorry to announce this pamphlet as having relation to that subject. That "contentions" like those which are therein presented to the Christian public, should have been suffered to take place among the "brethren" of the Baptist Missionary Society, viz. those who were engaged as a Committee in conducting its affairs at home, and the Society's Missionaries at Serampore, is indeed matter, not only for lamentation, but for deep humiliation. It is not, however, perhaps, cause for wonder. Our Lord has said, "It is impossible but that offences will come:" he added, "but woe be to that man by whom the offence cometh." If the members of the Committee have been the procuring cause of this disruption in the Society, they have indeed incurred a most fearful responsibility; and so also in regard to the writer of this Memoir, the Rev. Dr. Marshman.

We must acknowledge, that while reading the first part of this pamphlet, in regard to "translations of the Scriptures," we felt aggrieved with the frequently repeated phrase, "the Serampore brethren," identified as that description is, throughout the work, with those Missionaries who have now become a separate Missionary Society from that to which Drs. Carey and Marshman originally belonged. We hazard no conjecture in saying, that until the latter part of the year 1815, all the Baptist missionaries in India were the missionaries of the Society in England; not only Chamberlain, Mardon, Rowe, Lawson, Yates, and others, but Drs. Carey, Marshman, and Mr. Ward. Yet the writer of this Memoir speaks of the missionaries at Serampore, as if they were

from an early period of the Society known by their present designation, "the Serampore missionaries." He says,

"The state of the different editions of these translations, with an exact account of monies received and disbursed, on account of them, has been given by the Serampore brethren from time to time in "Memoirs," of which nine have been already published, and a tenth will be given as soon as possible. Meanwhile, it is generally known how effectually the Serampore missionaries have been assisted in this work by congregational collections, and the individual donations of friends in Britain, through the Baptist Missionary Society—by grants from the British and Foreign Bible Society—the Edinburgh Bible Society, and other institutions; as well as by similar assistance from America." p. 10.

Would any one, from reading this statement, conclude, that until after the printing of the Scriptures in the Bengalee, and several other dialects of India, and also the New Testament in Chinese, (see p. 5.) no one belonging to the Society in this country or in America, ever imagined they were assisting a body of "Serampore missionaries" who had separated themselves from the Society which sent them out; but that, instead of this, they were giving their money to, and not, as stated by Dr. Marshman, "through the Baptist Missionary Society." We are certain no such item will be found in any of the Reports of the Society, as "Remittance to the Serampore missionaries of monies entrusted to the Society, from congregational collections and the individual donations of friends in Britain," &c.

There is another instance of this kind, p. 11. in which, speaking of the paper made in India being soon consumed by worms, it is said,

"To meet this obstacle, the Serampore missionaries have for fifteen years been attempting to manufacture paper on the spot, impervious to the worm. In this they have at last, after much labour, succeeded; and are now producing paper little inferior to

that made in England. In these attempts they have had to sink altogether at least 5000l.; but the result is one which, ere long, will justify, if it should not ultimately repay, the expence. The versions of the Scriptures are now printing on this improved paper."

Now, would any one imagine, from this statement, that Mr. Joel Randall, a paper-manufacturer, had been sent out by, and at the sole expence of, the Society, as one of their missionaries; not for the purpose of uniting with the "Serampore missionaries," as a *separate Society*, but to assist in promoting the labours of their missionaries at Serampore?

In the account of "Native Schools," p. 12. the "Benevolent Institution at Calcutta, established in 1810," there is nothing said which would lead the reader to conclude that this school was under the direction of the Society, and supported at their charge. Indeed, in p. 15. it is asserted that this Institution was established by the "Serampore brethren;" and yet all who have read the history of the Society's proceedings, know that Mr. Penny, the master, was sent out as a missionary at the charge of the Society.

In proof of the statement, that up to the year 1815 the missionaries at Serampore, viz. Drs. Carey and Marshman, and Mr. Ward, considered themselves as the missionaries of the Society, and that all the property which they had realized, whether in houses or moveables, was *bona fide* the property of the Society, the following extract is given from a letter of the late Rev. Wm. Ward to the writer of this article. It is dated Serampore, Oct. 13, 1815. He says— "Now let us look at the work which the Lord has done in these sixteen years. A mission settlement has been formed, bringing in a mission revenue of 48,000 rupees a year." In a note to this last sentence, in the margin, Mr. Ward explains— "The premises belonging to this station, or rather to the Society, have cost more than 50,000 rupees, and the stock of the printing office cannot be much less than 20,000." At this time, Oct. 13, 1815, the phrase, the "Serampore missionaries," had never been

employed. Serampore was considered by Mr. Ward, as "a station" of the Society, in common with Cutwa and all others; and "the premises and the stock of the printing-office as belonging to the Society."

The following paragraph is curious, as compared with the date of Mr. Ward's letter. But let it be borne in mind, that *the news of the death of Mr. Fuller had not then, Oct. 13, reached India*. Dr. Marshman informs us in the Memoir, p. 60—

"From the beginning their brethren at home had requested them to take charge of the funds they sent to India, with which they united their own until the year 1810, when they began to keep them distinct, applying the Society's to the support of the brethren the Society had sent out, and their own to the support of those raised up in the country, and the advancement of the cause in various ways. On receiving intelligence, in 1815, of the decease of the venerable Fuller, the Serampore brethren, aware how important it was that the Committee should take the management of their funds into their own hands, and have the state of them constantly under their own eye, as the Serampore brethren had theirs, urged this on them in a letter dated October 28, 1815, by the following reason:—Missionary brethren, according to the Gospel and the constitution of our churches, are independent of each other; but when they receive their salaries from other brethren, a kind of influence may be exercised over them highly detrimental to the cause."

Dr. Marshman says, that from the year 1810 the "Serampore brethren had kept their own funds distinct from those of the Society." Had this been the case, would Mr. Ward have spoken of that species of property at Serampore, "the stock of the printing-office," as belonging to the Society? The writer of this article states, from his own knowledge, that the late Mr. Fuller, the Secretary, had no idea of any such division of funds, when such exertions were made, in 1811, to repair the loss occasioned by the burning of the printing-office. He is prepared to prove, by Mr. Fuller's own hand-writing, (which he shewed to Mr. John Marshman, when in England) and from being an ear-witness of his statements, that the following sentiments, in a resolution of the Committee,

passed Dec. 31, 1819, are strictly correct:—

“That it appears most evident to the Committee, from various passages in the Periodical Accounts, from the phraseology adopted in the legal writings, attested copies of which have been sent us from Serampore, as well as from repeated declarations interspersed throughout the correspondence from our senior brethren, that the property at Serampore belongs clearly and unequivocally to the Society in England, and that it has hitherto been held by the resident missionaries as trustees for the Society. It is perfectly well known, that on this ground the late revered Secretary of the mission, Mr. Fuller, rested his powerful appeals to the British public; and that on the same basis have been principally founded the several applications made at various times to the British Legislature, to his Majesty’s ministers, and to the East India Company.” p. 67.

It is certainly possible that *separate funds* might after all have been kept at Serampore, and Mr. Fuller not have been informed that a new Society existed there, under the designation of the “Serampore Missionaries.” But then, not to have informed him of such an alteration, was far from being ingenuous on the part of the missionaries. It is unaccountable, too, that Mr. Ward, knowing such to have been the case, as he must have done, should have said that all the property, whether in houses or moveables, *belonged to the Society.*

The form of agreement entered into at Serampore, Oct. 7, 1805, by the missionaries in India, viz. William Carey, Joshua Marshman, William Ward, John Chamberlain, Richard Mardon, John Biss, William Moore, Joshua Rowe, and Felix Carey, is thus alluded to by Dr. Marshman:—

“With regard to the form of agreement itself, that in 1805 was drawn up respecting the great principles upon which they should act in the work of instructing the heathen. In the last page of this, their former agreement was alluded to in certain expressions which, strictly speaking, went beyond it. Such were the following: ‘Let us never think that our time, our gifts, our strength, our families, or even the clothes we wear, are our own.’—‘Let us for ever shut out the idea of laying up a dowry for ourselves or our children.’ These expressions, uttered in the warmth of mutual attachment,

when taken literally, were found in subsequent years to be at variance with certain first principles of duty, specially applicable to those who were supporting themselves by their own labour, and who were called to provide for things honest in the sight of all men. For this reason, in 1817, the Serampore brethren found it absolutely necessary to revise this agreement.” p. 58.

To enter into a discussion whether such an agreement could be so *revised* as to destroy its existence, is not our design at present. There is, however, such a verse as the following in the inspired description of a citizen of Zion:—“*He that sweareth to his own hurt, and changeth not.*” As the Doctor has not given the whole of the last page of the agreement, it seems proper it should be subjoined here, especially as it now appears to us almost in the light of a *prediction.*—“If we give up the resolution which was formed on the subject of private trade, when we first united at Serampore, the mission is from that hour a lost cause. A worldly spirit, quarrels, and every evil work will succeed, the moment it is admitted that each brother may do something on his own account. Woe to that man who shall ever make the smallest movement toward such a measure!”* The resolution referred to above is thus expressed: “One of our resolutions is, that no one of us do engage in private trade, but that all be done for the benefit of the *Mission.*” †

Can any one believe, that in this solemn form of agreement all the missionaries at *that time* in India meant, by the term “Mission,” the same as Dr. Marshman means *now* by that of the “Serampore missionaries?” Impossible! It clearly intended the *Society* which had sent them out, to which Dr. Marshman at that time as really belonged, as Chamberlain, or Mardon, or Rowe, &c.

That events have taken place since 1815, (if Dr. Marshman be right, which we by no means admit,) that have changed the relation in which himself and Dr. Carey previously stood to the Society, is confidently asserted in this

* Periodical Accounts, vol. iii. p. 211.

† Ibid. p. 44.

Memoir; these statements we cannot in our present Number proceed to examine. We earnestly recommend our readers to peruse the last Annual Report of the Committee of the Society, and then read this Memoir; and if a careful and unprejudiced investigation does not convince them that Dr. Marshall (for to him only, and not to his excellent colleague Dr. Carey, do these remarks apply,) has been totally unjustifiable in his secession from the Society, we shall greatly wonder.

(To be concluded in our next.)

The Amulet; or Christian and Literary Remembrancer, for 1828. Price 12s. London: W. Baynes and Son, and Wightman and Cramp.

WE need not say a word in recommendation of this volume: it recommends itself. It reminds us of a few lines in Horace,* which we give in the translation of Francis:—

Profit and pleasure then, to mix with art,
T'inform the judgment, nor offend the heart,
Shall gain all votes; to booksellers shall raise

No trivial fortune, and across the seas
To distant nations spread the writer's fame,
And with immortal honours crown his name.

The publishers have spared no pains in getting up this elegant volume, and we doubt not they will meet with an encouraging compensation.

The printer and the engraver have performed their parts in the highest style of excellence, and the embellishments of the publication, taken altogether, will never be easily surpassed.

Many of the writers are already known as favourites of the public, and the pieces they have contributed appear worthy of them, and of the celebrity they have acquired.

The Editor, too, is entitled to the warmest praise, for the zeal he has shewn to combine the interests of piety with those of literature, and to lay "the

bright wreath of tributary flowers" on the altar of God.

After all, when we think of the young readers, and especially those of the softer sex, who will probably be the most numerous, will the book be *an Amulet*? According to Dr. Johnson, an amulet is both a remedy and a preservative. It prevents particular diseases; or, if that cannot be, it cures them.

In the midst of such a wilderness of sweets, how shall we select a flower to present to our readers? Thinking of the West Indies, to which the attention of all the world must soon be directed, we extract the following touching poem by the pious and venerable Hannah More.

The Petition of a Negro Boy.

"There is a book, I've heard them say,
Which says, 'Thou shalt not work nor play
On God Almighty's holy day.'

On Sundays, then, oh! let me look
In God Almighty's holy Book!

This Book, to which you oft appeal,
Does thus the will of God reveal,
'Thou shalt not murder, lie, nor steal.'
Then let your little Negro look
In God Almighty's holy Book!

Dear Massa, you have been to me
As good and kind as man can be,
And many such with joy I see;
Then let your little slave-boy look
In God Almighty's holy Book!

But oh! before I'm grown a man,
I pray, in one thing mend your plan,
And give us all you safely can.
I'm sure you will, if you'll but look,
In God Almighty's holy Book.

If wife and babe should e'er be mine,
Round each when fond affections twine,
Oh! part us not, we'll all be thine.
We will not mind the sultry weather,
If we may love and work together.

The stripes, 'tis said, that Jesus bore,
Could we but read his sufferings sore,
Would make ours lighter than before.
Yes, every sorrow we could brook,
By studying God Almighty's Book.

I'm told, this Book, so wise and good,
Has made it fully understood
God made all nations of one blood:
If this be true, I then may meet
My Massa at my Saviour's feet."

* De Arte Poet. 343, Omne tulit punctum, &c.

The Protestant Dissenters' Catechism. The Nineteenth Edition, with an Appendix and a Preface, by WILLIAM NEWMAN, D.D. 12mo. pp. 86. Price 1s. Holdsworth. 1827,

THERE can be no doubt, that the number of persons dissenting from the Church of England is every year increasing: the number of new meeting-houses, and the enlargement of the old ones, prove this. It is not so evident that the principles of nonconformity are properly understood, or their importance duly appreciated; and therefore we rejoice to see another, and an improved edition of this valuable manual of the late Rev. Samuel Palmer issue from the press, at a period when it is very necessary that our children, and even "children of a larger growth," should "read, mark, learn, and inwardly digest" its contents.

The Rev. Dr. Newman, the worthy Editor, says, in the preface to this edition—

"In preparing this edition for the press I have made a great number of trifling corrections, which the excellent author would have made if he had been still with us. I have omitted some passages, particularly respecting the Liturgy. A minute criticism on obsolete terms and phrases, in such a composition as the English Liturgy, must appear invidious, and is not at all consistent with the candour and liberality which ought to be found among Dissenters. Some things which might be very proper, or necessary, in a controversy with a high-flying Churchman, will by no means fit the lips of a child, or any young person of either sex into whose hands this Catechism may come. I have softened one of those passages which relate to the Spiritual Courts: their thunders have long ceased to roar. And the universities are certainly in a much better state than when this little work was written. Much greater attention is now given, both at Oxford and Cambridge, to the Hebrew and the Greek Scriptures, and to theology in general. And if Mr. Palmer were now living, he would rejoice to hear that not long since, some of the students at Cambridge were examined in Dr. Doddridge's three Sermons on the Evidences of Christianity, as well as in Beausobre and Paley.

"After all, I have left unaltered many lines which some perhaps will think had been better blotted out. In addition to the reasons which operate at all times, there are some derived from the circumstances of the

time in which we live, to enforce a truly evangelical style of conduct towards those who differ from us in these matters. The Church of England, every one may see, is too much like 'a house divided against itself,' to be allowed to reproach us with our divisions. The Bible Society controversy—the Lincoln controversy respecting Calvinism, in which the late Mr. Scott and the late Dr. Williams eminently distinguished themselves—the Baptismal Regeneration Controversy between Dr. Mant and his opponents—the Peterborough controversy, occasioned by Bishop Marsh and his Eighty-seven Questions—all furnish indications of a schism, the consequences of which time will shew. If these things have contributed to place Dissenters on higher ground than that on which they formerly stood, let them disdain to dwell on little hlemishes in the Liturgy. Let them exhibit the dignified moderation and generous forbearance which must ever accompany 'the meekness of wisdom.'" pp. v.—vii.

These remarks are correct and judicious: the Church of England is in several respects greatly improved; but while she acknowledges a temporal head, and remains connected with the State, and admits human appointments in religion as binding upon her members, and imposes them upon their consciences, compelling them to believe as the Church believes, those serious persons who admit fully the supremacy of Christ, the spirituality of his kingdom, the sufficiency of the Scriptures, the right of private judgment, and the right of public profession and worship, must be Dissenters: for "*whether it be right in the sight of God to hearken unto you more than unto God, judge ye.*"

The Substance of an Argument to prove the Truth of the Bible; drawn from the Fitness and Harmony of its Subjects. By DAVID M'NICOLL.

WE do not recollect that it was ever our good fortune to read a book that better answered its title, or that more fully, considering its size, effected what that title proposes, than the work now on our table. It is elegantly and powerfully written; and, supposing man to be what he is, and his Creator what he is, and the Scriptures not to exist, this author appears to us to have shewn, that

just such a book as the Scriptures furnish would fully reach the spiritual wants of the human race, and agree with the divine character:—that, in fact, just such a book as the sacred oracles present, it would be glorious for God to give, and salutary for man to possess. We do not say that the volume we thus commend is adapted for the less educated among us, who are least able to think closely, and are not accustomed to such labour; but it should be perused by all who can appreciate a well-connected and much-compressed argument on the most important of all subjects. And if any sceptic should ever see this page, or any believer, wishing to turn one so benighted “from darkness to light,” we say to the former, Patiently read this proof of the truth of the Bible; and to the latter, Send it without delay to him whose conversion you so much desire. As the author has justly remarked, no one should judge of his subject “from a simple glance at some remarks seen unconnected with the rest, but from an attentive survey and minute examination of the whole.” Our advice is—Read to the end of the work; study severely as you advance; and if no great good is obtained, we have no power of thought, or he has none who has laboured thus in vain.

We will give an outline of the Argument before us, in the words of the author. Addressing the sceptic, he says,

“Let him place before his observation the importance of the fitness in question, whether the writings themselves be true or false, and the cases examined to establish its reality; the multitude of harmonies, both in the scheme and composition of those writings; the evidence of experience, of intuition, and of rational deduction, as applied to determine the instances; the pitiful state of nature in the absence of revelation, and the horrors involved in the contrary of all that is there revealed; the knowledge of the subject elicited by the common opinions; the abundant and unquestionable testimony of those who have tried both scepticism and Christianity; the confirmation of history, as a record of the effects of the faith; the value of a written document above what we have called the pantomime of nature; the importance of the light reflected between Scripture and the

existing state of things; the impossibility of conceiving higher degrees of excellence and of happiness than what the Bible presents to the mind; the power of the fear of God, and the still more lofty, and diffusive, and practical character of love to God, as principles in the moral system, and peculiar to the Scriptures; difficulties solved as easily as those connected with creation and Providence; the harmony subsisting among the various kinds of evidence usually offered in favour of the Christian cause, and the palpable incoherence of infidel opposition; the futility of the objections brought against the sort of reasoning we have employed; the absurdity of supposing, that if Christianity be false, it should obtain that peculiar character and extent of reception, which its unquestionable history so amply records; and the obvious fitness of the whole of the extensive and complex plan for the purposes designed, as clearly illustrated in the reference we have made to a vessel in a state of correct and beautiful equipment.”

These are the several parts of the argument here employed, and we think most successfully employed.

Sketches of Hayti, from the Expulsion of the French to the Death of Christophe.
By W. W. HARVEY, of Queen's College, Cambridge. 8vo. Price 10s. 6d.

THE island to which the work before us refers, is the second in magnitude, and one of the richest in the West Indies. Columbus discovered it, and gave it the name of Hispaniola; it afterwards received that of St. Domingo, and is now called Hayti, or high land. It was wholly possessed by the Spaniards during a hundred and twenty years, under whose misrule the inhabitants endured injustice and cruelty in every form. They so rapidly wasted away, that one million were in the first fifteen years of their subjection reduced to sixty thousand; and to supply this waste of population, negroes were at different times transported from Africa, to endure tyranny and cruelty from white men, and pretended Christians. In 1795, the French got possession of this valuable island, and in 1791, a hundred thousand blacks were in arms, endeavouring to break their chains on the heads of their oppressors. It is now a free and independent country, and, we believè, in a

state of considerable prosperity. May it gradually improve, and never be again brought into bondage!

The present volume chiefly relates to the period since the negro and coloured population gained their independence, in which they, from scenes of confusion and bloodshed, returned to habits of industry, peace, and order. And it represents them, to use the author's words, which will serve as a specimen of his style, as—

“Steadily aiming, amidst frequent reverses, to establish a regular and independent government; and under circumstances of difficulty, with confined resources, labouring to improve their agriculture, to repair an exhausted population, to form commercial connexions, and to introduce a knowledge of the arts and sciences; thus laudably endeavouring to lay the foundation of an empire which may, perhaps, be compared hereafter with nations the most celebrated for their civilization and refinement.”

The author has resided on the island whose affairs and circumstances he describes, and has possessed other good sources of information; so that we think his facts may be relied on, as justly represented. We deem this an entertaining, instructive, and well-written book.

Memoirs, including Letters and Select Remains, of John Urquhart, late of the University of St. Andrew. By WILLIAM ORME. 2 vols. 12mo. Price 10s. Holdsworth.

THESE Memoirs introduce us to an intimate acquaintance with one of the most extraordinary young men that has appeared in this, or any other country.

When it is considered that he lived only eighteen years and six months, we are compelled to infer that his native powers were of the highest order; that his diligence was great and indefatigable; and that a peculiar benediction of heaven rested upon all his studies.

The soundness and ripeness of his judgment surprise us more than all the astonishing acquisitions he made in literature and science; and, what is best of all, his proficiency in evangelical piety appears to have been equal to all his other attainments.

Mr. Orme has executed his task with his well known ability, intermingling judicious remarks with his narrative, and making John Urquhart, as much as possible, his own biographer: we only regret that more care was not bestowed on the correction of the press.

Page 4, line 6. The babe in Christ is as much [better, as really, or truly] a Christian, as the hoary-headed saint.

Page 57, line 10, for *morally*, read *physically*. To be morally *able*, in the language of metaphysicians, is equal to being *willing*.

We earnestly hope that this work, in many successive editions, will be of incalculable utility to our theological students. Oh, that we could see them all ambitious of imitating this amiable youth in the humility, spirituality, and simplicity of his mind; the celestial ardour of his zeal, and the reverential and affectionate regard which he cherished for all “the truth as it is in Jesus.”

Our Ministers, our Missionaries, our Sunday-school teachers, and the most intelligent members of our churches, may learn here the most valuable lessons. We are precluded by our limits from making extracts, but we must make room for Dr. Chalmers' interesting letter to Mr. Orme:—

“*St. Andrew's, Feb. 12, 1827.*

“My Dear Sir.—I received your letter some days ago, but have been prevented, by various engagements, from replying to it so soon as I could have wished.

I had been previously applied to, from another quarter, for a Memoir of John Urquhart; and felt myself obliged to decline, in consequence of other engagements. I have less difficulty in pleading the same apology to you; for your superior opportunities, and earlier acquaintance with him, point you out as the person on whom the task is most properly devolved.

He is altogether worthy of the biographical notice which you purpose. My first knowledge of him was as a student, in which capacity he far outpeered all his fellows; and in a class of uncommon force and brilliancy of talent, shone forth as a star of the first magnitude.

I do not recollect the subjects of his various essays, but the very first which he read in the hearing of myself and of his fellow-students, placed him at the head of

the class in point of estimation; a station which he supported throughout, and which was fully authenticated at the last, by the highest prize being assigned to him for those anonymous compositions which are submitted to my own judgment, and among which I decide the relative and respective merits, without any knowledge of their authors.

For several months, I only recognized him as a person of fine taste and lofty intellect; which, teeming forth, as they did, from one who had not yet terminated his boyhood, gave the indication and the promise of something quite superlative in future life. It was not till after I had for a time admired his capacities for science, that I knew him as the object of a far higher admiration, for his deep and devoted sacredness.

It was in the second session of my acquaintance with him, that I devolved upon him the care of a Sabbath-school which I had formed. In the conduct of this little seminary, he displayed a tact and a talent which were quite admirable, and I felt myself far outrun by him, in the power of kind and impressive communication, and in that faculty by which he commanded the interest of the pupils, and could gain, at all times, the entire sympathy of their understanding. Indeed, all his endowments, whether of the head or of the heart, were in the best possible keeping. For example—he was alike literary and mathematical, and combined the utmost beauty of composition with the rigour and precision of the exact sciences. But his crowning excellence was his piety: that virtue, which matured him so early for heaven, and bore him in triumph from that earth on which he hath so briefly sojourned.

This religious spirit gave a certain ethereal hue to all his college exhibitions. He had the amplitude of genius, but none of its irregularities. There was no shooting forth of mind in one direction, so as to give a prominence to certain acquisitions, by which to overshadow, or to leave behind, the other acquisitions of his educational course. He was neither a mere geometer, nor a mere linguist, nor a mere metaphysician; he was all put together; alike distinguished by the fullness and the harmony of his powers.

I leave to you, Sir, the narrative of his higher characteristics. I have spoken, and fully spoken, of the attainments of his philosophy—to you it belongs to speak of the sublimer attainments of his faith.

Had I needed aught to reconcile me to the transition which I have made, from the state of a Pastor to that of a Professor, it would just be the successive presentation, year after year, of such students as John Urquhart; nor, in giving up the direct work of a Christian minister, can I regret the

station to which Providence has translated me, at one of the fountain heads of the Christian ministry in our land.

Yours, very truly,
THOMAS CHALMERS."

The last paragraph of this admirable letter we have read with great concern. Query—After all, has not this great and good man degraded himself by the transition he has made "from the state of a Pastor to that of a Professor," and "in giving up the direct work of a Christian minister?"

Elements of the History of Philosophy and Science, from the earliest authentic Records to the commencement of the Eighteenth Century. By THOMAS MORELL, Author of *Studies on History*, &c. Holdsworth. 12s.

WE have read this concise and comprehensive work with the highest gratification, and cannot but anticipate its being very popular in our most respectable seminaries of education through the kingdom.

The esteemed author must have bestowed upon it immense labour, and certainly has executed his task with judgment, taste, and elegance. The wide extent of his plan, the lucid arrangement of all the parts, with the chaste, correct, and precise style he has adopted, render it a very pleasant publication.

While, in the first part, we review the puerilities, the frivolous distinctions, the groping blindness, the wild vagaries, and gross absurdities of the ancient philosophers, we are reminded of the oracular sentence—"Professing themselves to be wise, they became fools." Oh, how should we prize the Christian Revelation!

In the second part, we are entertained with a thousand curious and wonderful things. Who that loves Christ can forbear exclaiming, "Oh, that every mind that is strengthened, and sharpened, and polished by all this philosophy and science, were employed in glorifying God, and promoting the salvation of men!"

Mr. Morell has made a very judicious

usc of Enfield's Abridgement of Brucker, and of the writings of Playfair, Stewart, and others; but he evidently writes out of his own mind. His book, also, we would not forget to say, has the advantage of being very correctly printed.

Our readers will be able to judge of the writer's sentiments, spirit, and style, if we extract his concluding paragraph.

"The retrospect which has been taken of the progress of human knowledge, in the two great departments of physical and intellectual science, might naturally suggest to the mind a great variety of important reflections. The writer will not, however, prolong a work, already far too extended for an elementary treatise, by any lengthened train of observations; and the rather, as he is persuaded that an attentive perusal of the preceding pages can scarcely fail to have produced a conviction of those great moral truths, which he is most anxious to impress on the minds of youth—a conviction founded, not on human opinion merely, but on the evidence of facts: that the causes which have operated, in all preceding ages, to perpetuate ignorance, or to impede the progress of knowledge, were, either an undue deference to human authorities, or a disposition to speculate without evidence; that every solid and valuable attainment, and even the most stupendous discoveries, are to be attributed to the rigid adherence of those by whom they were made to the processes of *induction* and *experiment*;—that, great as have been the attainments and discoveries of past ages, and mighty the powers of genius by which they were achieved, there is no reason to imagine that nothing further is to be expected; for whoever pursues the track of inquiry marked out in the present volume, and takes a survey of the history of science subsequently to the period at which this review terminates, will perceive that there are vast regions yet unexplored, and still greater developments to be anticipated, as the reward of diligent investigation in future ages;—and, finally, that on account of the present limitation of our faculties, and the necessary imperfection of our knowledge, it becomes us to pursue our investigations into the hidden processes of nature, and still more into the profound mysteries of revelation, with a humble and devout mind; earnestly imploring divine instruction, and joyfully anticipating the period, when 'that which is perfect shall come, and that which is in part shall be done away.' " p. 408.

The Union Collection of Hymns and Sacred Odes, additional to the Psalms and Hymns of Dr. Watts: adapted to the use of the Church and the Social Circle, the Family and the Closet. Holdsworth: St. Paul's Church-yard. 1827. Price 5s. 6d.

WE might have probably concluded that no more was intended by the epithet "*Union*" in this title than that "*Hymns and Sacred Odes*" were here found in *Union*; but from the preface of Mr. J. Curtis, we learn that hymns on *Baptism* are not inserted because Baptists and Independents may use the same hymn-book! But the compiler shall tell his own *candid* tale:—"The few hymns on baptism, in harmony with the views of Baptists, and of Pædobaptists, the use of which is comparatively of very unfrequent occurrence, may advantageously form, for each community a separate publication. This mode of accommodation will imply no unworthy concession—no unchristian sacrifice: and on these principles, such compositions are excluded from this collection, in the hope of promoting the increased fellowship of those Christians, who, in every particular of *moral* obedience can cordially co-operate; and of advancing the general extension of that *Union*, among the followers of the Redeemer, which forms so distinguishing and so lovely a feature of the present state of the Church."

The volume consists of 786 "*Hymns and Sacred Odes*:" many of them are not at all adapted to public worship. The names too of a few of the authors would spoil our singing! Some of whom appear to us as having missed their proper company when found among writers of "*Sacred Odes for the use of the Church*." We shall be greatly surprised if this book should ever be extensively used either by Baptist or Independent congregations: it may be profitably used either in the closet or in the family.

LITERARY RECORD.

New Publications.

1. *The Morning of the English Church; or the Lives of its Early Reformers, containing those of Cramer, Latimer, Ridley, and Hooper.*

2. *The Harbingers of the Reformation, or a Biographical Sketch of Wickliffe, Huss, and Jerome.*

3. *The Lives of Clemens Romanus, Ignatius, and Polycarp.* By the author of *Salomé.*

4. *Babylon Destroyed, or the History of the Empire of Assyria: compiled from Rollin, Prideaux, &c. &c.*

5. *The City of the Sun. A patriarchal tale.* By the author of the *Christian Martyr.* Edinburgh: Oliphant.

The two first works, designed for the "Popular Library," are the productions of the same Author. From a well written introductory sketch to the first of these volumes, we had anticipated some new account of the "Morning of the English Church," when alas! we were told, that "the series of Lives are printed *verbatim* from the work of Rolt, to which," it is added, "we have taken the liberty to append a few notes of illustration for the convenience and information of the reader."

If by the phrase "the English Church," is meant the Established Protestant church, then it might be proper to call Cranmer, and Latimer, and Ridley, and Hooper its early reformers. But there were reformers of a more early date, to whom these owed much of their light, if not all: these were Tyndall, and Frith, and Barnes, and Hierome. Tyndall had taught the people by his writings, before Cranmer was known, that the Scriptures alone were to be appealed to in all matters of dispute in regard to religion and morality, and that these were to be understood in their literal meaning. Cranmer had adopted these principles while at Cambridge, and the proposal which he made to Gardiner and Fox, respecting the King's divorce, was founded upon them, viz. that the King should propose to leave the question to be decided by the Scriptures, instead of the Pope, and that an appeal should be made to the Universities of Europe, as to what was the law of the Scriptures, on the subject of a man's marrying his brother's wife, &c. There is still wanting a history of the English Reformation, not as confined to the events of the Established English Church, but as extending to all parts of the Church of Christ in England. Such a his-

tory, written by a liberal man, one who is capable of rising above Steeples and Cathedrals, and who is incapable of sinking to the littleness of sectarian peculiarities, is indeed a desideratum.

Notwithstanding there is nothing particularly new in these volumes, we are pleased to find Mr. Oliphant furnishing so many small books on such very interesting religious subjects. We should recommend them strongly for the use of Sunday School Libraries.

*In the Press, &c.**Original Letters of Dr. Doddridge.*

We have received the following communication from Mr. Upcott, which we readily insert:—

Sir,—You will oblige me by communicating through your Magazine, to the religious world, that being in possession of a series of Original Letters of the celebrated Philip Doddridge, which I intend to publish the ensuing season; and desirous to enlarge and perfect as far as possible this very interesting collection, I shall feel grateful to any of your numerous readers holding documents of the same kind, of sufficient interest for publication, who may favour me with the Loan or with Copies of them. In the former case every care shall be taken in transcribing them, as well as for their safe return with the acknowledgement of, Sir, your obedient, &c. W. UPCOTT.

London Institution, Finsbury Circus.

Mr. Ivimey has his fourth volume in the Press, of a History of the English Baptists. If any of his brethren, who have not communicated accounts of their respective Churches, wish to do so, they will have the kindness to send immediately (if possible post paid) to the publishers.

The Antidote; or Memoirs of a Modern Freethinker: including Letters and Conversations on Scepticism and the Evidences of Christianity.

The Rev. John Whitridge is preparing for immediate publication, in a very neat 18mo. price 2s. for the year 1828, a Scripture Diary; or Christian Almanack: comprising a Chronological Arrangement of the Holy Scriptures in Daily Portions, for reading the whole Bible within the Year; together with the Festivals of the Jews, and some Events of Sacred History—Selections of Ecclesiastical Literature—Notices of Biblical Publications, &c. &c.

OBITUARY.

MRS. H. F. SHEAD.

MRS. HANNAH FRANCES SHEAD was born at Colchester, Feb. 16, 1760, and died at Ilford, March 18, 1827, aged 67 years. Her grandfather, Mr. John Rootsey, was many years pastor of the Baptist Church at Colchester, and her father, Mr. Samuel Rootsey, was proprietor of the oil mills in that town, and was highly and deservedly respected in the church and the neighbourhood.—Being favoured with respectable and pious parents, she was trained to habits of industry, sobriety, the strict observance of the Lord's day, and a regular attendance on the faithful ministry of Mr. Thomas Eisdell, who was at that time pastor of the church. But she did not remember receiving any serious impressions of mind till after his death, which occurred when she was about twelve years of age. During the widowhood of the church, four neighbouring ministers united in supplying them with a lecture on a Wednesday afternoon, which was continued for several years. Mr. John Hitchcock, of Wattisham, was one of the preachers, and his first sermon, on Psalm lxxxix. 15. made some favourable impressions on her mind. These were deepened shortly after, by a speech at the grave and a funeral sermon, by the same minister. Alluding to these things, she says, "I suppose I was not thirteen years of age. I thought I never heard any body preach so forcibly. I was also much impressed with the solemnity of his prayer. But my mind was as dark as midnight: I saw not the beauty of the Gospel; I feared death, and became uneasy; what I had heard at the mouth of the grave thrilled in my ears; I became thoughtful, and attempted to pray, but my prayers seemed so poor that I often thought it could be of no use for me to continue them; they must be an abomination in the sight of God. I sometimes omitted them: this brought great

guilt and distress of mind. Then I thought my sins were too great to be forgiven. I purchased a small pocket Bible, that when I had a few minutes' leisure I might take it out and read. It became very sweet to me. My views were in a little time entirely changed. What formerly gave me pleasure, became my aversion. I dreaded deception, and prayed for sincerity. I soon became so absorbed in the best things, that I could relish nothing else. Instead of singing songs, of which I had been very fond, I committed some precious hymns to memory, and was often singing them with great delight, while employed in domestic concerns."

When Mr. Thomas Stevens settled at Colchester, she became much attached to his ministry, and was baptized and added to the church, July 18, 1776, of which she continued an honourable and respected member till she was dismissed to the church at Ilford, in 1809. After her marriage, she resided a few years at Dorking, in Surrey, from whence she removed to London, where for several years she attended the preaching of the venerable Abraham Booth, by whose ministry she was greatly edified, and has often been heard to refer to it with peculiar satisfaction. After passing through many painful changes, both at Dorking and in London, she became a widow, and returned to Colchester, to nurse and to close the eyes of a beloved mother; from whence she removed to Ilford, where she resided for about twenty years, and where she finished her course with joy.

During this last period of her life, I have enjoyed an intimate acquaintance with her, for she was one of those few church members who *must be acquainted with the minister, and with all that relates to the interest with which they are associated, and it would be well for ministers and churches, if all their intimate friends and active members were*

equally pious, prudent, and zealous. There are many individuals now living at Ilford, Colchester, Ipswich, London, and various other places, who, from personal and long acquaintance with the deceased, can testify that, by the grace of God, she was one of the "excellent of the earth," whose disposition and conduct should be exhibited for imitation in our churches, with the exception of *one false step*, that of being unequally yoked, 2 Cor. vi. 14.; a circumstance which, however it might be brought about, she deeply deplored, and affectionately cautioned others against imitating such examples. Her *piety* was not doubtful: not a member in the church, or a person in the neighbourhood, has ever been heard to express a doubt on the subject. All are agreed that Mrs. Shead was one of the best of women. Her *sympathy* with the afflicted was very remarkable. I may truly say, "she hath been a succourer of many, and of myself also." Her *regularity* in attending the means of grace was observed by all: whenever the sanctuary doors were open for worship, if Mrs. Shead's place was empty, all concluded she was either seriously ill, or engaged in some very important work of mercy. All professing Christians have not equal opportunities, but many have who do not embrace them. She generally preserved a brief record of all the services she attended, in which she noted down the texts, the hymns, the persons' names who prayed or preached, and sometimes added the heads of the discourse, or some remarks concerning it. Her epistolary correspondence was considerable, and she found it an agreeable method of getting good, and doing good, which those who have leisure and talent will do well to imitate. Her *stability* was evident, and truly pleasing to behold. She was favoured with a good understanding, and was neither tossed to and fro by contrary winds of doctrine, nor frightened from the path of duty by any carnal calculations of consequences. Her course, therefore, was steady and decided. Her sentiments had been the same about fifty years, only she was

more thoroughly established in them. Her *prudence* was generally admired. No one who knew her, was afraid to trust her with a secret; yet she was no busybody in other people's matters. Her *liberality* was almost beyond her means. She certainly denied herself of what some would consider necessaries, that she might taste the luxury of doing good. Her little attentions to many of the poorer members of the church have embalmed her name in their memories, and she left, by will, five pounds, to be distributed among them after her decease, as an expression of her kind feeling towards them. *Meekness and gentleness* were as conspicuous in her character, as in any with whom I have ever been acquainted. In pointing out an evil, she would not increase it. In reproving sin, she provoked no resentment, nor have I ever known her to widen a breach, by professedly attempting to heal it. Were a similar disposition generally to prevail, discord and confusion would be banished from our churches. Her *zeal and activity* in promoting the cause of Christ are not often equalled by private individuals. She felt a considerable interest in all humane and Christian institutions, and entered most heartily into the labours of our Missionary Association. This must have declined by her removal, had she not previously stimulated several of the young people to accompany her, and to go forward therein, when she was no longer able to travel with them; and I am persuaded that, if ever their hands should grow slack, or their love wax cold to the sacred cause, the remembrance of Mrs. Shead will either warm them or shame them. Her habitual *spirituality* of mind I most of all admired. It was never difficult to introduce and keep up spiritual conversation with her, nor could I often call upon her without being entreated to spend a little time in prayer. In short, we feel that our little society is greatly impoverished by her removal, but we still love to repeat her name to the praise of our Lord, whose grace so eminently shone in her whole deportment.

Her *last affliction* was neither long nor

severe, and her removal at last was rather sudden, but her mind was tranquil, and her end was peace. At her request I endeavoured to improve her departure, from Luke xii. 35—38.; and when describing the honourable office, the active service, the brilliant evidence, the waiting posture, and the final reward of the servants of Jesus, no painful questions arose in the mind, whether these things applied to the deceased, but preacher and hearers were ready to exclaim—"Blessed are those servants!"

J. S.

MR. JOSEPH TIMMS.

DIED, on Monday evening, Oct. 8th 1827. Mr. Joseph Timms, formerly of Kettering in Northamptonshire, but resident in London for the last fifteen years. He was a member of the Baptist church at Kettering, at the time of his death, and had been for nearly half a century. When he resided there, (which was during the greater part of the ministry of the late Mr. Fuller,) he was one of its most active deacons, succeeding his father in that sacred office, in the same Christian society.

For some time past, his physical energies had been visibly declining, and for the last few months, especially, his appearance indicated to his friends, that the great Head of the Church was about to remove him to the upper Temple.

He was confined to his bed only five days, previous to his death; it is believed suffered but little bodily pain, and appeared to be sensible, composed, and happy. To those friends who called to see him, during his last illness, some of whom evinced considerable emotion on witnessing the change which time had wrought in his appearance, his observation generally was, "*Ah, you find me a poor shattered bark!*" To the question, what was the state of his mind? he replied, "I have no extacy, but I have a good hope through grace. I know in whom I have believed."

It was suggested to him that there was a goodly company waiting to welcome his arrival to the world of spirits,

whenever it should be the will of his Heavenly Father to remove him thither. The names of many long endeared to him were mentioned, to which he replied, "Yes, that will be delightful indeed"—adding, "and there also I shall meet my Saviour and Redeemer."

He repeated with considerable pathos the whole of that beautiful verse of Dr. Watts'—

"O for an overcoming faith
To cheer my dying hour,
To triumph o'er the monster Death,
With all his frightful power."

And on the Sabbath morning, the day previous to his death, as if he had been meditating on the subject, he broke forth with those lines:—

"This is the day the Lord hath made;
He calls the hours his own;
Let Heaven rejoice, let earth be glad,
And praise surround the throne."

In the course of the same morning he commented with considerable energy, and at some length, on the 1st verse, 2nd hymn, 3d book, particularly that line—

"Here pardoned rebels sit and hold
Communion, &c.

He spoke much of the magnitude of the blessing, and illustrated his ideas by a reference to the case of a criminal under the sentence of the law, not only receiving the King's free pardon, but being afterwards admitted into his presence, and even invited to become one of his guests. "Would not such condescension as this," said he, with his usual emphasis, "*be truly wonderful!*"

The deceased, when in health, often expressed a wish, if it should be the will of Providence, that he might be permitted to gather his family and friends around his dying pillow, and deliver to them his feeble testimony to the faithfulness of his God; and his parting blessing. So gradual, however, was the exhaustion of his powers, and such at last his extreme feebleness, that his wish in this respect, was but partially gratified. There was not sufficient physical energy remaining to second such a desire, and to sustain the necessary exertion.

The pious observations, however, which at intervals dropped from him, before his energies had so far declined, was a kind indulgence, nearly commensurate with the same object. The tenour of all he said on that affecting occasion, was to magnify the riches of redeeming mercy, and might be expressed in the last words which Mr. Bunyan has put into the mouth of one of his departing pilgrims, "*Grace reigns, and so he left the world.*"

Mr. Timms was in the 77th year of his age; and whether viewed in reference to the number of his days, or the maturity of his Christian graces, he might be said to have realized the Scriptural promise, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season." "See," said the great Addison, to a nobleman who had formerly been one of his pupils, and who came to witness his last hours,—"*see with what peace a Christian can die.*" So gentle and easy was Mr. Timms's dismissal, that those who were watching by the dying bed of the aged saint, could scarcely tell at what precise moment his spirit departed.

"So fades a summer cloud away;

So sinks the gale when storms are o'er;

So gently shuts the eye of day;

So dies a wave along the shore."

Mr. Timms is the last of the laymen who were present at the formation of the Baptist Missionary Society, contri-

buting his willing mite towards the £13 odd which commenced its funds, so often alluded to on public occasions. We believe there are but two individuals now living, of that noble and heroic band.

MR. SAMUEL HUCKVALE.

ON the 16th of October, 1826, died, Mr. Samuel Huckvale, of Choicehill, Oxon. He was fifty years a member and a deacon of the Baptist church at Chipping Norton. During this series of years, he was never under the censure of the church, and was much respected in the neighbourhood at large. He was exceedingly ready to serve the cause of Christ by every means in his power, and many know how liberally he discharged the duty of not being forgetful to entertain strangers. His way to the grave was by a gradual descent. On the second Sabbath of the preceding month he attended the public services of the house of God for the last time, and signed his name to the call which the church was about to give to the present pastor. During his affliction his mind was calm, and he displayed a steady trust in Christ. He left this transient state without sigh or groan. On the following Sabbath Mr. Catton improved the dispensation, in a discourse on Ps. xvii. 15. "The memory of the just is blessed."

GLEANINGS.

ON THE PRESENT STATE OF THE ROMAN CATHOLIC CHURCH IN ENGLAND.

The following Paper is copied from the *Maidstone Christian Instructor* for June.

"As our Roman Catholic fellow-subjects occupy, at this moment, an unusual share of the public attention, it is probable that many persons will peruse with interest a brief account of the manner in which the English section of the Roman Church is governed, the resources from which it is maintained, and the extent of its operations. Many questions might be asked on

these subjects which the writer could not answer; he has, however, taken some pains to procure information, and he trusts that his readers will candidly accept statements, which, though incomplete, are the best that he has been able to obtain.

"The Roman Catholic church in this country is under the superintendence of the congregation *De Propaganda Fide*, a standing committee at Rome for the conversion of heathen nations. The clergy here are regarded as missionaries; each of the stations they occupy is denominated a mission; and all are included in the phrase, 'the

whole mission in England.' In Ireland there are bishops and priests; but in England there has not been any regular Romish hierarchy in the last two centuries. The church is governed by four superiors, denominated Vicars Apostolic, who are appointed by the Pope, and removable at his pleasure. Every Vicar Apostolic is a Bishop in rank, possessing a nominal diocese; but he does not exercise episcopal authority over any British see. Thus, Dr. Poynter, the Vicar Apostolic of the London district, is the Bishop of Halia; Dr. Collingridge, Vicar Apostolic of the western district, is the Bishop of Thespia; Dr. Smith, the Vicar Apostolic of the northern district, is the Bishop of Balina; and the new Vicar Apostolic of the midland district, whose name, we believe, is Dr. Walsh, is Bishop of Cambysopolis. Every Vicar Apostolic has his Coadjutor, who is also a titular bishop; and several other prelates reside in England, to whom no special offices appear to be assigned.

"Though the English Romanists number among them many persons of exalted rank and of extensive possessions, the leaders of their church complain bitterly of the difficulty of maintaining their religious institutions, providing for their clergy, and erecting their chapels. It appears that in the beginning of the French Revolution, a considerable sum which belonged to the mission in this country, but which had been deposited in the French funds, with a view to its security, was confiscated in common with all other British property in France. 'The privation of these funds,' says Bishop Poynter, 'has been severely felt by all the missions in England, and most particularly by the mission in the London district. We are still deprived of them; and the consequent want of clergy is daily increasing, while the congregations are growing more numerous; and even if the whole of the property belonging to this district should be recovered on the most favourable terms, it must fall greatly short of supplying the actual necessities of this mission.'

"The stations appear to be supported now, partly by the contributions of each to its pastor, and partly by the mission fund connected with the district in which it is placed. Of the manner in which the cause is pleaded, some idea may be formed from an address on behalf of the London Mission Fund, dated Sept. 1, 1826, signed by the Vicar Apostolic, which begins thus: 'This institution was established November 13th, 1815, with the approbation of R. R., the Vicar Apostolic of the district, for the purpose of providing funds for the education of pastors for the mission, and also to assist in the erection of chapels, or any work that might promote the interests of religion. It provides against the danger of leaving the

flock without pastors, a circumstance that has already often occurred; and secures to the present and rising generation all the invaluable blessings of religion in life, and the comforts of the minister of Christ in the hour of death. Each person becoming a member enjoys the benefit of having the holy sacrifice offered up for him the first Sunday in every month, at Virginia-street chapel; and he also participates in the benefit of four masses that are celebrated every week in the Bishop's College, for its members and benefactors. Such are the advantages, and such are the objects that are aimed at by this institution: objects that should induce every Catholic who is sincerely attached to the faith of his ancestors, to seize with gladness this opportunity of propitiating the favour of the Almighty, and laying up for himself immortal treasures in heaven.'

"Yet, many of the chapels, according to the representation given in the Laity's Directory, an annual Roman Catholic publication, are oppressed with such heavy debts as render the condition of their immediate supporters not a little embarrassing. Inducements peculiar to the Romish church are presented to the attention of the wealthy, yet all seems to be unavailing. Thus we read, in one case, 'The Rev. B. Barber engages to offer up the masses of two Sundays every year for the benefactors of this chapel, and likewise four masses in the year for all who lie in the burying-ground belonging to it:' in another case, 'The benefactors have a share in the prayers offered up for them during the sacrifice of the mass:' and in a third, 'Annually, on the 5th of November, a solemn high mass is offered up for the repose of the souls of all those whose remains are interred in the vaults or in the burial ground; and on the Sunday within the octave of the Assumption of the B. V. Mary, for the benefactors to the chapel.' Yet, somehow—whether it be that noble earls and viscounts have no confidence in the efficacy of the Rev. B. Barber's masses—or whether it be that they think that they have paid for masses enough already for all practical purposes—or whether it be that they intend to set all right by availing themselves of a privileged vault—how it is we know not, but so it is, that though these statements have been published year after year, yet the chapels remain in debt still!

"As the Laity's Directory for the year contains a catalogue of the missions, interspersed with observations and appeals, we have endeavoured to ascertain the number of chapels in each county, which are regularly supplied with clergymen. In some cases a little uncertainty remains, but we believe that the following list is nearly correct; and it appears, that though a few stations are vacant, yet, as some have two

or more ministers, the number of 'chaplains' is, on the whole, rather larger than the number of recorded chapels.

	Chapels.	Chaplains.
Bedfordshire.....	1	1
Berkshire.....	6	6
Bucks.....	1	1
Cambridgeshire.....	1	0
Cheshire.....	7	7
Cornwall.....	2	2
Cumberland.....	4	4
Derbyshire.....	8	9
Devonshire.....	8	8
Dorsetshire.....	7	7
Durham.....	15	14
Essex.....	6	6
Gloucestershire.....	5	6
Hampshire.....	14	14
Herts.....	1	1
Herefordshire.....	4	4
Kent.....	6	5
Lancashire.....	82	85
Leicestershire.....	7	7
Lincolnshire.....	12	11
Middlesex.....	24	48
Monmouthshire.....	5	4
Norfolk.....	8	8
Nottinghamshire.....	4	4
Northamptonshire.....	2	3
Northumberland.....	19	19
Oxfordshire.....	8	7
Shropshire.....	7	6
Somersetshire.....	8	10
Staffordshire.....	21	21
Suffolk.....	4	3
Surry.....	3	4
Sussex.....	6	6
Warwick.....	11	11
Westmoreland.....	2	2
Wiltshire.....	3	2
Worcestershire.....	7	8
Yorkshire.....	49	47

Total 388 411

"This catalogue does not include the whole number of Roman Catholic clergymen resident in this country: some are incidentally mentioned in different parts of the Laity's Directory, whose names do not occur in the list of chaplains.

"Whether the Roman Catholic religion is, or is not, making progress in this country, is a question very frequently agitated, but one which it is very difficult to decide. There is reason to think, that in London the number of professed Catholics has increased materially. The register of baptisms in their ten principal chapels in the metropolis, exhibits a regular progression during the last five years; in 1822, the number was 2376; the next year 2686; then 2992; then 3225; and in 1826, 3499. Now if we calculate thirty persons to a birth, which is

generally reckoned a tolerably fair estimate, we shall rate the whole Catholic population connected with those ten chapels at 71,280 in 1822, and in 1826 at 104,970. The representation given by the Roman Catholics themselves is, that the increase is very considerable. But it appears that the increase in the number of chapels of late years has been but small, and the writer cannot divest himself of the idea, that it is rather from accessions from Ireland, than from conversions in England, that the increase arises. It appears to be greatest in that part of the country which is most exposed to visits from our western neighbours. 'There is no instance,' we are told, 'in which the rapid increase of those professing the Catholic religion can produce greater surprise and satisfaction, than in the town of Liverpool. From accurate calculation, there are now more than 33,000 Catholics resident therein. The total number of inhabitants, according to the last census, is 141,487. Total number of births, according to the bill of mortality, 1821, 4390. Total of Catholic children born in the same period, 1100.'

"That the Roman Catholics are displaying unprecedented activity in the circulation of tracts and books, and in strenuous endeavours to recommend their system to the approbation of Britons, is, however, undeniable. And for this they are to be commended. Believing, as they do, that the reception of their tenets is necessary to our salvation, it is their duty to set before us in the plainest and most convincing manner, the reasons of their faith, and to endeavour by argument and persuasion to bring us into their fold. Nothing in the Church of Rome itself, corrupt as we consider it to be, is more completely antichristian, than that outcry against *proselytism* which it is so fashionable now to raise, but which can only arise from sceptical indifference to truth and to eternal interests. We must value zeal wherever we find it. But while we witness it, we are called upon to emulate, and to shew that our better principles are not unproductive. The diffusion of scriptural knowledge is the most suitable resistance which we can make to the progress of popery. It is the 'sword of the spirit' which will slay 'the man of sin.' We will conclude, therefore, by borrowing a sentence or two from a contemporary journal, and saying, 'Popery can increase only through Protestant neglect. It is the after-growth of ignorance and formality; a moral contagion which becomes endemic, solely through a negligent husbandry producing a vitiated atmosphere.'—'The state of Ireland proves that the increase of papists is the crime, and shame, and punishment of Protestant secularity and indolence.'"

THE SALE OF INDULGENCES.

Anecdote of Tetzal.

"One of the fittest instruments for this traffic of abomination, was the notorious Dominican inquisitor John Tetzal, who, true to his own trade, led so abandoned a life of debauchery, that he was at length condemned to death by the Emperor Maximilian, for the crime of adultery, accompanied with very atrocious circumstances; and was saved from undergoing the punishment with great difficulty. He had the effrontery to boast, that he had saved more souls from hell by his indulgences, than ever St. Peter had converted to Christianity by his preaching.

This juggler in iniquity, however, was at times himself out-juggled by others; and the following instance, of his being overreached, as gravely related by Seckendorf, will show that the mummery of his trading was as ridiculously absurd as it was grossly nefarious. A man of some rank at Leipsic, who was disgusted with his villany, and determined to be even with him, applied to him for information, whether he could grant absolution for a sin of a particular kind, intended to be perpetrated, but to be kept a secret till the time. Tetzal boldly replied, that he could readily do so, provided the payment were made equal to it. The bargain was instantly struck, the money paid down, and the diploma of absolution signed, sealed, and delivered in due form. The purchaser thus empowered, waited quietly till Tetzal, having collected from Leipsic and its neighbourhood, all the money he

was able to lay hold of, set forth for his home richly freighted. The man of absolution followed him right speedily; overtook him on the road, plundered him of the whole of his fraudulent gain, and, having beaten him soundly at the same time over the shoulders, produced his patent of absolution, avowed that this was the sin he had purchased leave to commit, and sent him back to Leipsic to tell his own story."—*The Book of Nature*, by J. Mason Good, M.D. Vol. ii. p. 420.

THE NEWSPAPERS PUBLISHED IN LONDON DURING THE COMMONWEALTH.

It may be in some degree interesting to put down the names of the newspapers, which were at this time published in the metropolis. They appear to have been twelve in number, and all of them weekly papers: on Monday, the Perfect Diurnal, and the Moderate Intelligencer; on Tuesday, Several Proceedings in Parliament, a publication of authority, the Weekly Intelligencer, and the Faithful Post: on Wednesday, Mercurius Democritus, and the Perfect Account; on Thursday, Several Proceedings in State Affairs, a publication of some authority, and Mercurius Politicus; and on Friday, the Moderate Publisher, the Faithful Post, by a different publisher from that of Tuesday, and the Faithful Scout. There was no newspaper on Saturday, probably because that would have been considered as too nearly touching on the Lord's-day.—*Godwin's Hist. of the Commonwealth*, Vol. iii. p. 537.

INTELLIGENCE.

DOMESTIC.

BRITISH REFORMATION SOCIETY.

The first number of the "Quarterly Extracts" of the above Society, contains the following information:—

The Committee of the British Reformation Society, in furtherance of the great object which they have in view, deem it of importance to put their subscribers and friends in possession of some of the various sentiments and facts which, from time to time, come before the Committee, in the details of correspondence, and these more

especially from Ireland. To this end, the Committee have determined to publish quarterly, "Extracts from Correspondence;" as well as to notify, in these periodical sheets, the more remarkable occurrences, which may relate to the history and the proceedings of the Society.

It is gratifying to the Committee to state, that four kindred Associations have already been established. These have been formed under the respective names—the City of London Auxiliary; the St. Giles's Auxiliary; the Long Acre Chapel Association; and the County of Kent Auxiliary. At the formation of the last-named Auxiliary, a public meeting was held in the Town-hall,

Maidstone, at which the Earl of Winchelsea presided. The sum of 100*l.* has been remitted to the Parent Society, as the result of this first County Meeting, in aid of the British Reformation Society.

The Committee have to inform the subscribers of the following changes, connected with the management of the Society. Mr. Calcraft has resigned his situation as one of the Honorary Secretaries; and in token of their sense of his valuable services, at the formation and commencement of this Institution, the Committee have gladly placed his name upon the list of Honorary Life Governors. In consequence of the increasing correspondence and general business of the Society, the Committee have judged it important, to secure the constant attention of an efficient member of the Society, to the details of management; and they have therefore offered the situation of Secretary, with a salary of 200*l.* per annum, to the Rev. Henry Owen, to which offer Mr. Owen has kindly acceded.

The Committee have likewise requested Mr. Gordon and Capt. Vernon, R.N. to proceed to Ireland as representatives of the Society in that Country, and with the special object of forming Auxiliary Institutions in those countries and towns where their co-operation is desired by the friends of the Reformation Society. They trust it will soon be in their power to communicate important information with respect to the proceedings of this deputation.

An expectation had been entertained of securing for the "Reformation Society," the services of an eminent dissenting Minister as Secretary in conjunction with the Rev. H. J. Owen, but the various, and important duties of that gentleman did not permit him to accept the situation.

ORDINATIONS, &c.

ELDON STREET, LONDON.

On Friday, April 20, 1827, the Rev. J. T. Rowlands, late student at the Baptist Academy, Abergavenny, was ordained pastor over the Welsh Baptist Church in Eldon Street, London. The Rev. David Roberts, Pontipool, introduced the meeting by reading the Scriptures and prayer. The Rev. Christmas Evans, Caerphilly, stated the nature of a Gospel church; received Mr. Rowlands's confession of faith, and offered the ordination prayer. Then the Rev. D. Roberts addressed the church from 1 Thess. v. 12, 13. and the Rev. Christmas Evans, delivered a very impressive charge to the minister from Isa. lxiii. 6, 7. Mr. T. Thomas, Stepney, read the Hymns, and the

Rev. E. Lewis, Highgate, concluded in prayer.

There were formerly two Welsh Baptist interests in London: one meeting at *Chapel Court, High Street, Borough*; and the other at *Eldon, Street, Moorfields, Finsbury Square*. But, on many considerations both were inclined to think it would be better for them to unite together. On April 18th 1827, this union took place.

WATCHET, SOMERSETSHIRE.

On Monday, Oct. 8, 1827, the Rev. S. Sutton, late Missionary, was recognized as Pastor of the Baptist Church at Watchet, Somersetshire. The service commenced with prayer by the Rev. William Gabriel, of Stogumber. The Rev. J. Singleton, of Tiverton, delivered the address to the Minister; the Rev. R. Horsey, addressed the Church, and the service was concluded by the Rev. Mr. Cocks, of Periton.

PORTSEA.

On Tuesday, July 31, 1827, the Rev. T. Morris, late of Bradford Academy, was set apart to the pastoral office, over the Baptist church at White's-row, Portsea. The Rev. D. Miall introduced the services in the morning by reading the Scriptures and prayer; the Rev. B. H. Draper, LL.D. of Southampton, described the nature of a Christian church and received the confession of faith; the Rev. W. Steadman, D.D. of Bradford, offered an impressive ordination prayer, accompanied by the imposition of hands, and delivered an affectionate charge to Mr. Morris, from 1 Thes. ii. 4.; and the Rev. J. Griffiu (Independent) concluded with prayer.

In the evening, the Rev. J. Neave commenced the service by reading the Scriptures and prayer; the Rev. C. E. Birt, M.A. delivered an address to the church, from 1 Cor. i. 2, 3.; and the Rev. Mr. Scamp (Independent, of Havant), concluded with prayer the truly solemn and interesting services of the day. The other devotional exercises were conducted by the Rev. Messrs. Shoveller, Tilly, Clay, Arnot, Headden, Brand, and Crahh (of Southampton). The day was spent with much pleasure; the congregations were very large and respectable; and the union of feeling among the ministers of various denominations, evinced a sincere regard for the welfare of the church and its pastor.

CORSHAM, WILTS.

On Friday, the 10th of August, the Rev. G. Webley was solemnly recognized as the pastor of the Baptist church at Corsham,

Wilts. The Rev. Joseph Mitchell, of Warminster, commenced the service by reading and prayer; the Rev. S. Sturges, of Melksham, stated the nature of a gospel church and proposed the usual questions; the Rev. Joseph Seymore offered up the ordination prayer; the Rev. T. Gough, of Westbury Leigh, addressed the minister, from 1 Tim. iv. 16.; and the Rev. W. Walton, of Trowbridge, the church, from 1 Thess. v. 12, 13. The Rev. Mr. Rowley, of Bradford, preached in the evening.

May this little one become a thousand, and the union formed between the Pastor and the Church, be attended with a lasting and mutual blessing, and for the furtherance of the cause of Christ in this respectable and populous village!

HAMPSTEAD ROAD.

On the 19th of September, 1827, the Rev. J. Preston, late of Macclesfield, was set apart to the pastoral office over the Particular Baptist church assembling in Eden Chapel, nearly opposite the Reservoir in the Hampstead-road, London.

The Rev. Mr. Edminson, late of Bratton, Wilts, commenced the service by reading and prayer; the Rev. J. Pritchard, of Keppel-street, delivered the introductory discourse and proposed the questions to the church and pastor, and received Mr. Preston's profession of faith; the Rev. J. Ivimey, of Eagle-street, commended the pastor by special prayer to the grace of God, and gave the charge, from 1 Tim. iv. 16.; the Rev. J. Hargreaves, of Little Wild-street, addressed the church, from Heb. xiii. 22. The congregation was large and attentive; the services were highly interesting, and though rather long, very pleasing and satisfactory.

TOTTENHAM COURT CHAPEL.

The large Chapel in Tottenham Court-road, London, formerly belonging to the celebrated George Whitfield, has been offered for sale at the Auction Mart, before a very numerous company. The property consists of the chapel, with vestry-rooms, alms-houses, minister's dwelling, two small lodges, a dwelling-house, No. 83, in the same road, and an extensive plot of ground, having a double frontage, viz. in Tottenham Court-road and John-street. The auctioneer stated, that he understood the chapel was capable of holding between four and five thousand persons. The first offer was 5000l., and the other biddings which were very spirited, followed in quick succession,

up to 18,000l. After five other biddings, the property was knocked down at 19,800l. It was not, however, actually sold; but a real bidding is said to have been made up to 19,500l.

SALTER'S HALL MEETING.

It will be highly gratifying to every denomination of the friends of revealed religion, to hear that the above place of worship, which had for some months been so sadly prostituted to the cause of infidelity, by Mr. Taylor and his followers, has been recently purchased by a respectable gentleman of the Baptist persuasion, who has confided its management to a provisional Committee. It has been determined by this Committee, to endeavour to obtain, for the present, the assistance of ministers from the country, in the hope that a Baptist church may eventually be formed in the very centre of the City of London. We are happy to hear that several highly respectable ministers have already engaged to contribute their services, by each supplying the pulpit for three or four sabbaths. The re-opening is to take place on the 14th instant (November), and we understand that the Rev. Dr. Collyer, the Rev. Isaiah Birt, and the Rev. Isaac Mann, have engaged to preach on that interesting occasion.

ROMNEY STREET, WESTMINSTER.

On Tuesday, July 31st 1827, the cornerstone of a Baptist Chapel, was laid in Romney Street, Westminster. The Rev. Joseph Ivimey, preached a Sermon on the occasion from Ezek. iv. 8, 9, 10. The seriousness which prevailed throughout the congregation, (consisting of upwards of a thousand persons) formed a pleasing presage of good days.

It is a singular fact, that this is the first Baptist place of worship ever erected in the city of Westminster. It will be capable of containing 800 persons, besides a Sunday school. The Rev. C. Woollacott, the pastor, is, we are informed, collecting in London and its neighbourhood; as the members of the church, though numerous, are chiefly poor.

NOTICE.

The Rev. Mr. Snelgar, formerly of High Wycombe, Bucks; and late of Hampstead, London; has recently commenced his stated services at Green Street Chapel, Cambridge: having received a cordial and unanimous invitation, to become the pastor and Minister of that Church and congregation.

MONTHLY REGISTER.

FOREIGN.

SCARCELY any intelligence has reached us during the last month, affecting the great interests of religion, humanity, or religious freedom, to which this department of our work is especially devoted. An evangelical journalist has little to do with the intrigues and counter-intrigues of courts, the finesse of politicians, the tedious delay of negotiation, and the contest for pre-eminence in the ignoble acts of trickery and over-reaching. Politics come under his notice only so far as they are connected with the moral welfare of man and the advancement of the cause of truth; and he rejoices that all men and all courts are under the control and encouragement of Him who "for the suffering of death is crowned with glory and honour"—who is "King of Kings, and Lord of Lords," and "Head over all things for the Church."

A Concordat has been recently concluded between the Pope and the King of the Netherlands, of which his Holiness spoke with great satisfaction, in a speech to the Secret Consistory, held Sept. 20. It is agreed that the appointment of bishops shall rest in the chapters of the second sees, subject to the Pope's confirmation: his Holiness, however, advises them in all cases to consult the King's wishes, and to nominate individuals whom he is known to approve. Other regulations are also made, of a conciliatory tendency, adapted to prevent all cause of bickering between the Pope and the King.

Spain and *Portugal* are still in anarchy. The King of Spain has undertaken to act the hero, by going in person to quell the revolt which had broken out in several provinces; while the Queen stays at home, praying to the Virgin Mary for her husband's safe

return, and keeping the priests and monks at work in the same manner. We fancy it will be long before "our Lady" attends to them, even though their vociferations should be as loud and as long as those of Baal's priests, of whom we read in Sacred Writ.

There is reason to hope that *Greece* will soon be delivered from the horrors of war, by the acquiescence of the Turkish government in the terms proposed by the European powers.

DOMESTIC.

Parliament is prorogued till Dec. 20.

Robert Taylor, the celebrated infidel orator, was tried and convicted of blasphemy, at Guildhall, on Wednesday, Oct. 24. The prosecution was instituted by the Corporation of the City of London, and conducted by the Attorney General. Taylor spoke for three hours and a half in his defence. He avowed himself a deist, and declared that he was such on conviction—boasted of the great success of his endeavours to make converts to infidelity, having succeeded, as he said, in inducing several thousand individuals to embrace his opinions—and argued that his prosecution was manifestly contrary to the principles and spirit of Christianity. We make no remarks on these statements: our readers will form their own opinions. It may be worth while, however, to relate a fact:—during the trial, groups of infidels were assembled in the neighbourhood of the Court, waiting the result: a friend of ours overheard the conversation of some of them, and was much shocked at their profanity. Among other things, they strenuously maintained that *lying is perfectly innocent, if it serves a man's interest!* So say the Jesuits—and so nearly do infidelity and popery coalesce!

IRISH CHRONICLE,

NOVEMBER, 1827.

THE Commissioners of "Education Inquiry," appointed by the House of Commons, have presented their Ninth and final Report, dated London, June 2, 1827. This was ordered to be printed on the 18th of the same month.

It will be recollected by our readers, that, in their First Report, they had recommended that schools should be established in Ireland, in which the children of Roman Catholics, and of the different sects of Protestants, should be taught together, each school having masters of the same denomination with those of the parents of the children. The Commissioners now say:—

"During the progress of our inquiries into these Institutions, we were requested by his Excellency the Lord Lieutenant to submit to the test of actual experiment the plan of education recommended in our First Report; and, in order to enable us as well to effect this, as to complete the inquiries in which we were already engaged, your Majesty was graciously pleased to extend for a year the period originally allotted for the duration of our commission.

"It has therefore become our duty to represent to your Majesty, that, in our attempt to effect that object, we have experienced difficulties, which have not only prevented us from establishing schools in which the experiment might be fully tried, but have induced us to desist altogether from any further proceedings in that undertaking." p. 3.

The insurmountable difficulty referred to, was the arrangement of the books, the use of which formed so essential a part of the plan so recommended. They say, "until this preliminary step should be secured, it would have been obviously premature to appoint masters, or provide school-houses." p. 5.

The Commissioners say—"We beg leave to recal to your Excellency's recollection the particulars of a Minute of Conference held between our Board and the four Roman Catholic Archbishops on this subject, bearing date the 8th January, 1825, and which, so far as relates to the works in question, was as follows:—

"In these suggestions, for uniting Protestant and Roman Catholic children in literary, and separating them only for religious instruction, Dr. Murray expressed his concurrence.

"The Commissioners then observed, that

separate religious instruction should not commence until the difference of religious belief should make it impossible for instruction any longer to be received in common; and they inquired whether it would be objected to, on the part of the Roman Catholic clergy, that the more advanced of the Protestant and Roman Catholic children should, at certain times, during school hours, read portions of the Holy Scriptures together, and in the same classes, but out of their respective versions, subject to proper regulations, and in the presence of their respective Protestant and Roman Catholic teachers, suggesting, at the same time, that opportunities might be afforded to the teachers of each persuasion to explain to the children separately the portions so read?

"Dr. Murray answered, that serious difficulties would exist in the way of such an arrangement, and, in lieu of it, he proposed that the Holy Scriptures should be used only when the Roman Catholic children should be taken apart for the purpose of receiving religious instruction; and he said that there could be no possible objection to the Roman Catholic children then reading out of the sacred volume itself the gospels and epistles of the week; he added, that no objection would be made to a harmony of the gospels being used in the general education which the children should receive in common, nor to a volume containing extracts from the Psalms, Proverbs, and Book of Ecclesiasticus, nor to a volume containing the history of the Creation, of the Deluge, of the Patriarchs, of Joseph, and of the deliverance of the Israelites, extracted from the Old Testament; and that he was satisfied no difficulties in arranging the details of such works would arise on the part of the Roman Catholic clergy.

"The Commissioners then stated, that they considered it of the utmost moment that no books or catechisms should be admitted, either in the course of the literary or religious instruction, containing matter calculated to excite contempt, hatred, or any uncharitable feeling, in any class, towards persons of a different religious persuasion.

"To this Dr. Murray cordially assented." p. 5. and First Report, p. 96.

Several plans were submitted, first to the Protestant Archbishops and Bishops, and then to the Roman Catholic Prelates, to obtain such a compilation of the Scriptures as would be unexceptionable to both parties.

Two selections were submitted, one by the Protestant Bishops, entitled "Scripture Lessons;" another by the Roman Catholics, called "Christian Lessons." On the former being submitted to Dr. Murray, the titular Archbishop of Dublin, he replied, in a letter to the President of the Commissioners—

"As the work which you have had the goodness to send me is a compilation taken *exclusively* and *verbatim* from the Protestant version of the New Testament, I think it would be open to the objections already stated by the Catholic Archbishops to the Commissioners with reference to a similar work. Allow me, however, to observe, that those objections might, in my opinion, be removed, if the matter of the work were abstracted both from the Catholic and Protestant versions, where they substantially agree, without the words being taken throughout *literatim* from either, according to the principles explained by us to the Commissioners, when last we had the honour of an interview with them." p. 12.

A work prepared by one of the Commissioners, entitled "Christian Lessons," it was understood would be approved by the Roman Catholic clergy. On this being submitted to them, they made some alterations in it and proposed it as the school-book.

This work was submitted by the Commissioners with the following description, to the Archbishop of Dublin:—

"Your Grace will see that it contains, printed in italics, some few sentences of introductory and explanatory matter, which are added to the extracts from the Scriptures.

"It will also occur to your notice, that throughout the work the authorized version has not been invariably followed, the text being in part taken from that of the Douay.

"In some instances, too, the sense is expressed in words which, though intended to be a faithful translation of the original, are not in the precise language of either version. Your Grace will observe also, that a few of the lessons have been put together with a view to inculcate particular Christian duties, the texts composing which have been selected from various parts of the New Testament, according to the discretion of the compiler. The remainder of the work appears not to differ very materially from the selection submitted to our notice by the direction of the Archbishop of Dublin; and it has been submitted to us under the idea that it might (if at all admissible) be much improved and enlarged, by the introduction of some extracts, as well from the Old Testament, as from the Acts of the Apostles and the Epistles." p. 13.

The following extract from the reply of the Lord Primate to Thomas Frankland

Lewis, Esq. President of the Commissioners, will shew some of the objections to the "Christian Lessons."

"I am now to inform the Commissioners what objections can be made, on the part of the Established Church, to the volume which they have substituted. To me it appears, that the point at issue between the two volumes is no less than that great question between the Churches of Rome and England, 'what is the rule of faith?' The Church of Rome gives *authority*, the Church of England gives *evidence*, as the basis of Christianity: the latter appears as a *faithful witness* of the sacred records, and of the interpretation which has been put upon them by the first believers; the former, as an *infallible teacher*, drawing her doctrines and institutions from herself, or from a secret store of tradition, which is independent of the written word, and the key of which has been committed to her custody by the great Founder of our religion. In our system, the Church is nothing without the Scriptures; in that of Rome, its powers and doctrines might have been as they are, had the New Testament never been written. This irreconcilable difference between the two Churches appears upon the first inspection of the volume now before me. The work which we prepared is provided with references to the sacred writers, so that every reader may satisfy himself of the fidelity of the quotation; and, if he be competent to such inquiries, of the correctness of the original reading, and accuracy of the version. There are no references in the printed work. The Church delivers her 'Christian Lessons,' as they are styled, but without any intimation that they are derived from a higher authority. There is nothing wherein a child or a peasant could conjecture that there was such a hook as the New Testament in existence. This omission you will perceive to be of vital importance. Should Government or the Legislature determine on insisting upon the circulation of the work, it will be our duty to submit; but we could not express our consent, and still less give our active support to the measure, without withdrawing our protest against the assumptions of the Church of Rome." p. 15.

This letter also contains the copy of some resolutions which the Roman Catholic Bishops had adopted, in reference to general education, on the 25th of January, as follows:—

"1. Having considered attentively a plan of national education which has been submitted to us,—Resolved, that the admission of Protestants and Roman Catholics into the same school, for the purpose of literary instruction, may, under existing circumstances, be allowed; provided sufficient care be taken to protect the religion of the Ro-

man Catholic children, and to furnish them with adequate means of religious instruction.

"2. That in order to secure sufficient protection to the religion of the Roman Catholic children, under such a system of education, we deem it necessary that the master of each school in which the majority of the pupils profess the Roman Catholic faith, be a Roman Catholic; and that in schools in which the Roman Catholic children form only a minority, a permanent Roman Catholic assistant be employed, and that such master and assistant be appointed upon the recommendation, or with the express approval of the Roman Catholic Bishop of the diocese in which they are to be employed; and further, that they, or either of them, be removed upon the representation of such Bishop.

"4. That in conformity with the principle of protecting the religion of the Roman Catholic children, the books intended for their particular instruction in religion shall be selected or approved by the Roman Catholic Prelates; no book or tract for common instruction in literature shall be introduced into any school in which Roman Catholic children are educated, which book or tract may be objected to, on religious grounds, by the Roman Catholic Bishop of the diocese in which such school is established.

"6. That appointed, as we have been, by Divine Providence, to watch over and preserve the deposit of Catholic faith in Ireland, and responsible as we are to God for the souls of our flocks, we will, in our respective dioceses, withhold our concurrence and support from any system of education which will not fully accord with the principles expressed in the foregoing resolutions." p. 16.

The Archbishop of Armagh remarks upon these—

"Various misgivings are awakened in my mind by these resolutions; the sum of them is, that the source of the present difficulty lies out of the power of the Commissioners. Give me leave to suggest a very easy mode of submitting the justness of this opinion to experiment. One of the objects of the Commissioners, and I presume the chief one, in recommending schools of general instruction, was, that the kindly sympathies of our nature, being aided by habits of youthful companionship, as well as the benign precepts of the Gospel, might be matured, as life advanced, into the charities of Christian neighborhood. It is obvious, however, that the success of this endeavour will entirely depend on the care with which sinister influences are excluded from the minds of the children, during the seasons set apart for their separate instruction in the tenets of their respective religions.

"The Roman Catholic catechism, which will of course be used on these occasions for the children of that communion, contains the following questions and answers:

"Q. Is there but one true church?—A. Although there be many sects, there is but one true religion, and one true church.

"Q. Why is there but one true church?—A. As there is but one true God, there can be but one true church.

"Q. How do you call the true church?—A. The Roman Catholic Church.

"Q. Are all obliged to be of that true church?—A. Yes.

"Q. Why are all obliged to be of that true church?—A. Because no one can be saved out of it.

"Q. How many ways are there of sinning against faith?—A. Chiefly three.

"Q. What are these three ways?—A. First, by not seeking to know what God has taught; secondly, by not believing what God has taught, &c.

"Q. Who are they who do not believe what God has taught?—A. Heretics and infidels.

"The Commissioners will surely agree with me, in thinking that it would be desirable to have these passages expunged; that as long as they shall continue to be privately inculcated upon the Roman Catholic children by their religious instructors, any other lessons they may receive will teach them dissimulation rather than cordial good feeling. The same wise and benevolent motives which make the Commissioners desirous to discover a religious book which might be common to all parties, must inspire the anxiety that what is peculiar in religion should be conveyed to the youthful mind without poisoning or drying up the fountain of those sentiments which, next to the love of God, it is the great business of the Gospel to feed and purify—"peace on earth, goodwill towards man." Let them, then, endeavour to remove these questions and answers. Should they succeed, the appointment of their Board will indeed be an auspicious era in the history of this country. But if they fail, or if it should be their feeling that they ought not to try—that these matters are beyond their sphere, that they relate so exclusively to religion as not to be approached without invading the rights of conscience, I can no longer elude the desponding conviction, that their wishes will be disappointed, and their labours ineffectual." pp. 16, 17.

The following letter from the Roman Catholic Archbishop of Dublin, will shew the termination at which this business arrived:—

"Dear Sir—I have been honoured with your letter of the 14th instant, intimating a wish to receive an answer to the suggestion contained in the following communication, addressed to your Board by the Prelates of

the Established Church :— ' We suggest to your Board the propriety of obtaining from the Roman Catholic Prelates, previous to the reception of any new proposal, an explicit answer as to their willingness or unwillingness to recommend the use of our compilation in the national schools, with such modifications as may be agreed upon.'

" On the subject of this communication, I did hope that you would be saved the trouble of making further inquiry, as all reasonable ground of doubt appeared to me to be removed by my letter of the 17th July and 26th December of last year. I can, however, have no difficulty in stating anew, in terms, if possible, more explicit than I did before, that the Roman Catholic Prelates objected to the compilation in question, on the ground that it is composed of passages taken exclusively and *verbatim* from the Protestant translation of the New Testament; and that so long as it shall continue to retain that character, they will not recommend the use of it in the national schools, under any modification which it can assume.

" I will avail myself of this opportunity to express an opinion, which you will not, I am sure, consider at variance with that respect which I sincerely entertain for the Board of Education Inquiry; it is, that the Board has created for itself a *very needless difficulty, by requiring, as a matter of necessity, any scriptural compilation to be used in schools, for the purpose of general instruction.* Were the religious instruction of the children confided wholly to the care of their respective pastors, what appears to be the only remaining ground of disagreement would be removed; and the rest of the plan suggested by the Commissioners might, without any difficulty, be carried into immediate and extensive operation." p. 26.

As the Commissioners could not agree upon a united Report, three of them, T. Frankland Lewis, W. Grant, and A. R. Blake, Esqrs. state as follows :—

" We are still of opinion, that for the children of the lower orders in Ireland, a system of separate education would be found to be pregnant with evils; that it would tend to increase, rather than diminish, that distinctness of feeling between persons of different religious persuasions, which is already too prevalent; and we think it therefore most desirable, that a system should be adopted, under which the children might imbibe similar ideas, and form congenial habits, and from which suspicion should, if possible, be banished, and the causes of distrust and jealousy be effectually removed.

" We are of opinion, also, that no system of education can be considered as deserving of that name, which shall not seek to lay the foundations of all moral obligation in religious instruction; but as the difference of their respective tenets renders it difficult for children to receive religious instruction together, we still think that no better course can be adopted than that of uniting children of the different persuasions, for the purpose of instructing them in the general objects of literary knowledge, and of providing facilities for their instruction separately, when the difference of religious belief renders it impossible for them any longer to learn together.

" Although we have failed in the attempt to combine religious with literary instruction, to the extent originally contemplated by us, we still think that object may, to a limited extent, be effected." p. 28.

Two other Commissioners, J. Leslie Foster and James Glassford, Esqrs. in a letter to the Secretary of State, which they requested might be appended to the Report, strongly advocate persevering endeavours in the great object in view. We give a short extract :—

" In the variety of plans and systems actually pursued, we see different means and prospects of success. We conceive this to be no longer a matter of speculation, but demonstrated by every day's experience. Any plan for compelling all the varieties of schools to give way to one inflexible form, would in our opinion be a great mistake. We should say so, even if that particular form had approved itself to be practically good; but we think it would be a still greater and more dangerous error, to act exclusively on any new principle, while its merits should rest only on a theory. * * *

" While, therefore, we are ready to promote the trial of any experiment that may suggest new means of usefulness, or which may perhaps be more fitted for some districts hitherto less accessible than others, we cannot too strongly express our opinion, that any such experiment ought to be considered only as an accompaniment to those means which experience has approved to be useful, and not as leading to the suppression of any tried instrument of good."—Correspondence, p. 4.

Subscriptions received by W. Burls, Esq. 56, Lothbury; Rev. J. Ivimey, 7, Heathcote-Street, Mecklenburgh-Square; and Rev. G. Pritchard, 16, Thornhaugh-Street.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

A letter has lately been received by the Secretary, from Mr. Carapit Aratoon, who has for some time been employed, by our junior brethren in Calcutta, in Missionary work among the natives. The following extract will probably not be unacceptable to our readers, though they must make kind allowance for the defective English of the writer.

Calcutta, Nov. 30, 1826.

Since our ever-regretted pastor, brother Lawson, was taken away from among us, our dear brother Yates has succeeded to his pastoral office, and has the entire charge of the English church. On this account, I am obliged to be one of his assistants in the native church. I am with them three times a week, and besides this, I am almost the whole week among the natives of Calcutta, in our Hut or Bungalow chapels, preaching the blessed Gospel of our Lord Jesus Christ to hundreds of natives. Formerly, we had but three Bungalow chapels, but not long since we built a new one, on the side of a very public road, so that now we have four Bungalow chapels in Calcutta, besides one at brother Yates's, where I go regularly every day, Saturdays excepted, and preach in Bengalee, and sometimes in Hindostanee; a brief account of which I send every month to our dear brother Pearce, which I hope he sends, or will send, to you.

I am sorry to inform you, that I have not yet seen a Hindoo or Mussulman holiday stopped, or any entire town or village of

British India that has embraced the blessed Gospel of our Saviour Jesus Christ; nor do I yet see any public and general regard paid, in any part of British India, to the sabbath. On the contrary, I see some of the learned children of Great Britain endeavouring to establish schools and colleges, upon which they not only spend a good deal of time, but their money also, in teaching the erroneous shasters and other branches of learning, which are diametrically opposite to that matchless book, to which alone your countrymen owe, and with much propriety boast of, a true and just liberty, which we cannot see enjoyed any where else; and permit me to say, that if we look into ancient history, we find that great philosophers never dreamed of that liberty which is known and practised in your native land. This heavenly book, or any sort of writing agreeing with it, is not used in those schools and colleges already mentioned, while some of the head teachers themselves are atheists or deists. Besides what I have already said, when the natives see that some of your countrymen are establishing schools, and endeavouring with much eagerness to teach Hindoos their own shasters, and Mussulmen their koran, they holdly come forward and make repeated attacks upon us poor Missionaries; and what is worse, they sometimes point out, by their names, the sinful life of some Europeans, and at times men of rank too, telling us, "you want to make us like them." Oh, my dear brother, how lamentable is the thought, that while Christians of different denominations are spending their money, time, and strength, to spread the truths of the Bible, that the conduct of persons born and educated in a Christian land should harden the heathen in wickedness! Besides these, we are surrounded with some other kinds of difficulties; but amidst all, we are going on, I hope, zealously, and in the fear of the Lord, "looking up to the hills from whence cometh our help," relying entirely upon his blessed promises, in which he has said that he "will keep us from all evil,

and will preserve us in our going out and coming in, from this time forth for evermore." With all our difficulties, however, we have much reason to give our hearty thanks to the Lord of the harvest, that he allows us to see the fruits of the Redeemer's death in ourselves and in some of the natives; for still we see the chains of the Hindoo world and Satan broken, and some Brahmins, as well as the low caste Hindoos, set free from their bondage, and made to embrace the blessed Gospel. And what we never saw before, we now begin to see— which is, that when we preach in our Bungalow chapels, all sorts of people flock in, and sometimes take seats, just like an English congregation, and conduct themselves well. Some of them remain till the end of the discourse, which sometimes continues more than two hours; then, taking either part of the Scriptures or religious tracts, and part from us friendly, promising to us that they will make proper use of them: and at times some will defend our doctrine against their countrymen who may interrupt with their vain reasons, and publicly acknowledge the Bible to be the true word of God, and that we preachers are his messengers; and that it will sooner or later be the standard of religio in India. Thus the Lord cheers our broken hearts, and assures us that "the heathen shall be given to his Son for his inheritance, and the uttermost parts of the world for his possession."

The last time I and our dear brother Pearce were with our little native church, when we surrounded the Lord's table, to commemorate the dying love of a crucified Redeemer, we consisted of six different nations, as follow:—Jew, Bengalee, Musulman, Portuguese, English, and Armenian. Oh, may our hearts be touched with the blood of the Lamb of God that taketh away our sins! I heseech you, my dear brother, to pray for us all, especially for this little native church of Christ, that they all may be of Jesus, and their names be written in the book of life.

I am extremely happy to inform you of the safe arrival of our dear brethren, Mr. and Mrs. Thomas, and Mr. and Mrs. Pearce. They are preparing themselves for the great cause for which they are come hither, and I hope soon they will begin preaching in Bengalee and Hindostanee. They are, by the gracious will of Providence, enjoying good health. I hope you will try to send back our ever-beloved brother, E. Carey, if his health should permit him to come.

CEYLON.

Though the progress of our mission in this quarter, has not been

rapid, we have much reason for thankfulness on account of the good which has been effected by it—considerable, in proportion to the very limited agency employed. The number of children educated in the various schools, constitutes a very hopeful feature. How desirable is it that further help should be sent to this interesting island, especially as Mr. Chater, who has so long been labouring there, begins to feel his health somewhat impaired by long continued service! This will appear from the following letter, lately received by the Secretary, and dated—

Colombo, 19th Feb. 1827.

During the latter months of the last year, our Pettah meeting-house was much less crowded than it had been, almost constantly, for some time before, nor have we the pleasure this year to see the seats all filled. The congregations in the Fort, and at the Grand Pass and Moderah are all, as formerly, very small. Since Mr. Siers has come to Colombo, we have held worship in the Fort three times in the week, Sabbath morning and Thursday evening in Portuguese; and on Friday evening in English; in the Pettah, Sabbath evening and Wednesday evening in Portuguese; at the Grand Pass, on the Sabbath fore-noon in Singhalese, in the evening, and on Thursday evening in Portuguese. But for a few weeks, I have changed the Sabbath evening worship into a service in English; and by this change we have a prospect of getting more hearers than we had in Portuguese. Excepting when I am at Hanwell, one of us preaches also at Moderah every Sabbath forenoon, and on Tuesday Mr. Siers goes to one of the villages to visit the schools and preach; at four of which we have now decent little congregations; which are Mattackooly, Dalloogama, Talwatte and Kattoopellalawatte, or some village near it.

The only change in our little church in Colombo last year, was the restoration of one member who had been excluded. I hope we may have some additions this year, but with regard to more than one, I cannot yet speak with certainty. Of the additions at Hanwell, I have already informed you. Our total number of members is now 33; in Colombo 22, and at Hanwell 11. Oh, that they may all be found written in the Lamb's book of life! My visits to Hanwell are now frequent. I go on Saturday, and return the following Thursday. On my

way there, I preach at Cadoowelle, which is the place for resting and taking a little refreshment. About 50 adults and as many children form my congregation. Last month another congregation, about a mile and a half further on, had assembled, quite unexpected by me, to hear preaching. I stopped and preached to them, but told them in future, as they were so near Cadoowelle, it would be better to come there, which they promised to do. I long ago informed you, that if funds were allowed for it, we could establish a chain of schools, the whole way from Colombo to Hanwell. Cadoowelle is the place for one, and two persons have already collected a number of children, and commenced teaching them; but all the assistance I can afford them, is to furnish them with a few school books. It is not to be expected, however, that they will exert themselves much, or continue it long, unless more encouragement than this be afforded them. Two or three more schools on this station, are going on in a similar way, and one more on the road to Hanwell. But without authority from the committee, I am unwilling to increase the present expenditure. I hope I shall soon hear from you something definite on this subject. Since the school-masters have been paid according to the number of scholars, and not a monthly salary, the number of boys has much increased, and at the same time they make a much better progress in their learning. The total number on the returns at the end of 1826, was on the Colombo station, in eight schools 410, at the Hanwell station in two schools 69, in all 479. In the different schools the attendance is as follows:

	<i>Total</i>	<i>Reg. attend.</i>
No. 1. Grand Pass	96	91
2. Kattoopellallewatte 44	44	36
3. Nelligahawatte . . .	42	36
4. Talwatte	46	42
5. Kalany	37	37
6. Dalloogama	54	43
7. Mattackooly	36	34
8. Moderab	55	44
	410	363

In the schools at Hanwell and Ooggalla, the attendance appears to be much as in the schools on this station, though it cannot be so exactly ascertained. But both the masters are persons whom we can trust, having, as we hope, the fear of God before their eyes. And I examine the progress made every time I visit the station. The number of boys in all the schools who are reading in the N. T. is 170. Many of them have gone through it several times, and a great proportion of the remaining number, will soon be prepared to commence reading it.

All the boys in the first class of every school, are learning to write, and in order to stimulate the boys, to press on to that class, each boy belonging to it receives a quill and half a quire of China paper monthly. Not a few of our first set of scholars, are now writers in offices, &c. and some of the Singhalese, are advanced to the rank of Modeliars, the highest rank of native head-men. Though we cannot say that any of them are yet converted persons, some of them, to say the least, are seriously inclined, and promise to be highly respectable, and we hope useful too, in their different stations. With regard to three of our scholars, we trust the grand object we have in view, in teaching them to read, has been attained; they have, we trust, been brought to repentance towards God, and faith towards our Lord Jesus Christ. They are Isaac Whythiauathan, born a Malabar heathen, now an ornamental member of our little church, and highly useful as school-master of our Grand Pass Female native school, and a reader of the Scriptures and tracts in Malabar and Singhalese. The second is Cornelius, who will be sent to the Seranpore college by the first opportunity that offers, together with Frederick, another promising Singhalese youth, a son of our friend the Modeliar at Hanwell. The third is a youth at Dalloogama, for some months past employed as second school-master there, and now desirous of putting on Christ by baptism. It is to him I refer in a former part of this letter. His manners and conduct have always been amiable and pleasing; and I have long noticed with what fixed attention he has heard preaching. He has also nearly committed to memory the Singhalese tract, on repentance, faith, and holiness; which, under a divine influence, seems to have been made a great blessing to him. If, as the fruit of our native schools, these three only, as we cannot but hope from present appearances is the case, have been brought to the Saviour, no one who considers properly the value of one soul, will say that our labours are all lost, and that the expense incurred in carrying them on is thrown away. But we hope and believe, that we shall see greater things than these, as the fruit of the expense and labour bestowed on this rising generation. May we not expect, that in some cases the blessed seed, though it lie buried long in dust, will after all become productive? To effect this, only one thing is wanted—an outpouring of the Holy Spirit. And when I think for a moment, how many of the children of God are every day wrestling in prayer for this, I cannot give up the hope that we shall see it extended to this island. And who can say how important a preparation for such an event, giving to

hundreds of children and youth the ability only to read the word of God, may prove?

The female schools have filled up beyond all our expectations. The number of girls in the three schools is 115, and the attendance of nearly the whole number very regular. Last year one of the Wesleyan native preachers married and took away our Grand Pass schoolmistress, by which we feared at first the school would be seriously injured, but it has turned out otherwise. By appointing our young friend Isaac Whyte (or, properly, Whythianathan) as master, and one female as teacher of needle-work, and another to teach lace making, every difficulty has been obviated. And though, as must be supposed, the expence is increased by this arrangement, the school has so much increased, and goes on so much better, as to make up well for the increase of expence. The number of girls who now attend it is 52. And in addition to teaching them all Singhalese, the master teaches twenty-one of them English. In each of the schools the first class is reading in the New Testament, and the second will soon be prepared to commence in it; and the progress made in needle-work and lace making is quite as good as can be expected for the time.

(To be concluded in our next.)

HOME PROCEEDINGS.

Since the Annual Meeting, our much-esteemed Brother, Mr. Carey, has been engaged, almost without intermission, in visiting Auxiliary Societies and Congregations in different parts of the kingdom. We have much reason for thankfulness that, though still far from being robust, he has been enabled to go through such a lengthened series of engagements, which have to many proved highly acceptable and refreshing.

Mr. Carey was accompanied, in several instances, by our respected friend Mr. Statham, late of Howrah. We expected to have been furnished, for this Number, with a connected account of these journeys, but as the day in which the printer must be supplied has arrived, and the promised communication has not come to hand, we prefer giving our readers such an

account, though exceedingly imperfect, as our materials will supply, to postponing it till another month.

Our friends Carey and Statham spent Lord's day, July 1, at Coventry, and assisted at the annual meeting of the Branch Society there, on Tuesday evening, the 3d. The services were very interesting and well attended, and the collections, not including various small sums from neighbouring villages, amounted to upwards of £85. From Coventry they proceeded to Birmingham, where, and at Bromsgrove, Coseley, and other places in the neighbourhood, sermons were preached, and meetings held, in connexion with the Auxiliary, at which the contributions exceeded those of the preceding year. In the absence of further particulars respecting these meetings, we are happy to insert an extract of a letter from the Secretary of the district, which well describes the general impression produced:—

"The company of our beloved friends, especially Brethren Carey and Statham, who have been engaged on the Society's behalf in Pagan countries, has been very refreshing and encouraging to us; and I believe I may venture to assert, that the Baptist Missionary Society was never more deeply seated in the affections of the good people in this neighbourhood than it is at the present time. It is to this strong and decided attachment that we are to attribute the increased contributions of the annual meetings, and of the present year, amounting to 800l. and upwards. 'Yes,' our friends have said, 'we are attached to the mission, and we will give the Parent Committee the most substantial proof of attachment which we can give, by increasing our contributions, notwithstanding the depression in trade and in our circumstances; for we cannot but fervently desire to see the Society prosecuting its pious and benevolent objects on a scale even more extended than in past years, while all its energies, both at home and abroad, are consecrated to objects which may properly be called *its own*, and prospects of usefulness, the most delightful, are opening upon its view, and inviting all its friends to renewed pledges of affectionate co-operation.' Under the impression that our friends in other parts of the kingdom will be actuated by similar views, we venture to look forward to more energetic measures on the part of the parent Committee (no longer distracted by fruitless negotiations), in sending missionaries to support those stations which sickness and death have weakened, and infusing new life and vigour into every department of missionary operations."

Liverpool and Manchester were next visited. No statements of the meetings held at either place have reached us, though we know generally that they were of a very interesting character. At Manchester the chair was kindly taken by a gentleman belonging to the Rev. Mr. Roby's congregation; and the amount of the collections then, and on the Sabbath, was 200*l.* a sum far exceeding the contributions of any former year.

In their return to town, our friends spent a few days at Shrewsbury and some other places in Shropshire; and Mr. Carey availed himself of the opportunity to fulfil an engagement at Clipston, where the congregation under the pastoral care of the Rev. John Mack proved their continued regard to the missionary cause.

At the close of August, Messrs. Carey and Statham proceeded to the eastern part of Yorkshire, where they were joined by the Rev. Thomas Morgan, of Birmingham. The first Sabbath in September was spent at Scarborough and Bridlington, and on Tuesday evening, Sept. 4, a public meeting was held in the former town, at which Mr. Morgan presided. The various resolutions were moved and seconded by the Rev. Robert Harness and Dr. Murray, Rev. J. Statham and Rev. B. Evans, Rev. Eastace Carey and James Lomax, Esq., Christopher Hill, Esq., treasurer to the Auxiliary, and Rev. Robert Harness. The audience was highly gratified, especially with the information given by our brethren from the East, and though our friends at Scarborough have had to make very considerable pecuniary exertions, in consequence of the erection of their new chapel, the contributions exceeded those of any former year.

After visiting several smaller places in the week, the deputation reached Hull by Lord's day, the 9th. Sermons, as usual, in reference to the object, were preached at several chapels in Hull, Cottingham, Beverley, and Bishop's Burton; and the annual meeting of the Auxiliary was held on Monday, the 10th, in George-street chapel, which was crowded to overflowing by a most respectable audience. Mr. W. H. Dikes took the chair on the occasion, and the meeting was addressed in succession by the Rev. Messrs. Morgan, Statham, Wild, Carey, Marston, Harness, Berry, and M'Pherson. The public collections in Hull amounted to 57*l.* and those in Beverley to 16*l.*

In the course of the same week the deputation visited the city of Lincoln, and several other places in that county, from whence they proceeded to Sheffield, where they were employed on the succeeding Sabbath. Of these engagements, and those which succeeded in the adjoining county of Derby, a correspondent in that district has

favoured us with the following brief account:—

"Sept. 16, sermons were preached on behalf of the Baptist mission at Sheffield, Chesterfield, Sutton Ashfield, and Swanwick, by the Rev. Messrs. E. Carey, and J. Statham, Missionaries, and the Rev. T. Morgan and C. Stovel; and on the 23d at Derby, by Rev. E. Carey and W. Hawkins.

"On the 17th, 18th, 19th, 20th, 24th, and 25th, successively, a public meeting was held at each of these places, together with Burton-on-Trent, the object of which was, to form the united churches of Derbyshire, Sheffield, Nottingham, Sutton, and Burton, into one Auxiliary to the Baptist Mission. In addition to the Brethren whose names we have mentioned, the Rev. Mr. Yates, lately returned from Calcutta, as well as many neighbouring ministers and friends, of different denominations, kindly afforded their assistance. Hence the meetings were not only well attended, but also extremely interesting. The kindness of all, but of our Missionary Brethren in particular, was most thankfully received. The interest they excited here, and the general expression of gratitude to God for the partial recovery of their health, lead us to hope that their labours have been quite as beneficial to our churches, as to the mission.

"The whole amount of subscriptions and collections made at the meetings, is 125*l.* 17*s.* 10*d.*"

From Derby, Mr. Carey went forward to Oxford, having engaged to assist at the twelfth annual meeting of the Auxiliary Society for that county, held there on Wednesday, the 26th, for the following account of which we are indebted to the esteemed Secretary, the Rev. T. Coles, of Bourton.

"The twelfth annual meeting of the above Society was held at the Rev. W. Copley's chapel, New-road, Oxford, on Wednesday, the 26th of September, when the Rev. T. Waters, of Pershore, preached in the morning, and the Rev. Eastace Carey in the evening. The sermons were distinguished for ability, pathos, and appropriateness to their important object—the encouragements and motives furnished by the design of the Gospel and the love of the Redeemer to missions to the heathen.

"The meeting for business was held in the chapel in the afternoon, when Joseph Gutteridge, Esq. of London, was called to the Chair. The Secretary of the Auxiliary then prayed, and read an abstract of the Report of the parent Society, together with the sums remitted it from the several places included in the Auxiliary during the past year, and the total since its formation, amounting to upwards of three thousand pounds. The motions were proposed and seconded by the ministers present, aided by

Brethren of the Independent and Wesleyan Connexions. The statements and appeals of our highly esteemed Brother, Eustace Carey, produced a deep impression on the meeting, and were powerfully enforced by the addresses of the Brethren who followed him on the interesting occasion. A unanimous feeling pervaded the assembly, that the Baptist Missionary Society claims and deserves the zealous and persevering support of the friends of religion, and that the exertions of this Auxiliary had been such, as at once to call for gratitude to the God of missions, and to secure the cordial approbation of all sincerely concerned for the advancement of the Redeemer's kingdom.

"It appeared that the formation of Missionary Associations in several districts of this Auxiliary, had been attended with very pleasing results, and such Associations were warmly recommended wherever practicable. One of these Associations, at Naunton and other villages in the vicinity of Bourton-on-the-Water, has raised, the past year, *twenty-five pounds*, for the Baptist Foreign and Home Missionary Societies. The collections of the day were liberal, and a benevolent friend at Oxford, whose contributions to every good cause are large and frequent, presented the Society with a donation of *twenty pounds*. As the friends of missions appeared highly gratified by all the services of this anniversary, it is ardently hoped that they will all be prompted, in their respective spheres, to renewed and augmented exertions in the great and sacred cause."

The last sabbath in the month was agreeably spent at Reading, a town which has long been honourably distinguished in the records of the Mission, for the kind and liberal support it has yielded to the cause. On the Wednesday following, Mr. Carey was engaged at Kimbolton, in delivering one of the sermons at the annual meeting of the Huntingdonshire Society in aid of missions. Thence, taking St. Neot's in the road, he proceeded to Hitchin; where, on the 7th of October, two sermons were delivered for the mission, one to the congregation so long under the pastoral care of the venerable Mr. Geard, and the other in the Independent place of worship, to which our missionary brother was kindly invited by the Rev. J. W. Wayne and friends. His next stage was to Northampton, where he was joined by his colleague, the Rev. Wm. Yates, from Calcutta, and the Secretary of the parent Society. Two very interesting services were held in the spacious place of worship in College-street, on the 10th ult. which were numerously attended, notwithstanding the weather was very unfavourable. In the morning a double lecture was preached by Mr. Carey and the Rev. Samuel Hillyard of Bedford; and in the evening the public meeting was held, the Rev. Mr. Gill, of the

Wesleyan Society, in the Chair. Addresses were delivered on the occasion by the Rev. Messrs. Hillyard, Yates, Simmons of Olney, Dyer, Carey, Hyatt (lately settled over the church formerly under the care of the excellent Doddridge), Knowles, Wake, and Gray. The collections amounted to upwards of 34l. and there is reason to hope that a beneficial impression was made on the minds of many. The next day our missionary friends visited Olney, a town interesting to them both, from the recollections of former days, as they had spent some time there under the instructions of the excellent Mr. Sutcliff. Mr. Yates occupied the pulpit in the afternoon, and Mr. Carey in the evening. The congregations were numerous, and notwithstanding the depressed state of trade in the town, upwards of 22l. were collected at the close of the services.

From Olney, Messrs. Carey and Yates proceeded to Cambridge, and were engaged the whole of Lord's day, the 14th, at the Baptist meeting there. Another sermon on behalf of the Mission was delivered on Tuesday morning, at the same place, by the Rev. Joseph Kinghorn of Norwich, and a very numerous congregation assembled in the evening, when a meeting was held for the purpose of reorganizing the Auxiliary Society which has long existed at Cambridge, so as to connect with it the other churches in the county. The Chair was taken by Richard Foster, jun. Esq. and after prayer had been offered by the Rev. Mr. Cockin, of the Wesleyan Connexion, the various resolutions were proposed and supported by the Rev. Joseph Kinghorn and the Secretary of the parent Society; Rev. Samuel Thodey, of Cambridge, and Rev. E. Carey; Rev. Samuel Green, of Bluntisham, and Rev. Mr. Cater, of Newmarket; Ebenezer Foster, Esq. and the Rev. Jacob Snelgar; Rev. W. Yates, and Mr. Tebbutt, of Bluntisham; Rev. Mr. Medway, of Melbourne, and Rev. T. C. Edmonds. The amount of the several collections was 105l.

That such meetings as have now been described are highly useful in diffusing information respecting Missions, and exciting a lively interest in their favour, is sufficiently evident; and the absolute need of employing every legitimate effort to provide the requisite supplies for carrying on the work, might be easily shewn. But it is cheerfully hoped that these services are becoming more and more useful, as means of personal edification, by affording suitable opportunities for brief and powerful appeals on the value of that Gospel which we are associated to convey to the distant parts of the earth.

May this happy result be witnessed to a much wider extent, and the great end of every religious service, on all such occasions, be steadily kept in view!

ESSEX.

THE Eighth Annual Meeting of the Essex Auxiliary Society was held at Braintree, Sept. 25, 1827 :

On which occasion a sermon was preached by the Rev. J. Statham, Missionary from Howrah, founded upon Psalm lxxii. 17. Immediately after the morning service, the Chair was taken by the Rev. J. Dyer, Secretary to the parent Institution, and various addresses were offered by the Rev. W. Kemp of Tarling, J. Carter of Braintree, J. King and J. Bass of Halstead, J. Goodrich of Langham, J. Goldsmith of Earl's Coln, G. Francies of Colchester, J. Wilkinson of Saffron Walden, J. Statham, and the Chairman. A collection was made for the benefit of the Mission, and the contributions of several of the churches connected with the Auxiliary were paid to the Secretary.

It is a source of regret, that this was not the case in every instance, and that the accounts for the year, whether smaller or larger, are not regularly made up at the annual meeting, according to the first resolution of the Society. It will give us great pleasure to find, at subsequent meetings, that this hint has not been disregarded, and that the Auxiliary is growing in vigour and activity as it advances in age, and the opportunities of usefulness become fewer and fewer in the history and experience of its first promoters.

With the exception of the irregularity thus alluded to, the engagements of the day were exceedingly pleasant and encouraging, and afforded a happy evidence of the truth of that delightful promise—"In all places where I record my name I will come unto thee, and I will bless thee."

J. W.

Contributions received on account of the Baptist Missionary Society, from September 20 to October 20, 1827, not including individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Legacy of the late Henry Fletcher, Esq. of Shadwell, £300 Navy 5 per Cents. (duty paid by the Executor, Joseph Fletcher, Esq.) sold for	317	4	7	
Legacy of the late Mrs. Browning, of Wallop (Executors, Messrs. W. Baldwin and J. Newton)	27	0	0	
Aylesbury, Friends, by Mr. Reynolds	1	2	6	
Essex Auxiliary Society, by Rev. J. Wilkinson :				
Saffron Walden	18	10	8	
Langham	15	14	0	
Halstead	5	7	10	
Ditto, by Rev. J. Statham	3	10	6	
Braintree	12	5	6	
Ditto, additional	3	11	6	
Earl's Colne	6	8	6	
Loughton (as inserted last month)	12	0	0	
		77	8	6
Cambridge Auxiliary Society, by Edward Randall, Esq.	63	0	0	
Collections, Oct. 14 and 16	105	0	0	
		168	0	0
Croydon, Collection at Baptist Chapel, by Rev. J. Statham	6	2	3	
Isleham, Collection, by Rev. J. Reynolds	3	12	6	
Exeter, Subscriptions, &c. by Rev. S. Kilpin	7	18	0	
Sir John Kennaway, Bart. by Mr. Moxey	5	0	0	
		12	18	0
Wingrave and Aston Abbots, Collection and Subscription	3	10	6	
Broughton (Hants.), Collection and Penny Subscriptions, by Rev. H. Russell	19	0	0	
Sheepshead, Subscriptions and Collection, by Rev. W. Yates	10	7	3	
Hitchin, Collections after Sermons, by Rev. E. Carey	20	5	0	
Olney, Subscriptions and Collections, by Mr. Wilson	37	4	3	
Manchester, Collections at Public Meeting and Sermons, by Rev. E. Carey	200	0	0	
Hull, Auxiliary Society, on account, by John Thornton, Esq.	100	0	0	
Reading, Sale of Fancy Work, by the Ladies of Hosiers-street Congregation	13	5	7	
Rye, Female Auxiliary Society, by Mrs. Jarrett	5	0	0	
Northamptonshire, Assoc. of Independent Ministers, by Messrs. Goddard	3	0	0	
Western District, by Rev. R. Horsey, viz. :				
Crewkerne	1	0	0	
Loughwood	2	0	0	

Western District— <i>continued</i> :		£	s.	d.
Lyme	6 15 10			
Prescott	1 2 4			
Saint Hill	1 8 4			
Tiverton	5 0 0			
Upottery	1 10 3			
Wellington	22 17 6			
				41 14 3
Nottinghamshire, &c. by Rev. Thomas Morgan:				
Collingham	20 19 9			
Chesterfield	8 0 0			
Sutton-on-Trent	3 0 0			
Sheffield, on account	30 0 0			
Lincoln	26 17 11			
				88 17 8
Shortwood, Female School, by Miss Bliss				
				15 0 0
Shropshire, &c. Collections, by Rev. John Statham:				
Snailbeach	4 3 0			
Whitchurch	3 10 0			
Oswestry	2 0 0			
Wrexham	5 0 0			
Sutton Ashfield (Derbyshire)	7 0 0			
				21 13 0
Mr. John Neale, by the Secretary				
				Life Subscription 10 10 0
A Friend, Watford (<i>West India Fund</i>)				
				1 0 0
FOR THE FEMALE SCHOOL AT KINGSTON.				
Miss Coleman, Tenby				
				5 0 0
Miss Herbert, Abergavenny				
				5 0 0

TO CORRESPONDENTS.

The Committee earnestly request their various Friends through the country, to whom the Publications of the Society are sent for distribution in their respective neighbourhoods, to forward them, with the least possible delay, to their respective destinations. They have learnt, with equal surprise and regret, that there are instances in which the Annual Reports, sent off from the Mission House in the beginning of September, have not yet reached the hands of individual Subscribers! It is hoped that the mention of such a circumstance will be sufficient to prevent its recurrence.

The thanks of the Committee are presented to J. F. (by the Rev. W. Gray) for a quarto Bible and two Hymn-books; which have been forwarded to Jamaica, agreeably to the wish of the Donor.

Errata.—In the list of Royston Subscriptions, the name of Mr. Joseph P. Wedd, £1 Is. should have been inserted. For Mr. John *Bathe*, in the same list, read *Butler*. We may be allowed to remind our Friends, that it is very desirable *proper names* should be written *distinctly*.

The box of fancy articles, kindly forwarded for the benefit of Female Schools at Serampore, by Miss Anne Sullivan and friends, was sent off long since. Had the letter of S. L. on this subject contained *any address*, it should have had a private answer.

Our worthy Friend, W. H. A. will accept cordial thanks for his letter from Guernsey, and the pains he has taken with the document he has transcribed. The Editor trusts he shall enjoy, ere long, an opportunity of personal communication with him on the points to which his letter relates.

In the account of Mr. Burton's designation, inserted in our Number for September, it was strangely omitted to mention that it took place at the Rev. G. Pritchard's Meeting-house, in Keppel-street, Russell-square.

A reference to our Number for September will shew, that the remittance from Colchester of £12 19s. 4d. was duly acknowledged there.

Mr. Fuller, of Bristol, requests us to acknowledge the receipt of a "Village Offering" from Laverton; consisting of frocks and fancy articles, to be distributed as rewards to the Children of the Schools, under the care of Mr. and Mrs. Knibb, at Kingston, in Jamaica. They have been forwarded to the place of their destination.

THE
BAPTIST MAGAZINE.

DECEMBER, 1827.

MEMOIR OF THE REV. JOHN CHERRY,
OF BAMPTON, LATE OF WELLINGTON,
SOMERSET.

THE Rev. John Cherry, who was nearly thirty years pastor of the Baptist church in Wellington, Somerset, was born in Bristol, of reputable and pious parents, who were members of one of the Baptist churches in that city. His great grandfather was a dissenting minister in Northamptonshire.

The God that heareth prayer was graciously pleased to answer the earnest supplications presented to the throne of grace on his behalf, and to follow with his blessing the endeavours of his parents, to bring him up "in the nurture and admonition of the Lord;" for he was taught to fear the Lord from his youth. The declaration and promise of the Saviour, to encourage the young early to seek him, "I love them that love me, and those that seek me early shall find me," afforded him much encouragement; and he frequently dwelt upon this passage with delight, when addressing young enquirers after salvation.

The Holy Spirit was pleased to work gradually, and almost imperceptibly, upon his mind, opening his heart, as he opened the heart of Lydia, to receive the truth as it is in Jesus. In this way his vain imaginations were cast down, and he was brought into sweet captivity to the Son of God.

Soon after experiencing this gracious change, in the arrangements of an all-wise Providence he was removed to London. In this great

city he was able to gratify a propensity he at that time felt, of attending different ministers of the Gospel. He had no fixed home, no settled rest. This method he soon found exceedingly unprofitable, and very calculated to cherish a speculative and contentious spirit; he therefore wisely determined to attend stately the ministry of the Rev. Mr. Reynolds, who was the pastor of the Baptist church assembling in Cripplegate meeting house, Worship-street, at the end of Moorfields.

In a memorandum written by himself, in the year 1784, he says, "I hope the serious feelings I have lately experienced are not the effect of bodily indisposition, or an enthusiastic disposition of mind; but the effect of the power of the Divine Spirit upon my heart: cherishing this hope, I made application for the solemn ordinance of baptism, that I may, in a public and devout manner, declare myself a willing servant of Jesus Christ, and unite in holy fellowship with his people." In what he calls a youthful remembrancer, written at this time, he says, "Behold poor me, standing before a pious and sensible society of Christians, at a distance from every familiar friend and relative, employed in making the most solemn declarations, and launching forth my little bark, for the first time, into the very ocean of ideas, without a helm, or hardly an oar to guide me; yet I humbly trust I experienced a gentle gale from above, that wafted me on, till at last I was brought to a pri-

vileged seat among the children of the Most High God."

The time is not specified when he was called to the work of the ministry, but the writer has heard him declare, that it often afforded him consolation to be able to call to his remembrance, that he did not force himself into this sacred office, but that he was invited to it by the church; considering the voice of the church to be the voice of heaven, he was induced to testify the gospel of the grace of God. With this view he was sent, by his pastor and the church he was connected with, to the Baptist Academy in Bristol, that he might be assisted in the attainment of that knowledge which, with the divine blessing, would be useful to him in the discharge of an office that involves in it eternal consequences.

When he left the academy, he laboured for a short time at Halifax, in Yorkshire, much respected by many, who expressed their sincere affection towards him when he left them. From thence he removed to Wellington, as successor to that pious and devoted servant of Christ, the Rev. Wm. Day. In this town Mr. C. found himself surrounded with many pious and affectionate friends, and for nearly thirty years he laboured among them with acceptance and usefulness; and it is deeply to be regretted that any unpleasant circumstances should have rendered it necessary for him to remove, after so long a residence, from those who were for the most part the seals of his own ministry.

The claims of an increasing family necessitated Mr. C. to engage in a school, the duties of which engrossed so much of his time and attention, that he was unable to perform those pastoral visits which would have imparted to himself much personal comfort, and by this

means he would have been more intimately acquainted with his people, and, it is probable, made increasingly useful to them. As a compensation for this, he had, however, the satisfaction to know, that many of his pupils received, when under his roof, those impressions that were intimately connected with their everlasting peace; and several of them are filling important stations in the church of God, having had "this grace given them, to preach among the Gentiles the unsearchable riches of Christ."

It is not intended to exhibit Mr. C. as a perfect character, for he had imperfections, and who of the people of God are without them in this imperfect state? The natural warmth of his temper was a source of grief to him, and his friends had sometimes to lament that his mind was too unyielding, and his peculiarities may perhaps, in some instances, have prevented his usefulness. The fixedness of purpose with which he would pursue his plans, and the firmness he displayed in delivering what appeared to him to be truth, assumed, in the opinion of some, a tone that was too authoritative. But, notwithstanding he felt it an imperative duty to understand his principles well, and to maintain them with firmness, he felt it equally incumbent to deliver his views of truth with Christian candour; holding sacred the right of private judgment.

His literary attainments were considerable, his general knowledge extensive, and, his mode of thinking being to a considerable degree his own, his statements were frequently original and impressive. He exceedingly disliked *affectation*, and certainly never aimed at popularity: it may be thought by some that he rather

aimed at being singular, but his mind was too deeply impressed with the awful responsibility of his office to allow himself willingly to be influenced by this evil, in his ministerial addresses.

Nothing was more contemptible in his view than *worldly policy* in matters of religion. He well understood the nature of that "kingdom that is not of this world," and he would often say, "that Jesus Christ required no crafty, or subtle, or worldly schemes, to be employed in his holy cause; and that worldly policy in the cause of Christ bears a striking resemblance to Uzza's putting his forbidden hand to sustain the ark of God."

As a preacher, Mr. C. adopted his own method of arrangement. His sermons were generally characterised for a clear exhibition of divine truth, a holy pathos, and an ardent desire that sinners might be reconciled to God; but it is acknowledged, that occasionally they were too abstruse. His occasional hearers, in the opinion of many of those who attended his stated ministry, heard him to disadvantage; as it was in his regular ministerial labours that the vast stores of his mind appeared, in the great variety of subjects upon which he would expatiate, and in the illustration of which he was "a workman that needed not to be ashamed."

He was accustomed to assert that he was neither a high nor a low Calvinist, but that he was a Calvinist, as he believed the doctrines of divine grace, maintained by Calvin, to be the doctrines of the Bible. Those distinguishing doctrines of love and of mercy, contained in the glorious system of salvation, he constantly preached in their experimental and practical influence; insisting that moral ob-

ligation is intimately connected with a right reception of the Gospel of Christ, and consequently that all true believers delight in the law of God after the inward man.

Mr. C. was especially a man of prayer. Many that did not admire him as a preacher, were highly delighted with the beautiful simplicity, the great variety, and the holy fervor of his supplications to the Deity. In his approaches to the throne of grace, he often appeared to experience intimate communion with "the blessed and only Potentate;" and those engaged with him in devotion could frequently say, "truly our fellowship is with the Father, and with his Son Jesus Christ."

He used to consider levity of spirit to be his easy besetting sin, and this made him often exclaim, with the apostle Paul, "O wretched man that I am, who shall deliver me from the body of this death!" But from the period of his removal from Wellington, about seven years ago, this propensity was corrected, and he was at times subject to great depression of spirits. It always pained him to think of the circumstances that occasioned his removal from a place that was endeared to him by so many social and religious ties; but as far as he considered the providence of God concerned in it, he expressed his willingness to bend with humble submission, saying, "O what trouble my heavenly Father takes with me, to make me meet for an inheritance with himself; but alas! notwithstanding this, I am so backward to close in with him, so unwilling to make Him my all!"

It was not long after he was stationed at Bampton, a town about eight or ten miles from Wellington, that it pleased the Lord to take from him his beloved wife. He felt the stroke deeply, and in a letter

written about this time, he says — “Desolate as I am, I will pray to be enabled to be content in travelling the remainder of my pilgrimage alone; seeking to be wholly reconciled to my God, entirely conformed to his will. I am in the hands of my God; may he grant me the blessed influence of his Holy Spirit, to conform me to his will. That passage affords me comfort — ‘As many as I love, I rebuke and chasten.’ And it is thee, O Lord, alone, that knowest what is in man. It is thee only knowest what must be rooted out of him for his final happiness. Enable me, therefore, to endure to the end; enable me to realize in thy hand the minuteness of thy government. Give me to believe thy wisdom and the gracious purposes of thy grace in every trying dispensation !”

As a parent, Mr. C. was desirous to see his children reputable and comfortable in life; but he was most of all concerned for their spiritual and eternal welfare, as the following extract from his Will, dated the 27th of September, 1825, will shew:—

“My children, hearken to your father, speaking to you solemnly from the grave. Love each other with godly sincerity. You are not only brothers and sisters by the blood of your parents, but professedly so by blood divine; bear in mind then that you are under the greatest obligations your infinite Creator can lay on you to love each other. There is one way to exercise this love to each other, which should inspire you with a disposition to exercise it in every other. Thou shalt not see nor hear of sin in thy brother, without timely, affectionate, unremitting expostulation. Keep each other from sin, and you will preserve each other from the only evil you

are exposed to. There is no way of a corrupt creature being preserved from the domination of such an evil, but by a daily, actual communion and intimacy with Jesus Christ. There is no mode of holding communion with him, but by his own ordinances; the profit and enjoyment of all the others arise, according to the plan of God, from a persevering, uniform, self-denying reading the word of God, and of prayer in the closet. It is ignorant and useless to expect to be preserved from the accursed thing, to feel the life of God in the soul, to grow in heart religion, to have the spiritual enjoyment of divine and spiritual objects, and to feel Christ precious, without this. The purpose of the Holy Spirit, in the inspiration of the Scriptures, is the revelation of Jesus Christ. Sigh, then, like the apostle Paul, that you may know him. The only saving process of personal religion, is the learning experimentally more and more of the need, the love, and the sufficiency of this only Mediator between God and man. Oh, aim, in the legitimate method I have recommended, to improve in an experimental knowledge of the Lord Jesus Christ, and you shall, you assuredly shall, improve personally in every temper that is amiable, in every affection that is pure, in every sentiment that is noble, in every faculty that is useful, in every action that is honourable, and in every feeling that is happy. May all your steps through life tend to the good of every one! May God indulge you with every temporal benefit that he can reconcile to your eternal welfare! May he bless each of you with eyes to see, and hearts to feel, all the goodness he will shew you! May he make and keep you believing, weeping penitents, the foot of

the cross of his dear Son! May you join me at his right hand in the great day! I have shewn you the way thither."

The last few years of Mr. C.'s life were embittered, through the low and distracted state of the church at Bampton, as well as through the distressing feelings occasioned by the breaking up of his former connections. He would at times exclaim, "Father, if it be possible, let this cup pass from me! Oh, that I had wings like a dove, for then would I fly away and be at rest!" But he was very jealous of every wish to shrink from that discipline which, in the unerring wisdom of God, he was led through. He spent a chief part of each day in private devotion, and amidst the many mortifications he endured, he pursued what he conceived to be the will of God, with a degree of steadfastness and firmness which could only arise from an enlarged mind, receiving continual supplies from an incorruptible source.

His illness was very short, being only of nine days' continuance; and as his disease was a fever of the worst kind, he was unable to converse much during his affliction. A sentence occasionally dropped from his lips, expressive of the state of his mind in the near view of eternity. "I wish," said he, "to die a weeping penitent at the foot of the cross of Christ." When a friend intimated that he had delighted to make known the doctrines of this cross, he exclaimed, "Is it possible for such a sinner as I am ever to have been useful?" Contemplating the rest that remaineth for the people of God, he repeated those lines of Dr. Watts,

There on a green and flowery mount
Our weary souls shall sit,
And with transporting joys recount
The labours of our feet.

Conversing on the vast importance of true religion, he exclaimed, "Oh, how much more difficult it is to come to Christ than is generally supposed, that is, truly to come to him." Being asked if he found Christ precious, and to afford him support, he replied, "Yes, he is my support, my only support, my whole support." About five minutes before his death, he very pathetically supplicated—"Lord Jesus, help me through this valley!" and sweetly fell asleep in Jesus, March 13, 1827.

The Rev. J. Singleton, of Tiverton, improved his death at Bampton, from Rev. xxi. 4, 5; the Rev. J. Baynes, at Wellington, from Heb. xiii. 7; the Rev. Mr. Cuff, Independent Minister of Wellington, from 1 Pet. v. 4.

THOS. WINTER.

Bristol, Oct. 17, 1827.

THE FIRST MURDER.

Genesis iv.

To the broad earth's farthest verge
Me the ALMIGHTY'S curse has driven,
My crime pursues me every where,
And "Vengeance! Vengeance!" cries to heaven.

Woe is me! my brother's blood
Echoes through the wild sea-shore;
It murmurs in the hollow blast,
It thunders in the torrent's roar.

WHITEHOUSE.

To the contemplative mind, it must needs be a source of pleasure to survey the world when newly created by almighty power. It was designed by infinite wisdom, intended to illustrate the divine benevolence, and was built for the residence of man, one of the noblest works of Jehovah. It presented beauty and glory; its completion was celebrated by the songs of angels; and its great Creator pronounced his work "all very good." Man in a peculiar sense was happy. The earth and its di-

versified scenery charmed his sight; the varied sounds of its inhabitants were melody in his ears; and its fruits were pleasant to his palate. The companion that God had created for him was all he could wish her to be, and what was better than all this, he was on terms of friendship, and held constant communion with his Maker.

But, alas! while we indulge ourselves in the contemplation of this delightful scenery, we are reminded of the awful change that has taken place. Man has offended God by rebelling against his laws, and now the divine favour is withheld; angels look at us with pity, and devils with triumph; the earth is cursed for the sin of man, and its various inhabitants rise up in opposition to him; and man himself is awfully degraded, the energies of his mind are contracted, and his prospects of future glory are obscured. Unless a Mediator is found, to reconcile him to God, he must perish without hope, and unless his soul undergoes a new creation, he cannot dwell in the future paradise of bliss.

The awful consequences of the fall of Adam were soon seen in the barrenness of the earth, the wildness of the brute creation, and the bad passions, the diseased bodies, and the dying frames of the human race. The first-born of our parents is introduced to our notice as a sinner and a murderer. Let us enter on the short and affecting history, and be concerned to derive improvement from it.

It is perfectly natural, when parents are blest with children, to entertain the highest expectations of their future excellence and happiness. When our first parents had sinned, Jehovah graciously promised a deliverer; and when her first-born entered the world, Eve imagined that *he* was the pro-

mised Messiah. It showed her faith in the promise of God, but she did not then know, that before the deliverer appeared it was necessary that the awful effects of sin should be made fully evident, and that the providential arrangements of Jehovah would take four thousand years to accomplish his designs, and bring "the fulness of time" for the appearance of Christ. Eve little imagined that her beloved child had brought into the world so depraved a heart, that would lead him to rebel against God, distress his parents, and murder his brother. Well might the wise man check an inordinate joy at the birth of a child, and ask—"Who knoweth whether he will be a wise man or a fool?"

There can be little doubt but that Cain and his brother Abel were both instructed in the knowledge of God, so far as their parents possessed that knowledge. But valuable as is a religious education, and powerful as are its restraints, it is not always that it preserves its possessors from the the most awful crimes. Depravity is deep rooted and inveterate, and when all may appear amiable and promising without, feelings and dispositions of the most sinful nature may be rankling within the heart. Cain presented an offering to the Lord. He did not slight the forms of religion; but, alas! that offering was not composed of the proper materials, nor was it accompanied with suitable feelings. Hence, while the offering of Abel, of the firstlings of his flock, presented in humble dependence on the promised Messiah, was accepted, the sacrifice of Cain was rejected by that jealous Being, who not only requires us to pay him homage, but expects it to be done in the way of his own appointment.

Persecution, or opposition to those who serve God in an acceptable manner, seems inherent in the human heart. As men are naturally haters of God, they must hate those who enjoy his favour, and are concerned for his honour. When the fire from heaven descended, and shewed the divine acceptance of Abel's offering, and the same token was withheld from Cain, it called into exercise all the strong feelings of jealousy and hatred to his brother. The affection he bore him by nature seemed to be gone, and revenge, however unreasonable, to have taken its place; and as he cannot shew his opposition to God in any other way than injuring his brother, he selects the most hateful methods to shew the malice that reigned in his bosom.

It has often been remarked, that religious disputes rise higher than any other; and we see it exemplified here. True, Abel has imbibed much of the spirit of that world to which he is rapidly hastening, and he shews the meekness and the affection that adorn the saintly character; but this spirit increases the rage of Cain, who is fully influenced by Satan. His anger knows no bounds, and he is careless as to the consequences of shewing that disposition. Wearing the mask of friendship, he invites him to the field, where they had probably often beld brotherly intercourse, and in an unguarded moment he deprives him of life.

What a series of reflections rush into our minds, as we contemplate this awful fact! Perhaps death before had never entered our world; and how affecting the thought, that the first departure of a human being from our world was occasioned by a murder, and that murder the result of eminent piety in the person of its subject!

What must have been the feelings of our first parents, as they surveyed the remains of their beloved son! Well might they call him Abel, and *mourn*; well might they say that "man, at his best estate, is *vanity*."

On the supposition that Abel was the first who entered the realms of felicity from our world, we cannot but imagine that feelings of delight would fill the breasts of each of the angels on his account, while they would, if indeed it were possible, feel a momentary horror at the means by which he was dismissed from earth. But his sufferings are now over, and he shall for ever enjoy an infinite reward, for his attachment to the service of God; angels hail him as delivered from the sufferings and persecutions of a sinful world, and as being their companion for ever; and Jesus must view him with holy delight, as being the first fruits of that harvest of immortal souls, given him for the reward of the sufferings he had engaged to endure.

But what are the feelings of the wicked fratricide? Who can describe the agony of his conscience, or represent the horrors of which he is the subject? The scene is viewed with interest by the Supreme Governor of the universe, and it is not long before he calls the sinner to account for his crimes. Cain acts the hypocrite before his Maker, denies a knowledge of his brother, and impudently asks— "Am I my brother's keeper?"— We are shocked at such conduct on his part, but do we never exemplify his spirit? Do we never profess that before God, which we never felt? Do we not willingly remain ignorant of misery that we could readily relieve? Do we not, towards perishing sinners, cherish the feelings of Cain, and make but

little exertion for their salvation? And will not God surely visit us for these things?

The despair of Cain, when he is sentenced by Jehovah, was indescribably awful. Jehovah, by some mark, distinguished him from all other men, and threatened the most tremendous punishment to the man who should take away his life. Thus did he long continue him in the world, shewing men the dreadful effects of sin, and suffering the vengeance of divine wrath. What distinguishing mark he bore, we cannot say: perhaps it was, as *Saurin* suggests, a garment different from those worn by others; possibly it was some mark on his forehead, as some have thought; or might it not be the agony of despair, as depicted in his countenance? His feelings must be most acutely harassed, or he would not have exclaimed, "My punishment is greater than I can bear!"

The question has been asked, Who could take vengeance on Cain for the death of Abel, when we read not of his having any other relatives, his father and mother excepted? A moment's consideration must convince the inquirer, that, though Moses has not mentioned the fact, there must have been many inhabitants on the globe besides them. A very learned writer, referred to by *Saurin*, supposes the melancholy event to have occurred in the year of the world 128; and shews, that by this time there might have descended from our first parents not less than 421,164 persons. Among such a number, Cain might well imagine there were many who would be disposed to revenge the death of such a man as "righteous Abel."

We will not attempt to describe the misery that Cain felt through life. He travelled from place to place; then attempted to banish

the load from his mind by building a city and engaging in business; but all was in vain. He lived a life of misery, and is exhibited as an object of infamy to the end of time.

"His life is an oppressive load,
That hangs upon him like a curse;
For all the pleasure—thoughts that
glowed,
Are now extinguish'd by remorse!
And death! oh, death! 'tis worse! 'tis
worse!
How dreadful in the grave to lie,
Yet sleep not! Evermore to nurse
The worm that will not, cannot die!"

KNOX.

Let it ever be our anxious concern to guard against those risings of anger that are displeasing to God, and lay the foundation of unhappiness to ourselves and others; let us see the impossibility of concealing sin from the eye of God, and let the consideration that all our actions and thoughts are open to his view, preserve us from transgressing his law; let us reflect on Abel as a type of the holy Jesus, who manifested the spirit of love and of meekness when murdered by his enemies; let us see that sin will be followed by the stings of conscience, that faithful witness for God in every human breast; and let us recollect that God will avenge himself on every transgressor. The day of punishment may be long deferred, but a period will come when we shall receive the reward of our doings before an assembled universe. The last great day will bring to light many transactions that have hitherto been concealed from human view, but which Jehovah will finally disclose. "For there is nothing hid that shall not then be revealed."

J. B.

Folkestone.

ON DREAMS AND SPIRITUAL AGENCY.

EVERY one knows with what facility objects can be presented to our contemplation by means of the imagination. In this way, a prisoner in his gloomy cell may transport himself into regions of light and liberty, and may view, in every clime, the wonders of creation and the busy scenes of life; and thus, though encumbered with heavy chains, he may travel with more rapidity than light itself. In such an excursion, however, if the mental faculties in general are not dormant or disorganized, he is constantly attended by consciousness, a monitor that reminds him at every step that his flight is ideal only. But when slumber steals upon the captive, consciousness is silent; and then the varied scenes presented to the mind are viewed as realities: so that, instead of suggesting the actual state of things at every step, consciousness reserves the information till the moment of waking, when the whole is disclosed at once, and the supposed reality is found to have been a *dream*.

Insignificant, however, as dreams in general are, there are doubtless two classes of agents that have access to our minds when sleep has, in a great measure, impaired our own agency. In the first place, holy angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation:" and as God, in his wisdom, has, in the present age, hidden their benevolent operations from our view, we cannot conceive of their having any influence with mortals, but by invisible access to the mind.

In the dispensations of Providence, therefore, angelic agency may induce a Laban to act the part of a friend instead of acting otherwise; and such agency may affect the slumbering as well as the

wakeful. But the interposition of Providence is one thing, and divine revelation is another. For there can be no reasonable doubt, that angelic agency still forms a link in many a mysterious chain of Providence: but angelic agency has already formed the *last* link of divine revelation, and through the medium of that agency the Divine Spirit has said, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Rev. xxii. 18. If, therefore, we embark on the trackless ocean of dreams and phantoms of the imagination, we may wander far from the truth, and never see land again. Nor is any temptation to such departure to be listened to for a single moment. "Though we," says the Apostle, "or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. i. 8. The misguided, therefore, are not to be followed. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii. 20.

In the second place, from the declarations of Scripture concerning temptation, and from the invisibility of the tempter, we are led to the conclusion, that *evil* angels also effect their purposes by having access to the human mind; and if they can find their way to our imagination when the other mental powers are in lively exercise, there can exist no doubt respecting their access to an excited imagination, when reason and consciousness are not on the alert. Under such circumstances, therefore, Satan's captives are never safe; as he who is the tempter one day, may facilitate the discovery the next. For, in the absence of other means, a thought suggest-

ed by the great Accuser may lead to a certain line of conduct, which otherwise would not have been pursued; and this line of conduct may bring to light some hidden work of darkness. Thus it may be inferred, from the operations of both classes of spiritual agents, that if human means fail, there is no lack of agency to verify God's declaration to the sinner—"Ife sure your sin will find you out." Numb. xxxii. 23. While the guilty, however, have so much reason to tremble, the faithful follower of Christ has nothing to fear. "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord." Ps. cxii. 7.

But, however familiar wicked spirits may be with some of the most secret of past transactions, of which they have been the instigators, and concerning which they can make suggestions, either amid the gloomy silence of midnight, or in the bright effulgence of noon-day, yet futurity is a province never subjected to the powers of darkness. All presumptuous prophecies, therefore, have been destitute of the divine signature. For even if some things predicted in such prophecies have actually taken place; the predictions themselves have been entitled to no more credit than the shrewd guesses of sagacious politicians, or those random assertions which occasionally coincide with ultimate facts, according to the doctrine of chances. Hence, in Deut. xiii. 1—3. we read, "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder *come to pass*, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams:

for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." It was not, however, in the nature of false prophecies, to have any material portion of truth in them; and hence a false prophet was easily detected. "If thou say in thine heart," says Jehovah, "How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Deut. xix. 21, 22.

If such be the state of things, let the Christian professor be on his guard against any ignis fatuus, or delusive light, that may lead him out of his way. It was a good saying of our forefathers, that "what comes from God leads to God again." It is, therefore, a very suspicious circumstance, if we have dreams and impressions that excite such a joy as sin will not extinguish. For it is in the nature of all sin to grieve the Holy Spirit, and if he withdraw his sensible presence, the *joy* of the Holy Ghost must necessarily cease to be the joy of the fallen professor.

There is also great reason for alarm, if we profess a religion in which we have no right eye to pluck out, no right hand to cut off, and no cross to take up. In fact, if dreams and impressions divert our attention from the wholesome words of Jesus Christ, and induce us to form high expectations of heaven, while the world is the master we serve, we only call the Saviour, Lord! Lord! and identify ourselves with those of whom he has said, "Every one that heareth these sayings of mine, and **DOETH THEM NOT**, shall be liken-

ed unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it." Matt. vii. 26, 27.

There is nothing, however, in the sayings of Christ, to discourage those who are hungering and thirsting after righteousness; and there is not a man on the face of the earth who would not be safe in fleeing to the Saviour, and in living by faith on him from day to day. But faith is produced by heavenly influence, and does not exist without its kindred graces. In short, the graces of the Spirit are like the colours of the rainbow, in which one colour never appears alone; and in which each colour is vivid or faint, in proportion to the vividness or faintness of the other colours. In the Christian life, indeed, there is not at all times equal scope for the display of all the graces, but as far as there is scope, the blended colours of the spiritual rainbow are found to co-exist. Now, at all times there is scope for the love of holiness, and therefore if any graces exist, this cannot be dormant. It is impossible, therefore, for genuine faith to exist, without being accompanied by the love of holiness; and consequently no man flees to Christ, without wishing to be saved from the *power*, as well as from the *guilt* of sin. It is the want of this union of desires that makes the prayers of mere professors like sounding brass or a tinkling cymbal. "Ye ask," says James, "and receive not, because ye ask amiss, that ye may consume it upon your inordinate desires." James, iv. 3. Thus we may see the importance of being led by the Spirit of God, and thus we may learn to appreciate the encouragement given by our Lord,

when he said, "If ye being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke xi. 13.

Nor should we cease to watch as well as pray. For if Satan can transform himself into an angel of light, it is of the utmost moment to be secure against his plausible delusions. It is essential that the sword of our warfare be a true Jerusalem blade; and such is the volume of inspiration. Our Lord himself used this sword, when he resisted the tempter by referring him to what was written. This, then, should be a constant weapon in our warfare. Whatever leads us to a devout attention to the word of God, should excite our gratitude to divine Providence; but the word of God *itself* is "the sword of the Spirit," with which the Christian must fight his way to heaven. Nor should Scripture be wrested from its connection. In fact, by such a procedure, even the atheist might receive countenance in his awful error. For the words, "There is no God," are certainly words to be found in Ps. xiv. 1. But the moment the connection is consulted, it will be seen that this atheistical language is the language of a man abhorred by the Holy One of Israel. Let no man, therefore, deceive himself, or suffer Satan to deceive him, by separating what God has joined together. If any man "lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James, i. v. And having thus sought wisdom from above, let the man who wishes to be right endeavour to ascertain the mind of the Spirit of God, by diligent reading and serious meditation. Yea, let him seek wisdom as silver,

and search for her as for hid treasures. Thus, whilst the misled professor has midnight darkness around him, and an awful precipice before him (Prov. iv. 19.), "the path of the just becomes more and more enlightened, till the effulgence of day descends upon it, and makes it as safe as it is delightful."

J. F.

Stratford, Essex.

THE NATURE, EVIDENCES, AND ADVANTAGES OF HUMILITY. BY THE LATE REV. DR. JOHN RYLAND, OF BRISTOL.

(Continued from p. 502.)

THE great *advantages* of humility may be easily gathered from the preceding observations. These, and many other considerations, should be improved by you, dear brethren, as *motives* to excite you earnestly to seek after, and constantly to cultivate, this inestimable grace, as well as to watch against the opposite evil, *pride*. Humility is a characteristic whereby God has often described his dear children, and under which he has addressed to them many of the exceeding great and precious promises of his word. God has recommended this ornamental grace to you, as "of great price in his sight," 1 Pet. iii. 4.; and exhorted you to "be clothed therewith, as with a garment," 1 Pet. v. 5. Our Lord declares, that he that is most *humble*, and like "a little child, the same is the greatest in the kingdom of heaven." Matt. xviii. 4. Accordingly, the most eminent saints have always excelled in this grace. It is one of the most conspicuous beauties in the lovely character of Jesus, and wherein he particularly exhibits himself as his people's example, sweetly inviting them to learn of him, who is meek and lowly in heart, with an assur-

ance of its happy effects in promoting an heavenly tranquillity and sacred composure of soul. Matt. xi. 29.

We hinted already at the tendency of *Gospel doctrines* to cherish the deepest humility; let us add a more particular exemplification of that remark. Surely you cannot reflect upon any of the great truths of the everlasting Gospel, which are the sources of all your consolation, without perceiving abundant reason to be humbled to the very dust. For instance, can we think of the *mediation of Christ*, the foundation of all our hope, and forget what rendered a mediator necessary? If we had been what we ought to have been, we should have stood in no need of any. Nor is it usual, among wise men, to have a mediator employed to settle a trifling dispute. But our offences, alas! were far from trifling. They were great—so great, that even in the opinion of the Friend of sinners, the Mediator who undertook to reconcile us to God, it must have been an everlasting reproach on the divine character, to forgive them without a *sacrifice*. Although he had such interest with our offended Sovereign, on the one hand, and was so hearty in desiring our salvation on the other, he could do nothing in the case without becoming our *surety*, and making himself a *sacrifice* for our sins; he could not pretend to desire any mitigation of our punishment, but would sooner bear it *all* himself, than let it be suspected that God could connive at such guilt as ours. But can we ever forget what made *such* a mediator and *such* a sacrifice necessary—a sacrifice of more worth than all the universe? The need of such merit proves our demerit, and thus reflects shame on us in the highest degree. If we would lie low, let us repair to

Calvary. Say, why did the Son of God die the most *shameful* of all deaths? Was it not that he suffered for the most shameful of all crimes? Why did he make his exit with the *wicked*, but to shew what we deserved? Why *between* heaven and earth, as if unworthy a place in either, but to point out our real character? We glory in the doctrine of *imputed righteousness*, but even this reflects disgrace on us. Had we not been naked to our shame, we should have stood in no need of the righteousness of another. We rejoice when we recollect our *effectual vocation*, but how should it humble us to reflect what it was which rendered that work necessary! Had we not been like the deaf adder, which stoppeth her ear, which will not hearken to the voice of the charmer, charming never so wisely, the calls of God's word and providence had been sufficient. But we were proof against *them*. Christ's servants piped to us the melodious songs of salvation, but we would not dance; they mourned to us, in doleful accents, of hell and damnation, but we lamented not. Mercy and wrath concurred to woo and awe us; were not these sufficient? No, we had loved strangers, and after them we would go. We hated Christ without a cause, and would not come to him for life. Not but that a return to God was a thing right enough in itself, the rightest, fittest, happiest thing in the world. Surely there was misery enough in our former state to sicken us, and charms enough in Christ to allure us to him. Nothing prevented it but wilful ignorance, obstinacy, enmity, unbelief, pride, and madness. It must be our extreme badness of heart, that rendered that promise necessary — "A *new heart* also will I give you, and a *new spirit* will I put within

you." If you, brethren, who are called to be *saints*, look back to the original source of your salvation in your *eternal election*, you have equal cause for gratitude and self-abasement. How *right* was it for God to take state upon himself, and say — "I will have mercy on whom I will have mercy!" He might as well have passed by one *creature* as another, for he was not bound to insure the happiness of any by an absolute decree; and might as well, when he clearly foresaw our universal apostacy, have determined to sacrifice one *sinner* to his justice as another, when he knew all would do things worthy of death. You, therefore, have no room for boasting; since unmerited grace alone prevents your calling the damned your brethren, and hell your home. But your election was *free* and *absolute*. For if God would have us, he must be determined in the matter. Oh, brethren, with what shame and thankfulness should this idea fill your breasts!

Furthermore, do we rejoice in an *unchangeable covenant*? Never let us forget what rendered such a covenant necessary. Was it that God wanted binding? Was he ever known to be fickle or false? No, but he knew what we should prove. Every promise in the covenant of grace implies something exceeding bad in us. Why did Jehovah say, "I will make a new covenant?" Was it because the former covenant was a bad one? No, but *finding fault with THEM*, he saith, "I will make a new covenant," &c. Heb. viii. 8. Why did he add, "I will be their God, and they shall be my people?" No need of this, but for that he knew we would not have him for a God; we would sooner substitute any idol in his room, and give ourselves to any one than him. As if he had said,

“I know you; you would sooner make a god of your bellies (you beasts!) than have me; you would sooner give yourselves to any idol, to any sordid lust, than be my people: but *I will*, and you *shall!*” His saying, “I will put my law in their inward parts, and write it in their hearts,” &c. is as if he had said, “I know that such is their abominable depravity, I might write it any where else in vain! and even then, so bent are they to backsliding, that were I not to exert my almighty power, they would go off and apostatize after all.” So then, if we look *forward*, the promises of *continued sanctification* and *persevering grace* should still farther excite self-abasement. For after God has brought us into his ways, we should never hold on if he had not engaged for us, “they shall not depart from me.” So then, if ever we get to heaven, it will be because God willed it, and owing to nothing else, for we never do any thing of ourselves but turn away from God. Oh, what humiliating truths are these! What glory is due to God, and what shame to us! Well might he say, “Not for your sakes do I this, saith the Lord Jehovah, be it known unto you; be ashamed and confounded for your own ways.”

As all the *doctrines* of God's word are calculated to humble us, so it may be expected all the *dealings* of his *providence* will be wisely adapted to answer the same happy end. The most common occurrences of every day may well remind us of our incessant dependence on God, and the more remarkable interpositions of his hand in our favour, should inculcate the same truth with additional weight. Our special trials are designed to abase us in a variety of ways, by trying the weakness of our graces,

the strength of our sinful passions, and giving God an opportunity to display his transcendent wisdom and glory. Pride is the most stubborn enemy to God in the human heart, and therefore God will persist, all through life, in contriving and executing ways and means to mortify it. All the way he leads us through the wilderness is a *right way to humble us*, and bring us down to *our own* place, that we may readily give him *his own* place, and rejoice in his highness. Study humiliation, therefore, for God is determined to humble you if ever he saves you. Indeed, if you have any true spiritual wisdom, you will be thankful for every means that promotes this happy end, and endeavour to improve all your trials for the increase of your humility. Study the law and gospel, and your own hearts and lives, with this very point in view. Look back on the mischievous madness of your former course. Compare your present attainments with your advantages and your obligations. Notwithstanding all the sweet and awful methods God has taken with you, the obligations he has laid you under, the infinite pains he has taken to bring you to a right spirit, how much unmortified pride and rebellion remains to this day! Was ever wretch so vile! How far, how infinitely far are you from being what you ought to be! What shame and confusion of face belongs to you! Could you once have thought you would have proved such a froward, ungrateful creature, as you have been since your conversion? How must holy angels or saints in heaven abhor your frame of mind! How must God himself abhor you, did he view you otherwise than as clothed with the righteousness of his Son! Watch, then, and pray against pride; and make the growth of

humility a main test of all growth in grace. Examine—do you get poorer in spirit than ever, more inwardly and deeply sensible of your wants and weakness, your vile and sinful defects, your entire dependence on God, your infinite obligations to free grace? And does this humility appear genuine, by its influencing your whole conduct, making you more watchful, patient, meek, forgiving, modest, thankful, more willing to be the servant of all, &c.? You cannot well thrive in any other grace, unless you grow in this; and if you increase in real, genuine humility, you cannot be in an ill condition. Without it, all gifts, privileges, honours, and external advantages, are likely to become ruinous temptations to pride, and means of falling into the condemnation of the devil. So far as it is possible for a person to have the exercise of any other grace, while he is greatly deficient in humility, there is danger that Satan will take occasion from thence to lift him up to the pinnacle of spiritual pride, that he may afterwards cast him down into an horrible pit of sin and sorrow. In fact, all supposed experiences that are not accompanied with deep humility, are suspicious and dangerous, if not wholly delusive.

BURNING OF WIDOWS IN INDIA.

FOR some years past the hideous practice of Suttees, or of widows being burnt with the bodies of their deceased husbands, has not been done without the permission of the British Resident of the district having been first obtained. It appears that the Court of Directors had sent a letter of instructions to the Bengal Government (which they refused to adopt), previously to the condemnatory resolutions of the horrid practice lately adopt-

ed by the Court of Proprietors, at the recommendation of John Poynder, Esq. of Bridewell Hospital.

It is gratifying to find, from some papers recently printed by the House of Commons, that “the resident and local officers of the Oriental Government are in favour of the practicability of abolishing that sanguinary rite, without the slightest danger to the British empire in India.”

The Report of the Committee thus concludes:—“If the result should be a determination to prohibit the practice, we would recommend that the prohibition be accompanied or preceded by a conciliatory address to the inhabitants of the districts in which the practice prevails, expressive of the benevolent motives, and regard to their happiness in which it originated, and pointing out the extreme wickedness and cruelty of the practice, and the abhorrence in which it must be held by the Supreme Being, whose protecting arm the British Government is the instrument of extending to them for every good purpose, and for shielding them from every injustice and oppression.”

REGISTER OF BIRTHS.

It will be gratifying to our readers to be informed, that from a decision of the Vice Chancellor, Nov. 1827, the validity of the register of births at Dr. Williams's Library has been established.

It having become necessary in a Chancery suit, that a person named John Wood, of Croydon, whose parents and himself were of the Baptist denomination, should be proved to be of age, a copy of the register of his birth from the above mentioned Library was obtained, and his father and another person, who were present at his birth,

proved on oath that he was the individual named in the affidavit: “upon the reading of which,” says an eminent Counsel, “his Honour was pleased to order a sum of money, amounting to nearly 400*l.*, to be paid to that individual; so that his Honour must have considered the affidavit as sufficient evidence of the time of his birth.”

We hope the above instance will satisfy persons of the Baptist denomination, that if their children's births are registered, either in a book belonging to the congregation to which they respectively belong, or in their family Bible, as well as at Dr. Williams's Library, an affidavit to the identity of the person, by two competent witnesses, will be sufficient evidence of the birth in a court of law.

We have been informed that some Baptist parents, from the

fear that Dissenting registers were invalid, have endeavoured to divest their minds of their religious objections, and for the sake of a good register of their children's births, have taken them to the parish churches and had them sprinkled! It is hoped, after reading the above statement, such inconsistent conduct will never be repeated, which is certainly “doing evil that good may come;” and for which there can no longer be any plausible excuse. We strongly advise parents to enter the names of their children, and the days of their birth, in their family Bible, as the book most likely to be taken care of; and also to have the signatures of the doctor and others who were present affixed; that in the event of their being dead at the time such evidence is required, their hand-writing might be attested. J. I.

POETRY.

ON MORTALITY.

By W. Cowper.

Happy the mortal who has traced effects
To their first cause, cast fear beneath his feet,
And death, and roaring hell's voracious fires.

VIRG.

Thankless for favours from on high,
Man thinks he fades too soon;
Though 'tis his privilege to die,
Would he improve the boon.

But he, not wise enough to scan
His best concerns aright,
Would gladly stretch life's little span
To ages, if he might.

To ages! in a world of pain;
To ages! where he goes
Call'd by affliction's heavy chain,
And hopeless of repose.

Strange fondness of the human heart,
Enamour'd of its harm!
Strange world—that costs it so much
smart,
And still has power to charm!

Whence has the world his magic power?

Why deem we death a foe?
Recoil from weary life's last hour,
And covet longer woe?

The cause is Conscience—Conscience oft
Her tale of guilt renews;
Her voice is terrible, though soft,
And dread of death ensues.

Then, anxious to be longer spar'd,
Man mourns his fleeting breath;
All evils, then, seem light, compar'd
With the approach of death.

'Tis judgment shakes him—there's the fear
That prompts his wish to stay;
He has incur'd a long arrear,
And must despair to pay.

Pay! Follow Christ and *all* is paid;
His death your peace ensures:
Think on the grave where he was laid,
And calm descends to yours.

REVIEW.

Brief Memoir relative to the Serampore Missionaries, Bengal. 8vo. pp. 89. Price 1s. Parbury, Allen, and Co.

(Continued from p. 516.)

WE attempted to shew, in our last Number, that the terms "Serampore Missionaries," as applied to designate a separate body from the Society at whose expense they had been sent out to India, was a complete *misnomer*; and also, that until after the death of Mr. Fuller, nothing had been said by the brethren at Serampore, from which it could have been imagined that they were not the *bonâ fide* missionaries of the Society in England. In proof of these remarks, we adduced an extract from their ever memorable form of agreement, entered into in 1805, by the missionaries at Serampore, in common with all the other missionaries at that time in India, and also an extract from a letter of the late Rev. Wm. Ward, written October, 1813, which stated that all the property which had been realized by himself and Drs. Carey and Marshman, whether of houses or printing stock, &c. was "the property of the Society."

The attentive reader of Dr. Marshman's "Brief Memoir" will perceive, that the whole force of his argument for the purpose of attempting a justification of his conduct in breaking off from the Parent Society, rests upon the statement, that immediately after his arrival in India, so early as the year 1800, the missionaries at Serampore had considered themselves *unconnected* with the Society at home, except by "co-operation," in common with all "who desired to promote the same common cause!" Let the following paragraph be carefully and cautiously read:—

"The ideas which Dr. Carey entertained from the beginning, respecting the manner in which missions can be effectually supported, were simply these, that whatever aid individuals might require at first, they should as soon as possible support them-

selves, meet, if possible, their missionary expences, and manage their own affairs, co-operating at the same time with their brethren at home who desire to promote the common cause. It so happened that the views of his brethren who had lately arrived, fully coincided with his own, and as they had been informed by their esteemed brother Fuller, that the sum which they could engage to send out for the support of six brethren, their wives and children, was about 360*l.* annually, it became necessary for them to look around and see whether they could by unexceptionable means reduce their principles to practice. With this view, in February 1800, (one of their brethren having died,) the five survivors entered into a voluntary agreement, by which they resolved to form out of the product of their individual callings, one common stock, devoting it under their own direction to the support of their families and the cause of missions, and interdicting all private trade. Their eldest brother having lived some time in India, had brought with him from Madnabatty various articles of value; for these, the brethren recently arrived, therefore paid him, with a view to their individually proceeding in the course intended. In August 1800, their brother Fountain died, and in July 1801, brother Brunson, so that the three survivors, Carey, Marshman, and Ward, were left to pursue what had been originally contemplated." p. 32.

This statement, in regard to what Mr. Fuller told Messrs. Marshman, Ward, Grant, and Brunson, prior to their leaving England, viz. that all the support which they and "their wives and children" were authorized to expect from the Society, was "but about 360*l.* annually," ought to have been supported by incontestible evidence. Nothing like it appears in the "Periodical Accounts" of that period, nor will any who knew Mr. Fuller, and were acquainted with the solicitude which he constantly expressed for the comfort of the missionaries, soon give credit to a representation so injurious to his character. What! when there was a *large balance in hand*, after all the expences had been defrayed of sending these missionaries, and their wives and chil-

dren to India, is it conceivable that the noble minded Secretary should have told them, that they must not depend upon the Society for more than half the sum necessary for their support?

We are confident, as regards all the missionary objects which Dr. Marshman attributes, in pages 33 and 34 of his "Memoir," to the union of the missionaries at Serampore, that they were all assisted by the annual grants sent from the Society at home! We are certain also, that these remittances were made under the supposition that the missionaries at Serampore were the missionaries of the Society; and if this were not the fact, we repeat, there was great disingenuousness in those missionaries, that their friends at home were suffered to labour under such an erroneous impression, and to propagate such a delusion. But if at that early period of their residence at Serampore, they became a separate body, why did they settle in trust for the Society, the three first houses purchased by funds from the *product* of the missionaries' labours, and the money sent from England. Dr. Marshman says, that until the year 1810 they united their funds with those sent out by the Society, but afterwards kept them *distinct*! Why, then, we again ask, had they not made it known? Our firm conviction is, that *had Mr. Fuller lived till now*, the Christian public, whether in India or in England, would never have heard either of "distinct funds" or of "Serampore Missionaries."

Dr. Marshman quotes, p. 50, a sentiment of Mr. Fuller, from a letter written to Mr. Ward, March, 1813. "We do not consider ourselves," said he, "as legislators for our brethren; but merely as co-workers with them. If ever the Committee begin to legislate for India, I should expect they would issue a declaration of independence, and I should not be sorry if they did." We feel obliged to Dr. M. for this quotation, because it fully proves what we have asserted, that Mr. Fuller never dreamed the Serampore brethren had become an "independent body." We can easily conceive how disappointed he would

have felt, and how indignantly he would have expressed himself, had any one acquainted with the fact since disclosed, said to him, "Notwithstanding the Serampore brethren have not 'issued a declaration of independence,' they yet consider themselves only as co-operating with those brethren at home who desire to promote the common cause; but as regards any kind of *dependence* on the Society, be assured every thing they have purchased, and all they have accomplished, has been without receiving either funds or directions from their brethren in England!" p. 59.

It is not, however, difficult to perceive the intention of Dr. Marshman in giving this quotation; it is what lawyers would call an *inuendo*, the proving of which nullifies an indictment. We deny the *implied* accusation, that the Committee of the Society, since the death of Mr. Fuller, has attempted to *legislate* for the brethren at Serampore: on the contrary, their conduct towards them has been uniformly that of deference, respect, and affection. They have invariably united conciliation with firmness in refusing to compromise the rights or to surrender the property of the Society: instead of their filling the station of legislators, or attempting to do so, it has been their hard fate for ten years, like that of *Sisyphus* in the fable, to roll a stone up the mountain, and after thinking they had accomplished their object, to find it rolling back again with accumulated weight, and increasing their difficulties. The only attempt at proof, made by Dr. Marshman, of these legislative attempts in the Committee, is given in p. 61. He states that a letter, sent from Oxford, December, 1816, contained "various resolutions, tending to invest the Serampore brethren *with the direction of the Society's affairs in India.*" Surely, this was not in the tone of legislation! And this, it appears, is the only ground on which the "Serampore missionaries" have thought it indispensable to their comfort and usefulness, to "issue a declaration of Independence!"

For the history of the measures which produced the open rupture be-

tween the missionaries at Serampore and the Committee, we must refer our readers to the last Annual Report, and to the "Brief Memoir" of Dr. Marshman. Soon after, it seems, the arrival of Dr. M. in England, he proposed to the Committee, in November, 1826, that one tenth of the general receipts of the Society should be granted to the Serampore brethren. This was complied with, on the alone condition "that regular information be given of the mode in which the money so voted should be expended." In less than three months after this, and before Dr. M. had received any fresh instructions from his brethren in India, he made a new proposal, that as 2,400*l.* per annum was indispensably necessary for the missionary efforts either made or contemplated at Serampore, he declined asking any specific sum, but wished to know how much the Committee would grant, leaving him to apply to the public for the remainder.

Instead of complying with this request, it appears the Committee proposed to take upon the Society the whole expence of supporting, not merely four of the out stations which they learned had, after Dr. Marshman left Serampore, been placed upon their funds, but all the out stations; thus providing for the whole Missionary expenditure and thereby relieving the Serampore brethren of the burden of which they complained. As a proof, too, of their anxiety to prevent disunion, they proposed "that the superintendence of the stations should be confided to Drs. Carey and Marshman during their lives, only reserving to the Society the nomination of their successors." Dr. M. it appears, resolutely objected to this arrangement, and the Committee as determinately adhered to their proposition; the disunion, therefore, became inevitable. The manner in which the Committee state this circumstance, is highly creditable to their feelings and conduct:—

"In admitting the conviction that it had become expedient for the Society and the Serampore brethren henceforth to act altogether separately, the Committee were fully aware of the unfavourable impression which might be produced, and deeply sympathized

in the painful feelings which the event might occasion; but they also felt that they could not consistently continue to vote the funds with which they were intrusted to a body asserting entire independence—who would still appeal to the public by a separate agency—whose demands were continually rising—and for the support of stations which were to be governed by the irresponsible council of a college.

While the Committee are conscious of having fulfilled the trust reposed in them with the utmost tenderness towards their brethren at Serampore, they entertain no doubt that their constituents will feel the force of the reasons under which they have acted. May it please God to overrule this event, however undesirable in itself, to the furtherance of the gospel of his Son!" p. 57.

We have understood (though it is not mentioned in the Annual Report), that a short time after this disruption had been effected, by the unreasonable demands of Dr. Marshman, a letter was received, signed by his colleagues, the Rev. Dr. Carey, Messrs. Mack and Swan, and Mr. J. C. Marshman, expressing their high approbation of the treaty which Dr. Marshman had made with the Committee in November, viz. that one tenth of the general receipts should be annually remitted to the Serampore station. From this circumstance, and others which might be mentioned, it is certain that to Dr. Marshman, without the direction or concurrence of his associates, is this unhappy measure to be solely attributed.

It remains to be known whether the venerable Dr. Carey will approve this last measure of his colleague, and sanction the disruption which he has effected, without, as we think, any just cause whatever. We hope, on account of the reputation which Dr. C. has obtained, and because we have the highest opinion of the simplicity and integrity of his character, that he will be found to disapprove of the separation; and that he will soon again be known as the affectionate coadjutor of the Committee, and as the faithful missionary of the Society.

We cannot conclude this article without expressing our firm persuasion, that the conduct of the Committee, in refusing to relinquish the claims of the

Society upon the first purchases made at Serampore, and by refusing to vote the funds of the Society, without having a control over their management after the deaths of Drs. Carey and Marshman, will be generally approved; so that they will still share the confidence and liberality of the Christian public, both in the Indies and in Britain. But surely, on reflection, Dr. M. will feel cause for bitter regret, that he should, on such light grounds, have separated himself—that he should, if his influence be sufficient (which we apprehend to be the case), rend away for ever the Serampore station from the Baptist Missionary Society. And for what purpose is all this opprobrium and danger incurred? *To secure for the missionaries at Serampore a state of independence; that is, that they may be a separate body from the Society at home!* But had their connection with the Society been maintained, which demanded from them no sacrifice of the liberty of managing exclusively their own affairs; which required from them no acknowledgment of inferiority, as though they were the servants of the Society; how much disunion would have been prevented among those ministers and others at home, who are earnestly and equally desirous of promoting the cause of the Redeemer in India, by the instrumentality of the Baptist missionaries! We shall not cease to lament that the day should have ever arrived, to witness the existence of two Particular Baptist Missionary Societies for propagating the Gospel in India; and that it has become necessary for others belonging to the denomination, besides the Committee of the original Society, to have their names published as receiving “subscriptions and donations in aid of *Missionary stations, Translations of the Scriptures, Schools, and Female Education.*”

That Dr. Marshman has, by these measures, made a breach, and a wide breach, in the Society, is a most affecting fact. It is possible, certainly, that these events may turn out for the furtherance of the Gospel in India, though we cannot at present discover their tendency to effect it: unless, indeed, it

should effectually lead all who are employed in conducting those missionary undertakings, to act up fully to the inspired directions, “*Let no man glory in men:—he that glorieth, let him glory in the Lord.*” If the members of the Society have thought more highly of their senior missionaries than they ought to have done, considering them to be “men,” however eminently distinguished as ministers of Christ, they have now been taught, painfully taught, their folly and their sin, in having so done. Is not God speaking by this event to the Society, as he did to Gideon (Judges vii. 2.), “*The people that are with thee are too many for me to give the Midianites into thy hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me!*”

A Funeral Sermon; occasioned by the Death of Miss Elizabeth C. Preached at Barbican Chapel, on Lord's Day Morning, July 1, 1827. By the Rev. JOHN STYLES, D.D. Westley and Davis.

AN exquisite piece of writing, in the author's best and happiest style. His remarks on the resurrection of the widow of Nain's son are admirable throughout. But we cannot assent to the ‘startling proposition,’ as Dr. Styles himself calls it, without more qualifying and modifying than he is willing to allow;—we cannot generalize on a subject where divine sovereignty is all in all. Every man's days are numbered: whether they shall be many or few, depends altogether on the will of God. It was best for Jonathan to die in his youth, and it was best for David, his beloved friend, to die “in a good old age, full of days, riches, and honour.” What was the age of the amiable young female whose death occasioned this discourse, the preacher has not told us. It was best for her, no doubt, to die when she did; but let us not be guilty of such a *non sequitur*, as to infer, that therefore it would be best for every young disciple to die in youth. He that hath “the key of David,” will determine on every case singly and separately; and let bereaved parents and

all the other tribes of mourners be reminded, that they will be sure to approve all his measures, as soon as they shall be able to understand them.

We respectfully submit to Dr. Styles's consideration, in reference to p. 26, that if David had died before he wrote the 51st psalm, it would have been an incalculable loss to the church of God.

Nature and Grace; or a Delineation of the various Dispositions of the Natural Man, contrasted with the opposite Character of the renewed Mind. By Mrs. STEVENS. 12mo. pp. 414. Seeley.

THE advertisement informs the reader, that "the pages here offered to the public contain the substance of a course of subjects, considered in a Catechetical school for young persons and adults, assembled for the purpose of investigating divine truth."

A short extract from the Essay on Idleness, will give our readers an idea of the style and sentiments of this female instructor:—

"The arguments produced to justify indolence in spiritual concerns, are equally wicked and weak. No honest man can venture to say, that there is solidity in such pleas. Who knows whether he is elect or not? Has God proclaimed the secret, and revealed among his counsels, who are the chosen ones, and who are not? This is a secret never developed, until the Holy Spirit's witness blesses the regenerate soul with the spirit of adoption, and exhibits the new creature in Christ Jesus; it therefore, never can be affirmed, that just reason for indolence is discoverable from such a source. The Lord has on the contrary commanded us to give all diligence to make our calling and election sure, and has addressed his creatures, in such general terms, that sinners of every description are encouraged to make an appeal, and are left inexcusable if they neglect this caution. They may throw the censure on God's decrees, but the truth is, their own depraved and idle nature is the spring of all that disinclination and tardiness in these concerns. Thus upon examination it will be proved, and must be confessed by the ingenious mind, that excuses such as these fall before the force of truth, and that the baseness of their origin leaves the plender

more guilty in proportion to the subtrefuges he uses to escape from what is true."— p. 322.

History of the Transmission of Ancient Books to Modern Times; or a concise Account of the Means by which the Genuineness and Authenticity of ancient historical Works are ascertained: with an Estimate of the comparative Value of the Evidence usually adduced in support of the Claims of the Jewish and Christian Scriptures. By ISAAC TAYLOR. Holdsworth. Price 8s.

THE interests of literature and of religion cannot be separated, because Revelation has been committed to writing, and all our *credenda* and *agenda* are contained in one book. Yet, unhappily, these great interests are often placed in opposition, by pretenders to learning among infidels and by inconsiderate zealots in religion. We have been highly pleased with Mr. Taylor's able and ingenious work, which, we trust, will be rendered extensively useful. The illiterate believer, indeed, never inquires who translated the Bible, nor who printed it; nor considers at all how it came to assume the form in which it now appears. To him it drops from heaven, like manna in the wilderness, but a theological student will be expected to know more of this matter, and by the volume now before us, his curiosity may be gratified. Nor can it be creditable to any minister who is set for the defence of the Gospel, to be entirely unacquainted with researches of this kind. To those who read and admire the classics of antiquity, it will be interesting in a high degree; for if it be a dry subject, Mr. Taylor has made it wet and verdant from the Castalian fount.

We would respectfully suggest to Mr. Taylor, that his "three lines of proof" may perhaps more correctly be made *four*, by adding *versions* to the outline given at the commencement of the first chapter. And, indeed, this seems to be required by what he has himself said on the importance of early translations, in p. 36 and p. 215.

The Recent Sufferings of the American Missionaries in the Burman Empire during the late War, with their signal Deliverance, by being conveyed to the British Camp. From Authentic Documents. Edinburgh: Waugh and Innes. Glasgow: Ogle. Dublin: Tims. London: Duncan, Nisbet, Westley. Price 1s. 6d.

NONE of our readers, we presume, can be unacquainted with the American Baptist mission in the Burman empire, or with the very interesting account that has been lately received of the sufferings of Dr. Price and Mr. and Mrs. Judson, during the late war. The object of the tract we have announced is to bring together the leading events in the history of this mission. This we consider a very useful kind of publication, as it is often desirable to be able to refer to such a work, many persons who would not take the trouble of becoming acquainted with them, either by reading various annual reports, or by examining the different communications which are scattered for a series of years throughout periodicals. We are happy to see another tract, entitled "Otaheite," of the same description, giving a connected account of the various missions to the South Sea Islands, and contrasting very happily the state of the inhabitants while living in heathenism, with what it is now under the influence of the Gospel.

The particulars contained in the "Recent Sufferings of the American Missionaries" are the following:—1. The origin of the mission, and the very providential circumstances which led Mr. and Mrs. Judson to the Burman empire. 2. The visit of Mr. Judson and Mr. Coleman to Ava, with their interview with the Emperor. 3. The distress of the native converts when the missionaries proposed to leave Rangoon. 4. Mr. Judson and Dr. Price's visit to Ava, when, in consequence of Dr. P.'s medical character, they were invited to reside in the capital. 5. The voyage of Mr. and Mrs. Judson up the Irrawaddy, and their settlement at Ava. 6. The sufferings of Mr. and Mrs. Wade, and Mr. and Mrs. Hough, at the attack of

the British on Rangoon; and lastly, the almost unexampled sufferings of Dr. Price, and Mr. and Mrs. Judson, during the war, with their deliverance, by being sent to the British camp.

These incidents are happily wrought into one continued narrative, and in addition to the communications directly sent to this country, there are some that have been received from America. On the whole, this little book is highly fitted to give a connected view of the principal events in the history of this mission. It is an excellent publication, to be used as a reward book in Sabbath schools, or for village and juvenile libraries, as it is so full of striking incident, that the youthful mind cannot fail both to be interested and improved by it.

Practical Discourses, to promote the Improvement and Happiness of the Young.
By HENRY BELFRAGE, D.D. Third edition, enlarged. Whitaker. 7s. 6d.

THIS is a very interesting volume to those who are young, and not less so to those who are parents and teachers. It contains twenty-two discourses, which we earnestly recommend to our readers. The topics on which the excellent author has expatiated with his usual ability, are the following:—The religious and moral Education of the Young (three discourses)—Early seeking of Christ encouraged—The homage due to a father's God—The duties of Brothers and Sisters—The Young comforted on the death of a Mother—The meekness and gentleness of Christ recommended—The guilt and punishment of the children that mocked Elisha—The good Conduct of a Young Servant—On Prayer—Early acquaintance with the Scriptures recommended—The early Observance of the Lord's Supper—The Young warned against Folly—The Friendship of Jonathan—The Young reconciled to early death—Warned against vicious passions—Called to follow departed Saints—The Filial Piety of Joseph—The Character of Absalom—On early union to Christ—Lessons on Providence for the benefit of Youth.

LITERARY RECORD.

New Publications.

1. *The Law of Christ in relation to Offences unfolded, in an Address to the Churches of the Congregational Order in the County of Lancaster.* By George Payne, A.M. Resident and Theological Tutor of the Blackburn Independent Academy. Holdsworth. Price Fourpence. A very judicious tract, written with Christian affection. We cannot but wish it were in the hands and in the hearts of the members of all our churches.

2. *Divine Hymns, &c.* By the Rev. Rowland Hill, A.M. Thirteenth Edition, with the Author's final Corrections. A good reward-book for a good child at home or at school.

3. *A Practical Sketch of the Character of David, &c.* By Robert Newstead. Holdsworth. Price 1s. This little work contains a comprehensive view of the Monarch of Israel, and is written on evangelical principles.

4. *The Ultimate Design of the Christian Ministry; a Discourse delivered at Petersfield, April 15, 1827, before the Hampshire Association of Independent Ministers.* By T. Binney. Hamilton and Adams. Price 2s. An evangelical Sermon, containing some fine passages; but we fear it is too lengthy, too wordy, and too full of oratorical flourishes, to be extensively useful.

5. *Internal Evidences of Christianity deduced from Phrenology.* By Medicus, Member of the Edinburgh Phrenological Society. Longman and Co. Price 3s. 6d. boards. We admire the ingenuity of this pious Medicus; but if a recent article in the Edinburgh Review has not satisfied him that his theory is a vanity, we advise him to read the last volume of Dr. John Mason Good's Book of Nature.

6. *Oriental Observations and occasional Criticisms, more or less illustrating several hundred Passages of Scripture.* By John Cullaway, late Missionary in Ceylon. Holdsworth. Price 3s. boards. The Bible is an Oriental book, and every European and every American needs light from the East, to elucidate the opinions, laws, customs, manners, and ceremonies, to which there are numberless allusions in the sacred volume. We are indebted to Mr. C. for a large portion of valuable information in a condensed form. It reminds us of good old Thomas Fuller's exclamation—"Oh, what a feast of knowledge will it make, when both Jew and Gentile shall jointly bring in

their dishes thereunto; the former furnishing the first course, with many Hebrew criticisms and Rabbinical traditions (some of them gold among mere dross) on the O'd Testament; the latter supplying the second course, on the whole Scripture, with solid interpretations out of fathers, schoolmen, and modern divines. Oh, happy day for such as shall behold it! and we all ought to pray for the speedy dawning thereof."—*Pisgah sight of Palestine*, p. 201. edit. 1662.

7. *An Address at the Ordination of the Rev. John Bell, Jonathan Crowther, and others, at the Conference of Wesleyan Methodist Ministers, held in Manchester, August, 1827.* By Richard Watson. A fine, manly, noble discourse, worthy of the strong mind of the author. One short sentence made us smile a little, where Mr. Watson says, "One of the characters of genuine Wesleyan Methodism is, that it is abhorrent of the spirit of Sectarianism." p. 13.

8. *The Further Progress of Colonial Reform; being an Analysis of the Communication made to Parliament by his Majesty at the close of the last Session, respecting the Slave Population in the British Colonies.* Hatchard. 2s. 6d. A pamphlet highly interesting to all who are praying and labouring for the abolition of negro slavery, and the "free course" of the Gospel in the West India islands.

9. *A Defence of the Missions in the South Sea and Sandwich Islands, against the Misrepresentations contained in a late Number of the Quarterly Review, in a Letter to the Editor of that Journal.* By William Orme. Holdsworth. Price 4s. boards. We have read with the highest satisfaction and delight this triumphant refutation of the calumnies contained in the Quarterly Review: it will receive the attention, no doubt, which it most richly deserves, and he found subservient to that great cause in which now, happily, all denominations of Christians have embarked.

10. *The Christian's daily Walk in Holy Security and Peace.* By the Rev. Henry Scudder; with an Introductory Essay, by Thomas Chalmers, D.D. Whitaker, 4s. 6d. boards. A book recommended by two divines so eminent as Owen and Baxter, widely as they differed on some points, cannot need any recommendation of ours. Dr. Chalmers says, referring to them, "We know of no work which better merits the high commendation which these competent judges have bestowed on it."

11. *A Practical View of the prevailing Religious System of professed Christians, &c.* By William Wilberforce, Esq. *Introductory Essay* by the Rev. Daniel Wilson, A.M. *Vicar of Islington.* Whittaker, 5s. boards. The venerable name of the author will always secure attention to what he has written on any subject; and, in this instance, the interest will not be lessened by the introductory essay, which is a valuable one.

12. *The Almost Christian Discovered; or the false Professor Tried and Cast.* By the Rev. Matthew Mead. *Introductory Essay*, by the Rev. David Young, Perth. Whittaker, 3s. boards. Matthew Mead says, "I have cared, as not to give children's bread to dogs, so not to use the dog's whip to scare the children." The introductory essay is very judicious and elegantly written.

13. *A Serious Call to a Devout and Holy Life, &c.* By William Law, A.M. *Introductory Essay*, by the Rev. David Young, Perth. Whittaker, 5s. 6d. boards. It is much to be desired that this celebrated work, which Dr. Johnson praised so highly, may never be published any more, without the Evangelical notes, which Mr. Young has supplied, and the valuable Introduction which he has written for this edition.

14. *Tracts, by the Rev. Thomas Scott, Rector of Aston, Sandford.* *Introductory Essay*, by Thomas Chalmers, D.D. Whittaker, 6s. 6d. boards. The tracts included in this volume are, the Force of truth—the warrant and nature of Faith in Christ—a discourse on Repentance—a treatise on Growth in Grace—on Election and final Perseverance. The Introduction by Dr. Chalmers is very evangelical.

15. *Persecution for Religion Judged and Condemned.* First published in London, in the year 1615. The fourth edition, with a preface. By Joseph Ivimey. Wightman and Cramp. pp. 82.

16. *Miscellaneous Pieces: comprising a brief History of Dissenters; and Memoirs of Miss Ann Price, Daniel Cuxon, Caleb Vernon, and Charles Whitfield.* Also an introductory address on the Constitution of Baptist Churches. By Joseph Ivimey.

These tracts are peculiarly adapted for Sunday Schools, and Juvenile Libraries.

17. *The early Life of Christ, an Example to the Young.* By Henry March, author of "Sabbaths at Home." Holdsworth. 12mo. pp. 187. The text from which the observations are drawn, which make up this book, is Luke ii. 40—52. It might be read with improvement by young persons, if its high price, four shillings, do not prevent their purchasing it.

18. *Religion in India.* By the Revs. S. Laidler, and J. W. Massie, recently from India. 8vo. 9s.

In the Press, &c.

In one volume 12mo. printed in a bold type, for the use of the aged, sick, and dying. *Dying Sayings of Eminent Christians, especially Ministers of various denominations, periods, and countries: selected and arranged in the alphabetical order of the names of the deceased.* By Ingram Cobbin, A.M.

In one vol. 8vo. with a portrait, *Memoirs of the Life, Writings, and Character, Literary, Professional, and Religious, of the late J. M. Good, M.D. F.R.S. &c.* With numerous illustrative Selections from his unpublished Papers. By Olinthus Gregory, LL.D. &c. are expected to be ready for delivery on the 1st of January.

The Process of Historical Proof explained and exemplified, to which are subjoined, observations on the peculiar points of the Christian Evidence. By Isaac Taylor, jun. Author of "Elements of Thought," and "Transmission of Ancient Books."

The four following Works by the Rev. James Hinton, A.M. and George Cox, of the Classical School at Oxford.

1. *First Steps to the Latin Classics;* comprising simple sentences, arranged in a progressive series, with directions for Constructing, and a Literal Interlinear Translation.

2. *Parsing Lessons;* containing the Grammar and Syntactical Parsing of every word in the First Steps to the Latin Classics. In two parts.

3. *Easy Roman Histories,* abridged from classical authors; with directions for Constructing, and an appendix, as a companion to the "First Steps to the Latin Classics."

4. *A Complete Vocabulary* of all the words which occur in the "Easy Roman Histories:" in which the words employed with unusual meanings, are pointed out by a distinct reference.

* * * The "First Steps" may be had without the "Interlinear Translation," and bound up with the "Parsing Lessons."

The Balance of Crime, or the guiltiness of Socinianism, compared with the guiltiness of Profligacy, addressed to young doubters. By the Rev. Isaac Taylor of Ongar.

The Omnipresence of the Deity, a poem; designed to illustrate the Presence of God over the Works of Creation, and in Human Life. By Robert Montgomery.

OBITUARY.

MR. JOHN WALLIS.

MR. JOHN WALLIS was born at Colnbrook, Bucks, May 11th 1752. O.S. and died at Sussex Place, Kent Road, November 11th, 1827, in the 76th year of his age. His death was unexpected, and being by the attack deprived of speech, he had not an opportunity of expressing the feelings of his mind. He seemed, however, to be fully aware of his situation, and to meet death as it approached, with tranquillity and firmness.

From early life he constantly attended divine worship, and was remarkable for his modest and unassuming carriage; was a great observer of human life, and possessed a sound judgment. It may, with strict propriety, be said of him, that he heard and judged for himself, and was never known to give a hasty opinion of others; while he expected consistency in those who professed to be the followers of the Lord Jesus Christ. He evinced by his strict integrity and uprightness, his being just in all his dealings and transactions with his fellow creatures. His great tenderness of conscience, and the interest and pleasure with which he attended upon the means of grace, shew the gospel had a powerful influence upon his mind. He always acted with impartiality and affection in his family; indeed his general character and conduct would have been an honour to a member of any Christian church: all who knew him, say, "The memory of the just is blessed."

He has left behind him an aged widow in her 86th year, who instead of anticipating the stroke she is now called to bear, has for several years been expecting her own dissolution; also three children, members of the Baptist Church at Maze Pond, (where he was

a constant hearer for more than forty years), to whom his memory will ever be dear, and from the knowledge they have of his views of the plan of salvation by our Lord Jesus Christ, and of his Christian walk and conversation, doubt not but that his name is enrolled among the sons of God; and his family ere long hope to meet his spirit in that happy state where all the redeemed of the Lord will be united in the triumphant Church above.

J. W.

MR. K. SPICER.

DIED at Folkestone, Kent, Nov. 8, aged 94, Mr. Kennet Spicer, who for the long period of *seventy-seven* years adorned the Gospel of the Redeemer, by a holy life and conversation. He joined the Baptist church in that town in the year 1750, and through life was distinguished for the simplicity of his faith in Christ, the patient resignation with which he endured trials that would have bowed many to the grave, and the cheerful reliance he placed on the providence of God, when reduced to adversity. His funeral sermon was preached by Mr. Belcher, from Acts xxi. 16. "An old disciple;" in which he endeavoured to illustrate the character of an aged disciple of Jesus, to exhibit the view in which he should be regarded, and to suggest the improvement which should be made of his removal. The wife of the deceased survives him, and is in the 97th year of her age.

REV. JOHN GILES.

DIED, on Thursday morning, Nov. 15, at Eythorn, Kent, the Rev. John Giles, aged 68. We hope to furnish a Memoir of him in some future Number.

GLEANINGS.

DESCRIPTION OF NAVARINO.

(From P. M. Corvelli's *Historical and Geographical Account of the Morea*, 1687.)

Zunchio or Navarino (p. 52.)—Zunchio which Ptolemy calls Pylos, and Stephen of Byzantium, Coryphasium and Navarino, 10 miles distant from Coron, is built on a rising ground, at the foot whereof is its port, wherein 2,000 vessels may ride at anchor: on the right hand of the same stands the New Navarino; the ancient one is a fortress, which, lying so much in the eyes of the enemies, has been no small temptation to them, and upon that account has more than once changed its master. On the 21st of June 1245, Selister Bassa was taken in this port with a great number of ships, which he commanded for the siege of Candia.

The port of Navarino, in European Turkey, on the S. W. coast of the Morea, north of Modon, now and henceforth rendered celebrated by the recent sanguinary conflict between the combined fleets of Turkey and Egypt and those of England, France, and Russia, in which the former were totally annihilated, is the largest in Morea, and is said to be capable of containing 2,000 sail. It is formed by a bay of considerable extent, the entrance of which is secured by the Island of Sphaeteria or Stagia, and the north and north-west sides protected by a range of high hills. The passage leading to the bay is small, and lies between the island and the continent. The harbour thus formed is both secure and commodious. The town of Navarino, situated on the bay, is well built, but the streets are narrow and dirty, as well as steep and uneven, from the nature of the ground; its population is about 3,000, the most of whom are Turks. It is a place of considerable trade, owing to the excellence of the port. The fortifications consist of four bastions and a citadel. The only ruins of interest are a large aqueduct, a fountain, and some marble pillars, which support the facades of the grand mosque. Old Navarino lies at the north end of the bay, and is supposed to occupy

the site of the ancient Pylos. The adjacent country, called the Plain of Navarino, is fertile and well cultivated. 72 miles S.W. of Argos, and 88 S.W. of Corinth. Long. 21. 25. E., lat. 37. 5. N. Navarino was the theatre of another tragedy in the late war, to which none but wars between the slaves and their taskmasters ever give rise. Well fortified, and possessing one of the finest harbours in Europe, this city is built in the immediate vicinity of the ancient Pylos. In the month of August, 1821, Navarino was ably defended by the Turks against the siege of the Greeks, who made several vigorous sorties; but, at last, every kind of sustenance being exhausted, after devouring even their slippers, they were forced to capitulate. Ypsilanti had sent one of the best and most distinguished of his friends, Tipaldo, the Cephalonian, to conduct the siege. Tipaldo was a man of virtue and abilities, who, after practising as a physician in Bessarabia with great success, abandoned the profession to take his part in the national war, and it was his presence that chiefly induced the Turks to treat about a surrender; for such was their obstinate resolution, that they had placed barrels of gunpowder under their houses, with the intention of blowing up the town, when a longer resistance should become impossible.—*Modern Traveller*.

BLESSING OF THE WATERS.

At the ceremony named, "The blessing of the Waters," which is annually observed at St. Petersburg on the 6th of January, numberless mothers, notwithstanding the rigour of the season, take their infants to be baptized in the river, and on such occasions, the hands of the officiating priest have sometimes been so benumbed by cold, that the child has been known to slip through his fingers, when the current has immediately and irretrievably carried it under the ice. In this case, the mother readily consoles herself with the firm belief, that an infant thus drowned in holy water, goes the shortest way to heaven.

INTELLIGENCE.

FOREIGN.

FRANCE.

Our readers will be gratified by the following extracts from the Correspondence of the Continental Society :—

The Quakers.—Some years ago a French member of the Society of Friends, living at C. near N. going to St. E. founded there a little flock of Quakers, altogether of persons who had left the Romish church ; he visited them, and sometimes wrote to them. This little flock is few in number, but very interesting. More than a year ago the King's Attorney-General, at St. E. obtained judgment against them ; their meeting was dissolved, under a prohibition to assemble, and condemnation to a fine ; the whole was accomplished by a very arbitrary act of Mr. Attorney-General at first, and afterwards of the tribunal which judged them ; but not one member of this little flock has turned back.

The Jansenists.—It is needless, gentlemen, for me to inform you, who those are, that are known by this name in the church of Rome ; every one knows it, and if I were to describe them in one word, I would call them the Evangelicals of the Romish church ; they are not separate from the church of Rome, but they are hated in it. The Jansenists are still numerous in France ; you are sure to find the Holy Scriptures in their hands, and to please them very much by conversing with them of a free salvation by faith in Jesus Christ. Their number is pretty considerable at St. E. where they have a priest of their faith, to whom they confess.

The Beguins.—This is a select and interesting class of people, of whom I must give you some precise information. At the distance of a league from St. E. between this valley and that of St. C. there is a large village called St. J. de B. Thirty years since this village had a Curé, named B. who taking advantage of the French revolution, which had disorganized every thing, drew off his whole parish, in order to seduce them to his own opinions, and persuaded these good people to sell their property, to put all into a common stock, and set off to Jerusalem. The whole village rose in a mass, and marched out with the Curé B. at their head ; they proceeded a few leagues ; but the Government then stopped them, in-

prisoned some, and forced others to go home. The Curé B. fled to Paris, where he still lives in a state of separation from the Romish church ; those whom he seduced returned home, where they remain to this day as much separated from the church of Rome as the Protestants themselves. The following is what I am able to collect about their faith ; it is a lamentable mixture of the good and the bad. They acknowledge no other authority in matters of religion than the books of the Old and New Testament, which they study very diligently ; they have neither priest nor minister, nor place of meeting, nor festival, nor public assembly. They are daily waiting for the coming of the prophet Elias, who is to spring from one of their virgins ; some of them believe that he is already born, two years ago, and that he is concealed in some part of France. Their system is to stand separate from every Christian communion in the world, and to form a separate people. This information I procured from the mouth of one of their principal members. They have no communication with any one, and a person must inspire them with very great confidence to obtain the knowledge of them that I have done. You see, Gentlemen, in this, that considering their state, there is something to grieve, and something to rejoice at. We are afflicted at remarking so many errors ; but we rejoice at seeing in their hands the Word of the Lord, for which they have a great respect ; we are glad also to see them decidedly separated from the Romish church, with which they have no communion at all. The name Beguins, which they bear in these countries, has been given to them in derision. There are at least 400 of them, and they declare, that they know they have brethren of their faith in other parts of France, and particularly in the neighbourhood of Paris and Orleans. Some years ago, a great improvement took place amongst them by the manifest interposition of Divine providence. Our friend, Mr. Wilder of New York, whose business often called him from Paris to St. E. was stopped near St. J. de B. by an accident that happened to his carriage ; the hind boot being broken, a great quantity of religious tracts which were in it, were scattered on the road ; while they were repairing the carriage he entered into conversation with a woman, and was very much surprised to find, that she had separated from the Romish church, and loved the Word of God ; she was a Beguin. From this time

Mr. W. anxiously sought to do good to those Beguins, whom he then became acquainted with. He sent them some Bibles and religious tracts, and by means of these books several of them were brought to see the errors of their creed, and led to the Saviour. This old woman in particular was converted, and died two years since in the faith. Her family, I have observed, are walking in her steps.

TURKEY.

Religious Inquiry among the Jews.

The Correspondence of the Rev. H. D. Leeves with the Committee of the British and Foreign Bible Society, contains many interesting facts respecting the state of religion among the Jews at Constantinople. The following extract is from a letter dated Jan. 5, 1827:—

Nov. 10. "A Jewish Rabbi and another Jew, both believers in Christ, came to me, and I believe them sincere. I was much pleased with the Rabbi, who said, that for three years he had read the New Testament, and believed; that his wife was of the same sentiments with himself; that he read the New Testament to her, and instructed her; and that they conversed much together on the subject. All he does at present is in secret; but I think he is almost ready to confess Christ before men, and to suffer death for His name. On the following day the search began for all those who had been denounced to the Jewish Rabbis as having visited Mr. Hartley and myself, and as desiring to become Christians. Two of them were seized, one of them hastinadoed, and both thrown into the Bagnio, where they still remain in irons. Two or three more, I am told, were also taken up, but released after a short imprisonment. Three others, who were afterwards baptized, found means to secrete themselves; the first, a bookbinder; the second, the Rabbi above-mentioned; the third, a youth about sixteen years of age, of respectable family and good expectations. All my preparations having been made for my tour in Romelia, I was obliged to leave Constantinople on the 10th, and to commit the superintendence of this affair to Mr. Hartley; having previously visited the men in their place of concealment, and found them steadfast in their resolution, and anxious to receive baptism. I did not return hither until the 9th of December.

In the meantime, the pursuit after the missing Jews being hot, and the danger of their discovery great, Mr. Hartley resolved to comply with their earnest request for baptism. The bookbinder was baptized by

the name of John Baptist; the Rabbi, of Peter; and the young man of John. They behaved with great devotion; and when their critical situation was set before them by Mr. Hartley, declared themselves ready, if necessary, to meet every suffering, even that of death itself, for the name of Christ. Being subsequently removed to another house from the one in which they were first secreted, they were denounced to the Jews, through the treachery of an Armenian barber, who had shaved them, and was tempted by a bribe, and the Turkish guard being called in, seized them, together with the Armenian, in whose house they were, and conducted them to the prison of the Porte. This happened on the 1st of December.

Having thrown off their Jewish dress and put on the European, this circumstance went against them in their trial before the Turkish authorities. It was, indeed, their design to escape from Constantinople, and the very next day was fixed for their departure; but providence, doubtless for wise and good purposes, ordered it otherwise. When brought before the Grand Visir, the Seraskier Pasha, the Reis Effendi, and other great Officers of the Porte, they boldly declared themselves to be Christians; they said, that the only reason why they were persecuted by their fellow-countrymen was, because they believed that the Messiah was come; and they asked the Turks whether they also did not believe that this was true. They presented their haratch papers, saying they were faithful subjects of the Sultan, and that their humble desire was to be allowed to live as such, protected by the Government from the persecution of the Jews. After their seizure, the Jews had used all their efforts to obtain the execution of one of their number. Sentence of death was passed upon the bookbinder by the Grand Rabbi and his three assistants, and a petition was presented to the Dragoman of the Porte (himself formerly a Jew), offering him a large reward if he would obtain for them its being put into effect. "We demand," they said, "the death of this accursed man, whose blood be on us." This circumstance is the more remarkable, as the Jews never allow, if possible to prevent it, any one of their nation, whoever he may be, or whatever crime he may have been guilty of, to be put to death by the Turks. To prevent this, their national purse is always open, and thousands and thousands of piastres are given on such occasions. Here, however, was a crime similar to that which our Saviour and his Apostles had committed; and they were prepared to avenge it with a similar blindness and obduracy. May the veil, ere long, be taken from their hearts, and I trust in God the time is rapidly approaching!

The Dragoman of the Porte, to his honour, refused to dip his hands in innocent blood, and in a conversation with Mr. Hartley, compared their conduct to that of their forefathers before Pilate; and all that their interest and money could effect, was to obtain a sentence that they should be sent to the Bagnio, the prison of the Arsenal, for a term of six months.

During this critical interval between the 1st of December, the day of their apprehension, and the 7th, when they were committed to the Bagnio, which they passed at the prison of the Porte, they were cut off as much as possible from all intercourse with their friends, and were assailed by the Jews with every kind of temptation to renounce their faith. A full pardon and immediate deliverance were promised them, if they returned to their old religion, and death was held out to them as the consequence of their perseverance. The young man was the principal object of these assaults, whose father, now returned from Adrianople, and intended father-in-law (for though so young, he was already affianced in marriage, and the money of the dowry paid), left no means untried to reclaim him. He has, however, shown throughout an admirable firmness, and a lively faith and zeal; nor does he appear to have had more than one moment of weakness during the whole course of his severe trials: this was shortly after his apprehension, when he was assured, that if he returned to his parents and old religion he would not only secure himself from punishment, but that this would be the only means of saving the lives of the Armenian and his two friends;—turning to whom, he said, "For your sakes I must yield." They however, exhorted him not to be deceived by the professions of the Jews, but to stand firm, and that, if necessary, they would all die together. His courage was immediately restored; and he has ever since, by his example, been the main support and encouragement of the little band. On one occasion especially, their fortitude was put to the test; for the Jews, seeing that they could not work upon them by promises, had it finally announced to them that their fate was sealed, and that the next morning they would be led to execution. Thus, for a whole night, they had the view of death before their eyes; and they spent it in reading the New Testament with weeping and prayer. The other Jews were left in prison with them, whom the bookbinder (or, as I should now say, John Baptist) reproved for their unbelief in the Messiah, exhorting them to follow their example, and become martyrs for the name of Christ. These Jews, unmoved by their behaviour and exhortations, wrote to the Rabbis, to inform them that there was no hope of their ever

returning to the Jewish religion, and that the only course to be pursued with them was to get them put to death.

The punishment of the prisoners in the Bagnio consists in being chained two and two, with heavy chains, and employed in the laborious works of the Arsenal, under the superintendance of the Turkish guards, who beat them if they do not perform the task to their liking. There are about 700 persons in this prison, of whom about 300 are Greek slaves, the greater part prisoners taken in the Greek war. The circumstances of this affair having produced a general sensation and sympathy throughout the city, had penetrated within the walls of the Arsenal; and the prisoners, when brought there, were kindly welcomed by the poor Christian slaves, who went in a body to the Agha and Officers, to beg they might be kindly treated, and not put to severe labour. In consequence of this mediation, they passed the two first days unmolested; but after this, several Jews came, and among them the father and intended father-in-law of the young man, who, after another fruitless attempt to bring them back to Judaism, went and gave a considerable sum of money to the officers of the prison to put them to hard work, and to beat and torment them. They suffered severely under this persecution for five or six days, until the matter coming to our knowledge, our Ambassador was so kind as to send his dragoman, and by his representations to procure the cessation of this wanton and cruel treatment, and the weight of their chains was diminished one half; although, being still in the class of chained prisoners, they have continued to labour with the rest. A few days ago, two of them were thrown down and bruised in working at a large wheel used for raising the masts, and fixing them in the vessels of war, by a similar accident to which two men had been before killed before their eyes. They are now, however, recovered from their bruises, and will not, I believe, be henceforth employed in similar works. The father of the young man has been indefatigably persevering in his endeavours to recover his son, and has repeatedly come to the prison with his mother and relations, persuading and entreating him with tears to return to them, and promising him every thing he could desire; but he has constantly repulsed them, telling them to lay aside all hope of changing his resolution; that Jesus Christ was now his father and mother; that he preferred his chains with Christ to all they could offer him; and that when they renounced their errors, and became Christians, he would then acknowledge them as his relations. Among other encouragements they have had in their trials, have been messages from some of their Jewish friends

from without, who partake in their sentiments, exhorting them to stand firm, that they gloried in their fortitude, and that their own hope was in their perseverance. I trust, indeed, I may say with truth, that they have conducted themselves like true Christians; and it has been remarked, that the faith and love to Christ shown by these new converts may put to shame those who have long borne the Christian name. When in the height of their sufferings, they professed themselves ready to die for the love of Christ; and said, that their Saviour taught them that if their enemies took away their life, this was all they could do, and that they hoped their souls would be happy with him for ever. Their Christianity is indeed the work of the New Testament; and the Members of the Bible Society may rejoice over their conversion, as the fruit under God, of their exertions in the circulation of the Scriptures. I have no doubt, at the same time, that they derived great benefit from the instructions of Mr. Hartley, both before and during their concealment, who, a few days after their sentence was passed, took his departure for Malta, in consequence of a letter he received from England, and left them to my care. They look up to me, indeed, as their protector; and I have done, and shall do, every thing that lies in my power to alleviate their sufferings, and to procure, if possible, the shortening of their term of imprisonment. I am, at the same time, incurring considerable expence; for the expenses of persons confined in a Turkish prison, where there is much extortion, are very considerable; and although I have received some assistance from friends here, I am already about 1000 piastres out of pocket, and I expect I shall have still to disburse treble that sum before I see them clear of their trials. I should think myself, however, criminal in not doing what I can; and I trust my friends in England will not think me unreasonable in asking them to assist me in fostering this little spark, which may hereafter become a flame.

P. S. I cannot resist adding one additional circumstance I have just learnt concerning our three Christian Jews. During the time they were in concealment, they never entirely liked the idea of quitting Constantinople, though they thought they saw a necessity for it in the hot persecution which awaited them if they remained. They thought they could be more useful here than any where else, and their hearts were set upon proclaiming the Gospel to their brethren. They therefore often made it their prayer to God, that, if he saw it good, they might be found out and taken, and that they afterwards might remain in Constantinople to be Evangelists to their bre-

thren in error: the bookbinder is particularly zealous for this object; and he chose the name of John Baptist, from his wish to imitate his example, and like him, to prepare the way for the Saviour, by preaching to the Jews." pp. 61, 62—65.

DOMESTIC.

PERSECUTION DEFEATED.

A case was decided in the Archepiscopal Court, Doctor's Commons, on Tuesday, Nov. 20th, which will check the intolerance of some of the clergy in Wales, who have been in the habit of tormenting young people of the Baptist denomination, by refusing to marry them unless they agreed first to be baptized according to the forms of the established church. On the occasion referred to, a Mr. Jenkins, a Baptist, who resided in the diocese of St. David's, ventured to *remonstrate in the church!* with the litigious parson who had refused to perform the marriage ceremony for his daughter. To display the "brief authority," with which the law invests even a Welsh clergyman and churchwarden, an action was commenced by Mr. Barrett, in 1824, against Mr. Jenkins for "*brawling!*" a punishable offence with heavy fines, &c. &c. in our ecclesiastical courts. The brawling Baptist, not alarmed, appeals, and his appeal is admitted! For more than two years, nothing is heard further from the prosecutor, but at last it is intimated by him, that "there had been an intention of abandoning the suit, which had been instituted with the view of ascertaining whether the refusal of a minister was legal in such cases." But what had this to do with the charge of brawling? The following is curious: "Dr. Lushington commenced with great severity upon a passage in a letter from the adverse party," [whether the churchwarden or the parson, it is not said] "which intimated that the appellant, who was a poor Welsh farmer with *ten children*, might be induced to cry *preccavi*, through fear of the costs!" May we not hope even this clergyman will be taught to cry *peccavi!* Surely he now should say, "I have sinned." Perhaps the following judgment will operate towards bringing him to repentance!

"Sir John Nicholl thought that the duty of the court in this case was obvious. The delay had been gross, and was the less excusable, inasmuch as the subject matter rendered it expedient to press for an earlier decision instead of hanging the suit over the defendant's head. The court was bound to dismiss the suit; and he should not simply dismiss it, but decree the appellant (Mr. Jenkins) *30l. nomine expensarum.*"

The Dissenters should unite as a body, and petition Parliament to replace them in regard to marriages in the situation in which they were till the reign of George II. when they celebrated marriages in their meeting-houses.

RE-OPENING OF SALTER'S HALL MEETING.

This neat and compact place of worship was re-opened on Wednesday the 14th November. The interesting services of the day were commenced by the Rev. E. Parsons, jun. and the Rev. Isaiah Birt, late of Birmingham, delivered a very impressive and suitable discourse, from John xvii. 17. and Dr. Newman offered up the concluding prayer. The sermon in the afternoon was preached by Dr. Collyer, who very appropriately selected 1 Cor. iii. 11. for his text, en which he enlarged with much feeling and ability. Dr. Rippon and the Rev. Joseph Fletcher, A.M. conducted the introductory and concluding parts of this service.

The Rev. Isaac Mann, A.M. delivered an excellent and powerful discourse in the evening, from Matt. xxi. 42. The Rev. Edward Steane, of Camberwell, prayed before the sermon, and the Rev. W. Gunn, of Aylesbury, concluded the services of the day. The Rev. Messrs. Edwards, of Watford, Davis of Walworth, Poplewell, Dyer, and Lewis of Highgate, also assisted, in the various services. A liberal collection was made which will be devoted to the liquidation of the expenses already incurred in preparing the place for re-opening, and toward the expenditure necessary in carrying on the worship of God in future. The attendance was numerous and respectable throughout the day. It was truly gratifying to those who have taken a deep interest in this undertaking, to be favoured with the countenance and co-operation of most of the principal ministers and friends in and near London. The pulpit will be constantly supplied by highly respectable and acceptable Evangelical ministers, mostly from the country. There will be preaching every Lord's day morning and afternoon. The services will commence a quarter before 11 and 3 o'clock. As this place of worship has been rescued from the profanation of its late possessors, solely on public grounds, the managers look with confidence for liberal pecuniary support from the Christian public. Subscriptions will be thankfully received by the Treasurer, W. Bousfield, Esq. the Secretary, Mr. J. Powell, Hand Court, Upper Thames Street, in the vestry after each service, and by any of the following gentlemen, who form a provisional Committee:—

Messrs. S. Bagster, M. Bedome, N. Bosworth, J. Bousfield, J. Deane, jun. W. B.

Garney, J. T. Hinton, M. G. Jones, John Low, James Low, J. J. Lantley, E. Marlborough, P. Millard, T. Pewtress, Joshua Russell, S. Salter, Deputy Saunders.

The Rev. John Mack of Clipston, and the Rev. John Jackson, Hebdon Bridge, are the supplies for the four last Sabbaths in December, and Rev. Mr. Murch and Mr. Curwen the first sabbath in January.

ORDINATIONS, &c.

SCARBOROUGH.

On Friday, August 9, the new Baptist chapel, Scarborough, was opened for divine worship, when three sermons were preached: in the morning by the Rev. W. Steadman, D.D. from 2 Chron. vi. former part of the 18th verse; afternoon, by the Rev. B. Godwin, of Bradford, from Matt. xxiii. 37.; and in the evening by the Rev. L. Forster, of Blackburn, from Luke xv. 10. On the following Sabbath three sermons were preached: in the morning by the Rev. L. Forster, in the afternoon by the Rev. J. New, of Bradford Academy; and in the evening by the Rev. B. Godwin. The devotional exercises by the Rev. Messrs. Harness, Goodwin (Wesleyan), Edwards, Hithersay, and Evans. Although the weather was very unfavourable and stormy, yet the congregations were good, and the collection amounted to about 50l.

KNOWL HILL, BERKS.

On July 17, the new Baptist Chapel at Knowl Hill, near Maidenhead, Berks, was opened for public worship, when three Sermons were preached by Mr. G. Comb, Mr. William House, and Mr. Coleman of Colnbrook. A collection was made after each service, which amounted to £14.

CAMBRIDGE.

A meeting was held at Soham, on Wednesday, June 13, in the Baptist Meeting-house, for the purpose of forming a Missionary Society for the North-east part of Cambridgeshire.

In the morning an excellent and appropriate sermon was preached by Mr. Thodey, of Cambridge, from Judges v. 31. In the afternoon, Mr. Haylock, of Cambridge, (in the absence of R. Foster, jun. Esq.) took the chair, and several gentlemen addressed the meeting in an interesting manner. Mr. Pepper, of Melbourne, preached in the evening, from Matt. xiii. 39. The collections amounted to 6l. 17s.

WEST DRAYTON.

Mr. Andrew Gardiner Fuller, was ordained over a newly-formed Church at West Drayton, near Uxbridge, Sept. 26. The Rev. S. Green, jun. of Thrapstoue introduced the service, and asked the usual questions of the church and pastor. Rev. T. Uppadine of Hammersmith prayed the ordination prayer. The Rev. Isaiah Birt gave the charge from 2 Tim. iv. 22. The Rev. S. Hillyard (Independent,) preached to the people from 2 Cor. ii. 16. The devotional services were by the Rev. Messrs. Hall of Poyle, and Stamper of Uxbridge, (Independents.) We are happy to find that the prospects of Mr. Fuller, (a son of our ever lamented friend the secretary of the Baptist Mission,) are encouraging. He has baptized seven persons, among whom was his brother William, who resides at Richmond, not far distant from West Drayton.

GOLD HILL, BUCKS.

On Wednesday, the 6th of June 1827, Mr. David Ives was set apart to the pastoral office over the Baptist church of Christ, at Gold Hill near Chalfont, St. Peters, Bucks. Mr. J. Harsant, (Indep.) of Beconsfield engaged in prayer. Mr. Tomlin of Chesham stated the principles of dissent, and the nature of a Gospel church, and received Mr. I.'s confession of faith. Mr. Allom of Missenden offered the ordination prayer. Mr. Edwards of Watford reminded the minister of the necessity of preaching Christ crucified, 1 Cor. i. 23. and Mr. Lewis, of Chenies, besought the people to suffer the word of exhortation, Heb. xiii. 22. Mr. Cooper, of Amersham, preached in the evening, the services were well attended, and the prospects pleasing.

COLEMAN'S GREEN, HERTS.

On Wednesday, Oct. 24, 1827, the Rev. Henry Biggs was ordained over the Baptist church at Coleman's Green, Herts. The Rev. Thomas Middleditch, of Biggleswade, delivered the introductory discourse and asked the usual questions; the Rev. W. Thompson, of Walhern, offered the ordination prayer; the Rev. E. Daniel, of Luton, gave the charge, from 2 Tim. iv. 2.; and the Rev. J. W. Wayne, of Hitchin, preached to the people, from Deut. i. 38.: and in the evening, the Rev. D. Parkins, of Aldwinkle, (formerly minister of Coleman's Green) preached Joshua xxiii. 11.

NOTICE.

A Sermon will be preached before "the Society for Investigating the Prophecies of Scripture," on Thursday evening, Dec. 6, 1827, by the Rev. Thomas Curtis, at Salters' Hall Chapel, Cannon-street. Service

to commence at half-past Six o'Clock. The meetings are, for the present, held in the great room of Salvador House, Bishopsgate-street, the second and fourth Thursday evenings in every month.

The Seventeenth Number of the Quarterly Register of the Baptist Home Missionary Society, contains the following intelligence:—

The Committee feel it their duty to state, that they have urgent applications for six additional Missionaries; whilst the regular demands of the next quarter day, will require, at least 100*l.* more than the sum which is at present in the hands of their Treasurer. It is earnestly hoped that this statement will engage the attention of some benevolent individuals who will not suffer the present year to expire without affording their liberal aid to meet the just claims of twenty-seven laborious Missionaries—who are already employed by the Society; and hereby encourage the Committee to undertake one or more of those urgent cases which have for months been lying before them.

AUXILIARY SOCIETIES.

Auxiliary Baptist Home Missionary Society, for part of the Western District.

The annual services in connexion with this Institution, for the visitation of the stations confided to its care, and for collecting the contributions of the churches, commenced on Lord's day, Aug. 26, when Mr. Clarke, one of the Secretaries, preached at Stogumber in the morning, in the evening visited Perriton, the station of the missionary Rev. J. Cocks, and addressed a pleasing congregation.

Monday, 27th, was employed in visiting different parts of this station, and in the evening Mr. Clarke preached to a small congregation at Timberscombe, a village under the care of Mr. Cocks. Tuesday, 28th, a public meeting was held to promote this object, in the Baptist chapel, Watchett. Mr. Royal occupied the chair. Addresses were delivered by the Rev. Messrs. Gabriel, J. Cocks, O. Clarke—the Wesleyan brethren, Messrs. Bond and Whitehorn, and Mr. J. Gimblett.

Monday evening, Sept. 3, a public meeting was held in the Baptist chapel, Barnstaple. The chair was obligingly taken by Rear Admiral Pearson. Resolutions expressive of warm regard to this Institution, and of the kindest feelings towards all others of a similar nature, were proposed and supported by the Rev. Messrs. B. Kent, G. Aveline, T. Pulsford, O. Clarke, John

Ward, — Greaves, Esq. and Mr. R. Gribble. The meeting was numerously attended, and from the deep-tobed piety that characterised the several addresses, as well as from the pleasing interest displayed by the auditory, in this important cause, there was just reason to conclude that God was in the midst of his people of a truth.

Tuesday, September 4th, a public meeting was held at great Torrington. Mr. C. Vasey occupied the chair. The resolutions were moved and seconded by the Rev. Messrs. Aveline, Pulsford, O. Clarke, and Mr. J. H. May. This meeting was also fully attended, and the friends present had great satisfaction in remarking the favourable appearance of the cause in this town, and generally throughout the station occupied by the missionary, the Rev. T. Pulsford.

Wednesday, September 5th, a public meeting was held at Sheepwash, the principal station of the missionary, the Rev. John Metters. The Rev. G. Aveline in the chair. This meeting was also addressed by the Rev. Messrs. Clarke, Pulsford, Metters, and Thorne.

The Rev. G. Aveline, deputed by the Committee, subsequently visited and preached for the Society at Muckworthy, Newton, St. Petrock, and Brayford. The Rev. W. Davis of Crediton, kindly preached for the Society at Thorverton.

Sermons were preached by the Rev. John Edwards, one of the Secretaries to the Parent Society, at Bradninch, at the Baptist Chapels, South Street, and Bartholomew Yard, Exeter; at Honiton, at Crewkerne, at Chard, at North Curry, and at Taunton, by the Rev. O. Clarke of Taunton, at Crediton, and at South Street, Exeter; and by the Rev. W. Elliott, at Wedmore.

After the sermon at Bartholomew Yard, Exeter, on the evening of September 9th, Messrs. Edwards and Clarke met the Rev. J. Mason, when a Congregational Society, in aid of the Home and Foreign Mission was formed. The Rev. J. Mason kindly engaged to be the Treasurer, and Mr. J. Commin and Miss Buxton, Secretaries, and a Committee of twelve young friends expressed their readiness to act as collectors.

Monday evening, September 10th, the annual meeting of the Exeter Baptist Home Missionary Society was held in South Street Chapel. The Rev. S. Kilpin presided. The Report was read by Mr. J. Commin. The several resolutions were proposed and supported by the Rev. Messrs. Bristow, Mason, Davis, Edwards, and Clarke; and by Messrs. Craig, Stephens, Lillycrop, and Patey. In consequence of the pleasing arrangement of the preceding evening, it was resolved that this Society be in future considered as a

congregational association in connexion with South Street Chapel. The Rev. S. Kilpin kindly engaged to be the President; Mr. Andrew Patey, Treasurer; and Mr. Stephens and Miss Bury, Secretaries. The deputation was highly gratified in observing the progress of the Home Missionary cause in this ancient and highly respectable city.

Wednesday evening, September 12th, the annual meeting of the Lyme Regis Baptist Missionary Association was held. The chair was taken by the Rev. A. Wayland, who also read the Report. Addresses in support of the several resolutions were delivered by the Rev. Messrs. Glead, Jeanes, Edwards, and Clarke.

Thursday, September 13th. At Crewkerne the Rev. J. Edwards pleaded the cause of the Institution in the afternoon, and in the evening a public meeting was held to promote the same object. The Rev. E. Crook was called to the chair. Addresses were delivered by the Rev. Messrs. Edwards and Clarke, and by Messrs. Whitby, Turner, and Porter.

Monday, September 17th, the annual general meeting of the Auxiliay Society was held at Taunton. The early part of the day was engaged by the ministers and brethren in the business of the General Committee, and in the evening the public meeting was held. The Rev. John Toms, of Chard, was invited to the chair. The Report was read by Mr. Clarke, and the resolutions proposed and supported by the Rev. Messrs. Edwards, Hoby of Weymouth, Gabriel, Little, Chapman, Price, Fry, Clarke, and Mr. J. Gibson. W. Cadbury, Esq. was again requested to accept the office of Treasurer, and the Rev. J. Baynes having been obliged to decline on account of the state of his health. Mr. Clarke was requested to engage as the sole Secretary.

The church, at Highbridge, formed since the appointment of the Rev. W. Elliott as the Missionary to that station, having requested him to undertake the pastoral office over them, and Mr. Elliott having complied with the desire, a meeting was held at Highbridge, on Wednesday, September 19th, to recognize the settlement of the pastor over this interesting church, when the Rev. Messrs. Edwards, Clarke, J. B. Cox, Chandler, and Hoppel engaged in the service of the day.

It is pleasing to add, that from the various services, it was fully apparent that the cause of Home Missions has been making a gradual advance throughout the district. The collections were in general on the increase of those made the last year, and although, from local causes, the friends at Wellington, Montacute, Bridgewater, and some other places were unable to receive

the deputation, arrangements have been adopted to make the usual collections before the close of the annual accounts.

Second Annual Meeting of the EAST KENT Auxiliary Baptist Home Missionary Society, held at FOLKESTONE, September 4th, 1827.

In the morning, the Rev. James Payne, of Ashford, read the Scriptures and offered prayer; the Rev. John Edwards, of Watford, preached an appropriate sermon, and the Rev. Jacob Martell, of Deal, closed the service.

In the afternoon, a Committee was held to transact business, when preparations were made for the public meeting in the evening, and the remaining part of the debt for fitting up the places of worship at Romney and Dymchurch, was liquidated.

In the evening, the Rev. J. Coanes, Independent minister of Folkestone, prayed. Joseph Hanson, Esq. presided. The Report for the last year was presented, and the resolutions for its reception—expressive of the claims of the Society on the public regard, and earnestly recommending Congregational Branches to the Auxiliary—for the re-election of the Treasurer and Secretary, and appointment of the Committee—for prayer for the descent of the Holy Spirit—and of thanks to the Chairman and to the Rev. J. Edwards, for their valuable assistance on the occasion—were moved and seconded by the Rev. Messrs. Payne, of Ashford, Martell, of Deal, Edwards, of Watford, Crambrook, of Dover, Clark, of Folkestone, Paine, of Rye, and Belcher, of Folkestone; also by J. S. Elliott, Esq. of Camberwell, and Messrs. Parnell, of Ashford, and Stace, of Folkestone; and the pleasing engagements of the day were closed with prayer by the Rev. W. Paine, of Rye.

Extract from their Annual Report.

“The last Report of your Committee informed you of the pleasing prospects of success on the Home Missionary station in Romney Marsh. During the period which has elapsed since that Report was presented, the station has been called to experience some changes. The continued illness of Mr. Paine compelled him to relinquish his connexion with your Society at Lady-day last. He lived in the affections of the people, to many of whom we trust his labours were of the greatest possible advantage. His ill health deprived him, for some months before his removal, of making any considerable exertions; and after his removal,

though acceptable supplies were obtained, it was several months before a suitable person could be found to reside on the spot. These things, of course, had a tendency to lessen the congregations, and to damp the interest which had been happily excited. But your Committee are happy to report that many things on the station are encouraging. A spirit of prayer and of piety seems on the increase; many persons present hopeful evidences of true conversion, five of whom have, since the last annual meeting, joined the Baptist church at Folkestone, until the period shall arrive, which your Committee trust is not far distant, when it shall be deemed desirable to form a church on the station, from whence the light of divine truth may be diffused around the neighbourhood. Three other persons are also proposed as members of the same Christian Society.

“Your Committee would honestly avow their conviction that the exertions hitherto made in the county of Kent, bear no proportion to the magnitude and importance of Home Missionary labours. Far be it from them to lessen the claims Foreign Missions; they regard them with affection, and accompany them with their best wishes and their most ardent prayers; but while we attend to the calls of misery at a distance, let us not suffer our countrymen—our neighbours—our kinsmen, to perish for lack of knowledge. Even in Kent, favoured as it is with sixty stations where the gospel is preached among the Baptists, eighty among the Independents, nearly 160 among the Wesleyan Methodists, and by thirty-one evangelical clergymen.—Even in Kent, out of 470 parishes, containing a population of 426,016 inhabitants, our congregational brethren, who have just published the result of a careful investigation of the subject, inform us, that 150 parishes are reported as entirely destitute of a truly spiritual and evangelical minister.”

“To Britons we can send the gospel at a comparatively small expense; their conversion tends at once to bless our country and to increase the friends of foreign exertions; here we see the operations of zeal carried on under our own eye, and behold the wilderness gradually changed into the fruitful garden of God. Your Committee regret that your Auxiliary has not yet to boast of a single Branch Association; comparatively few ladies have yet enrolled themselves among its active friends; and scarcely a congregation are contributing to its funds a half of the sum they annually devote to foreign objects. They would not wish you to afford less aid to other important institutions, whose claims they admit to be strong; but they would urge you to make some sacrifice,

To curtail some luxury, or to engage in some labour for the benefit of your countrymen. The endearments of home—the principles of patriotism—the claims and the example of the Saviour—and cause of our common christianity—call upon you to labour while life lasts in this holy and blessed cause. Immortal souls are valuable—the gospel you love is infinitely precious—its possession is of supreme importance—sinners are daily dying unforgiven—eternity is opening before our eyes—all, all calls for immediate, and zealous, and persevering labour.

Contributions from PART OF THE WESTERN DISTRICT.

	£	s.	d.
Barnstaple	6	18	8½
Bradninch	2	12	0½
Crediton	1	11	2
Crewkerne	7	13	8
Exeter	32	0	0
Great Torrington	7	11	10½
Highbridge	1	15	2
Honiton	1	4	0½
Isle Abbots	1	1	0
Lyme Regis	6	11	11
Muckworthy, Brayford, New- ton, and Great Petrock	1	16	0½
Perriton	14	9	8
Sheepwash	1	11	8
Sidmouth	1	1	0
Stogumber	1	14	6
Taunton	22	9	6½
Thoverton	0	7	2½
Uffculm	1	0	0
Watchett	4	4	9
Wedmore	1	4	10
Yeovil	2	2	0

Contributions to the EAST KENT AUXILIARY.

Ashford	4	5	6
Brabourne	1	14	6
Broadstairs	0	14	6
Canterbury	8	12	3½
Dover	7	12	0
Dymchurch	4	9	4
Eythorne	9	7	1
Folkestone	4	15	3½
Hythe	0	17	0
Maidstone	0	7	6
Margate	7	17	6
Ramsgate	2	0	0
Ronney. Collections	5	14	11½
Rye. A few Friends at Independent Chapel, after Sermon, by Secretary	1	3	0

	£	s.	d.
St. Peter's. Cramp, Rev. T.	1	1	0
Collections by Do.	4	3	0

Contributions collected by the REV. J. PAYNE, of ASHFORD, in a Journey in October last.

Alton. Tyrell, Mr.	1	0	0
Spicer, Mr.	0	10	0
Small Sums	1	12	0
Bridgnorth. A Friend	1	0	0
A Friend	0	10	0
Grierson, Mr.	0	10	0
M'Michael, Mr. W.	1	0	0
M'Michael, Miss	0	10	0
Sing, Mr.	1	0	0
Sing, Mr. W.	1	0	0
Sing, Mr. John	1	0	0
Sing, Miss	1	0	0
Small sums	2	10	0
Cheltenham. Binn, Major	0	10	0
Capper, R. Esq.	2	2	0
Cyde, Mrs.	1	0	0
Thomas, Rev. Jenkin	0	10	6
Langdon, Mrs.	0	10	0
Small sums	1	8	0
Winterbotham, Mr.	0	10	0
Farnham. Small sums	1	12	0
Haynes. Collection	2	0	0
Harting. Donald, Mrs.	1	0	0
Newman, Mr.	0	10	0
Padwick, Mr.	0	10	0
Pershore. Collected at Rev. Thomas Water's	4	15	2
Ruden, B. Esq. Sub.	1	0	0
Petersfield. Parr, Miss	1	0	0
Steele, Miss	1	0	0
Crapwellers, Mr. and Mrs.	0	10	0
Small sums	2	19	6
Salop. Williams, J. B. Esq.	1	0	0
Southam, Collected at, by Rev. W. Dorney	2	0	0
Clapham. Auxiliary Society, per Mr. Steele, Treasurer	23	7	0
Kinletworth. Moiety of Mis- sionary Contributions per W. Dorney	2	0	0
Liverpool. Subscriptions, per Rev. Mr. Kilpin of Exeter	14	18	6
Mileham, Rev. C. T.	1	1	0
Horse, Rev. R. of Wellig- ton	1	1	0
Thomas, Rev. Mr. of Aberga- venny	0	15	6
Watford. Salter, D. Esq. Sub.	1	1	0
Salter, Miss Sub.	1	1	0
Edwards, Rev. J.	1	1	0

MONTHLY REGISTER.

FOREIGN.

France.—During the present month, the *Moniteur* has published the Royal Ordinance dissolving the chambers of Deputies, and convoking the Electoral Colleges for the 17th and 24th instant, to return a new Assembly.

A necessary consequence is a temporary abolition of the Censorship, and the suspended exercise of several rights are at once, for a short season, surrendered to the people. The Government will thus have an opportunity of gathering from various sources, the state of public opinion—the electors pronouncing it by their votes, and the press proclaiming it through the constitutional Journals. Only twelve days, however, are allowed, for the decree to travel from one end of France to the other—for the electors to examine the lists of qualified voters, or for the press to enlighten them in their rights and duties, and, what is, perhaps, as little agreeable to ministers, for the organs of liberal opinion to discharge upon their oppressors the accumulated gall, which they had been restrained from venting for the last four months.

Greece.—In our Monthly Register for September, we mentioned that a manifesto had been issued by the Turkish Government, refusing to accept the mediation of the European Powers in reference to the Greeks—we have now to record the folly of that refusal.

On the 18th of October, the commanders of the allied force signed an agreement to enter, and take up a position in the Port of Navarino,* as a commodious means of “renewing to *Ibrahim Pacha*, propositions which, entering into the spirit of the treaty, were evidently to the advantage of the Porte itself.” After the first part of this arrangement had been executed by their anchoring close to the Turkish line of battle, the allied flags of truce were fired upon,

* For a description of Navarino, see page 570.

and many British lives destroyed in the very act of peaceable remonstrance with the Infidels. The necessary retaliation for this outrage, brought on a general action, and the total destruction of the Turkish and Egyptian fleet, which was armed with 1800 pieces of ordnance. If the valour displayed by our tars and their brave allies were most honorable to the flags of their respective nations—the loss of life which they sustained, and which they were forced, in self-defence, to inflict, can be considered no otherwise than as a grievous, though inevitable sacrifice to the attainment of objects equally recommended to the States of Europe by good policy, and urged upon them by every humane and christian feeling.

It will not, to seamen’s eyes, be the least interesting feature of this brilliant victory, that it was obtained on the eve of the anniversary of the battle of Trafalgar.

DOMESTIC.

Slavery.—It was universally apprehended, and indeed proudly boasted, that a slave; however purchased or obtained, who had in any way reached our happy island, and once breathed British air, was thenceforth for ever free. Lord Stowell’s decision in Doctors’ Commons, on the 6th inst., in reference to “a slave woman, named Grace,” has taken from the friends of humanity this pleasing error. It now appears that an unmanumitted slave of Antigua, or any other West Indian Island, visiting England, and returning to the place from whence he started, is a slave again, and the property of his old master, and yet that master, knowing the slave he has lost to be in England, has no legal means of recovering, what with pain we are forced to call his property. When shall we be able to register the abolition of a system, whose anomalies and barbarities are the disgrace of our country?

IRISH CHRONICLE,

DECEMBER, 1827.

THE readers of the Irish Chronicle will see, by Mr. West's letter, that the number of readers of the Irish Scriptures is now increased to *fifty-three*, and more might be employed would the funds justify increasing the present expenditure. The Committee earnestly call upon their often-tried friends to renew their exertions on behalf of their exhausted funds, and thus to strengthen their hands and encourage their hearts. They cannot persuade themselves, while thus attempting to carry forward the work of Scriptural education in Ireland, and while there are so many instances of success having attended their labours, in sinners being brought to repentance, and to depend on Christ's righteousness alone for salvation, that they will suffer the work to be impeded for want of money. Could the question be heard by the *Protestant* population of the united empire—"Shall the exertions of a Society which has nothing in view but the promotion of the knowledge of the Scriptures, and especially of the Irish Scriptures, among the neglected peasantry, the aborigines of Ireland, be cramped for want of money? every pious Protestant heart and tongue would answer, No.

From the Rev. J. West, to the Secretaries.
Dublin, Oct. 29th 1827.

DEAR SIRS,

I HEREWITH enclose all the letters I have received from the agents of the Society.

The Society has now 53 readers of the Irish Scriptures, and of course the expenditure will be very considerably increased. In the month of December I shall want to draw 650*l.* I think it would not be proper to employ any more readers at present. If we can support our present number, we shall do very well.

I have received from the agent of the Bible Society, a letter to inform me the Bibles and Testaments are put on board. I have also received from the Edinburgh Bible Society, Bibles and Testaments to the amount of 50*l.*

If Mr. Davis goes to Scotland, he ought to go *immediately*. I am dear Sir, your's respectfully,

J. WEST.

From the Rev. Mr. Briscoe.

Ballina, Oct. 19th 1827.

MY DEAR BRETHREN,

SINCE my last, nothing of an extraordinary nature has occurred in my district. It gives me pleasure, however, to inform you that in the midst of persevering opposition, we are to say the least, maintaining our ground. The schools are well attended, and my congregations are continually increasing at all my stations for preaching, which I regularly occupy. I have been obliged to relinquish Kallala for the present, principally

because my congregation at home has so greatly increased. Our neat little meeting-house, is now literally crowded. Oh! that we may have reason to say of many that they were born here.

You will learn from the enclosed "Journals," what the readers have been doing, and though there is nothing peculiarly remarkable in their details, yet I can assure you that they are all diligently employed in endeavouring to promote the objects of the Society.

I am greatly at a loss for Testaments, I have not a single copy. We cannot be supplied by the Hibernian Bible Society, and unless I immediately get a liberal supply, the business of committing must be suspended for a season.

Through mercy we are in good health, and very happy, and I trust in some measure useful, and Mrs. B. tells me that she would not have me leave Ballina for the best Baptist Church in England.

I am,

Yours affectionately,

JOHN PAUL BRISCOE.

From Mr. William Moore.

Sligo, Oct. 11, 1827,

REV. SIR,

IT must appear to any thinking man, that has the smallest glimpse of Scripture knowledge, that the cup of Babylon is nearly full, and the day of the controversy of Zion not far distant. From the first day the Lord has raised and encouraged his instruments, perseveringly to extend the knowledge of the glorious Gospel in this land of darkness, how active has Satan been in raising his own

instruments to quench that light! A short sketch I will here give. The first three years they had no great apprehension, but when it was discovered that the children, from reading the Scriptures, would, when they heard their parents mention God, or heaven, or such expressions, tell them, Oh, you know nothing of God, &c. the parents would gladly hear them, and in consequence boast of their children's knowledge, that was the first cause that alarmed the priests, which I well know. The first step they took was, to prevent the Scriptures from being read; but that failed. They had thus to proceed to the last extremity, which was, neither to hear their confession, nor to anoint at death any of them that should read, hear, or handle the Scriptures; and in some instances, they did refuse, and thus gave up their fees, for the purpose of terrifying the rest. On this account, some, a few days before confession, used to withdraw their children, and when confession would be over, gladly returned them. But the only thing that cut the priests to the quick was the *Scripture Readers*. This plan they could not overthrow. It would be tedious to mention all the wiles and stratagems exercised before it came to the present most awful crisis. It is most remarkable, that their sole object was at first to prevent the reading of the Scriptures; and when this failed, then every one that could read they urged to read, marking passages for them, no matter how plain against themselves, and applying them against Protestants, in order to trouble the readers. This was the case before my last journal. Since then, that plan has completely failed, and, as I hinted, the devil now seems to be at his last extremity. The popish bishops, priests, friars, and all the fraternity, have now taken the field, and open their mouths in blasphemy against the Scriptures, publicly declaring they are not the word of God; that Christ did not command his apostles to write, but to preach; that there were twelve gospels pretended to be written by Matthew, and that it was not until the fourth century the present Gospel was admitted into the church; and that the Epistle to the Hebrews and Peter's second epistle were, with great doubt and difficulty admitted. Then all Protestants are challenged to shew that John wrote the Revelations. Therefore, they say, there is none permitted to read or hear, only the church; and whosoever hears not the church, let him be as a heathen-man or a publican. Now, Sir, this is the state of my poor country and countrymen; but, notwithstanding, the Lord is plucking a few brands from the burning.

W. MOORE.

From an Irish Reader.

Limerick, 13th Oct. 1827.

REV. SIR,

SINCE my last, I have read in Clonlarn, Doonas, O'Brien's Bridge, Birdhill and Limerick, and have had the gratifying satisfaction of being invited to go some miles to speak to persons, assembled for the purpose, the words of eternal life, and such are the doubts of some concerning their creed, that I have been asked for Testaments, that those doctrines which, hitherto, the blind votaries of a cunning priesthood had received with more than implicit credence, may now be tried in the balance of divine truth, and when found wanting, to be for ever discarded and never more to be remembered but with detestation and horror.

In one of my excursions, I met a man who possessed more than ordinary information, but who was destitute of a knowledge of the way of salvation. Having spoken of the corrupt and depraved nature of man, of the sinfulness of sin, and of the purity of Jehovah; he seemed confounded, and expressed a doubt of any ever becoming so pure as to be admitted as the associate of so holy a God: but when I pointed him to the obedience and death of God manifest in the flesh, as the price paid for the redemption of every one that believeth, "whose blood cleanseth from all sin," and whose "Spirit purifies the heart by faith," such was his delight that joy beamed in his countenance, and he declared that such "glad tidings" had never before reached his ear. He afterwards told a man (who informed me) that if I were near him, all the priests and bishops in the kingdom would not prevent him from hearing me. I have, different nights, been sent for to my lodging to stand for the defence of the gospel, arguing and contending sometimes until eleven o'clock at night, and am challenged to meet to night for the same purpose.

The signs of the times are such as to ensure the most sanguine hope, that the day is not far distant when "the mystery of iniquity" (that hath so long wrought) shall be fully revealed, "whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming."

I must not forget to mention that I gave a Testament to a young man, who is reading it in the face of every manner of opposition, and who it is to be hoped shall one day triumphantly declare that it has been made the power of God unto his salvation.

From an Irish Scripture Reader.

REV. SIR,

THE state of mind that prevails among the

people of this neighbourhood at present, by means of the Jubilee is truly wonderful, and is calculated to excite pity in the observer. The bishop with a great number of priests, have attended in Ballinacarrow and Collooney in the last weeks, where multitudes of poor deluded creatures, flocked together, expecting to receive remission of their sins, and now fifteen days are determined to put an end to their past sins, and by fastings, penances, and performing stations to make reconciliation for their iniquities. When the appointed task is performed, they think themselves as free from sin as they were at the hour of their birth. It is truly surprizing to see with what diligence they attend to these severities. Rising off their beds in the middle of the night, and after long fasting, travelling to their destined place to perform their stations. Reading for some of them at present, reminds of sowing seed on stony ground, as they seem to be at this period more hardened in deceitfulness. Of some of them I trust it may be said, that the Lord is opening their hearts to attend to his word. I was greatly pleased with a young lad, formerly a pupil of mine, who happened to be present at a conversation which I had with a very ignorant neighbour; the poor man knew nothing of the way to salvation, and I was endeavouring to persuade him to behold the Lamb of God which taketh away the sins of the world, and shewing him from different parts of Scripture that there is no other way of salvation but through the Saviour. When, unexpectedly, the young lad came forward in behalf of the truth, and quoted what he had committed in school, "I am the way, and the truth, and the life, no man cometh to the Father but by me," John xiv. 6. this text was so suitable at the time, and conveyed such an idea of the truth, that I thought it very remarkable, and considered it as a sign that the labours of the Society among the rising generation are not in vain. About two miles from this place a man very earnestly entered into a religious conversation with me; but at length told me that he believed that having a good heart, and endeavouring to keep the commandments, is the only way of obtaining eternal life. I then shewed him what the Scriptures say of the heart of man, that it is deceitful and desperately wicked above all things, and that in this way its deceivings are manifest when people think themselves to be something when they are nothing, that out of the heart proceed evil thoughts, murders, adulteries, &c. that he that knoweth what is in man thus testified of the heart, and that he that trusts his own heart is a fool.

I then proceeded to point out to him the strictness of the moral law, that it reaches to the thoughts and desires of the heart,

that whosoever shall keep the whole law, and yet offend in one point he is guilty of all, and that cursed is every one who continueth not in all things which are written in the book of the law to do them; here he seemed to be greatly alarmed, and said, God help us who then can be saved. I then shewed him the glad tidings of the gospel, how that Christ redeemed us from the curse of the law being made a curse for us. I referred him to the 3d of John and different passages of the word of truth, shewing that Jesus is able and willing to save all that come to him, and that he that cometh to him he will in no wise cast out. He professed to understand and believe what I laid before him. About praying to the virgin Mary was the only thing we differed in, but he promised to search the Scriptures on that head.

I am often seeking opportunity to read for them, and shewing the difference between the gospel jubilee and that of the bishop, and from the 7th Mark and other parts, that the doctrines and commandments of men are vain, in some instances it seems to have a good effect. May the Lord follow his own word with his blessing, and then our labour will not be in vain.

From an Irish Scripture Reader.

REV. SIR,

I COMMENCED the 10th of September in James Breheny's, on the Deerpark mountain, where I read the Irish Scriptures, and shewed that we should not depend on man, but on the merits of Christ, for our salvation; employed the remainder of that day in teaching Patrick Healy, the schoolmaster, to read the Irish Scriptures in the old letter; the 11th, in Hugh M'Glonghlin's, whose wife told me that she was much alarmed at hearing her son read in Revelations of the day of judgment; I read the same for her, and exhorted her not to be afraid, but cast her whole care on Him who came to seek and to save that which was lost; 12th, in John Fanning's, Matthew Scanlon attended, who pretended to know the Scriptures; I took a text from the 18th of Matthew, 3d verse; there were seven Catholics present, who quitted their work and heard me with great silence; and Scanlon himself acknowledged his ignorance, and said that he could not gainsay one word of what he heard me express; 13th, in Mary M'Glaughlin's and Charles M'Glone's; this man told me that he would give no money to a priest in future, and that he read in the Acts, that the gift of God could not be purchased by money; 14th, in Daniel M'Cornach's, when I read, exhorted, and lectured on the errors of popery, without giving any offence; 15th, in Edward Walsh's; 16th, in Terence

O'Brien's, twice that day, who advised his son to study the Scriptures and renounce popery, which he himself intends to do: 17th, in Arthur M'Cullagh's; 18th, in Healy's, instructing him to read the Irish Testament; 19th, in Daniel M'Cormack's, who sees all the errors of popery, but is not willing to forsake them, lest he should lose his customers; 20th, in Arthur M'Cullagh's, teaching himself and Healy to read the Irish Testament; 21st, in Patrick Gormly's; 22d, in James Quinn's, where great heed was given to the Irish Scriptures; 23d, in Hugh M'Gloughlin's, accompanied by Mr. Jackman; 24th, in Collooney, 25th, in Deenod's and in Laudy's school, of Rothgran; 26th, in Sligo, where John Coulan challenged me to an argument, and insisted that I should not go until he should prove that the popish religion was founded on Scripture, tradition, and reason; but we agreed that nothing should be advanced to prove what we had to say, but Scripture. On these conditions we appointed a chairman, and each of us was to speak ten minutes. This discussion lasted about an hour and a half. I proved the one saving faith, in the one object, from the prophets, apostles, and evangelists. He put philosophy instead of Scripture, and was prevented by the chairman. He was puzzled when I asked him, Did he believe the scriptures which I quoted? Why not? said he. Well, said the chairman, if you confess that what he said is right, you acknowledge that what you said is wrong. He could not withstand the force of divine truth; all present gave it against him, and some of them said that they were much edified by what they then heard. The 27th, in John Krolaghan's; 28th, lectured Roger Sweeney, the schoolmaster, on my way from Collooney to Boyle; 29th, in Edward Stenson's; 30th, in Terence O'Brien's; 1st of October, instructing Conaghlon, the schoolmaster, in Gospel principles, who sees all the errors of popery; 2d, read, lectured, and exhorted, in Horan's, of Carrack, where Morris, Morau, Murry, and M'Dermot attended for information; there was not a dissenting voice, but all agreed to the truths I endeavoured to impress on their minds, and we parted on very friendly terms; 3d, in Farrel Moran's, of Drumshanbo; 4th, at the Wooden Bridge, where a young man, whose name is Cambell, who was a leader of the Scapularians, was performing stations and other superstitious exercises, has been brought by divine grace, through the instrumentality of the Holy Scriptures, to disavow all the baneful errors of popery, and to embrace the unmix'd doctrines of the Bible; 5th, in Michael Morachan's, who has been confined to his bed the last two months; I endeavoured to comfort him with the Gospel; he told me that he did not ex-

pect to recover, and prayed fervently that he might die in the faith; 6th, in the Police Barrack, in James Elkin's, and in the Sessions-house; 7th, in Terence O'Brien's and in Michael Fanning's; 8th, in Arthur M'Cullagh's and in John Fanning's, where I met with Mulreanald, the schoolmaster, who nibbled a little at argument; the Fannings told him to quit it, and that I knew both ways, which gave me an advantage over him; I shewed him and all present the Gospel way of salvation, which seldom gives offence.

CONTRIBUTIONS.

	£	s.	d.
Per the Rev. Miles Oddy, Howarth	5	0	0
Per the Rev. Wm. Gray, Northampton	1	4	9
Per the Rev. Mr. Fisher, Collected at Liverpool, &c. for Schools	40	0	0
Per the Rev. Mr. Blundell, Collected at Ipswich	12	16	6
Kingston, Missionary Assoc. per Rev. J. Blackmore	5	0	0
From Yarmouth, per Rev. Mr. Goymour	4	10	0
Mr. J. Parnell, Subscription..	1	1	0
Legacy of the late Henry Cox, of Waddesden, Bucks, per the Rev. Mr. Shenston	50	0	0
Per the Rev. Mr. Peacock, Collected at sundry places.....	44	18	9

The Secretaries of the Baptist Irish Society acknowledge the receipt of the following sums, which were omitted in the Chronicles for this month.

	£	s.	d.
Rev. J. M. Rogers, Rector of Berkeley, Somerset, by the Rev. Thos. Gough, of Westbury	100	0	0
<i>By Mr. Ivimey.</i>			
Third part of Auxiliary Society's Funds at Burtonstreet, by Mr. Watts.	5	14	10½
Mrs. Holland, King-square, Bristol	50	0	0
From a lady of Bedford, by the hands of Mrs. Collins, a box of Work-bags, Pin-cushions, and other articles, as rewards for the children in the schools in Ireland. Collected at Norwich by Rev. Mr. Giles, of Chatham	85	15	2

Subscriptions received by W. Burls, Esq. 56, Lothbury; Rev. J. Ivimey, removed to 51, Devonshire Street, Queen Square; and Rev. G. Pritchard, 16, Thornhaugh Street.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London : or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

The following brief extract from a letter written by Mr. W. H. Pearce, under date of March 12th last, affords an encouraging indication that the leaven of divine truth is diffusing itself with increasing rapidity among the native population.

“ I rejoice to state that appearances here indicate a great and extensive change in the religious state of the country. Near *Chunar* and *Burduwan*, stations long occupied by the Church Missionary Society, the spirit of serious enquiry is spreading wonderfully from village to village, and many villages are applying *en masse*, for schools and missionaries. At *Kidderpore*, also, where our dear Independent friends have long laboured, village after village assembles its whole population to hear repeatedly and with apparent interest the word of life.”

HOWRAH.

Circumstances of a private nature have constrained Mr. Statham to intimate to the Committee that he will be unable to return to Bengal. The Committee are satisfied of the propriety of the decision he has formed, and trust that Providence will direct him to some appropriate sphere in which he may

usefully promote at home, the cause to which, in the Eastern world, his efforts for the last seven or eight years have been faithfully directed.

MONGHYR.

From a letter addressed by Mr. Leslie to some relatives in England, we make the following extract :—

Monghyr, April 8th, 1827.

“ My cold has so much decreased, that I do not feel any way affected by my preaching this morning. As it regards my health otherwise, I am much the same as I have been for months past ; never very well ; but never so ill as to be prevented from my ordinary labours. I never can undertake much, but I am always enabled to go through every part of the duties of the station which are indispensable. During the cold season, I was accustomed to go out for one and two whole days every week among the villages for six, eight, and ten miles around ; but since the hot season commenced I have had to give this up. The last one or two days I was out, I got my head so much affected with the heat, that the pain continued for one or two weeks. I now keep going about the town in the mornings and evenings, which are the only periods I can go out with safety.

Little is doing at present in the way of actual conversion ; but more in the way of preparation than for a long time past. I do not know that I have ever heard of so many enquiring into the religion of Jesus as there appear to be at present. One man, a *vakeel*, (in English, a barrister), appears very earnest in seeking after divine truth. Should

it please God savingly to affect his mind, there is no calculating the effects which may be produced among the population at large, as the vakeels are a learned and respectable class of men. He said the other day that for Jesus to heal the leper, or to walk upon the sea was not very wonderful, as it was very easy for him, as God, to do such things; but that his blood could cleanse from sin, that he should die and rise from the dead of himself, and that of himself he should ascend to heaven, these were wonderful things indeed.

A very old man on Friday last, seeing one of our native Christians, called to him to come to his door and speak with him: the Christian went. The old man began, saying, "I am very poor, and have no money in my house; but I am anxious to ask you some questions, only I cannot pay you." The Christian said, "I wish for no money, please propose your questions." The old man then said, "I have seen with my own eyes, my son's son's son's sons, and they are all dead. Now I wish to know whether I shall see them all again in the other world." The Christian having answered his questions, the old man further said, "Now I wish to know whether they will receive as much punishment for their sins as I shall, I who have lived longer than they all." This question being also answered, the old man said, "I, from my great age, and from my many sins, perceive that I am carrying to the grave a very heavy burden, and I know not how to be delivered from it." Jesus then being made known to him as the bearer of his burden, he was very much affected, and if I mistake not, affected to weeping. I have told the native Christians to be sure that they return to the old man. Who can tell but he may be one of those in whom God will glorify himself by calling him at the eleventh hour? I have had many conversations of late with Mahomedans. They are of all men the hardest to deal with in this country; but they have appeared to me, lately, to have become amazingly softened, compared with what they were some time ago. They are exceedingly averse to allow that Christ is superior to Mahomet; accordingly they hold the native Christians in much contempt. But as they generally respect Europeans, I get them to converse mildly and properly with me. I met a few weeks ago with five or six of the greatest among them in a shop. A little dog who was with me happened to get near one of them, and he began to move out of the way. I asked him why he was afraid of touching the dog (which they esteem unclean), and so they commenced an argument with me about touching clean and unclean animals. I contended that there was no sin in touching any thing. Finding that I could do nothing with them in such an

argument, I shifted my ground, and began to tell them that whatever their religion might do in leading them to abstain from this thing or that thing, it certainly did nothing towards cleansing their hearts, as they must be aware, that the most notoriously wicked and abominable things were committed amongst the Mahomedan population generally. The charge they knew it was in vain to deny. They, therefore, became quite astounded, and they ceased to argue by bestowing upon me the epithet "muzboot," i. e. strong; implying that I had a strong mind. From these same Mussulmans I have received a good deal of respect since.

CEYLON.

(Continued from p. 92.)

"Both boys and girls in all the schools are required to commit to memory the Scripture catechism. But in committing any thing to memory they as yet make very slow progress, compared with your little scholars in Ireland. But to make such a number of the rising race in this benighted island, in some measure acquainted with the great outlines of sacred history, we may reasonably hope will not be all lost labour. Another female school has been commenced in a village very near to us, which is likely to go on well, could the person who has begun it be properly encouraged to go on with it. But the sum at present allotted by the committee for female education will not allow me to go beyond the present expenditure. In short it is impossible to say what might be done in this country by schools for both males and females, had we strength to attempt it, and funds to meet the expence.

To give an account of the schools, I broke off, rather abruptly, the account of my last visit to Hanwell. I will now therefore again resume that subject. My preaching at Cadoowelle and another village on my way there on Saturday, has been mentioned. On Sabbath day, at 11 A.M. a congregation of upwards of a hundred adults assembled for worship and attentively heard the word. A proponent or Government native preacher came just at the same time, otherwise the number would have been greater. After public worship I administered the ordinance of the Lord's supper to the members, in doing which, I felt a solemn sacred pleasure, which was increased by the consideration that six of the communicants were persons who had been brought from Roman Catholic superstitions to commemorate, in this simple manner, a Saviour's dying love. In consequence of nearly all the members coming from a great distance, as well as many of the hearers, only one public service can be held at Hanwell on the sabbath, but on

Monday evening a weekly prayer meeting is held; and, considering what a new thing this is among them, it is gratifying to hear how acceptably most of them express themselves. Early on Tuesday morning I set off for Ooggalla. Our friend the Mohandiram, since my last visit to his village, has erected a neat and substantial school bungalow, in which they collected a congregation of between forty and fifty persons, besides the school children. The Mohandiram said many more would have come, but were prevented by its being seed time; and sometimes, it seems, a day lost when the land is in a proper state for throwing in the seed, causes the loss of the season. After preaching, I examined the school and found the progress the boys had made in reading and writing highly satisfactory. The sun being very hot, I staid till it began to descend below the mountains, before I left the Mohandiram's shady dwelling. Much of the time I staid there he employed in reading the Pilgrim's Progress in Singhalese. Of the greater part he gave a good interpretation, but sometimes he evidently needed some one to help him. As to these parts, however, it was only needful to give him a clue to enable him to enter well into the spirit of the author. I believe our edition of this interesting book will soon be all in circulation. But to return to my narrative. On Wednesday I visited the Hanwell school. We have now a very good school-master in this school. He is one of those who engage in prayer on Monday evenings, and so far as I can judge, possesses not only the gift, but the spirit of prayer. The man who was dismissed last year has done his utmost to ruin the school, and succeeded in drawing away a number of the boys. This school at present, therefore, is rather behind the one at Ooggalla. But it is reviving.

1st March. Thus far of this sheet I had written on the 26th of February, intending to finish it on the 27th. But at 2 A.M. of that day was seized with a dizziness in my head, fainting, and violent vomiting, which seemed likely to have terminated in such an attack as that I experienced in 1813, which almost deprived me of reason and in fact of life. By having had immediate recourse to copious bleeding and the use of medicine, I have been mercifully relieved, and though still in a weak state, (which must be my apology for thus hastily closing this letter) hope soon to be restored to my usual health."

[We are happy to add, that a letter has since been received from Mr. C. dated the 16th of April, when he was considerably better in health. He intreats most urgently that assistance may be sent him; and the circumstances of his station are such as strongly to enforce his request.]

WEST INDIES.

Since our last publication, we have received various letters from our several stations in Jamaica, from which we hope to insert some interesting extracts in our Number for January. Their general tenour, as far as it relates to the progress of the Gospel, is very encouraging; but our Friends will be prepared to hear, that the Slave Act, passed at the close of 1826, has had the effect of augmenting, very considerably, the pecuniary demands on account of this prosperous branch of the Mission.— This circumstance, combined with others of a similar nature, may render it necessary for the Committee to make a new appeal to the liberality of the Christian public; and it would be wrong to doubt, after the experience they have already had, whether such an appeal will be successful.

Mr. and Mrs. Burton, and Mr. Coultart, have arrived in safety at Kingston, and our Missionary friends were all in usual health, though sickness had been very prevalent around them.

We rejoice to add, that we have good reason to believe his Majesty's Government have resolved to disallow the Act of the House of Assembly, to which we have alluded in the former part of this article.

UNITED STATES.

Most of our readers are aware, that for several years past there have been, in the United States of America, what are appropriately styled *revivals* of religion—seasons of peculiar and gracious impressions of divine truth on the minds of hearers, issuing in their hopeful conversion to God, and visible profession of his name. In the course of a few months past,

among many other instances, such a time of refreshing has visited Oneida county, in the State of New York, and more than *three thousand* souls are said to have partaken the blessed effects. From a narrative of this work, lately published in America, we extract the following enumeration of the means which have been thus wonderfully owned of God:—

1. *Seasons of Fasting and Prayer.* In most, if not all, the Societies which have shared in this work of grace, days have been set apart for the special object of praying for the influences of the Spirit, to humble and sanctify the professed disciples of Christ, and to convert sinners.

2. *Confession of Sin in Churches.* Wherever churches have met, and with evident *sincerity of heart*, confessed their "faults one to another," God has granted them a sweet sense of his forgiving mercy, given them free access to his throne of grace in praying for others, and great boldness and zeal in using means for their salvation.

3. *Church Discipline.* This has tended to humble churches, and to alarm the impenitent. Discipline, judiciously administered, has been found a powerful method of enforcing some of the truths of the Gospel. Many are hardened in unbelief by the irregular lives of professors. When such are led to repent and confess their sins, or are excluded from the church, one of the objections is removed, with which sinners often successfully ward off the sword of the Spirit, pointed at their heart.

4. *Visiting from House to House.* This has been done extensively. These visits have been strictly religious. Every member of the family, capable of receiving instruction, has been addressed; and such visits have usually been closed with prayer, adapted to the character and circumstances of the different members of the family.

5. *Preaching the Gospel*, its doctrines and precepts, its promises and threatenings, with *great plainness and earnestness.* Churches have been reproved in the most pointed manner for their lukewarmness, their pride, and worldliness, and unbelief. They have been urged as strongly to repent and humble themselves before God, as the most rebellious sinners. This plain and faithful application of divine truth to the churches, while it has produced great searchings of heart, and led some to abandon their hopes, has, in several cases, excited greater alarm among sinners than a direct address. The truths of God's word have been pressed

upon sinners without respect of persons. The sinner has been followed into all his hiding places. Every mask has been torn off from the moralist and self righteous.

6. *Union of Feeling and Effort* in churches has promoted this revival. Where the great body of the church has come up to the help of the Lord, the work has been powerful. And although there have been in most of the churches, some who have stood all the day idle; yet a larger proportion have manifested a deep interest in the work than in former revivals. The coldness or the opposition of professors, has been found far more injurious than the opposition of others.

7. *Avoiding Disputes upon Minor Points.* Care has been taken to guard Christians against all sectarian feelings. In some instances injury has been done; but we believe that the churches generally have done less to grieve the Spirit, by any improper conduct in this respect, than is common in revivals. Indeed we may say, that, with few exceptions, churches of different names have felt and manifested more solicitude to make converts than proselytes.

8. *The Visits of Ministers*, professors, and others, where revivals had commenced, have had a powerful effect in extending the work. Ministers and private Christians have thus been refreshed. When they returned home, they have told others, and exhorted their brethren to awake. Sinners have in many cases returned, rejoicing in hope, or deeply convicted.

9. *United, agonizing, persevering Prayer.* This has evidently been one of the principal means which God has blessed, in originating and extending this work of grace. The promises of God made to prayer, have been frequently presented; and Christians, encouraged by these promises, have wrestled with the God of Jacob in public prayer-meetings, and in the family, and the closet. Prayer-meetings have been numerous and frequent in most of the churches.

10. *The Instructions given in Sabbath Schools*, and Bible Classes, have been eminently blessed. A large number of those who belong to our Sabbath schools give satisfactory evidence of piety. Superintendents and teachers have, in many cases, been the honoured instruments of their conversion. In several instances, most of the members of Bible classes have become converts, and promise to be among the most stable and valuable members of our churches.

HOME PROCEEDINGS.

We are happy to record in our pages this month, a continuation

of services on behalf of the Mission, similar to those which were detailed in our last number.

After remaining in town two or three days on his return from Cambridge, Mr. Carey proceeded on Saturday, Oct. 20, to Portsea, where he spent the Sabbath and nearly all the following week, being joined by Mr. Yates who had taken Newbury, and made the annual collection in that town, on his way. The anniversary of the Auxiliary Society for Portsea, Portsmouth and Gosport, was held on Thursday evening the 25th, when the large Chapel in Meeting House Alley was crowded to excess. Appropriate addresses were delivered by the Rev. Messrs. Birt, Morris, Griffin (Independent), M'Donald (Methodist,) and other friends of Missions, as well as by the brethren Carey and Yates, and it is earnestly hoped that the impressions made on that occasion, as well as by the various sermons delivered in connexion with the meeting, will not soon subside.

From Portsea, Mr. Carey proceeded to Southampton, where he preached and collected on Lord's day the 28th, and we are happy to add that a female missionary association has since been formed there in aid of our Society. He delivered another sermon at the Baptist Chapel, Romsey, on the Monday evening, and then went forward to Bristol, where Mr. Yates had arrived before him, as well as the secretary of the Parent Society. For an account of the proceedings at the annual meeting of this leading Auxiliary, we are indebted to the pen of one of its esteemed Secretaries:—

"The ninth anniversary of the Bristol and Bath Auxiliary, was held at Bristol, on Tuesday, Oct. 30th and following days.

On Tuesday evening, the Rev. W. Yates, from Calcutta, preached at Counterslip meeting-house, from the former part of the 11th verse of the 53d chapter of Isaiah: 'He shall see of the travail of his soul, and shall be satisfied.'

On Wednesday evening, the Rev. John Mack of Clipston, preached at King Street meeting-house, from John xv. 12. 'This is my commandment, That ye love one another, as I have loved you.'

On Thursday evening, the public meeting was held at Broadmead, and a more exhilarating service was never witnessed. The place was crowded to excess, and many hundreds, we regret to add, were unable to gain admission. Mr. Dyer opened the meeting with prayer; after which the chairman, Mr. Addington, of Ashley Court, called on the Rev. Thomas Winter to read the Report of the Committee.

The details of the foreign operations of

the Society, however interesting, are too well known to the readers of the Missionary Herald, to justify their repetition. But the introductory paragraph of the Report, relative to the present situation of the Society at home, may not be inappropriately quoted:—

"It has been usual, on these occasions, to give a summary of the proceedings of the Parent Society. In conforming to this custom, they will hastily glance at its present situation and prospects.

"In doing this, it is impossible not to advert to a fact, which must be well known to this assembly—that a separation has taken place between the Society at home, and the senior Missionaries in India.

"The grounds of this separation the Committee deem it unnecessary to state; nor do they make any comment on documents already before the public. As individuals, they cannot pretend to be neutral in this controversy: but as an official body, they content themselves with making only a brief allusion to an event, which, in itself, must be considered as a matter of regret. If this mode of acting be regarded as indicating a diminution of attachment to the Parent Society, it will be misinterpreted. The Committee cannot, indeed, but highly value the services of the senior missionaries, acknowledge the magnitude of their labours, and pray for their extension; at the same time, the interest which they feel in the important operations of the Parent Institution, and their desire for the success of these efforts, remain unabated."

The Resolutions were moved and seconded by Capt. Pelly, and the Rev. Messrs. Dyer, Leifchild, Cabitt, Yates, Thorpe, Carey, Winter, Crisp, Woolridge, and Guy, most of whom addressed the meeting: and the Rev. Mr. Whittar, supplying at the Tabernacle, concluded with prayer.

As the following Resolution, which will very shortly, we believe, be carried into effect, may excite other Auxiliaries to "do likewise," its insertion may be desirable:—

"It was moved by the Rev. Eustace Carey, seconded by the Rev. Thomas Winter, and resolved unanimously,

"That, while this meeting congratulates the Parent Society, on the cheering intelligence received from their various missionary stations, and especially from those in the West Indies, it deeply regrets that its operations should be restricted for want of sufficient pecuniary resources, and earnestly recommends a simultaneous and energetic exertion on the part of its friends in this city; suggesting particularly, as a powerful means of recruiting its finances, the establishment of a branch Society in each of the congregations with which this Auxiliary is connected."

The speeches were exceedingly animating and cheering, and we were greatly obliged by the kind co-operation of our friends of other denominations, resident in the city; nor can we forbear to express in this place, the very high gratification afforded by the presence, and the interesting services of our missionary brethren from Calcutta.

One circumstance, and one alone, created a temporary feeling of disappointment—the absence of Mr. Hall, who had engaged to take one of the Resolutions, but who was unable to gain admission, in consequence of the immense crowd assembled. As far as such a disappointment could be repaired, it is but justice to Mr. Hall, to observe, that, on the following morning, after Mr. Carey's sermon at Broadmead, he stated, in a few words, the purport of what he had intended to deliver the preceding evening; expressing his undiminished attachment to the Society, and, without reflecting on any individual, his unhesitating conviction, that the important steps taken by the Committee during the past year, were unavoidable. He also expressed his earnest hope and confidence, that the Society would continue to receive that countenance and pecuniary assistance, which it so greatly needed, and to which it was so justly entitled.

Mr. Carey preached from Rom. xiv. 17. "The kingdom of God is—righteousness, and peace and joy in the Holy Ghost:" and Mr. Hall concluded in prayer.

In the evening, the Rev. Mr. Copley of Oxford, preached at Mr. Cowan's chapel, Great George Street, from Phil. i. 18. "Christ is preached; and therein I do rejoice, yea, and will rejoice."

On the following Sabbath, services were held in Welsh, by the Rev. Mr. Rees of this city, and the Rev. Mr. Symmonds of London: and our friends Yates and Carey again advocated the cause of missions at Broadmead and Counterslip.

The collections amount to 317*l.* about 20*l.* more than last year."

On Tuesday evening, Nov. 6. the missionary friends met again at Trowbridge, and a Missionary Branch Association, in connexion with the Wilts and East Somerset Auxiliary, was formed in Bethesda chapel, where the Rev. Peter Anstie has lately been ordained as successor to our lamented friend Mr. Macfarlane. The secretary of the Parent Society was requested on this occasion, to occupy the chair, and the large and respectable audience appeared much interested in the accounts given by our friends in the East, and in the speeches delivered by the Rev. Messrs. Walton, Bunce, Rodway, and other ministers. The sum of 13*l.* 1*s.* was collected at the close. The formation of a similar society, in the congregation under the care of Mr. Walton, is postponed, we understand, till the spring.

While in the neighbourhood, Mr. Carey availed himself of the opportunity to fulfil a long standing engagement with his friends at Salisbury, whose steady attachment to the cause of the mission is well known. Sermons were delivered on the Sabbath, and a public meeting held on the next Tuesday evening, the 13th, and collections more liberal than usual, proved the interest which had been excited.

While this narrative is going to press, our esteemed brother is visiting several of the churches connected with the Oxfordshire association, from whence he will pass into the adjoining county of Northampton, where a few engagements were left unfulfilled on his previous visit through want of time. Should he be mercifully assisted through this journey, it will become absolutely necessary for him to suspend his exertions for a season, especially as his state of health renders travelling during the winter highly improper. Many will unite with us in gratefully acknowledging the support and preservation which have been already granted him, and in the earnest hope that he may yet be spared long to occupy that department of missionary service, whatever it may be, in which he may most effectually promote the sacred cause.

KINGTON. (HEREFORDSHIRE.)

On Lord's day, Oct. 21st, two excellent sermons were preached on the behalf of the Kington Missionary Association, by the Rev. C. N. Davies of Hereford.

The congregations were numerous and attentive: Many members of other Christian denominations in the town were present. The collections after the services were 6*l.* 10*s.* 6*d.* And on Monday evening, Oct. 22nd, a public meeting was held in the same chapel in aid of the association. After singing and prayer, the Rev. S. B. Moens was called to the chair. The report was read by the secretary, and the respectable auditory present were very solemnly and affectionately addressed by the Rev. S. B. Moens, T. Mann, J. Rees, J. Radford, C. N. Davies, and S. Blackmore. Much religious feeling was evidently excited. The meeting closed with singing and prayer. The sum of 7*l.* 13*s.* was collected, in addition to the 6*l.* 10*s.* 6*d.* on the preceding day. This association has remitted during the past year 35*l.* to the Baptist Missionary Society, and 10*l.* to the Baptist Irish Society.

Contributions received on account of the Baptist Missionary Society, from October 20 to November 20, 1827, not including individual Subscriptions.

	£	s.	d.
FOR THE MISSION.			
Reversionary Legacy of Miss R. Tomkins, late of Finsbury Square, by George Hammond, Esq. Executor.....	233	9	6
Legacy of Mr. Henry Cox, late of Waddesdon, Bucks. by the Rev. W. Shenston	45	0	0
Bristol and Bath Auxiliary Society, by John Hart, Esq. late Treasurer	201	3	0
		For Translations.....	11 3 6
		For Female Education	15 14 7
	228	1	1
Ditto, on account for the current year, by Mr. Robert Leonard, Treasurer..	300	0	0
Bluntisham, Profits on "Miscellanies," &c. by the Rev. Samuel Green (in addition to 2l. 18s. previously)	2	3	0
Bromyard, Collected by Miss Hopkins	1	3	2
Chalford and Eastcombs, Collections, &c. by Bev. J. Deau.....	6	10	0
Colchester Friends, by Rev. John Peacock	2	13	0
Essex, Auxiliary Society, by Rev. J. Wilkinson; Potter Street.....	3	0	0
Howarth Collection and Subscriptions, by Rev. M. Oddy.....	20	0	0
Northampton Collection, Subscriptions, Auxiliary Societies, &c. by Rev. W. Gray	92	19	6
Road, Collection and Subscriptions, by Ditto	6	5	1
Burton Street Auxiliary, by Moses Poole, Esq. (<i>one-third</i>)	5	17	4
Henley-on-Thames, Society in aid of Missions, by Rev. R. Bolton	10	0	0
Phipps Bridge, Mitcham, Collected by Mrs. Pratt.....	2	8	0
Stepney Academy Chapel, Collected by Mrs. Marks.....	2	14	0
Kington, Missionary Association, by Rev. S. Blackmore.....	10	0	0
Newbury, Collection and Subscriptions, by Rev. T. Welsh	47	10	2
Portsea, Portsmouth, and Gosport, Auxiliary, by Mr. Thos. Ellyett, Treas.	125	1	11
Romsey, Collection at Baptist Chapel, by Rev. E. Carey.....	8	8	6
Monmouthshire, Female Education Society, by Mrs. Conway.....	30	0	0
Laverton, Missionary Box and Collection, by the Secretary.....	7	14	2
Warminster, Collected by Miss Jutson	2	17	6
Whitchurch (Hants) Collection and Subscriptions, by Rev. P. Davies	16	8	4
Yarmouth, Subscriptions, by Rev. E. Goymour.....	3	15	0
Liverpool Auxiliary Society, by W. Rushton, Esq. Treasurer.....	80	0	0
Leominster, Missionary Box, by Rev. Thomas Waters.....	2	4	0
Sway, Collection and Subscriptions, by Rev. W. Murrell	9	2	0
J. S. by the Secretary	10	10	0
Derbyshire, &c. by Mr. James Lomax, Nottingham :			
Chesterfield.....	9	9	6
Sutton Ashfield	8	0	0
Swanwick	18	16	3
Burton-on-Trent.....	8	6	9
Derby	47	11	0
	92	3	6
Previously acknowledged....	15	0	0
	77	3	6

N. B. Remittances, on account, have been received from Reading, and from the Treasurer of the Oxfordshire Auxiliary; a statement of which will appear in our next Number, if the remaining sums be forwarded by the 20th instant.

TO CORRESPONDENTS.

A Box, containing Work-bags, Pincushions, &c. has been received from the Jersey Ladies' Working Society, by Mrs. Griffiths. We avail ourselves of the suggestion of a Female Correspondent from Hampshire, to say, that contributions of this description, intended for Female Schools in India, will, at any time, be gratefully received. Such articles would be of use, Mrs. Coultart informs us, as rewards for the female children in the Kingston School; and we should have equal pleasure in receiving and forwarding any that may be sent us for that quarter also.

A parcel of Magazines and miscellaneous Pamphlets has come to hand, from Mr. Samuel Jackson, of Clapham.

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THE
BAPTIST MAGAZINE.

SUPPLEMENT, 1827.

A BRIEF NOTICE OF SOME ANCIENT COINS AND MEDALS, AS ILLUSTRATING THE PROGRESS OF CHRISTIANITY.

BY THE REV. ROBERT WALSH, LL.D.

(*Extracted from the Amulet for 1828.*)

THE study of Coins and Medals is recommended to our attention by many interesting circumstances—as displaying the most unerring and best-preserved monuments of ancient art—as conveying to us the dress of the times to which they belong—as bringing us acquainted with the features and character of the persons they represent—and, above all, as illustrating the events which occurred at the period of their impression, and so becoming the standards of history, and the testimony of its truth or falsehood. But while great pains have been taken to illustrate, by their means, the historical facts of Pagan Greece and Rome; there is no one, I believe, who has thought it worth his while to make them subservient to the more interesting details of the spread and progress of Christianity among mankind; as if that circumstance had so deteriorated the arts, that no Coin or Medal which contained any allusion to it was worthy of the slightest notice of the Medallist.* This affected contempt has enabled me to make a larger collection in the East than I could hope to obtain had I more competitors, and from this collection I shall select a few, which may afford a brief illustration of some historical facts in the early ages of Christianity.

The Coins alluded to are of different metals—gold, silver, and bronze, and of different dimensions. The fac-similes, however, are represented all of the same size, for the sake of uniformity, and the metal is not mentioned, as the Essay merely adverts to the impression.

In speaking of Coins, the *obverse* means the principal face, on which is generally placed the head of the monarch; the *reverse*, the opposite side, on which is generally some device. The whole surface is called the *field*; letters on the field are called the *inscription*; letters round the edge, the *legend*. The part divided by a line at the bottom is called the *exergue* †: letters in the exergue generally imply the place where the coin was stamped; if several letters form a single character, it is called a *monogram*: these two latter are very obscure and imperfectly known. Mediobarus and others give them an interpretation very complex; I have rather adopted the conjectures which are more obvious and simple.

The first I shall mention, as probably the earliest in point of time, is of Hebrew origin. In the year 1812, a peasant in the county of Cork, in Ireland, was digging potatoes, accompanied by his daughter, who picked them up as they were thrown above the ground. Among them she found, encrusted with clay, what she thought to be a large button, and handing it to her father, he rubbed the edge on the sleeve of his coat,

* Pinkerton is particularly testy on this subject. Coins of the Byzantine emperors he calls “utterly barbarous,” and says, “that the admission of a coin of that barbarous nation, the Jews, is justly esteemed a disgrace to a cabinet.” The only work on Coins published in England before his Essay, was an ingenious little treatise by the Rev. Dr. Jennings; he unluckily noticed some Jewish and Christian coins, and Pinkerton says he would “pass him over in silent contempt, as he is taken up with Jewish shekels and divinity, as in duty bound to pray!”—Pinkerton on Medals, vol. i. p. xiii.

† εἰ ἐργον, out of the work.

and in a short time it became bright, like gold. He now imagined he had gained a prize, and proceeded with it to his landlord, Mr. Corlett, a gentleman of Cork, of the Society of Friends. He further cleaned it, and found it to be an antique medal of singular structure and device. On one side was the head of our Saviour, and on the other a Hebrew inscription; both, however, considerably injured by time. As the place where the potatoes were planted had been the site of a very ancient monastery, coeval with the first introduction of Christianity into Ireland, but of which even the ruins had long since disappeared, it was imagined, with every probability, that this medal had been brought into Ireland by some of the religious community at a very early period, and as such, was an object of great interest. Fac-similes, therefore, were taken from it, and sent about, and in a short time it excited in no slight degree the attention of the learned, and various conjectures were made as to its age and origin. About this time a medal of a similar kind came into my possession, obtained from a Polish Jew at Rostoo in Germany; and on comparing it with that found in Ireland, it appeared to be an exact counterpart, and struck from the same dye. As it had not suffered the same injuries from attrition and erosion, it was in a highly perfect state of preservation, and the letters, which were much injured in the former, and caused some obscurity in the inscription, were in this sharp and distinct as when they were struck. But the bust of Christ was singularly beautiful: it had a pensive sublimity in its air and character that exactly accorded with our ideas of its great prototype, as if he had sat for the picture; and the execution denoted it to have been the production of an era when the arts were in the highest vigour. It would appear by the testimony of different writers, that it was first mentioned by *Theseus Ambrosius*,* and after him had been a subject of inquiry by the learned in Europe for more than two centuries; that it made its first appearance in Rome under Julius II. when the *Venus de Medici* and other long-lost productions of ancient art were again brought to light; that inferior copies of it were multiplied, with slight variations, but that the original was not a coin, but a tessera, or amulet, struck by the first Jewish converts to Christianity, and worn by them as a pious memorial of their Master; † and finally, that the date was indicated by the Hebrew letter Aleph on the obverse, which then, as well as now, represented the numeral I. and indicated that it was struck in the first year after the resurrection. ‡

In the annexed medal, the obverse represents the head of our Saviour, as described in the letter said to be sent by Lentulus to Tiberius; his hair divided after the manner of the Nazarenes, plain to his ears, and waving on his shoulders; his beard thick, not long, but forked, the face beautiful, and the bust fine; over the whole the tunic falls in graceful folds. On the obverse is the Hebrew letter א aleph, representing the numeral I. and supposed to stand for the date. On the reverse is this inscription on the field, in Hebrew, משיח מלך בא בשלום ואר מאדם עשו חי "The Messiah has reigned—he came in peace, and being made the light of man, he lives."

* The work of *Theseus Ambrosius* is of great rarity and antiquity; a copy of it was just before discovered in the library of Trinity College, Dublin. Many writers still earlier who have described this coin may yet be found. Those who have subsequently noticed it are—Waserus, Alstedius, Hottingerus, Wagenseil, Leusden, Surenhusius, Rowland, and others. After such testimony, who can assent to the gratuitous assumption of Jobert, "quoique elle eût pu être faite par quelque Juif converti au christianisme, est cependant une de ces medailles dont les curieux ne doivent faire aucun état!" *Job. I. 305.*

† *Ælius Lampridius* relates, that *Alexander Severus* kept the representation of Christ with that of *Apollonius*, *Abraham*, *Orpheus*, and others, on which he makes the following remark: *At vero Paganos imaginem Christi aliquando conservasse, discipulos neglexisse, borret animus omnino cogitare multo minus credere.* "The mind shudders to think, much less to believe, that Pagans should preserve a representation of Christ, and his disciples neglect it."—See *Nam. Ær. Vet. Christ.*

‡ Many learned, modern Jews, to whom I shewed the medal, concurred in this conjecture. Years, on coins of that era, are frequently expressed by Greek and Roman letters, representing numerals; the regular dates on Christian coins were not introduced for several centuries after. On this subject, however, I must agree with the Commentator of Jobert, "que la vraie solution de ces *Ænigmes Numismatiques* n'est pas encore trouvee."—*Job. ii. 297.*



As Christianity expanded itself through the world, its professors began to suffer those persecutions which had been predicted by its Divine Author. The first commenced under Nero, and was renewed with various degrees of severity till the reign of Diocletian, when an effort was made to extirpate the religion of Christ, so extensive and persevering, that nothing less than a divine interposition seemed to have preserved it from total extinction. Diocletian was born in Dalmatia, in the year of Christ 245, and on the death of Numerianus, was saluted Emperor by the army at Chalcædon, near Constantinople, in 284. He was himself a man of mild, philosophic character, but was instigated by his colleague in the empire, Galerius Maximianus. This atrocious man was born in Dacia: his father was unknown, but he himself gave out, that his mother conceived on the banks of the Danube by Mars, in the shape of a serpent. Among other observances by which the Christians were now distinguished, was their abstaining from meats offered to idols. This so offended the mother of Galerius, that she made it a pretext for urging her son to persecute them, who was himself greatly inclined to it; and after much entreaty he obtained, in the year 302, from Diocletian, those dreadful edicts which have justly stigmatized the character of that emperor. Armed with this authority, the Christians, who were at this time spread over all the provinces of the vast Roman Empire, were every where pursued; and I have visited, in the Gulf of Nicomedia and other remoter places in the East, caverns in the sides of nearly inaccessible mountains, where they endeavoured to find refuge and concealment, during this dismal period. Many of the saints and martyrs recognized by the Greek church perished on this occasion, and they still shew, in the church of St. Euphemia at Chalcædon, the implements of torture by which she and numbers of her friends were put to death. In this way, historians assert that in one province alone 150,000 Christians perished by various kinds of cruel deaths;* and so complete was supposed to be the extirpation of the sect, that coins were struck and the following inscriptions set up, recording the fact that the Christian superstition was now utterly exterminated, and the worship of the gods restored by Diocletian, who assumed the name of Jupiter; and Maximian, who took that of Hercules:

DIOCLETIANVS IOVIVS ET
 MAXIMIAN: HERCVLEVS
 CÆS: AVG:
 AMPLIFICATO PER ORIENTEM ET OCCIDENTEM
 IMP: ROM:
 ET
 NOM: CHRISTIANORVM
 DELETO QVI
 REMP: EVER
 TEBANT

 DIOCLETIAN: CÆS:
 AVG: GALERIO IN ORI
 ENTE SVPER
 TITIONE CHRIST:
 VBIQVE DELETA ET CVL
 TV DEOR: PROPAGATO

* Gibbon calculates that 2000 persons only were put to death in ten years! though Eusebius, who lived at the time, affirms that from 10 to 100 a day were executed in the province of Thebais alone — *πλεθρον η̄ δεκα — και παλιν εκατον εν η̄μερη̄ μιῃ*. Euseb. Ec. Hist. l. 8. c. iv.

“Diocletian Jove and Maximian Hercules, August Cæsars, having encreased the Roman Empire in the east and west, and extirpated the Christians who were overturning the Republic.”

“To Diocletian Cæsar and Augustus Galerius in the east, having every where extirpated the Christian superstition and restored the worship of the Gods.”*

The Christian writers do not fail to record many marks of divine anger displayed on this occasion. The palace of the Emperor was struck with lightning and immediately consumed, which so affected him, that he continually saw flashes of fire before his eyes, and he was seized with a dangerous fever, from which he with difficulty recovered. He soon after abandoned the empire to his colleague, and retired to a private station, in which he died of grief and abstinence, having obstinately refused all aliment; while his more atrocious colleague, Galerius, having exercised against all his subjects that avarice and cruelty which he began by practising on the Christians, was wasted away with a consuming and loathsome disease, and died with great horror. Without having recourse to supernatural interposition, we may easily suppose that such would be the natural effects of reflection and remorse on men whose conscience was burthened with the cruelties they had perpetrated.

In the annexed coin, the obverse represents the head of the Emperor Diocletian, crowned with laurel, and his shoulders covered with a coat of mail, with the legend, IMPERATOR CAIVS VALERIVS DIOCLETIANVS PERPETVVS FELIX AVGVSTVS.—“The Emperor Caius Valerius Diocletian, perpetual, happy, august.” On the reverse is Jupiter, holding in his raised hand a thunderbolt, and trampling a kneeling figure, with serpent-like feet, the legend IOVI FVLGERATORI—“To Jupiter the thunderer.” The prostrate figure designates Christianity, and the figure of Jupiter brandishing his thunderbolt, is taken probably from Ovid’s description; †—he is dashing down the Christians with the same fire as he hurled down the Titans, who had equally, but vainly, tried to dispossess him of heaven. In the exergue, PR, pecunia Romæ, “the money of Rome.”



But while, to all human calculation, Christianity was now abolished in the world, the hand of Providence was visibly stretched out for its preservation. Mankind immediately after saw with astonishment, that it became more vigorous and flourishing than ever; and the head of the mighty Roman empire adopted its tenets from a conviction of its truth, at the time that his predecessors were boasting of its total destruction on account of its falsehood.

Constantine, son of Constantius Chlorus, who governed Britain, and Helena, a woman of obscure birth, who had embraced Christianity, was born in the year 274, and was early instructed by his mother in her own doctrines. For some time after he came to the imperial throne he still adhered to the rites of heathenism, and all his early coins bear the impress and inscription of heathen worship, being frequently dedicated IOVI CONSERVATORI, “to Jupiter the Preserver,” and other deities of heathen mythology. He was, however, completely converted in the year of our Lord 312, and according to eccle-

* These inscriptions were found on beautiful columns at Clunia, in Hispania Taracoenensis. They are preserved in Gruterus, p. cclxxx. n. 3, 4. It is remarkable that Gibbon, who quotes Gruterus for other inscriptions, takes no notice of these.

† “Quo centimanum deiecerat igne Typhœa.” Ov. Met. III. 304. This highly interesting coin is not among the Diocletians in my possession; it is described by Bandurns, and there is one in the collection of the king of France, from which I had the annexed copy taken. A coin of similar type and construction with that of Diocletian was struck on the same occasion by Maximian, and is given by Hier. Tanini, in his Supplement to Bandurns.

niaistical writers, his conversion was effected, like that of St. Paul, by a sensible miracle, while he was performing a journey on a public road. He was opposed after his elevation to the imperial purple by Maxentius, a man of furious passions, gross and sensual habits, and a cruel persecutor of the Christians. Constantine was in Gaul, and having heard of the opposition of his rival, who was in possession of Rome, he immediately crossed the Alps and proceeded against him. When near Verona, on his march, and meditating on the difficulties of his situation, he was roused from deep thought by a bright light which suddenly illumined the sky, and looking up, he saw the sun, which was in its meridian, surmounted by a cross of fire, and beneath it this inscription—*τερω νικα*, "in this conquer."* He immediately adopted the cross as his ensign, and formed on the spot the celebrated *Labarum*, or Christian standard, which was ever after substituted for the Roman eagle. This, as Eusebius describes it, was a spear crossed by an arrow, on which was suspended a vclum, having inscribed on it the monogram $\chi\rho$, formed by the Greek letters Chi and Rho, the initials of the name of Christ. Under this he marched forward, and rapidly triumphed over all his enemies; and, struck with the preternatural warning he had received, and its consequences, he now publicly embraced the doctrines of that religion under whose banner he had conquered. Shortly after he removed the seat of empire from Rome to Byzantium, which was thenceforward called after him Constantinople. Here he struck upon his future coins an impress and legend alluding to the extraordinary events of his conversion, and no more traces are to be found on them of Pagan emblems. He died in the year 337, after reigning 30 years.

The Coin annexed represents on the obverse the naked bust of the emperor, crowned with a laurel wreath, and surrounded with the legend *FLAVIVS VALERIVS CONSTANTINVS, PERPETVVS, FELIX, AVGVSTVS*—"Flavius Valerius Constantine, perpetual, happy, august." On the reverse is the whole length figure of the emperor in armour, crowned with laurel, standing on the prow of a galley: in his right hand he holds a globe, surmounted by a rayed phoenix, the adopted emblem of his family, to intimate the renovation of his empire; in his left is the *Labarum*, inscribed with the monogram $\chi\rho$; behind is the angel of victory, directing his course; round is the appropriate legend, *FELIX REPARATIO TEMPORVM*—"the happy reformation of the times." In the exergue are the letters *P T* "pecunia Treverorum," "the money of Triers."



The sons of Constantine adopted their father's religious conviction, and imitated his coinage, with some additional emblems of Christianity. He was immediately succeeded by his favourite son Flavius Julius Constantius, who was born in Pannonia in 317. Though hostile to Paganism, he was suspected to be tainted with the Arian heresy, which had just before been condemned at the Council of Nicæa. He adopted, however, his father's emblems and inscriptions, and devised others of a very orthodox character. He omitted the *Labarum*, and devoted the whole field to the monogram of Christ, adding from the Revelations, Alpha and Omega, implying the eternity of his character. He died in the year 361, having reigned 24 years.

In the annexed coin, the obverse displays the bust of the emperor, his head bound with a diadem of jewels, and his shoulders covered with the imperial robe. The legend, *DOMINVS CONSTANTIVS PERPETVVS, FELIX, AVGVSTVS*.—"Lord Constantius, perpe-

* Eusebius asserts, that the emperor *himself* declared to him this circumstance, and confirmed it with a solemn oath; and he adds, "who after this will doubt the truth of the narrative?" "Αυτῷ δὲ τοῦ νικητοῦ βασιλέως ἐξαγγελαντος, ἔρηκτε πιρῶσαμένου τὸν λόγον· τίς ἂν ἀμφίβαλοι μὴ οὐχὶ· πικρῆσαι τῷ διηγήματι.—Eusebius' Life of Constant, b. i. p. 23.

tual, happy, august." On the reverse is a large monogram, having on one side A and on the other Ω. The legend is very appropriate, SALVS AVGVSTI—"the Salvation of Augustus." In the exergue T R O Treveris obsignata, "coined at Triers."



The sons of Constantine were succeeded by his nephew Flavius Claudius Julianus, the son of Julius Constantius, half-brother to Constantine. He was born at Constantinople in 331, but having lost his father early, he was delivered by his uncle to Eusebius, of Nicomedia, to be educated in the doctrines of Christianity, and with him he passed his youth in a castle of Cappadocia. Liberated from thence at an adult age, he afterwards associated with the philosophers of Asia, and soon abandoned the principles in which he had been educated.* When called to the empire by the death of Constantius, he openly deserted the cause of Christianity, and perpetuated the memory of his apostasy by abolishing the Christian emblems on the coins of the empire, and replacing not only the heathen emblems of former emperors, but adding sundry others, borrowed from Egyptian superstitions. Some of these coins represent him as an Egyptian deity, and his wife Helena as Isis, holding a sistrum, with the legend ISIS FARIA; others display bulls, and dogs, and reptiles, and other abominations of Egyptian worship, "changing the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."† While sacrificing to one of his idols, Mares, a venerable Bishop of Constantinople, blind with age, was led by the hand to the heathen altar, and there rebuked the emperor openly for his abandonment of Christ. "Will your Galilæan God," said Julian, mockingly, "restore you your sight?"—"He has taken it from me in mercy," said Mares, "that I might not see your apostasy." He was at length led into an expedition against the Persians, and being betrayed by a guide whom he trusted, on the banks of the river Euphrates, he was attacked and mortally wounded with an arrow. Being removed to his tent from the field of battle, covered with blood, and perceiving death approaching, the horrors of his apostasy rushed upon his mind; and throwing about his blood in the agony of death, he exclaimed, ‡ as some authors assert "Vicisti Galilæe!"—"thou hast conquered, O Galilæan!" and soon after expired, in the year 363, having reigned only one year and eight months.

In the first annexed Coin, the obverse represents the bust of the emperor in his robes, his head bound by a diadem of pearls, with this inscription—DOMINVS FLAVIVS CLAVDIVS IVLIVS, PERPETVVS, FELIX, AVGVSTVS. On the reverse is the Egyptian deity *Apis*, whom they worshipped under the form of a bull, surmounted with stars representing his divinity, with the legend SECVRITAS REIPVBLICÆ—"the Security of the Republic." In the exergue, CONSP. Constantinopolitans pecunia, "the money of Constantinople."§

* He had even taken orders in the Christian church, and read the Scriptures publicly to the people: conceiving that piety was his greatest ornament. Greg. Naz. p. 58.

† Ep. to the Romans, i. 23. The Romans in the time of Augustus, do not seem to have as yet adopted any Egyptian gods. Virgil represents them as set in opposition to those of Rome, and calls them monsters—"στυγεῖνόν τε καὶ δαίμονα, καὶ δαίμονα," *Æn. lib. iii. 698.* "monstrous deities of all kinds." In the days of St. Paul and Juvenal, however, their worship was introduced; the gods to whom adoration was paid were cats, dogs, apes, oxen, beetles, onions, leeks, and other vegetables, which occasioned the satirist to exclaim,

Oh sanctas gentes, quibus hæc nascuntur in hortis
Numina. Sat. xv. l. 10.
"Oh sacred people, whose gods grow in their gardens."

‡ This is the account of Christian writers; that of the Pagan is very different.

§ The Israelites first adopted this idol in their escape from Egypt, carrying with



In the second, the obverse represents the Egyptian deity *Serapis*, with rays issuing from his head; with the legend *DEO SARAPIDI*—"to the God *Serapis*." On the reverse is *Anubis*, whom the Egyptians worshipped under the form of a man with a dog's head, holding in his right hand a sistrum, and in his left a caduceus, the legend *VOTA PVBLICA*—"the prayers of the public."*



The family of Constantine terminated with Julian; and as the first had endeavoured to establish Christianity, so the last had endeavoured to extinguish it. His successor, however, immediately repaired the injuries he had inflicted. Jovianus was born in Pannonia, in 331. He was with Julian's army at the time of his defeat, and after his death, with great prudence and management extricated it from its perilous situation, for which occasion he was declared emperor. As he had been educated in the principles of

them many of the abominations of the people with whom they had lived so long. Exod. ch. xxxii. v. 4. They were frequently reproached for it afterwards by the prophets, "changing their glory into the similitude of a calf, that eateth hay," Psalm cvi. 20. The inhabitants of Antioch, at a subsequent period, reproached Julian for the same offence. They had received (as Theodoret says, lib. iii. c. 22.) their Christianity from the greatest apostles, Peter and Paul, and were proud of the distinction, that in their city the followers of Jesus were first called Christians. They were indignant that Julian not only adopted the worship of this Egyptian animal, but that he commemorated his folly, putting it on his coin—*τῷ νομίσματι αὐτοῦ ἔχῃν τᾶνον, δὲ τὸν κόσμον ἀνατετράφθαι*—"He placed the bull upon his coin, and he overturned the universe."

* The Egyptian deity Anubis is supposed to have been the same as the Mercury, and hence he is represented with the caduceus, as above. Ille superùm comiteator et inferùm, sublimis atollens oavis cervices arduas Anubis, læva caduceum gerens. Apul. Met. l. xi. "That dog Anubis, the sublime purveyor of the gods above and below, raising his lofty neck, and bearing in his left hand a caduceus." Lucian, in derision, calls him *κυνιοκεφαλός* "dog's head;" and Virgil, *Latrator Anubis*, "Anubis barking like a dog." Gibbon praises the "philosophic character" of Julian: to have rejected Christianity might have entitled him to the name of philosopher, in the modern acceptation of the word; but surely that man could not deserve it, who adopted in exchange the most base and revolting superstitions that ever degraded the human mind. In the words of the historian—"Ο γὰρ δὲ βασιλεὺς πολυθεϊστικῶν συνεχῶς θύων πρὸς τοῖς βώμασι τῶν εἰδωλῶν. Soc. Eocles. Hist. lib. iii. c. 27.—"For the king being exceedingly afraid of dæmons, was constantly sacrificing on the altars of their idols."

Christianity, he firmly adhered to its doctrines, and on his march to return to Constantinople, displayed the Labarum—made a public profession of his faith, and enforced it to his subjects; allowing, however, a certain toleration to those who followed heathen rites, excepting only such as practised magic. He then applied himself to repair the injuries Julian had inflicted on religion, by rebuilding Christian churches, and removing from them the heathen idols of his predecessor. On the island of Corfu is still standing one of the temples he erected, with a very perfect inscription on a tablet in the frieze over the gate, which I copied, intimating what he had done:—

ΠΙΤΙΝ ΕΧΩΝ ΒΑΣΙΛΕΙΑΝ ΕΜΩΝ ΜΕΝ ΕΩΝΥΝΕΡΙΘΩΝ
 ΟΙΜΑΚΑΡΥΞΙΜΕ ΔΟΝΤΟΝ ΔΙΕΡΟΝ ΕΚΤΙCΑΝΘΩΝ
 ΗΪΗΝΩΝΤΕ ΜΕΝ ΗΚΑΙ ΒΩΜΟΥC ΕΞΑΛΛΑ ΠΑΞΑC
 ΧΕΡΟC ΑΠΟΥΤΙΔΑΝ ΗCΙΟΒΙΑΝ ΟC ΕΔΩΝΟΝΑΝΑΚΤΙ

“I, Jovian, having powerful faith as the auxiliary of my attempts, have built this sacred temple to thee, blessed Ruler on high!—overturning the heathen altars and shrines of the Greeks, I present this offering to thee, O King! with an unworthy hand.”

The first coins he struck alluded to the same event, the re-establishment of Christianity.

Jovian died at a small town near Nicæa, in the year 364, having reigned but eight months. He was found dead in his bed, supposed to have been suffocated by the vapour of charcoal.

In the annexed coin, the obverse represents the bust of the emperor in his robes, with his head bound with a diadem of pearls; the legend, DOMINVS JOVIANVS PERPETVVS, FELIX, AVGVSTVS. The reverse represents the emperor in armour on horseback; before him is a soldier bearing the Labarum, surmounted by a cross, which the emperor is anxiously pointing to, and following as his guide; behind him is an angel, with an olive branch in one hand, and in the other a crown, which she is stretching to place on the bare head of the emperor. The legend, ADVENTVS AVGVSTI, “the coming of Augustus.” In the exergue, ROMA, where it was coined.



From the reign of Jovian, Christianity was established as the accredited religion of the vast Roman empire, without any attempt made by a succeeding emperor to extinguish it, notwithstanding efforts on the part of the people to revive heathenism. Theodosius was born in Spain, in the year 346. He was appointed by Gratian to avenge the death of Valens, who had been slain by the Goths, and conducted himself with such prudence that he was called to the imperial throne. Here he was a strenuous supporter of Christianity. He issued many decrees against the Arian heresy, still very prevalent, and established the orthodox faith in the Trinity, as decreed at the Council of Nicæa. Some attempts were made in his reign to revive the heathen superstitions at Rome and in the provinces, but he effectually prevented them. The senate at Rome, who still had a tendency to their ancient rites, requested that they might be permitted to re-erect the altar to VICTORY, which had been removed; this he strictly prohibited, and about the same time he totally abolished in Egypt the worship of Serapis and other gods, issuing the memorable decree, that no one should presume in the Roman dominions “to worship an idol by sacrifice.” It was on this occasion that he surmounted the globe with a cross as is seen on his coins. The globe had been a favourite emblem of the Roman emperors, some of whom surmounted it with the Roman eagle; some with the figure of Victory; and the family of Constantine with a phoenix: but Theodosius was the first who placed on it the cross, intimating the triumph of Christianity over the whole earth. He seems, therefore, to have been the originator of the globe and cross, which other Christian

monarchs, as well as our own, use at this day at their coronation. From this time heathen mythology sunk into general contempt, and forsaking the cities, where the inquisitive minds of cultivated men had detected and exposed its absurdities, it retired among the remote *Pagi*, or villages, where it continued to linger a little longer, and its professors were denominated *Pagani*,* or *Pagans*, and the superstition itself *Paganism*, an appellation which it retains at this day. Theodosius divided his empire between his sons Arcadius and Honorius, giving to the former the East, of which Constantinople was the capital; and to the latter the West, of which Rome was the capital. The Christian world was thus divided into two empires and two churches; the first distinction has been long since obliterated, but the second yet subsists.† He died in 395, after a reign of sixteen years, having justly acquired the appellation of the *Great*.

The annexed coin represents the emperor in armour, with a spear and shield: the legend, *DOMINVS THEODOSIVS, PERPETVVS, FELIX, AVGVSTVS*. The reverse represents him robed, holding in his right hand the *Labarum*, and in his left the globe, surmounted with a cross. The legend, *GLORIA ORBIS TERRARVM*—"the Glory of the whole Earth." In the exergue the letters *TESOB*. *Thessalonicæ obsignata*, "coined at Thessalonica."



For two centuries nothing very memorable occurred in the Eastern empire, nor did any of the emperors distinguish themselves till the reign of Justinian. Justinian was born in Thrace, and was raised to the imperial purple in 527, being 45 years old, though some of his coins represent him as a younger man. He was of a very religious turn, though he married Theodora, an actress of a very profligate life, who gained great influence over him in persecuting heretics. The laws of the empire were at this time in very great confusion, and he engaged Trebonius, an eminent lawyer, to prepare a compilation of them; then a digest or pandect; and finally, institutes, or an elementary treatise. The Code, Pandects, and Institutes of Justinian, form the great body of civil jurisprudence recognized at this day. He was also the first who introduced the use of silk from Persia, and so it has passed into Europe. His piety was displayed on several occasions; he re-edified many churches, and among the rest that of Sancta Sophia, as it now exists at Constantinople. He seemed ambitious of distinction in minor points; he first designated

Antioch *ΤΗΕΥΡ Θεωπολις*, "the city of God," when his predecessors had always expressed it by *ANT*.; he modified the form of the cross into that which still continues in the Eastern Church, to be peculiarly called the Greek cross, ‡ and he bent down the tiara, so as to give it the shape of the modern crown surmounted by a cross, as used at present by Christian monarchs. These circumstances are commemorated on his coins. He died in the year 565, in the 83d year of his age, worn out with cares and anxieties.

The annexed Coin represents on the obverse the emperor robed, his head covered with a cross-bearing crown of his new construction, and holding in his right hand the cross-bearing globe. The legend, *DOMINVS JUSTINIANVS, PERPETVVS, PIVS, AVGVSTVS*. On the reverse is the Greek Cross, standing on a pedestal of steps. The legend, somewhat imperfect, *VICTORIA AVGVSTI*; in the exergue, *CONOB*, *Constantinopoli obsignata*, "coined at Constantinople."

* *Quod Religio Christiana in urbes recepta, Pagani gentiles ritus diu retinuerunt.*

† The separation of the Churches did not entirely take place till 866, when Basileus, by the influence of Photius, completely effected it.

‡ In all the modern Greek standards I have seen, the figure of this cross was exactly preserved by the insurgents. It represents the three crosses at the crucifixion; that of Christ is in the middle, those of the malefactors at each side.



The introduction of images and pictures into the Grecian churches had now become very prevalent, and the emperors commemorated the practice by impressing similar ones on their coins. Justinianus, son of Constantinus Pogonatus, was called to the imperial throne in 655. He was a man of cruel and implacable character, and was attacked and taken prisoner by Leontius, who mutilated him by cutting off his nose, and from thence he was called *Rhinometus*. He was afterwards overtaken by a storm at sea, and his confessor directed him to pray for and promise forgiveness to his enemies. His prayer was, "May I now perish if I spare one of them!" which determination he religiously kept when restored to the crown. He affected, notwithstanding, much piety, and was the first to introduce upon his coins the image of our Saviour, copied, it should appear, from a brazen statue of him over one of the churches, which was afterwards the cause of much tumult. Justinian died in the year 711, leaving behind him a very atrocious character.

In the annexed Coin, the obverse represents the bust of Christ, holding in his left hand his Gospel, or perhaps the Prophets, which he seems to be explaining by the pointed finger of his right hand; his head is crowned with rays. The legend, with a mixture of Greek and Gothic letters, *JESVS CHRISTVS, REX REGNANTIVM*—"Jesus Christ, the King of kings." On the reverse the emperor is represented in barred vestments, his



head surmounted with a common cross, and holding in his right hand the cross of Justinian. The legend, *DOMINVS IYVSTINIANVS SERVVS CHRISTI*—"Lord Justinian, a servant of Christ." In the exergue *GONOB* as in the former.

The excess of images and pictures, now introduced into the Christian Church, excited in no small degree the concern of those who thought them inimical to pure worship, and a violation of the commands of God; a reformation, therefore commenced in the Eastern church, similar to that which many centuries after took place in the Western; which was warmly supported by the Emperor Leo.

Leo II. called Isaurus, from the place of his birth in Asia Minor, was originally called Conon; but took the name of Leo when crowned emperor in 717.—He began his reformation by assembling a council of bishops and senators, who both concurred with him in the propriety of removing all images from the altars and sanctuaries of Christian churches. In this reformation he was violently opposed by Gregory II. pope of Rome, who excited the Latin people to revolt against him, and influenced Germanus, the patriarch of Constantinople, to resist his authority. He exiled Germanus, and sent a fleet to reduce his revolted subjects in Italy; but the fleet was lost in a storm in the Adriatic, and an earthquake at the same time devastated Constantinople: these two circumstances were assigned by his opponents as evidence of God's anger against him. A sect of Christians at this time started up who were called Iconoclasts or image-breakers. They

entered the churches, and like Knox's reformers, and Cromwell's puritans, defaced or destroyed every image they met. The emperor and his ministers were supposed to favour these men, whose zeal often carried them beyond the bounds of discretion.* There stood over one of the principal churches, an image of Christ, held in high respect by the people. Not content with destroying the images of saints, they tore down this also, as an idolatrous exhibition. The Latin writers, as may be supposed, were loud in their condemnation of this impiety. They asserted that Leo had secret connection with the Arabs and Jews, and with an atrocious sect called Manichæans, prevalent in that part of Asia Minor where he was born, and that he acted with a view to extirpate Christianity altogether. He however preserved in his reformation till his death, which happened in the year 741.

He was succeeded by his son Constantine Copronymus, called so in derision, because, as the Latin writers assert, he defiled the font at his baptism, no vain omen of his impiety, † a token that he would pollute and defile the church hereafter. He persevered in the same course as his father had begun, till he had eradicated the traces of superstition, and restored the worship of the church to its primitive purity and simplicity. That their object was not to abolish Christianity, but to purify it, appears from their inscriptions and coins. They erased all impressions of the Virgin, and even of our Saviour ‡ as idolatrous; but they retained every where the great sign of salvation, the cross.

There stood till very lately in Constantinople, an inscription over the great gate of the palace called Chaloes, strongly expressing their sentiments on this subject, and indicating that their hostility was not directed against a sacred emblem, but against the unworthy and degrading representation of the living God, by an idol of lifeless matter. Under a large cross sculptured over the entrance of the palace were the following words:—

ΑΦΩΝΟΝΕΙΔΟΣΚΑΙΠΙΝΟΗΣΕΕΗΡΜΕΝΟΝ
ΧΡΙΣΤΟΝΓΡΑΦΕΣΘΑΙΜΗΦΕΡΩΝΟΔΕΣΠΟΤΗΣ
ΤΑΗΓΕΗΡΡΑΤΑΙΣΓΡΑΦΑΙΣΠΑΤΟΥΜΕΝΗ.
ΛΕΩΝΣΥΝΤΥΙΩΤΩΝΕΩΚΩΝΣΤΑΝΤΙΝΩ
ΣΤΑΥΡΟΝΧΑΡΑΤΤΕΙΟΝΤΡΙΣΘΑΒΙΟΝΤΥΠΟΝ
ΚΑΤΧΗΜΑΠΙΣΤΩΝΕΝΠΥΛΑΙΣΑΝΑΚΤΟΡΩΝ

“The emperor cannot endure that Christ should be sculptured, a mute and lifeless image graven on earthly materials. But Leo and his son Constantine have at their gates engraved the thrice blessed representation of the cross, the glory of believing monarchs.”

Copronymus died in the year 775.

The annexed coin, from which the image of Christ is excluded, and replaced by that of the reigning monarch, exhibits on the obverse, the emperor Leo; his head covered with the crown of Justinian surmounted with a cross. His body is clothed in barred vestments, and in his right hand he holds the Greek cross. The legend LEON. On the reverse are both Leo and his son Constantine, crowned and clothed as in the obverse, with the legend, CONSTANTINVS LEONTOS.



* The number of images destroyed on this occasion is thus justly regretted by a Byzantine historian:—*Ἐπὶ Λέοντος τοῦ Ἰσαύρου πολλὰ θείαματα ἀρχαῖα παρελυθῶσαν καὶ ἠφανίσθησαν διὰ τὸ παντελῶς ἀλόγιστον αὐτοῦ*—“Under Leo the Isaurian many ancient statues were destroyed, and disappeared through his extreme folly.” The exceeding scarcity of sculptured remains of ancient art in Constantinople at the present day, is attributable as much to this cause as to the ravages of the Turks.

† *Haud vanum impietatis omen.*

‡ A coin with our Saviour's image, not having the name of any emperor, is attributed

The reformation in the Greek church continued with various success for more than two centuries. Leo V. called Armenus, was so eager to effect it, that he is strongly reprobated by the Latin writers, who say—"he raged with every kind of atrocity against the sacred Catholic images."^{*} He was assassinated at the altar, with the cross in his hand. Michael Balbus however, allowed, in 820, the worship of images to every man's conscience, but strictly prohibited their restoration in churches; till at length Theodora, during the minority of her son Michael III. replaced them—exhibiting, as the Latin historians say—"a singular example of a woman who restored the worship of images."[†]

The zeal of the reformers now abated, the constant reclamation of the clergy of the Latin church prevailed, and images were again generally introduced. Johannes Zemiscas slew the emperor Nicephoras Phocas in his palace, and was himself saluted emperor by his adherents, in the year 969; but the patriarch refused to confirm their choice till he had expiated his guilt. He therefore bestowed all his goods to the poor, and performed other penances, when he was at length accepted of. Among other acts of piety recorded of him, is the restitution of the statue of the Virgin. He had defeated the Bulgarians, who had made an inroad into the territories of the empire, and found among their spoils a chariot, on which he placed an image of the Virgin of great reputed sanctity, and made with her a triumphal entry into the city. This he deposited with great solemnity in the principal church, where it was kept like that of Minerva, as the great palladium of the state. This image he has represented on his coins, and was the first who introduced the practice. He also restored the image of Christ, being the first who devoted both the obverse and reverse to his image and inscription. He died by poison in the year 975.

The annexed coin exhibits on the obverse the image of our Saviour, with a book, his head circled with glory—on each side is IC, XC, the Greek initials and termination of Jesus Christ; the legend, EMMANVEL. The reverse represents the Virgin, her hands expanded, and her head surrounded with a nimbus, ‡ with the letters MP, ΘΥ ΜΗΤΡΩ ΘΕΩ, the mother of God.



From this time till the destruction of the lower empire by the Turks, the coins that have been found are very irregular and imperfect; they either have no legend to designate to whom they belong, or they are wrapped up in an obscure and uncertain monogram, that at best is but a subject of mere conjecture; but few coins of the great families of the Comneni and the Paleologi are to be found; and one known to belong to the last Constantine, has not yet, I believe, been discovered. § The image of the Virgin still held her place on the coins, though a compromise was made with the churches, which continues at the present day. The Greeks, moreover, in their contests, succeeded in

to him by Du Cange, but very properly rejected by Bandurus, as altogether inconsistent with his known character and conduct. Another with a similar reverse, and having Leo's name on the obverse, is justly supposed by Pellerin to belong to Leo. VI. called the Sage.

* In sacras imagines Catholicas omni atrocitate bacchatus est.

† Singulare exemplum fœminæ quæ sacrarum imaginum cultus restituit.

‡ The nimbus or glory which now encircles the heads of saints only, was in the lower empire a mark of regal distinction. It is seen round the heads of Constantine, Mauritius, Phocas, and others; and appears to have been a modification of the rayed crowns of the Roman emperors. But from the time of Johannes Zemiscas, and Justinian Rhinometus, it was exclusively confined to Christ, the Virgin, St. Demetrius and other saints in the Greek church, and so it has been adopted and continued in the Latin.

§ Du Cange exhibits a large medal of John Paleologus. He also gives a coin of Michael Paleologus, though no inscription sanctions the conjecture.

establishing many points of doctrine and discipline, approximating to those which the Protestants adopted at the Reformation. They reject the infallibility of any individual in their church. They do not hold as canonical the Apocryphal Books. They do not believe in an intermediato state, where sins are purged by fire or other means. They use leavened bread formed into a loaf at the Eucharist. They give the elements of both kinds to the laity. Their secular priests may be married men. All statues or sculptured representations are excluded from their Churches; but their place is supplied by abundance of pictures, which are no less the objects of their respect and devotion. The Greeks, with their usual refinement, adhere to the letter of the law and reject all *graven* images; but it seems a strange anomaly that those who profess to feel a horror at bowing to wood and stone, should kneel without scruple to paint and canvas.

THE MISTAKEN SAINT.

Gen. xlii.

Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain.

COWPER.

It is both interesting and profitable to trace the lives and sorrows of the people of God in past ages. As we read of the various incidents that attended them through life, we seem to possess their feelings, we desire to imitate their virtues, and are anxious to avoid their defects. We feel pity for them in their sorrows, and when we see them taking them to a throne of grace, and deriving from "the God of all comfort" the support they need, we rejoice that we have the same God to fly to, the same arguments to plead before him, and the same encouragement to expect a gracious attention to our prayers.

Few of the Patriarchs present a more interesting character for our contemplation than Jacob. He was a man of genuine worth. That he was the subject of many imperfections we cannot deny, but that he eminently displayed many virtues is more than equally evident. We may profit greatly by the account given us of his errors and mistakes; and it will be happy for us if the review of his improprieties should guard us from falling into them ourselves.

The view that even the good man takes of the divine conduct is very contracted; there remains in the hearts of the best men a spirit of depravity prone to misinterpret and murmur against the providence of God; and Jehovah is pleased to clothe his dealings with us in mystery: these things may account for Jacob saying, on the occasion to which our attention is now directed, "All these things are against me."

Language like this it is painful to hear, and the man who utters it must surely be in very distressing circumstances. What! No light clouds in the horizon? Is all darkness? Is there no sweetness in the cup of sorrow? Was there nothing to comfort him amidst his disasters? Of light and comfort he will not hear; he yields to the influence of despondency and says, "All these things are against me."

And who that considers his trials can be surprised at the exclamation? What a scene of troubles had his whole life been! Exiled in early life from the home of a kind and indulgent father,—called to endure the persecution and cruelty of a wicked brother,—compelled to labour as a servant for his food,—oppressed by his master, who ought to have treated him with kindness; and when he enters on the enjoyments of domestic life, he loses his beloved Rachael,

and then his darling Joseph; no wonder he thinks that all things are opposed to his happiness.

His present condition too is painful, and seems to justify the language. It had been well if his sorrows had past, and brighter prospects opening before him. But the present is painful, and the future gloomy. He has a family of ungodly children who pierce his heart through with many sorrows; he was threatened with poverty; his son Simeon had just been taken from him and he dreaded the worst; the infirmities of age were creeping upon him, and he was called to give up his beloved Benjamin; in a word, he thought his grey hairs were hastening in sorrow to the grave. And who can wonder at his exclaiming, "all these things are against me."

But yet he was mistaken. His views were not correct. Had what he said been true, it was calculated to humble him, and should have led to sorrow on account of sin. We have no right to complain of the dispensations of God, however severe; for "wherefore should a living man complain, a man for the punishment of his sins?" If we set ourselves against God we ought not to murmur if his providence is against us. But the language is that of mistake. These things were not against him; they would not bear him down into the grave. Let him look over his life again. If he had been exiled from home, God had found him another and a better; if he had laboured, God had given him a reward; if he had been persecuted, he had also been supported under it; if he had been oppressed, the divine hand had interposed in his favour; if Jehovah had taken away his beloved Rachel, he had given him himself; and if Joseph be indeed gone, he shall see him, and his endeared

Rachel, and each of his pious friends, in a future world. Let him look at his present state, and if poverty threatens him with its approach, is not God also at his right hand? If his children are wicked, if he cannot blame himself for neglect or improper indulgences extended to them, why should he be so much discouraged? If Joseph, and Simeon, and Benjamin are all removed, all is under the superintendence of him who must do right. And what a mistake in reference to the future! The dark clouds that now hovered over him

Are big with mercy, and shall break
In blessings on his head.

Joseph is yet alive—Simeon shall soon be free—Benjamin is about being elevated to honour—and a fine old age of peace and happiness awaits the patriarch himself. Ah, what mistaken views do Christians form, when they say, "All these things are against me!" No such thing: all work together for good to those who love God. All was now tending to accomplish the infinitely wise plans of Jehovah, to make Jacob's family happy, and "to save much people alive."

Christians now make the same mistake as Jacob did when afflictions overtake them, and sorrows seem to oppress their souls. But they are wrong, for they are designed to sanctify their souls, to teach them the sinfulness and vanity of the world, to endear to them the promises of God on earth, and the enjoyments of God in heaven.

But the mistake of Jacob was not only a great but a *criminal* one. Most of our mistakes are of a sinful character, and those which resemble this are very criminal. The language of Jacob seemed to reflect on the Divine character. Is not God the Father and the Friend

of his people? Does he not love them, and can he change in the purposes of his love towards them? Why should such a thought be indulged? Has he not said "I the Lord change not?" And does he not possess all the power we need to protect us, and that is requisite to accomplish the design of his love? Has he not the wisdom that can convert our greatest trials into the greatest benefits? Has he not always delivered us, and would it not be our wisest plan to say, "he who hath delivered will yet deliver?" Why, because all is dark and enveloped in mystery, should we encourage our fears? If we loved God as we ought to do, we should indulge a confidence that he would direct all for our good.

But the language of Jacob breathed a spirit of disbelief of the Divine promises. God had expressly assured him that in all places where he went, he would be with him, and that he would never leave him till he had accomplished all the purposes of his mercy towards him. Jacob had acted wisely for his own happiness, as well as honourably towards God, had he believed this, and allowed the whole of his conduct to be influenced by it. This however, was not the case; and in this respect the people of Jehovah are ever too much like him. What room for repentance and humility! This criminal conduct was not confined to the person or the times of Jacob. Though God has ever been kind to his people, we have still hearts disposed to murmur against his arrangements, and to say that all is against us, when if we could see the whole of his designs, we should know the reverse to be true.

Let us cast a glance towards Jacob when "the mystery of God"

towards him "is finished," and he is settled in comfort in the land of Egypt. Would he not now be ashamed that ever he encouraged the feelings of despondency, or entertained hard thoughts of God? Would he not be concerned to humble himself before the God of his mercies, who had raised him above all his fears? Oh what gratitude must he feel to that Being who had been his friend amidst so much murmuring, and notwithstanding so much impropriety of conduct! His future hopes would be encouraged by his recollection of what God had done for him. And he would be concerned to encourage his children and his children's children to let their faith and hope be in God. Let it be the concern of each of my readers in this respect to imitate the venerable patriarch.

"All things," saith an inspired apostle, "work together for good to those who love God." The grand enquiry then is, do we love Him? If so, we have nothing to fear, for He is our friend, his providence is on our side, and nothing can be against us. But if we have no love to Him, he is our enemy; nothing can be for us, but all is for ever armed in opposition to us. Let us possess an interest in his favour, and we shall then sing for ever "He hath done all things well!" J. B.

Folkestone.

SALTERS' HALL CHAPEL.

To the Editor of the Baptist Magazine.

SIR,

I HAVE read with delight, the announcement that Salters' Hall Chapel has been purchased for the use of the Baptist denomination; and I trust I shall soon see it opened, a church formed, and a minister ordained. I am aware the two

last events are not likely to succeed the opening very quickly, but I have mentioned them to show the extent of my wishes. I was one of the frequenters of that chapel when Dr. Collyer preached there; it is endeared to me by the many excellent sermons I have heard in it, and I shall rejoice again to have sittings there, especially under a Baptist Minister, for to the Baptist denomination I feel the greatest attachment.

I would suggest the propriety of having the regular services in the *morning* and *afternoon*, not *morning* and *evening*. A great number of places in London have altered the periods of worship from the former to the latter, but I have always considered the change a bad one.

Many arguments might be urged against the change, the one on which I would most rely is this: that the majority of tradesmen keeping but one servant, and who are anxious to allow her the privilege of hearing the gospel once on the sabbath, regularly, are unable to do so, unless they can themselves go to a place of worship, where service is performed on the two former parts of the day; for, it must be obvious to all, that the evening is that portion of the day when the servant can be best spared, and that the evening being the usual time when burglaries are attempted, it is therefore the most proper time for the master to be at home. Now, were there more meeting-houses open morning and afternoon, to which those of my situation in life could resort, there would ensue a greater regularity and a more uniform attendance on the part of both masters and servants, and the houses of tradespeople would be better protected.

*The writer will doubtless be gratified to find that the provincial committee for

I do not say, have no evening service at Salters' Hall: no, I would have it appointed one of the places where evening lectures are delivered, and thus make it, in the hand of God, a blessing to all classes of society.

A great deal, perhaps the whole success of the undertaking will rest upon the choice of the minister. It may seem from this statement, that I rely chiefly upon human agency, and that I forget it is neither Apollos nor Paul, but "God who gives the increase." I would ask, are we not taught that without the use of means we must not expect a blessing? And does not the use of means imply the use of those, *the most likely* to secure the end proposed? I say then, much, if not all, depends upon the selection of the pastor; he should not be too aged, lest he should have lost all his energy, nor too young, lest he be without solidity. His sermons must not be all argument nor all learning, lest the pious hearer derive no benefit; nor all experience, lest the judicious and the educated hearer derive no instruction. They must not be entirely doctrinal, lest the unconverted be unchecked in their career of sin; nor wholly practical, lest the saints be not built up in their faith. He must be a man well versed in biblical literature, and of fervent piety; he must have a ready utterance and an earnest manner; he must have sufficient faithfulness to reprehend the vanities of this life and worldliness of professors—sufficient firmness to resist the seductions of a silk gown although offered by female hands; and above all, he must possess and maintain a character that can challenge scrutiny and defy calumny.

It may be asked, where is such a man to be found? I answer,

Salters' Hall, have anticipated his wishes respecting the times of worship.

that if this letter appear in the magazine, it may meet the eye of some tutor of a Baptist Academy, who knows of such a one, whom he is desirous of recommending to a pulpit worthy his talent and zeal; or it may summon to the metropolis, to the help of the Lord, some herald of salvation now fixed in

an obscure village or town, watching and waiting for a call like this, to unfurl the standard of the cross and the banners of the Baptist denomination, on a spot where infidelity has been trying its utmost to supplant Christianity from the earth.

I am Sir, yours respectfully,

A. J

REVIEW.

The Establishment of the Turks in Europe. An Historical Discourse. Foolscap 8vo. pp. 128. Price 5s. 6d. London: Murray.

THE state of the Turkish Empire has of late powerfully attracted the public attention, and still continues to do so. And it is observable, that individuals of very different characters harmonize in their sentiments on this point. The politician sees various symptoms of internal weakness and decay, anticipates the final success of the Greeks and the declaration of independence by the Pacha of Egypt, presumes that the Christian Powers of Europe will not long continue inactive, and therefore hesitates not to declare, that the Ottoman crescent is rapidly waning, and will soon be extinct. Some modern interpreters of prophecy have formed the same opinion, though on different grounds. Their views are founded on the visions of Daniel and John, in which they have not only discovered predictions of the downfall of the Turkish power, but have also ascertained, as they suppose, the time when it will take place, and that it is now very nigh at hand. Whether we are interested or not in these theories, we cannot but receive with pleasure any information respecting the singular people to whom they relate. The volume now before us is ascribed to the pen of Lord John Russell, who has already attained high distinction as a writer, by his Memoirs

of his illustrious ancestor, and his Essay on the British Constitution. In the present work, his Lordship has given an account of the establishment of the Turks in Europe by the conquest of Constantinople, and after rapidly glancing at their subsequent successes, has considered — I. The extent of the conquest: II. The character and genius of the conquerors: III. The causes of their success: IV. The kind of government they established: and V. The causes which arrested their progress and have led to their decline. Much useful information is given, and numerous observations are interspersed, characterised by accurate discrimination and sound judgment, and expressed in an elegance and terseness of style which cannot fail to please every reader of taste. We must make room for a few extracts.

Unless we are greatly mistaken, the following is a fine specimen of moral painting:—

“The primitive character of the Turks is a simple one; it is that of the pastoral or warlike nations; they are by turns active and indolent, cruel and merciful; easily excited to combat, but with difficulty induced to labour; equally pleased amid the toils of war and the luxury of repose. In their general mode of living, they are temperate and even abstemious; implicit followers of the commands of their Prophet, and haughty despisers of all other institutions. By nature they are frank, candid and sincere; but too barbarous to consider properly the obligation of a treaty, or the sanctity of a promise, more especially with regard to

nations of a different faith. Venality seems to have been long a blot upon their character. Integrity is the virtue of extreme simplicity or extreme refinement; the Turks soon passed the one point, and never reached the other. Yet, although the possession of a rich empire has tended greatly to corrupt their manners, the noble nature of the savage is still perceptible; the generosity of the Turk is spontaneous, and even his injustice, though violent, has something which savours of hardihood and grandeur.

“The Turks appear to be distinguished from the nations which occupy the rest of Europe in nearly every circumstance. The ample folds of their garments, their shorn heads covered by a turban, their long beards, their stately bearing, form a direct contrast with the trim dress and coxcomb fashions of our Christian communities. Nor is there less difference in substance than in outward appearance. The Turk is moved by few passions, and those few carry him straight to their object; if he is revengeful, he takes away the life of his enemy; if he is covetous, he seizes the possessions of those who are weaker than he is; if he is amorous, he buys and shuts up in his seraglio the object of his love. He has no conception of the complicated intrigue, the perpetual bustle, the varying opinions, which attend and influence the business of life in our northern countries. Still less can he imagine the active society; the distinctions of rank; the conversation without any thing to say; all the toys, in short, by which vanity seeks to be remarked, and the love of novelty requires to be gratified. His life is simple, tranquil, dull, we should say, when not moved by the great passions of our nature. A steady trade-wind carries him to port, or a calm leaves him motionless; of the varying state of our atmosphere, and all its shifting breezes, he has no adequate conception: he wonders at and pities our activity. Whether these dispositions are suited or not to promote the happiness of the individual, may admit of a doubt: but it is quite evident they are unfavourable to the progress of a nation. The busy motion of commerce, the disinterested ardour of science, the continual desire of distinction, the slow advancement of patient industry, the passion for notoriety, and the favours of what is called public opinion, are the wheels upon which the great machine of civilized society is moved forward; they are all unknown to or despised by the Turk.” p. 25—29.

The next extracts will show how grateful we ought to be for a constitution which secures civil liberty and religious toleration:—

“If the administration of civil justice is

defective, that of criminal law seems to have hardly advanced beyond the rude time when men first discovered the advantages of order and the necessity of punishment. The power of life and death, that dreadful and extreme resource of society, seems to reside every where, and for every purpose, without delay, without mercy, without limit. Take a single instance. The great Hassan Pacla ordered the captains of his fleet to superintend the caulking of their own ships. Upon finding one of them absent at his own house about a quarter of a mile off, he sent for a blunderbuss, and when the offender by his order came to receive his commands, shot him dead on the spot without saying a word. The chief of the police, at Constantinople and other great towns, goes round in the day-time and at night, and executes immediately the sentences he gives. If a baker is found selling his bread by a light weight, he is hanged before his door; if any one is apprehended on the spot where a disturbance takes place, he is instantly despatched. No matter if the apprentice who knew nothing of the fraud is hanged instead of the baker; no matter if a spectator loses his life instead of the actual rioter; the purpose is to create terror to the guilty, even by shedding the blood of the innocent, and the crime is punished when the criminal escapes. Inferior punishments are ordered and regulated by the same arbitrary caprice. If the officer does not think the offence worthy of death, he orders the bastinado to be applied, and sits smoking his pipe till it appears to him the culprit has been tortured sufficiently, and he is pleased to pronounce the merciful word ‘enough.’

“It not infrequently happens that the celerity of Turkish justice is purposely displayed to awe the minds of foreigners. A Russian minister complained to the vizier of an outrage that had been committed on persons entitled to his protection. The vizier made a horizontal motion with his hand to some of his attendants, and before the conference was over, seven heads were rolled on the floor before the face of the Russian. An English ambassador, on another occasion, was also a witness of this fatal motion of the hand in a conference he had with the vizier; when he rose to go away he saw several heads newly put up at the gate of the palace.” 82—85.

“Besides the oppressions I have mentioned under the heads of Justice and Taxes, it must be added that the Christian subjects of the Sultan are always treated as an inferior race, and bear in every relation of life the marks of their degradation. By a solemn fetva of the Mufti, the oaths of Christians, when unsupported by Mussulmans, are of no avail against a Mussulman. In order

to give evidence in a court of justice; a Mussulman must be in a state of purity: Bajnet the First was not allowed to give his testimony as a witness because he did not say the five prayers in public,—how little, then, must be the value of a Christian oath! Besides this, while by the invariable practice of the courts of justice the perjury of a Mussulman against a Christian is slightly regarded, that of a Christian against a Mussulman is punished with death. Hence the Christians are open to a thousand claims, and frequently have their property and their houses seized by a stranger, without a chance of obtaining redress. If a Mussulman kills a Christian, even from deliberate malice, the law, which condemns the offender, is not executed, and the criminal escapes with impunity: the least blow of a Christian against a Mussulman is visited with the heaviest penalty.

“The Christians are obliged to live in houses of a dark hue, to wear a dress of a dark colour, and above all, not to wear a green turban, a white shawl, or yellow slippers. If they have fine houses, they must take care that the outside has a shabby appearance; if they have handsome horses, they do not dare to ride them themselves.”*
p. 95—98.

On the well-known ignorance of the Turks, the noble author remarks—

“The barbarous ignorance of the Turks has been attributed to the belief in the Mahometan religion, and especially in predestination: but we must not forget that this was the religion of the inventors of algebra, and of the enlightened Arabs of Spain. At the commencement of the sixteenth century, the Cardinal Ximenes ordered to be burnt a large library of Arabic books because they contained nothing on Christian theology: might it not at that time have been urged by the Arabs, that the Christian religion was the enemy, and the Mahometan the friend of learning? Might they not have quoted with triumph the *dictum* of Mahomet, that the ink of the learned is of equal value in heaven with the blood of martyrs? As little could predestination be mentioned as a sufficient cause, by itself, of mental darkness. The Scotch and the Genevese, two of the most enlightened nations, both spare, in this respect, the faith of the Turks. Yet although it were not just to ascribe the ignorance of the Turks to their religious doctrines, it is impossible to deny that these doctrines have tended to perpetuate its do-

minion. A text in the Koran, well or ill interpreted, was held to forbid the true followers of Mahomet from learning the manners and customs of other nations. The Turks would not adopt printing, because much sanctity was attached to the writing of the sacred volume; and they declined to use clocks, lest the prescribed custom of calling the people to prayers by the voice should become of less reverence. They treated foreign nations with the utmost contempt, on the ground of their infidelity, and consequently neglected the arts of foreign invention. A similar remark may be made respecting predestination. There certainly never was a nation which carried so far into the daily business of life this metaphysical doctrine. In the days of their growing greatness it armed them with desperate courage and unconquerable fortitude. At the moment of an assault they faced the hottest fire of cannon and musketry, convinced that no ball could reach them unless it had been so destined from eternity: after the most fatal reverse, they comforted themselves with thinking that it was the will of God, and that no human efforts could have done more. But when the empire had reached its apex, and the arts of peace were more requisite than those of war, the same doctrine had an opposite effect, and became the most effectual bar to the progress of the nation:—it is a resource for indolence, a motive to apathy, an excuse for ignorance. If an unskilful physician kills all his patients, it is the will of God; if an oppressive governor lays waste his province, it is still the will of God. To submit to injustice, extortion, and tyranny, is a proof of the most sublime piety. To avoid the plague, to provide means for the preservation of health, to learn new arts, to endeavour, in short, to surmount any of those dangers and inconveniences which Providence seems to have placed in our way as an excitement to industry, is, in the belief of a Turk, an impious interference with the decrees of the Almighty.” p. 111—115.

We could wish his Lordship had adopted some other mode of expression respecting predestination. He ought to know that it is not merely a “metaphysical doctrine,” but an important part of divine revelation, and an essential branch of the Christian system. With this exception, we have derived much pleasure from the perusal of the volume.

* See Anastasius—one of the best delineations of manners ever given in any shape to the world.

1. *Original Letters, illustrative of English History; including numerous Royal Letters: from Autographs in the British Museum, and one or two other Collections. With Notes and Illustrations.* By HENRY ELLIS, F. R. S. Sec. S. A. Keeper of the Manuscripts in the British Museum. In three vols. post 8vo. pp. 310, 308, 399. London: Harding and Lepard.
2. *Original Letters, &c.* By the same Author. In four vols. post 8vo. pp. 349, 336, 383, 544. London: Harding and Lepard.

THE country is much indebted to Mr. Ellis, for the judgment with which he has selected these letters for publication, and the labour and pains he has employed in explaining and illustrating them. His volumes are an important acquisition to our literature, and will afford very valuable assistance to future historians; for documents like these frequently throw much greater light on the transactions of the period to which they relate, than papers of a more public kind possibly can. Here we have letters from Royal and other personages, chronologically arranged, from Henry V. to George III.; many of exceedingly curious and important. In general they relate to politics, and in many cases develop the secret motives that actuated, and the ends they had in view, while the world thought very differently of them. Our readers will be pleased with the following extracts, which are of a more serious cast:—

“*Queen Anne Boleyme to Thomas Cromwell.*”
Anne the Quene. By the Quene.

Trustie and right welbeloved we grete you well. And whereas we be crediblie

* Mr. Ellis says, in a note; “From the following Letter, if from no other source, it may be gathered that Anne Boleyn favoured the dissemination of the Scriptures in the vulgar tongue. Her own copy of Tyndal’s translation of ‘The Newe Testament, imprinted at Antwerp by Marten Emperowr, Anno M. D. xxxiiij,’ is still extant among the books bequeathed, in 1799, to the British Museum, by the Rev. Clayton Mordaunt Cracherode. It is upon vellum, illuminated. Upon the gilding of the leaves, in red letter, are the words ANNA REGINA ANGLIÆ.”

informed that the berer hereof, Richard Herman, marchaunte and citizen of Antwerpe in Brabant was in the tyme of the late lorde Cardynall put and expelled from his fredome and felowshepe of and in the Englishe house there, for nothing ells (as he affermethe) but only for that that he dyd bothe with his gooddis and pollicie, to his greate hurte and bynderans in this worlde, helpe to the setting forth of the Newe Testamente in Englissh. We therefore desire and instantly praye you that with all speede and favoure convenient ye woll cause this good and honeste marchaunte, being my Lordis true, faithful, and loving subjecte, restored to his pristine fredome, libertie, and felowshepe aforesaid, and the soner at this oure requeste, and at your good leyser to here byn in suche thinges as he bathe to make further relacion unto you in this behalf. Yeven under our Signete at my Lordis manoure of Grenewiche the xiiij daye of May.

To our trustie and right welbeloved
Thomas Cromwell squyer, Chief
Secretary unto my Lorde the
King’s Highbnes.” vol. ii. p. 45.

“*Oliver Cromwell to Colonel Valentine Walton, his Brother in law, announcing the Death of Col. Walton’s eldest Son.*

Deere Sir,

It’s our duty to sympathize in all mercyes, that wee praise the Lord together; in chastisements or tryalls, that soe wee may sorrowe together. Truly England, and the Church of God, hath had a great favor from the Lord in this great victorie* given unto us, such as the like never was since this war begunn. It had all the evidences of an absolute victorie obtained by the Lord’s blessing upon the godly partye principally. Wee never charged but wee routed the enimie. The lefte winge which I commanded, being our owne horse, saving a few Scottes in our reere, beat all the Prince’s horse. God made them as stubble to our swords. Wee charged their regiments of foote with our horse and routed all wee charged. The particulars I cannot relate now; but I believe of twenty thousand, the Prince hath not four thousand left. Give glory, all the glory to God.

Sir, God hath taken away your eldest sonn by a cannon sbott. Itt brake his legge. Wee were necessitated to have itt cutt off, whereof hec died.

Sir, you know my tryalls this way, but the Lord supported mee with this, that the Lord took him into the happinesse wee all pant after and live for. There is your precious child, full of glory, to know sinn nor

* The battle of Marston Moor.

sorrow any more. Hee was a gallante young man, exceedings gracious. God give you his comfort. Before his death hee was soe full of omfort, that to Franke Russell and myselfe hee could not expresse itt, itt was soe great above his paine. This hee said to us. Indeed itt was admirable. A little after hee sayd, one thinge lay upon his spirit: I asked him what that was; hee told mee that it was that God had not suffered him to be noe more the executioner of his enimies. At his fall, his horse being killed with the bullet, and as I am informed three horses more, I am told hee bid them open to the right and lefte, that he might see the rogues runn. Truly hee was exceedingly beloved in the armie of all that know him. But few knew him; for hee was a precious younge man, fit for God. You have cause to blesse the Lord. Hee is a glorious saint in heaven, wherein you ought exceedingly to rejoyce. Lett this drinke up your sorrowe. Seinge theise are not fayned words to comfort you, but the thing is soe real and undoubted a truth, you may doe all thinges by the strength of Christ. Seeke that, and you shall easily beare youre tryall. Lett this publike mercy to the Church of God make you to forgett your private sorrowe. The Lord be your strength; soe prayes

Your truly faithfull
and lovinge brother,

OLIVER CROMWELL.

July 5, 1644." Vol. iii. p. 300.

"Major General Harrison to Cromwell, as Lord General; written immediately after Cromwell's departure for the Scottish Campaign.

My deare Lord,

To spare your trouble I forbear to give you my excuse for not waiting on you to Ware. I know you love me, therefore are not apt to except, though in this particular I had not failed, but that orders from the Councell superseded me.

Considering under how many and greates burdens you labour I am afraid to saie more, that I maie not add to them, but love and duty makes me presume.

The buisnes you goe upon is weightie, as ever yett you undertooke: the issue plainly and deeply concerne the life or death of the Lord's people, his owne name and his Son's: nevertheless maie you rejoyce in God (whose affaire itt is) who, having heretofore given you numberlesse signall testimonies to other parts of the worke, will in mercie prosper this, that Hee maie perfect what Hee hath begun. And to omitt other arguments, that in Deut. xxxii. 27. hath much force on my hearte, especially the last words, "And the Lord hath not done all this." I believe if the present enemy should prevaile,

hee would as certainly reproach God and all that hitherto hath bene done as aforesaid, even as I now write, but the jealousie of the Lord of Hosts, for his greates name will not admitt itt.

My Lord, hee careful for nothing, but praise with thanksgiving (to witt in faith), Phil. iv. 6, 7. I doubt not your successe, but I thinke Faith and Praier must be the chiefe engines, as heretofore the ancient Worthies through Faith subdued kingdomes, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the Aliens. Oh that a Spirit of Faith and Supplication maie be poured forth on you and your armie! There is more to be had in this poore simple waie than even most Saints expect.

My Lord, lett waiting upon Jehovah be the greatest and most considerable business you have every daie; reckon itt soe more then to eate, sleepe, or councill together. Run aside some times from your companie, and gett a word with the Lord. Why should not you have three or four precious soules allwaies standing att your elbow, with whom you might now and then turne into a corner? I have found refreshment and mercie in such a waie. Ah, the Lord of compassion owne, pittie your burdeus, care for you, stand by and refresh your bearte each moment. I would I could in anie kind doe you good, my heart is with you, and my poore praier to my God for you. The Allmightie Father carrie you in his very bossome, and deliver you (if itt be his will) from touching a very haire of anie for whom Jesus hath bled. I expect a very gracious returne in this particular: but I am sorry to bee thus tedious, pardon mee. Here is little newes, onely Charles Vane returned from Portugall, who left our Fleet indifferently well, and that they had seised nine of the Portugall's Shippes.

The Father of mercies visitt, and keepe your soule close to him continually, protect, preserve, and prosper you, is the praire of, my Lord,

Your excellencie's loving Servant,
whilst I breath,

T. HARRISON.

Whitehall,
3d Jnly, 1650."

Vol. iii. p. 363—355. *Second Series.*

"*Oliver Cromwell to Colonel Hacker.*

Sir,

I have the best consideration I can for the present in this businesse, and although I believe Capt. Hubbert is a worthy man, and heere soe much, yett as the case stands, I cannott with satisfaction to myselfe and some others revoke the commission I had given to Capt. Empson, without offence to them, and reflection upon my owne judge-

ment. I pray lett Capt. Hubbert knowe I shall not bee unindfull of him, and that noe disrespect is intended to him. But indeed I was not satisfied with your last speech to mee about Empson, that he was a better præcher then a fighter or souldier, or words to that effect. Truly I thinke hee that prayes and præches best will fight best. I know nothing will give like courage and confidence as the knowledge of God in Christ will, and I besse God to see any in this armye able and willinge to impart the knowlege they have for the good of others. And I expect itt bee encouraged by all Chiefe Officers in this armye especially: and I hope you will doe soe. I pray receive Capt. Empson lovinglye. I dare assure you hee is a good man and a good officer. I would wee had noe worse. I rest,

Your lovinge friend,
O. CROMWELL.

Dec. 25, 1650."

Mr. Ellis chooses to call the letters of Cromwell and Harrison, "letters of cant." We are sorry that so sensible a man should expose his weakness, by adopting a vulgar prejudice, which ought, in these enlightened days, to be left to the infidel and the libertine. What is called "cant," is usually nothing more than that earnest, fervent mode of expression, which indicates that the writer means and feels what he says; for men do not commonly act the hypocrite in writing to their nearest friends.

We must insert one more specimen: it shows the interest felt at Rome in the projected re-establishment of popery and tyranny in this country.

"*The Earl of Melfort to King James the Second from Rome.*

5th Sept. 1690.

May it please your Majesty,

Your Majesty's Letter of the 30th of July from St. Germain's I had not till Wednesday last, being the 30th of August. I most humbly thank your Majesty for your goodness to me and mine. My services are due by many indispensable obligations, and I shall still endeavour by zeal to show the greatness of that most humble affection I have to your royal person and interest.

So soon as I had received the honour of your Letter and the other for his Holiness I demanded audience, but Thursday being appointed for singing the *Te Deum* for the taking of Napoli de Malvoisie, which the

Pope was to perform in person at Santa Maria Major, I was put off till Friday at night.

On Friday's night being admitted to audience of his Holiness, I delivered him your Majesty's Letter, which he received most kindly, asking if your Majesty, the Queen and Prince were well. He said, "O how much do I compassionate their condition;" and having opened the Letter, he gave it to me to read for him, which ended, he said he would answer it, and approve of all your Majesty had done; but that he saw it was left to me to enlarge on what it contained.

I told him that the first thing I had order to inform him of, was, the reason why your Majesty had quitted Ireland, which was the united request of all the General Officers of your Army, who wisely considered that in your royal person consisted all their present hopes; and that though Ireland might be lost the sooner, yet your Majesty would be more in a condition to act for the whole, being in France, where it was necessary to concert the whole matter; that they well considered that none could have so much interest with the Most Christian King to procure them succours, or, by attacking England, draw the forces which oppressed them another way. That these considerations had prevailed with your Majesty, and I hoped his Holiness would approve of what your Majesty had done.

He said that it was perfectly well, for that your Majesty being safe your re-establishment was certain; and that he approved extremely of your having come away, and would write so much to your Majesty himself.

I told his Holiness that now your Majesty was come to France to demand succours from that King, the next thing I had commanded me was to beg of his Holiness what assistance it was possible for his Holiness to give. That the enterprize was great, and that though France should do all they could, yet that all would not be near what was sufficient, and that therefore his Holiness of necessity must see this most just cause to perish, to the reproach of all the Catholics who did not assist or help to support it. That there never was a time in which the Holy See had so much honour to gain or lose, and that the eyes of all Europe was upon his Holiness to see if he would tamely suffer a Catholic Kingdom to fall into the hands of Heretics, unconcerned to see so many hundreds of thousands of Catholics under the grievousest persecution, and greatest temptation to lose their religion. That by a timely and suitable assistance his Holiness might have had the glory in his Pontificate to have advanced the Catholic Religion in England and Scotland, where it was not; and as that would have been much to his honour, I was assured he would never

give occasion to the contrary by suffering a Catholic Kingdom to be dismembered from the church in his time, without giving all the assistance he could to such as were endeavouring its defence. That a timely supply might do much, and I was not sure but 12 or 15,000 stand of Arms might have prevented these mischiefs if sent in time, since your Majesty wanted not Men but Arms to have out-numbered your enemies. That that was neglected, but that for the future I hoped his Holiness would turn his thoughts more intently on a thing in which he and the Church of God were so much concerned.

His Holiness repeated all his former compliments of what he would do and suffer for your Majesty, but that he could not act against all the world, and he had not wherewithal to do as he would. That all the world was in war. That war was come into Italy. That there was scarcity at Rome. That the rents of the Ecclesiastic State were not paid. That he was in thousands of straits and difficulties. That the little he had given was borrowed: he had in it given his Entrails, so difficult is it now to find money.

I thanked his Holiness for what he had done, it was a mark of his sense of what he was obliged to do, and at the same time one infallible proof of his Poverty being so very disproportioned to what it was designed for, that I did not insist for what was properly his Holiness's, but that some other fund might be employed in so good, so pious, so necessary a work. That there were many sums employed for pious ends whereof his Holiness might dispose by changing the intention: and that there were many other ways of raising money if he had a mind: and that the assisting your Majesty was a hundred times a more pious work than building of Churches, especially where there are already too many: that by this speedy assistance he would not only do a work glorious for him, but absolutely necessary for his honour, and for the reputation if not safety of the Holy See.

He considered a little without saying any thing; he then asked if Orange was dead. I told him it was not yet certain; and he saw Letters from all parts bore contradictions, some say he was, others he was not.

'It is doubtful,' said he, 'but however, I am fixed in myself that England will throw off that Monster, and call back their own King. I pray for it every day, and would give my life to procure it.' He said he had thought of your Majesty's concerns and how to help you, that he would consider of it, and all that ever he could he would do; that, in the mean time, he would answer your Majesty's Letter.

I humbly thanked him for the hopes he

gave me, that I should inform your Majesties of his good intentions, and begged of him to consider how the season was advanced, and how precious time is to us. And whilst he considered how to help, I begged of him to reflect on the Triumph of the Heresy in Ireland, the altars overthrown, Churches profaned, Catholics persecuted, the sacrileges committed on the persons of the religions, priests, and bishops; and I persuaded myself this view would quickly determine his Holiness to do something of importance. He repeated to me what he had said before; that he would think, that he would consider, and do all that he could in the world for your Majesty's assistance.

This repetition was a sign that he intended to finish this audience; and so I shewed my desire to be licentiated, which his Holiness perceiving, began to inform me of Napoli di Malvoisie, what importance it was of to the Venetians, &c. I congratulated his Holiness on that Conquest as a Christian and a Catholic, and as a servant to your Majesty with whom the Venetians had preserved their Alliances: and this I did to show his Holiness the difference of the spirit which actuates us, and that of the house of Austria. We were glad that Christianity gained, though from those that fought against our enemies: whilst they sung the *Te Deum* for the Church's having lost a Kingdom, and a Heretic's Victory. But I hoped that God, in his good time, would put a stop to these impieties. His Holiness asked me if it was possible that any Cathedral had sung the *Te Deum* for Orange's Victory; I told him that I had their own printed news for it, at which his Holiness seemed horribly scandalized." p. 200—205.

The Desolation of Eyam; the Emigrant, a Tale of the American Woods; and other Poems. By WILLIAM and MARY HOWITT, Authors of "*The Forest Minstrel and other Poems.*" Foolscap 8vo. pp. 323. Price 8s. London: Wightman and Cramp.

WE beg to apologise to our worthy friends, William and Mary Howitt, for having so long delayed to notice their very elegant and interesting volume. And we are sorry that we have not now sufficient time and space to do justice to its contents. We fear, besides, that the fatigue consequent on the hurry and bustle of getting out two numbers in one month, has incapacitated us in great measure for a review of a volume of poems. Therefore, lest we should stultify ourselves by some

very stupid observations, we will only say that this volume contains many delightful specimens of genuine poetry, and affords evidence of a large measure of the Muses' inspiration. Our young friends may anticipate much pleasure in the perusal. An extract or two will justify these remarks.

Tyre.

I.

In thought, I saw the palace domes of Tyre;
The gorgeous treasures of her merchandise;

All her proud people in their brave attire,
Thronging her streets for sports, or sacrifice.

I saw her precious stones and spiceries;
The singing girl with flower-wreathed instrument;

And slaves whose beauty asked a monarch's price.

Forth from all lands all nations to her went,
And kings to her on embassy were sent.

I saw, with gilded prow and silken sail,
Her ships, that of the sea had government.

Oh! gallant ships, 'gainst you what might prevail?

She stood upon a rock, and in her pride
Of strength and beauty, waste and woe defied.

II.

I looked again—I saw a lonely shore;

A rock amid the waters, and a waste
Of trackless sand:—I heard the bleak sea's roar,

And winds that rose and fell with gusty haste.

There was one scathed tree, by storm defaced,

Round which the sea-birds wheeled, with screaming cry,

Ere long, came on a traveller slowly paced;
Now east, then west, he turned, with curious eye,

Like one perplexed with an uncertainty.

Awwhile he looked upon the sea—and then

Upon a book—as if it might supply
The thing he lacked:—he read, and gazed again—

Yet, as if unbelief so on him wrought,
He might not deem this shore, the shore he sought.

III.

Again, I saw him come:—'twas eventide;—

The sun shone on the rock amid the sea;
The winds were hushed; the quiet billows sighed

With a low swell;—the birds winged silently

Their evening flight around the scathed tree;

The fisher safely put into the bay,
And pushed his boat ashore; then gathered he

His nets, and hastening up the rocky way,
Spread them to catch the sun's warm evening ray.

I saw that stranger's eye gaze on the scene;

"And this was Tyre!" said he, "how has decay

Within her palaces a despot been,
Ruin and silence in her courts are met,
And on her city rock the fisher spreads his net." p. 59—61.

To a Sceptic.

Away!—I hate thy grovelling creed,
Thou caviller at a creed sublime,

Which give us an immortal meed,
While thou would'st crush the joys of time.

Away! there is no need of thee,
Thy desperate venom to instil;

To rob us of the hopes that be;
And add thy darkness to our ill.

Talk not to me, in sophist's phrase,
Of emblems of our life and close;

Of fires, which perish as they blaze;
Of wind, which wasteth as it blows;

Of bursting bubbles, flitting shades;
Of flowers that fade, and leaves that fall;

I see but beauty which pervades;
A fitness to their end in all.

Talk not to me of myriad shapes

Of life, endowed with wondrous powers;
The sense of elephants and apes,

Which, mocking, thou would'st match
with ours.

When man's immortal yearnings fail;

When our proud hopes to these are given;
Then shall thy deadly doubts prevail,

And wake us from our dream of heaven.

Think'st thou, in truth, because our lot

Is lowly, fleeting, thronged with woes,
That God beholds, but heeds us not;

And our dark life has darker close?

Think'st thou, because the son of crime

Treads down the feeble at his will,

And vengeance cometh not in Time,

That God but laugheth at our ill?

Thy thoughts and mine are like two streams,

Both issuing from one mountain height;

But mine flows towards a land of beams,

Thine towards the frosty realms of night.

These, these are things which come with power,

With light and eloquence to me!

And shew, beyond life's closing hour,

The home of man's nativity.

Lift up those eyes which God has given !
 Look on the sea—look on the earth ;
 Look on the sky, when clouds are driven
 Athwart the sun's unquenched mirth.
 What seest thou ? Are not hope and love
 There written, in letters bright and boon ?
 Comes there no spirit from above,—
 From the clear stars, and wandering
 moon ?

Is all this plentitude of power—
 This vast magnificence of scene—
 Wasted on creatures that an hour
 Will make as they had never been ?
 Does love—does wisdom thus condemn
 Our splendid pathway to be trod,
 While fears torment, while miseries hem ?
 Thus are we taught the *love of God* ?

No !—if our only life were here,
 We surely then should *feel at rest* ;
 With nought beyond to hope or fear,
 This world had been a world more blest.
 Nature's omnipotent decree
 Our spirit to our fate would bow ;
 And brighter, longer then would be
 Our *only life* than life is now.

But 'tis not thus :—stern glooms involve
 Our souls, as clouds the bright sky blot ;
 They darken—but, they soon dissolve—
 The immortal sky hath altered not.
 From its unruffled depths of blue
 The stars their living splendours roll ;
 And thus, if Nature's voice be true,
 Glows, even in death the unscathed soul.
 p. 278—282.

The following is a thrilling song : but
 how could a *Friend* write it ?

The Island Patriots.

Mid the profound repose
 Of peace a call was heard ;
 And, like heaven's voice, arose
 The thunder-winged word !
 " Come forth each noble one ;
 Each brave man seize his brand ;
 And, patriot hearts, rush boldly on
 For God and your own land ! "

As comes the mighty tide,
 Wave following fast on wave,
 So marshalled, side by side,
 Rushed on the island-brave.

And 'twas a glorious sight
 That patriot host to see,
 A firm, proud phalanx, in its might,
 Go forth to victory.

One only banner spread
 Above them to the breeze ;
 One banner, torn and red,
 From former victories.
 To the trumpet's thrilling clang
 Those sons of freedom came ;
 And the grey and silent mountains rang
 With the people's wild acclaim.

They cried " Ye brave, go forth,
 God conquers by your sword ;
 We loved you on the hearth ;
 You pledged us at the board.
 For you glows redder wine,
 And a nobler feast is spread,
 Who make each holy home a shrine
 Where freedom's flame is fed.

" Your names, like names of old,
 Shall rouse, as words of fire,
 The fearful and the cold—
 The warrior-heart inspire.
 We all, a Christian band,
 At one altar bent the knee ;
 And God will bare his red right hand,
 For you in victory."

No soldier spoke a word ;
 Thus was his answer given :—
 One hand upon his sword,
 The other raised to heaven.
 A moment's death-like pause—
 Then the gallant men moved on,
 Amid the thunder of applause
 And the shrill trumpet's tone.

They went in patriot might,
 A faithful, valiant band,
 Sworn to defend the right
 Of God and their own land.
 Like brethren firm they stood,
 No man essayed to flee ;
 In the eye of Heaven their cause was good,
 And theirs was the victory.

OBITUARY.

MRS. KEENE.

ON Tuesday, March 13th, died, at Teddington, Middlesex, Mrs. Keene, the wife of Mr. Keene, a deacon of the church at Henrietta-street, Brunswick-square, London.

She was the daughter of Thomas and Elizabeth Cadby, both for a long time members of the church under the pastoral care of the late venerable John Martin, and at the time of their decease, of the Baptist church at Devizes. Her mind was very early the scene of strong conflicting emotions and serious struggles of thought on the subject of religion. At school, the seriousness of her mind was greatly promoted by the pious conversation, the devout life, and ardent prayers of her excellent instructress, a lady belonging to the Society of Wesleyan Methodists. To this very important period of her life she often referred, with gratitude to God for having in his providence placed her under the care of a person so eminently qualified to impart moral and religious instruction, as well as that of an intellectual and domestic nature. To the affectionate exhortations, the tender warnings, and religious discourse of this very pious lady, who was in the habit of privately conversing and praying with her pupils, Mrs. K. ascribed some of her earliest and strongest convictions of her character as a sinner before God, of the purity of his law, the exceeding sinfulness of sin, and the riches of his grace. Her mind was much perplexed by the sovereignty of divine grace in the choice of a peculiar people from the fallen race of Adam, and for a long time a fearful horror, lest not being of that chosen number, she should perish with the ungodly, occupied her mind, and almost drove her to despair. This state of mind was succeeded by an opposite, but perhaps more perilous delusion. From being tempted, in order to pacify her own fears, to reject the doctrine of

election, as inconsistent with both the justice and the mercy of God, being now satisfied that it is clearly revealed in the word of God, she was led to think if she were chosen she must be saved, and therefore anxiety and care on the subject were irrational, and must be unavailing. At length she felt convinced, that since the purpose of God, while it is unalterable, is also secret and unknown, it cannot be our rule, nor justify either our presumption or negligence. The grace of God, which bringeth salvation, happily delivered her from both, and conducted her, with a strong sense of guilt, to the revealed will of God as her only guide, to the blood of Christ as her only hope, and the sovereign mercy and free grace of God as all her salvation.

The ministry of the Rev. Robert Sloper, Independent Minister of Devizes, was blessed by the Holy Spirit of God to the accomplishment of this happy change, and to him she always in after life looked back as, under God, her father in Christ. Subsequently, the preaching of the Rev. John Martin was made highly conducive to her stability in the faith, and to her spiritual instruction and comfort, and the church over which he presided being on other accounts desirable as a spiritual home, she publicly professed her faith by baptism on the 6th of October, 1793, in the 17th year of her age, and was admitted to full communion with the church in Keppel-street.

Her experience, after this connection was formed, fluctuated considerably between sorrow and joy, hope and fear, darkness and light, conformably to the common experience of the people of God in the present world. At first she had an inward satisfaction and a serene joy (the calmness of which was disturbed only by its occasional elevation), flowing from the consciousness of having obeyed the command of her divine

Lord and Master. To this state of mind succeeded a series of painful temptations, insidiously designed to sap the foundation of her happiness, by making her suspect either the reality of her faith, or the sincerity of her professions; but here she was taught both her own weakness and her strength, and found that promise faithfully fulfilled, "When the enemy cometh in like a flood, the spirit of the Lord shall lift up a standard against him." Her pastor's instructions were greatly blessed to her under these various trials of her faith and patience, which though shaken, were rendered ultimately only more firm by the temptations which assailed her. The providence of God thus qualified her for the station to which he subsequently called her. She became a wife and a mother. New cares and duties came upon her, and she was not unprepared to fulfil the one and to meet the other. In addition to the concerns of a family, as she advanced in life, circumstances in the church brought upon her other and delightful occupations. As the wife of a deacon in the church, upon her, in conjunction with others, devolved the office of visiting the poor and the sick female members, at once, by distributing the alms of the church, to relieve their temporal wants, and by Christian sympathy, religious conversation, and prayers, to encourage their faith, and comfort them in their afflictions. In these and similar labours of love, passed almost the entire season of her strength and bodily capability of such exertion.

At this time, the providence of God removed from the pulpit the pastor to whom she had long listened with benefit, and soon after she was honourably dismissed, with thirty-two other members, to form the church now meeting in Henrietta-street. She felt a very lively interest in all the proceedings connected with this interesting event, and her activity was afresh excited in aid of the infant cause, which necessarily had to struggle with no ordinary difficulties. When it was her happiness to see several of her children united to this little Christian company, it became to her an object of perhaps yet deeper interest and

more tender regard. Still her Christian charity was not confined within the limits of this small part of Christ's church; she looked around on the Christian world with eager delight and fond anticipation of future, perfect, and universal fellowship with the saints. The desire she felt that Christ's kingdom might come, and the reign of peace and righteousness extend its blessings led her to co-operate in any undertakings likely to hasten this blessed result. Thus about the year 1819, to her exertions in unison with one or two other ladies, the Female Baptist Irish Society owed its origin, of which she became the Secretary for a time. In the welfare of the Sunday School she also felt a deep concern, rejoicing to have it in her power to contribute to its funds, and receiving high satisfaction from the reports of its prosperity, which were at times communicated to her.

The last few years of her life have been marked by great bodily weakness, which quite incapacitated her for the labours in which she once actively joined, and much abridged her pleasures, by restraining her from the means of public worship and Christian fellowship. The debility of her frame often altogether confined her at home, while her best state seldom enabled her more than once on the Lord's day, to meet with his people, and join in the service of the House. The reflections, however, furnished by this season of religious repast, combined with reading or rather hearing read some published sermons, or other books of devotion, employed her time and her thoughts for the remainder of the Sabbath, and afforded her much consolation during the week, when latterly her afflictions and weakness had closed up most other sources of comfort. The shock which her enfeebled system sustained in the loss of her departed son, to whom she was very tenderly attached, and the scene of whose departure she witnessed with emotions, which perhaps only a mother can imagine, completely overpowered her frame. The night of his decease was spent in those tender recollections which could not but embitter the loss,

and although her grief became daily more silent, it appears to have become at the same time deeper. While she was consoled by the reflection that her loss had been his gain, and acknowledged the goodness of God manifested in this trying dispensation, she felt that an earthly tie had been loosened, that one of the tenderest cords by which her heart was bound to the present world had been cut, her interests here diminished, and by this single but severe stroke, the whole charm of this life was dissolved and vanished away. She expressed her resignation to the will of God, but at the same time her conviction that she should not long survive her bereavement. At times she was even cheerful, and her strength appeared a little recruited; so late as the Saturday before her departure, she was out in the morning for several hours, and did not appear more than usually fatigued by the exertion. On the Lord's day morning, she complained of unusual pain and excessive weakness, and was quite unable to leave her bed. Her pains on the Monday were very severe, but were much relieved towards night by medicine. This mitigation of her sufferings called forth her lively expression of gratitude to God, whose hand she acknowledged in the relief. The night of Monday was passed in comparative ease and tranquillity, but about 3 and again at 6 o'clock on Tuesday morning, symptoms of an unfavourable change appeared. The medical attendant did not, however, confirm the fears they had awakened, and in the morning her son, who had arrived the preceding night, quite unconscious of his mother's illness, went to her bed-side to take his leave before his return to London, when, taking his hand, she said with a feeble voice, "My dear child, I think it is very probable that we shall never meet again in this world. I hope we shall in the next. May God bless you; may his grace be given you to defend you against all the temptations to which you will be exposed, to make you a useful humble Christian! I am going, but he can save you by his Almighty grace. I trust he will"—and calling

him again to her, she tenderly clasped his hand in hers, adding, "Remember, William, I commit you to God and his grace." This was, though by him at that time little expected, their last meeting, their last parting. He returned to London and saw her no more. During the day she had but little pain; her mind was calm and undisturbed. To a daughter who said, "I hope my dear mother we shall not lose you," she replied, "My dear Mary, you must learn to say, 'Thy will be done.'" She was herself quite sensible of her approaching dissolution, and in reference to it said she was "not only willing, but desirous." All her anxiety for life, and her cares about the present world, seem to have been most graciously removed from her mind, so that she was able to answer the question, "Is there any thing you would desire or like either to have or to have done for you?" "No, my dear child, I have not a wish, not a wish." She appeared perfectly resigned, and expressed her satisfaction that, let what might be the issue, she was in the hands of God. In the afternoon one of her brothers came to pay her a visit, not being aware of her illness, and on approaching her bed side, she told him she believed she was near her end—but yet appeared perfectly tranquil and composed. Greatly affected at this most unexpected declaration, he suggested as a ground of consolatory reflection in circumstances so solemn, that our justification before God is not dependent on our own good works, when with much emphasis she rejoined, "Yes, for did it, I have none:" and again on his saying, "What a mercy it is that we have a Great High Priest, who knows all our weakness, and can sympathize with us and succour us," she raised her united hands and exclaimed, "Great High Priest, what a mercy to be interested in his precious sacrifice!" These were her last words, and in a few minutes she sweetly fell asleep in Jesus, her countenance retaining even in death the most placid composure, and indicating that the departure of the spirit from the body had been perfectly easy and gentle. Her end was emphatically "peace."

GLEANINGS.

AUTOGRAPHS OF THE CONSPIRATORS IN
THE GUNPOWDER PLOT.*Explanatory of the Plate accompanying this
Number.*

The Plate exhibits the autographs of some of the principal conspirators in the gunpowder plot.

Robert Catesbye.—Taken from an original letter from Catesbye to his cousin, John Grant, entreating him to provide money against a certain time. This autograph is very rare.

Guido Fawkes.—Taken from his declaration made in the Tower, on the 19th of November, and afterwards acknowledged before the Lords Commissioners. When first apprehended he called himself John Johnson, and it was not until his third examination he confessed his name was Guy Fawkes.

Thomas Percy.—From an original letter to W. Wycliff, Esq. of York, date at Gainsborough, November 2nd, 1605.

Henry Garnet.—From one of his examinations, wherein he confessed to have been on a pilgrimage to Winifred's Well.

Ambrose Rookwood.—From an original letter declaring that he had felt a scruple of conscience, the fact seeming "too bloody."

Thomas Wintour.—From an original examination before the Lords Commissioners, on the 25th of November, 1605.

Francis Tresam.—From his examination relative to the book on Equivocation. Tresam escaped being hanged by dying in the Tower, on the 23rd of December, 1605.

Sir Everard Digby.—From an original examination. He was related to John Digby, subsequently created Baron Digby and Earl of Bristol, and was a young man of considerable talent. He was in the 24th year of his age when executed.

To the Right Hon. the Lord Mounteagle.—The superscription to the anonymous letter that led to the discovery of the plot. By whom it was written still remains in mystery. The Conspirators themselves suspected Tresam, but he solemnly denied it; and nothing transpired on the trials of any of the Conspirators, by which the author could be ascertained.

All the principal Conspirators were married and had families; several of them possessed considerable property, and were highly, and in some instances nobly related.

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DEATH-BED SCENE OF CHARLES II.

It is well known that Charles II. when on his death-bed, was officially attended by several of the Bishops of the English church, as if he were a Protestant; but that on the evening before his decease, he received absolution and the sacrament from Father Hudleston, a Popish priest who was privately brought to him for that purpose. Mr. Ellis has published, in his "Original Letters," the accounts written at the time by the different parties. We shall now lay them before our Readers.

We will begin with Bishop Burnet's statement.

"The King went through the agonies of death with a calm and a constancy that amazed all who were about him and knew how he lived. This made some conclude that he had made a Will, and that his quiet was the effect of that. Ken applied himself much to the awaking the King's conscience. He spoke with a great elevation, both of thought and expression, like a man inspired, as those who were present told me. He resumed the matter often, and pronounced many short ejaculations and prayers, which affected all that were present, except him that was the most concerned, who seemed to take no notice of him, and made no answers to him. He pressed the King six or seven times to receive the Sacrament; but the King always declined it, saying he was very weak. A table with the elements upon it, ready to be consecrated, was brought into the room; which occasioned a report to be then spread about, that he had received it. Ken pressed him to declare that he desired it, and that he died in the communion of the Church of England. To that he answered nothing. Ken asked him if he desired absolution from his sins. It seems the King, if he then thought anything at all, thought that would do him no hurt. So Ken pronounced it over him: for which he was blamed, since the King expressed no sense of sorrow for his past life, nor any purpose of amendment. It was thought to be a prostitution of the peace of the Church to give it to one, who, after a life led as the King's had been, seemed to harden himself against every thing that could be said to him. Ken was also censured for another piece of indecency. He presented the Duke of Richmond, Lady Portsmouth's son, to be blessed by the King. Upon this, some that were in the room cried out, the King was their common

Father. And upon that, all knecled down for his blessing, which he gave them. The King suffered much inwardly, and said he was burnt up within; of which he complained often but with great decency. He said once, he hoped he should climb up to Heaven's gates; which was the only word savouring of religion that he was heard to speak.

"He gathered all his strength to speak his last words to the Duke, to which every one hearkened with great attention. He expressed his kindness to him, and that he now delivered all over to him with great joy. He recommended Lady Portsmouth over and over again to him. He said he had always loved her, and he loved her now to the last; and besought the Duke in as melting words as he could fetch out, to be very kind to her and her son. He recommended his other children to him; and concluded, 'Let not poor Nelly starve;' that was Mrs. Gwyn. But he said nothing of the Queen, nor any one word of his people, or his servants; nor did he speak one word of Religion, or concerning the payment of his debts, though he left behind him about ninety thousand guineas, which he had gathered, either out of the privy purse, or out of the money which was sent him from France, or by other methods; and which he had kept so secretly that no person whatever knew any thing of it.

"He continued in the agony till Friday at eleven o'clock, being the sixth of February 1685; and then died in the fifty-fourth year of his age."

The Chaplain of the Bishop of Ely, who was in the King's chamber at the time, wrote thus to a brother clergyman the next day:—

"Ely House, Feb. 7, 1684-5.

REV. SIR,

"Yesterday noon, I doe believe the most lamented Prince that ever satt upon a throne, one of the best of Kings, after near five days sickness, left this world; translated doubtless to a much more glorious kingdome then all those which he has left behind him now bewailing of their losse. 'Twas a great piece of providence that this fatal blow was not so sudden as it would have been, if he had dy'd on Monday, when his fitt first took him: as he must have done if Dr. King had not been by, by chance, and lett him blood. By these few dayes respitt, he had opportunity (which accordingly he did embrace) of thinking of another world; and wee are all prepared the better to sustain so great a loss. He showed himself, throughout his sickness, one of the best natur'd men that ever lived; and by abundance of fine things he said in reference to his soul, he showed he dyed as good

a christian: and the physicians, who have seen so many leave this world, doe say, they never saw the like as to his courage, so unconcerned he was at death, though sensible to all degrees imaginable, to the very last. He often in extremity of pain would say he suffered, but thank'd God that he did so, and that he suffered patiently. He every now and then would seem to wish for death, and beg the pardon of the standers by, and those that were employed about him, that he gave them so much trouble: that he hoped the work was almost over: he was weary of this world: he had enough of it: and he was going to a better. There was so much affection and tenderness express'd between the two Royal brothers, the one upon the bed, the other almost drowned in tears upon his knees and kissing of his dying brother's hand, as could not but extremely move the standers by. He thank'd our present King for having always been the best of brothers and of friends, and begg'd his pardon for the trouble he had given him from time to time, and for the several risks of fortune he had run on his account. He told him now he freely left him all, and begg'd of God to bless him with a prosperous reign. He recommended all his children to his care by name, except the Duke of Monmouth, whom he was not heard so much as to make mention of. He bless'd all his children, one by one, pulling them to him on the bed: and then the Bishops moved him, as he was the Lord's anointed, and the father of his country, to bless them also, and all that were there present, and in them the whole body of his subjects: whereupon, the room being full, all fell down upon their knees, and he raised himself in his bed, and very solemnly blessed them all. This was so like a great good Prince, and the solemnity of it so very surprizing, as was extremely moving, and caused a general lamentation throughout; and no one hears it without being much affected with it; being new and great.

'Tis not to be express'd how strangely every body was concern'd, when they perceiv'd there was but little hopes.

To all appearance, never any Prince came to a crown with more regret, with more unwillingness, because it could not bee without the loss of one he lov'd so dearly, then did our gracious Prince (whom God preserve). He joy'n'd as heartily as any of the company in all the prayers the Bishops offer'd up to God. He was as much upon his knees as any one, and said amen as heartily: and no one doubts but he as much desired God would hear their prayers, as any one of all that pray'd.

The Queen, whom he had asked for the first thing he said on Monday when he came out of his fit, (she having been present

as long as her extraordinary passion would give her leave, which at length threw her into fits, not being able to speak while with him,) sent a message to him to excuse her absence, and to beg his pardon if ever she had offended him in all her life. He replied, 'alas! poor woman! she beg my pardon! I beg her's with all my heart.'

"The Queen that now is was a most passionate mourner, and so tender hearted, as to think a crown dearly bought with the loss of such a brother. There was, indeed, no one of either sex but wept like children.

"On Friday morning all the churches were so throng'd with people to pray for him, all in tears and with dejected looks, that for my part I found it a hard task, and so I doe believe did many more, to goe through with the service: so melancholy was the sight, as well as were the thoughts of the occasion of it.

"The Bishop of Bath and Wells watching on Wednesday night (as my Lord had done the night before), there appearing then some danger, began to discourse to him as a divine: and thereupon he did continue the speaker for the rest to the last, the other Bishops giving their assistance both by prayers and otherwise, as they saw occasion, with very good ejaculations and short speeches, till his speech quite left him; and afterwards, by lifting up his hand, expressing his attention to the prayers, he made as very glorious christian exit, after as lasting and as strong an agony of death, almost as ere was known."

Father Hudleston's account is as follows:

"A Brief Account of Particulars occurring at the happy Death of our late Sovereign Lord King Charles the Second, in regard to Religion; faithfully related by his then Assistant, Mr. Jo. Hudleston.

"Upon Thursday, the fifth of February, 1685, between seven and eight a clock in the evening, I was sent for in hast to the Queen's Back-stairs at Whitehal, and desired to bring with me all things necessary for a dying person. Accordingly I came, and was order'd not to stir from thence till further notice. Being thus obliged to wait, and not having had time to bring along with me the most Holy Sacrament of the Altar, I was in some anxiety how to procure it: In this conjuncture (the Divine Providence so disposing) Father Bento de Lemos, a Portuguese, came thither, and understanding the circumstance I was in, readily profer'd himself to go to St. James's, and bring the most Holy Sacrament along with him.

"Soon after his departure I was call'd into the King's bed chamber, where approaching to the bed side, and kneeling down, I in brief presented his Majesty with what service I could perform for God's

honor, and the happiness of his soul at this last moment, on which eternity depends. The King then declared himself: That he desired to die in the faith and communion of the Holy Roman Catholic Church; that he was most heartily sorry for all the sins of his life past, and particularly for that he had deferred his reconciliation so long; that through the merits of Christ's passion he hoped for salvation; that he was in charity with all the world; that with all his heart he pardoned his enemies and desired pardon of all those whom he had any wise offended, and that if it pleased God to spare him longer life, he would amend it, detesting all sin.

"I then advertis'd his Majesty of the benefit and necessity of the Sacrament of Penance, which advertisement the King most willingly embracing, made an exact Confession of his whole life with exceeding compunction and tenderness of heart; which ended, I desired him, in farther sign of repentance and true sorrow for his sins, to say with me this little short Act of Contrition.

"O my Lord God, with my whole heart and soul I detest all the sins of my life past for the love of thee, whom I love above all things; and I firmly purpose by thy holy grace never to offend thee more, amen, sweet Jesus, amen. Into thy hands, sweet Jesus, I commend my soul; mercy, sweet Jesus, mercy.'

"This he pronounced with a clear and audible voice, which done, and his sacramental penance admitted, I gave him Absolution.

"After some time thus spent, I asked his Majesty if he did not also desire to have the other Sacraments of the Holy Church administered to him? He replied, 'By all means I desire to be partaker of all the helps and succours necessary and expedient for a Catholic Christian in my condition.' I added, 'And doth not your Majesty also desire to receive the pretious body and blood of our dear Saviour Jesus Christ in the most Holy Sacrament of the Eucharist?' His answer was this: 'If I am worthy, pray fail not to let me have it.' I then told him, it would be brought to him very speedily, and desired his Majesty, that in the interim, he would give me leave to proceed to the Sacrament of Extreme Unction; he replied, 'With all my heart.' I then anoyed him, which as soon as perform'd I was call'd to the door, whither the blessed Sacrament was now brought and delivered to me.

"Then returning to the King, I entreated his Majesty that he would prepare and dispose himself to receive. At which the King, raising up himself, said, 'Let me meet my Heavenly Lord in a better posture than in my hed.' But I humbly begg'd his

Majesty to repose himself: God Almighty, who saw his heart, would accept of his good intention. The King then having again recited the forementioned Act of Contrition with me, he received the most Holy Sacrament for his Viaticum, with all the symptoms of devotion imaginable. The Communion being ended, I read the usual prayers, termed 'the Re-commendation of the Soul,' appointed by the Church for Catholics in his condition. After which the King desired the Act of Contrition, 'O my Lord God,' &c. to be repeated: this done, for his last spiritual encouragement I said,

"Your Majesty hath now received the comfort and benefit of all the Sacraments that a good Christian (ready to depart out of this world) can have or desire. Now it rests only, that you think upon the death and passion of our dear Saviour Jesus Christ, of which I present unto you this figure (showing him a crucifix); lift up therefore the eyes of your soul, and represent to yourself your sweet Saviour here crucified: howing down his head to kiss you; his arms stretched out to embrace you; his body and members all bloody and pale with death to redeem you; and, as you see him dead and fixed upon the cross for your redemption, so have his remembrance fixed

and fresh in your heart: beseech him, with all humility, that his most precious blood may not be shed in vain for you; and that it will please him, by the merits of his bitter death and passion, to pardon and forgive you all your offences; and finally to receive your soul into his blessed hands; and when it shall please him to take it out of this transitory world, to grant you a joyfull resurrection and an eternal crown of glory in the next. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.'

"So, recommending his Majesty on my knees, with all the transport of devotion I was able, to the divine mercy and protection, I withdrew out of the chamber.

"In testimony of all which I have hereunto subscribed my name.

"JO. HUDLESTON."

Thus died Charles II.; as a Protestant before Protestants, as a Papist before Papists—receiving consolation and absolution from both parties, yet most probably in his heart despising both. What an awful combination of hypocrisy, presumption, and profanation of holy things do these statements present!

Vide Ellis's Original Letters, vol. iii. p. 333—338, *first series*; and vol. iv. p. 78—80, *second series*.

INTELLIGENCE.

FOREIGN.

SOUTH AMERICA.

Mr. James Thomson, in his "Letters on the Moral and Religious state of South America," has related some interesting facts which show that the spirit of enquiry is on the alert in that part of the world. The following occurs in the account of his passage from Guayaquil to Babahoyo:—

"Many topics of conversation occurred during our passage up the river. The sale of our New Testaments was known to every body, and thus afforded a subject of conversation in which we could all take a part. Of course I had also something to say upon this subject, as it was well known that I was the seller of them. Two copies were on board, one of which had been purchased by the captain of our canoe, and the other by one of the passengers. I have already

told you of the evangelical aspect of the streets of Guayaquil, and the same aspect at times was exhibited on board, both of the New Testaments being frequently in use at the same time. During the many things that were said, arising from what was read, (the reading being frequently aloud,) a conversation took place, the relation of which will probably interest you, and more especially as it affords a specimen of the progress of thinking upon religious subjects in this country. The subject was a delicate one, but so much the better, as a specimen. The worship of saints was the matter treated of, though I do not remember what gave rise to it. I stated my views upon the subject, appealing to the Scriptures and to common sense in support of my opinion. A very keen and interesting conversation immediately took place, in which four, besides myself, took a part, and you will be surprised when I tell you that three of the four took my side of the question. The one who was opposed to us happened to be a stout disputant, and thus gave occasion to a

thorough discussion of the matter. Among other things brought forward to show the incongruity and sinfulness of the worshipping of saints, I stated that the Apostle Peter himself, (who according to them is the prince of Apostles and saints,) refused this worship, and in proof of this, I referred him to the tenth chapter of the Acts. This passage was turned up and read by one of the company, and it appeared to all of us, except one, conclusive upon the subject. Our opponent, however, defended himself, by alleging that although Peter, upon that occasion, refused worship, he refused it because he was not glorified, but that after death things were otherwise.—You agree then, I remarked, that worship is not to be given to the saints when upon earth, but it is lawful, you say, to give this worship to them after their death. Let us then go to another passage, I said, and see who of the inhabitants of heaven are to be worshipped. I then referred to the last chapter of the Revelation, namely, "When I had heard and seen, I fell down before the feet of the angel who showed me these things. Then saith he unto me, see thou do it not, for I am thy fellow servant, and of thy brethren the prophets, and of them who keep the sayings of this book: *Worship God.*" This passage cut off the refuge which our friend had taken in his distinction between worshipping a saint on earth, and a saint in heaven. He then took refuge in *the church*, alleging that since authority had been given to it by Jesus Christ to order and direct the concerns of his kingdom after his ascension, it was our duty to obey its orders, and one of these orders was, the praying to the saints. You know, of course, how I would have got rid of this objection, that is, by sweeping away this authority of the church altogether, and I stated this to be my opinion. The captain of our canoe, who took a large share in the conversation, and who saw in the church an authority to which he considered himself bound to submit, assailed our opponent by another argument, and a very effectual one. He came close up to him, and with an air of having something in his mind worth saying, "Is it not," said he, "the duty of children to reverence their parents, and to obey them readily and constantly?"—"Certainly it is," replied his friend. Our captain continued: "And if a parent should tell his child to steal, to lie, and such like things, should the child obey?"—"Certainly not," was the reply. "You are right," says the captain, "and that is just our case with the church. It is our duty to obey it, as it is our duty to obey our parents, but if our parents or the church bid us do what is obviously wrong, in that case it is our duty to *disobey.*" You see what an excellent argument this was,

and it completely silenced the other, and left him without any thing to say upon the subject, except mere general talk and repetition. Our captain having gained this triumph, turned to one of the four, who seemed rather to acquiesce in the strength of our arguments from the Scripture, than zealously to defend our side, and put this question to him. "Can you tell me," said he, "why the priest reads all the service and prays in Latin, a language of which I do not understand a word, and thus leaving me, when in church, as a mere statue, without knowing what I am saying or doing?" This was a hard question, and it was answered significantly, but without words. Our captain next comes up to me, and says, "You see every one sets up his little machine to gain his dollar." I thought I understood his meaning, although couched under a figure, but as I wished it to be well understood by all, I asked him what he meant by it. After a short delay, he answered me, by stating, that the church and the priests had made various laws and ceremonies for their own benefit, and that they might thus put a dollar into their pocket.—Various other things were said, and among which the New Testament was praised as a book any one might read and understand, and not like the prayers of the priests, which no one understood, perhaps not themselves. One of the four alluded to, towards the end of the conversation, said, in a very distinct voice, and in the hearing of all, "If I were going to die, this is my faith; I believe that there is one God who made all things, and that there is one Redeemer who died for us, and who rose again; and as to the worshipping of saints, and all the rest of it, I know nothing." I should not omit an observation of one of our female passengers. When two of us were debating about the worship of saints, she observed to me that she did not like such conversation. Why so, I replied. Because, said she, if saints are not to be worshipped, then it will follow that we are not to pray to the Virgin Mary neither. I said, in reply, that I thought her reasoning worth being heard, as it was a fair deduction, and requested her to put it in the form of a question, to the one of the four who appeared the coolest, and who, as I said before, rather acquiesced in the strength of our arguments than defended our side. As soon as silence was obtained, the question was put, and the answer returned was just what I would have said if called upon to reply.

You will see in the whole of this conversation a freedom of thinking and of speaking, which you probably did not expect, and I confess that I was myself greatly surprised at it, notwithstanding the many opportunities I have had of observing the sentiments

of the people of this quarter. In the higher and more enlightened classes of society, I have often met with liberal sentiments, but as the two persons who took the chief part in the above conversation were of the lower class, it was both new to me and interesting." p. 186—191.

An interview of a somewhat different kind is thus related :—

"The only person whom I found unfriendly to the circulation of the Scriptures without notes, in the whole of the journey from Lima to Bogota, was the Bishop of Popayan. I have stated his opposition in gentle terms, for truth requires it. I heard, soon after putting up the advertisements for the sale of the New Testaments, that the Bishop had spoken against the reading of them. I called upon him to know whether it was so or not, and to learn what were his objections. I had visited him before, and had a visit from him in return, so that we were, on this second visit, on terms of a friendly intercourse, and we therefore entered freely into the subject of the sale and distribution of the Scriptures. I mentioned to him what I had heard, and inquired whether I had been correctly informed. He then told me the whole of what had occurred upon the subject. He said, a person who had bought one of the New Testaments, brought it to him and asked his opinion as to his using it. The person was a priest, and he named him to me. The Bishop, upon his opinion being asked, rose and brought the Acts of the Council of Trent, and pointed out to the priest the article there, prohibiting the use of the Scriptures without notes. He concluded, however, by telling the priest that he might keep his New Testament and use it. This, said the Bishop, is all that occurred upon this matter. He said farther, that it was not his intention to oppose the circulation of the New Testaments in any other way. If any person chose to buy them, he would not interfere; but if any one should ask his opinion upon the matter, he would refer him to the same article, as his duty required him to do. I said that I understood the article in question was as he had stated it, but that when I considered how many among all ranks of the catholic clergy made no account of that article, but freely encouraged the circulation of the Scriptures among their flocks, I was inclined to think that the article was qualified by something subsequent to it, or that it was not generally considered as in force. He replied to this, that there was nothing subsequent to alter the force of that article, but rather to strengthen it, and that whatever others did, he considered his duty to be, to follow the

rules of the church in that and in all such matters, as every good Catholic ought to do. I said that I saw the force of what he said, considering what were the principles of his faith. I added, that notwithstanding his reasons, I could not but be sorry to see any opposition to the circulation of the Holy Scriptures, a book which God had graciously given to all, and which should, of course, be studied by all. I observed, also, that I was fully persuaded that very great advantages would arise from a general reading of the word of God, and from these considerations I conceived it to be my duty to put them into the hands of all, and to call upon all to read them with serious attention. "Amen," replied the Bishop, "I also am of the same opinion. I am sure that it would be advantageous to all to read the Scriptures, but then let them be read with the necessary directions. If Bibles and New Testaments were to come here with the notes, I would be the first to promote their circulation." Our conversation was extended a good deal further upon this subject, and embraced the usual topics of this question, but which it is unnecessary here to repeat." p. 241—243.

INDIA.

The late estimable and much lamented Bishop Heber, in a communication dated March 1825, gave the following lively description of his mode of travelling, while on his first and extensive visitation of his vast diocese :—

"Of the way of performing these long journeys in India, I was myself very imperfectly informed before I came here; and, even then, it was long before I could believe how vast and cumbersome an apparatus of attendance and supplies of every kind was necessary, to travel in any degree of comfort or security. On the river, indeed, so long as that lasted, our progress is easy and pleasant, bating a little heat and a few storms—carried on by a strong south-eastern breeze, in a very roomy and comfortable boat, against the stream of a majestic body of water, with a breadth, during the rainy season, so high up as Patna, or from six to nine miles, and even above Patna, as far as Cawnpore, in no place narrower than the Mersey opposite Liverpool: but it is after leaving the Ganges for the land journey, that, if not the tug, yet no small part of the apparatus, *proventus, et commentus* of war, commences.

It has been my wish, on many accounts, to travel without unnecessary display. My tents, equipments, and number of servants, are all on the smallest scale which comfort

or propriety would admit of: they all fall short of what are usually taken by the collectors of Districts; and in comparison of what the Commander-in-Chief had with him the year before last, I have found people disposed to cry out against them as quite insufficient: nor have I asked for a single soldier or trooper beyond what the Commanding Officers of Districts have themselves offered as necessary and suitable. Yet, for myself and Dr. Smith, the united numbers amount to three elephants, above twenty camels, five horses, besides ponies for our principal servants, twenty-six servants, twenty-six bearers of burdens, fifteen clashes to pitch and remove tents, elephant and camel drivers, I believe, thirteen; and, since we have left the Company's territories and entered Rajapootam, a guard of eighteen irregular horse, and forty-five sipahes on foot, including native officers. Nor is this all: for there is a number of petty tradesmen and other poor people, whose road is the same as ours, and who have asked permission to encamp near us and travel under our protection; so that yesterday, when I found it expedient, on account of the scarcity which prevails in these provinces, to order an allowance of flour, by way of Sunday dinner, to every person in camp, the number of heads was returned one hundred and sixty-five.

With all these formidable numbers, you must not, however, suppose that any exorbitant luxury reigns in my tent: our fare is, in fact, as homely as any two farmers in England sit down to; and, if it be sometimes exuberant, the fault must be laid on a country where we must take a whole sheep or kid, if we would have animal food at all, and where neither sheep nor kid will, when killed, remain eatable more than a day or two. The truth is, that where people carry every thing with them—tent, bed, furniture, wine, beer, and crockery—for six months together, no small quantity of beasts of burden may well be supposed necessary; and, in countries such as those which I have now been traversing, where every man is armed—where every third or fourth man, a few years since, was a thief by profession—and where, in spite of English influence and supremacy, the forests, mountains, and multitudes of petty sovereignties, afford all possible scope for the practical application of Wordsworth's 'good old rule'—you may believe me, that it is neither pomp nor cowardice which has thus fenced your friend in with spears, shields, and bayonets." pp. 432, 433.

The Bishop's opinion of the Missionary Schwartz will be read with interest:—

"Of Schwartz and his fifty years' labour among the Heathen, the extraordinary influence and popularity which he acquired, both with Mussulmans, Hindoos, and contending European Governments, I need give you no account, except that my idea of him has been raised since I came into the South of India.

I used to suspect, that, with many admirable qualities, there was too great a mixture of intrigue in his character—that he was too much of a political prophet—and that the veneration, which the people paid, and still pay him (and which, indeed, almost regards him as a superior being, putting crowns and burning lights before his statue), was purchased by some unwarrantable compromise with their prejudices.

I find I was quite mistaken. He was really one of the most active and fearless (as he was one of the most successful) Missionaries who have appeared since the Apostles. To say that he was disinterested in regard to money, is nothing: he was perfectly careless of power; and renown never seemed to affect him, even so far as to induce an outward show of humility. His temper was perfectly simple, open, and cheerful; and, in his political negotiations (employments which he never sought, but which fell in his way), he never pretended to impartiality, but acted as the avowed, though certainly the successful and judicious agent of the Orphan Prince entrusted to his care, and from attempting whose conversion to Christianity he seems to have abstained from a feeling of honour.

His other converts were between six and seven thousand, besides those which his predecessors and companions in the cause had brought over: the number is gradually increasing; and there are now in the South of India about two hundred Protestant congregations, the numbers of which have been sometimes vaguely stated at forty thousand. I doubt whether they reach fifteen thousand; but even this, all things considered, is a great number. The Roman Catholics are considerably more numerous, but belong to a lower class of Indians (for even these Christians retain many prejudices of caste), and in point of knowledge and morality are said to be extremely inferior." p. 433, 434.

The following document proves the high value set on education in some parts of Bengal, and the encouragement given to Missionary labours. Schools had been established at Culna, but were about to be relinquished on account of the inadequacy of the funds of the Church Missionary Association for the District. When the people

learned this, and that Mr. Deerr the Missionary was about to leave them, a petition was addressed to Archdeacon Corrie in these terms :—

“Salutation to the Rev. Mr. Corrie.—
May he live for ever!

The humble petition of the inhabitants of
Culna,

Respectfully sheweth —

That it has given them exceedingly great pleasure that you have established schools among them, by which means their children have enjoyed peculiar advantages.

They are, however, now informed by the Rev. Mr. Deerr, that, in consequence of his being engaged in Calcutta, it will be impossible for him to remain longer among them, on which account the schools must necessarily be closed.

They acknowledge that they formerly entertained some slight degree of apprehension concerning your sacred books; but, in consequence of the Rev. Mr. Deerr making known to them these your scriptures, not only have their fears entirely vanished, but they consider that these books are deserving of the most unqualified reception (most exceedingly acceptable) and highly beneficial; and, on this account, they consider themselves equally benefitted; and rejoice as much as a man born blind when he receives his sight.

Your petitioners, therefore, most respectfully solicit that you, Reverend Sir, (Avatar of Holiness,) will condescend to allow Mr. Deerr to remain among them. He is an excellent and learned man, and is peaceable towards all. If, therefore, you will grant this request, not only will their children have the advantage of his instruction, but the dawn of knowledge will even begin among themselves.

(Signed) Gorachund Gosami,
Kalee Dash Sharbobhonn,
Mubash Turkopunchanoh,
Shambooram Turkalunkar,
Ramkanta Seromoni,
Bishasher Bhotachargio,
Gunga Narayun Bhotacharg,
Kali Dash Mookapadhago,
Neelomoni Gungopadhago,
Bhagobot Sukar,
Bacharam Mullyck.
Brojumohun Roy,
Moddun Mohun Roy,
Modbur Mohun Roy,
Gagaroho.

This petition induced the Committee, at their meeting in December, to resolve on the immediate erection of a temporary building at Culna, to be occupied by Mr. Deerr and his family till a more permanent structure could be raised.”

EUROPE.

Religious Communions.—In a work lately published in France is given the following estimate, said to be compiled from official documents, of the numbers which compose the respective Religious Communions of Europe, Jews excepted. The manner in which the subject is stated, in reference to the United Kingdom, shews that this estimate can be taken, in most cases at least, only as a general approximation to fact :—

England and Wales, 6,000,000 Church of England, 6,000,000 Dissenters.—*Scotland*, 1,500,000 Presbyterians, 500,000 other bodies.—*Ireland*, 500,000 Church of England, 380,000 Dissenters, 5,500,000 Romanists.—*France*, 30,855,000 Romanists, 659,000 Reformed, 280,000 Lutherans.—*Spain*, 11,660,000 Romanists.—*Portugal*, 3,173,000 Romanists.—*Italy*, 20,210,000 Romanists.—*Switzerland*, 1,167,000 Reformed, 580,000 Romanists.—*Germanic Confederation*, 6,750,000 Protestants, 6,700,000 Romanists.—*Netherlands*, 3,500,000 Romanists, 1,500,000 Protestants.—*Denmark*, 1,700,000 Lutherans.—*Sweden and Norway*, 3,550,000 Lutherans.—*Prussia*, 6,000,000 Lutherans, 4,500,000 Romanists, 1,000,000 Reformed, &c.—*Austria*, 14,000,000 Romanists, 2,000,000 Protestants.—*Hungary*, 4,200,000 Romanists, 3,646,000 Reformed, Lutherans, &c.—*Russia in Europe*, 39,000,000 Greek Church, 8,000,000 Romanists, 2,500,000 Protestants, 1,804,000 Mahomedans.—*Turkey in Europe*, 7,500,000 Mahomedans, 2,500,000 Greek Church, &c.
Total—Roman Catholics, 112,878,000; Protestants, 45,632,000; Greek Church, 41,500,000; Mahomedans, 9,304,000,

SYRIA.

At Beyrout, Messrs. Bird and Goodell, American Missionaries, have some pleasing prospects of success. The agents of the Church Missionary Society thus write respecting them :—

“It has pleased God so to bless the labours of the brethren Bird and Goodell, that there are ten or twelve persons whom they consider to be truly converted; while many diligently search the Scriptures, to see if things be so as the Missionaries say.

But it is here as it is throughout the world—he that is born after the flesh, persecutes him that is born after the Spirit. The Greeks, in general, receive the Missionaries well: but the Greek Patriarch of Beyrout fulminates against them; and under the influence, it is supposed, of the Maronites and other Roman Catholics. Not only are calumnies circulated against the Missionaries, but the Patriarch curses and excom-

municates those who maintain any intercourse with them, even the poor who receive their alms!

The same Roman Patriarch has also seized a Young Convert; and has kept him in prison in the convent, now for more than a year: he often causes his victim to be beaten, and compels him to undress and to pass the night in the cold; limiting his sustenance to the smallest portion of bread and water which will prevent him from dying! He assembles the Monks daily round the prisoner to insult him, and allows him neither to read nor write. But when they smite Asaad on the right cheek, he turns to them the other also; and when they tell him that he has a devil and curse him, he blesses: when they interrogate him, he answers by a passage of Scripture, whether they promise or threaten.

The Mussulmans are tolerably quiet; but they avail themselves of all opportunities to fill their purses. This is the manner of effecting their purpose: when any one begins to read the Scriptures or to visit the Missionaries, those of his sect go to the Mussulman Judge, doubtless with a present in their hands, and beg him to cause such an one to be punished: the poor man has no apprehension of the mischief, till a Turk meets him in the street and tells him that he is condemned to buy for example 100lb. of soap of the manufacture of the Pacha, at three livres per lb: whereas the just price is but one livre: if he refuses, they put him into prison, and there beat him till he consents to pay.

This Roman Patriarch has given the Missionaries and other Christians the name of 'Biblicals;' a new word, which denotes a follower of the Bible.

At Tripoli, there is a Greek Bishop who favours the Missionaries and their schools, and does all in his power to engage all men to read the Scriptures.

DOMESTIC.

CORPORATION AND TEST ACTS.

At an Extraordinary General Meeting of the Protestant Dissenting Ministers of the three Denominations, held at the Library in Red Cross-street, on Tuesday, November the 13th, 1827,

Rev. JOHN RIPPON, D.D. in the Chair:

It was unanimously Resolved—

1. That this body esteem it a Christian duty to renew the declaration of the injustice, impolicy, and profane tendency of the Corporation and Test Acts;—their injustice

in excluding Protestant Dissenters from civil and political advantages, accessible to other classes of his Majesty's subjects, not more loyal, or more zealous and active in the support of the Constitution of the country than themselves; their *impolicy* in creating divisions amongst Britons, and in depriving the King and country of the services of a large part of the people of these realms; and their *profane tendency*, inasmuch as they prostitute a solemn and holy ordinance of our religion to worldly and uncharitable purposes.

2. That we do again petition both Houses of Parliament in the approaching Session, for the repeal of so much of the aforesaid Acts as relates to the Sacramental Test.

BRISTOL EDUCATION SOCIETY.

The Bristol Education Society was established in the year 1770, for the Education of Baptist Ministers in Theology, Mathematics, and Classical and General Literature.

It has been the means of affording, in a certain measure, to four hundred ministers this necessary qualification for the discharge of their office. The greater proportion of these have departed from this world; but many of them are still the valued Pastors of our congregations; some are Missionaries; and some are the Tutors of this and other similar Academies.

For many years this was the only Institution for theological instruction in the Baptist denomination.

The progress of information and mental activity in the community, the improved education of the youthful part of many of our congregations, and the more generally acknowledged necessity to our Ministers of a stronger intellectual discipline and a more considerable share of literary attainment, induced the Committee, at the commencement of the last year, to adopt a system of larger requirement in the Academy.

In the new plan, a greater measure of labour is exacted from the Students, and a more strict and diversified exercise is prescribed, at once to promote and ascertain their improvement. As nearly as possible, their whole time is made available to the purpose, and accountable to the authority of the Institution. To this may be added, that a careful judgment is exercised, in deciding on the qualifications of candidates to be admitted to support on its funds. And an examination of the Students in the studies of the past year, takes place on the day previous to the annual meeting, and is reported to the Society.

There is an urgent necessity for an increase of the *permanent* income of this Society. There are at present in the house

twenty Students, and there are applications for the admission of several others.*

The annual expense is about 1350*l.*; while the total annual income, as nearly as can be ascertained, cannot be assumed as more than 1000*l.*

The Committee can unhesitatingly affirm, that the utmost attention is given to economy in the pecuniary expenditure; and the arrangements are such, that the annual expense of every Student, additional to the present number, will not exceed 2*l.* the cost of tuition being fixed, and not proportioned to the number.

The building has apartments for the accommodation of thirty Students; and from the estimate just mentioned it is evident that the ten unoccupied studies might be filled at a very moderate expense. But without increased pecuniary assistance, the Committee will not only be unable to enlarge their number, but even to support the present. In venturing, during the last year, to make a considerable addition, notwithstanding the too narrow limitation of resources, to the number as it had stood in some preceding years, they have, in some degree, proceeded on the principle of faith—unwilling to entertain a timid distrust of obtaining a greater competence of means, when the circumstances of the Academy, and the exertions to render it more eminently useful, should be fairly and more widely represented.

The Committee, while they trust that, in making an earnest solicitation for this assistance, they may justly refer back to the tried and prolonged usefulness of the Institution, are also able with confidence to assure those who are, and those whom they invite to become its supporters, that it is now rendered very materially more efficient to its purpose; and that the reformed system has been acted on with diligence and vigour.

They earnestly and respectfully represent these circumstances to those who feel the importance of a well-instructed, as well as pious ministry, soliciting such assistance as they may have it in their power to supply, either by Donations, or by Annual Subscriptions; and they would still more earnestly urge upon ministers and members of churches, that Congregational Collections are a mode of assistance which, while not burdensome to individuals, would, if only so general throughout our denomination as it is quite reasonable to expect they should be, fully

suffice to the expenditure. When it is considered how large the amount would be of even small but numerous Congregational Collections, how entirely they would relieve the Society from difficulty, and how many are the churches whose Pastors have been educated in this Seminary, the Committee cannot but feel grieved that the average number of Collections for the last six years has been only twelve; and that not more than six churches make a rule of collecting annually. They need not observe, that, in recommending such Collections, it is confidently hoped those individuals in the congregations who would be able to afford their aid in the distinct form of Annual Subscriptions, would be too generous to diminish and sink their proportion of that aid in such smaller contributions as must compose the bulk of those Collections.

In these statements, the Committee are endeavouring to do their utmost to draw a serious attention to the object; being assured that if it can be brought under deliberate consideration, its claims will be acknowledged by those who are able to render it assistance, both by direct contribution and by an exertion of their influence. They intreat to be allowed to urge the plain questions,—Is it, really, a matter of small importance whether the succession of ministers of religion shall, or shall not, come forth with well disciplined, well furnished minds? Is it not apparent that the intellectual and religious movement among the people is likely to call, and does already call, for a greater number of such ministers? Is it not a hopeful and delightful sign of a change in the community that there should be this requirement! But how is this demand to be adequately met with the supply?—It is evident that the Dissenters must have their chief resource, for this important service, in their Academies. And therefore, to withhold from these a speedy and liberal support, will be to make little benefit of a great occasion, to forego the advantages of an opportune season, and to prosecute their operations for religion in a subordinate manner, and with a limited scope, unworthy of the character of zealous servants of God, and reformers of mankind.

But the Committee of the Bristol Education Society trust, that many of those to whom the present statement is addressed, are fully sensible that religion both deserves and needs the best attainable cultivation of mind, in the persons who are to be its teachers and examples; that they are desirous the attachment they feel to the church at large, and to that portion of it with which they are more especially conjoined, may have the best means for being continued onward, and even augmented, in their children and successors; and that they will not suffer

* A friend of the Society has generously agreed to pay 7*l.* a year, for the board of three Students for four years from next Midsummer.

to pass unregarded this appeal in behalf of an Institution, which aspires to hold an honourable rank among the most effectual expedients for rendering the Christian ministry the respected and influential class of men, which it is indispensable to the interests of religion that they should always be.

In June last, the 57th anniversary of this Institution was held, when a very satisfactory account of the proceedings of the past year, was read, from which we feel a pleasure in extracting the Report of the Gentlemen who were appointed to conduct the examination of the Students:—

Academy, Stokes Croft, June 24, 1827.

Having been requested, by the Committee of the Bristol Education Society, to examine the Students belonging to the Academy, in the different departments of learning which have occupied their attention during the past session, we entered on our labour at nine this morning, and brought it nearly to a close at five o'clock. The Hebrew classes were examined in parts of what they had read during the year. The first class was examined in portions of the first fifteen chapters of Isaiah, and likewise in twenty Psalms, beginning with the 50th. The second class was examined in twenty-eight pages of Keyworth's Compendium, consisting of extracts from the Psalms. The third class in the first six chapters of Genesis.

The first Greek class was found prepared with the *Medea* of Euripides, a part of the *Cædipus Tyrannus* of Sophocles, and half of the Speech of *Æschines* against *Ctesiphon*. The second, with the first and third books of the *Iliad*, the Extracts from *Herodotus*, and the *Memorabilia* of *Xenophon* in the *Collectanea Majora*, and the first *Olynthiac* of *Demosthenes*. The third, with about ten pages of the beginning of *Xenophon's Cyropædia*.

The first Latin class was prepared with the third book of the *Odes*, and the first book of the *Satires* of *Horace*; the first two *Satires* of *Juvenal*; the first book of *Cicero De Officiis*; and the *Germania* of *Tacitus*. The second class with the first book of the *Æneid*, the first book of *Cæsar's Commentaries*, and about ten pages of *Sallust*.

In *Geometry*, the first class was examined in the second, third, and fourth books of *Euclid*. The second class in the first and second books.

The Students were likewise examined in some portions of the Lectures which had been delivered on the Divine Attributes, and on some of the doctrines of Christianity. It was also intended to examine them on the evidences of Christianity, but time would not allow us to extend the examination further.

In closing this Report of the examination, we feel great pleasure in expressing our concurrent opinion that the proficiency made by the Students during the past session, fully proves, not only their exemplary diligence, but the faithful and energetic attention which the Tutors must have paid to the duties of their office.

F. A. COX.

JOHN KERSHAW.

Having been invited to assist in the classical department of the above examination, I feel much satisfaction in adding my testimony to that of Dr. Cox and Mr. Kershaw.

J. E. STOCK.

At this meeting the Rev. Dr. Cox preached an excellent sermon from *Dan. xi. 33.* "They that understand among the people shall instruct many:" which, by the unanimous vote of the meeting, he was requested to print.

The Rev. Dr. Steadman was appointed to preach the next annual Sermon; and in case of failure, the Rev. Robert Hall, A.M.

Among other Resolutions, relative to the regular routine of business, the following were passed unanimously:—

That a subscription be opened, for the addition of necessary books to the Library, as recommended in the Report.

The Secretary reported, that the Rev. John Kershaw had proposed to present to the Bristol Education Society, the sum of 100*l.* on the following conditions:—

1. That the interest of 100*l.* be annually presented to one of the six senior Students in the Academy, who shall produce the best Essay on any given theological subject.

2. That as this encouragement to exertion is presented before the Students with the immediate view of leading to the cultivation of simplicity in their ministerial addresses, an especial regard shall, in awarding the prize, be paid to this important object, recommended in the sermon preached before the Bristol Education Society, June 28, 1826.

3. That the Student who has obtained the prize, shall not again be a candidate.

4. That the Prize Essay shall be publicly read, on the day of the annual examination; and that the prize shall be presented to the successful candidate, in books.

5. That the President, the Tutor, and the Examiners for the year, shall decide which, among the Essays presented, is entitled to the prize.

6. That the President and Tutor shall, at each Annual Meeting, announce the subject of the Essay for the ensuing year.*

* The subject announced for 1828, is—*The Tendency of the Doctrine of the Atonement.*

On which it was resolved unanimously.

That the thanks of this Meeting be given to Mr. Kershaw, for his very kind and beneficial gift; and that the sum be added to the stock in the 3½ per cent. annuities, now belonging to this Society, and standing in the names of Trustees, the annual dividends being appropriated according to the condition of the donation, which shall be denominated "*The Theological Prize, given by the Rev. John Kershaw, A. M. Abingdon.*"

Resolved, That the next Annual Meeting shall be held the last week in June, 1828. The sermon to be preached on the Wednesday evening, and the public meeting to be held on Thursday.

In consequence of the very liberal exertions of its friends during the past year, the Society has been relieved of a considerable incumbrance of debt, leaving a balance of one hundred and fifty pounds due to the Treasurer, all other obligations having been discharged. Since the meeting, the Treasurer has received a legacy of 150*l.* left to the Society by the late Henry Fletcher, Esq. of Shadwell Dock; the duty on which was generously discharged by Joseph Fletcher, Esq. the Executor.

ORDINATIONS, &c.

MINEHEAD, SOMERSET.

On Sabbath day, Nov. 4, a place of worship was opened at Minehead, Somerset. The Rev. J. Cocks preached in the afternoon, from Psalm xxvii. 4; the Rev. J. Sutton (late Missionary to India) preached in the evening, from Luke xiv. 17, 18. The congregations were numerous and respectable.

The Gospel has been shut out of this town for many years, but a pious young lady has now let two cottages during certain lives, which are converted into a place of worship, and the people express their anxious desires to hear the word of life. Minehead is a small sea-port town and watering place, two miles from Dunster Castle, one of the most delightful situations in England. Provisions and house-rent are reasonable, and the air very salubrious.

ABERSYCHAN.

Wednesday, Nov. 21, 1827, a new and commodious chapel, 30 feet by 40 in the clear, but without galleries, was opened at Abersychan Iron-works, near Pontypool, in the county of Monmouth.

At half-past ten, A. M. Mr. D. Lewis, of Pennel, commenced the services by reading

the Scriptures and prayer; Mr. R. Pritchard, of Cardiff, preached in Welsh, from Rom. viii. 13, 16; and Mr. T. Winter, of Bristol, in English, from Jer. xxxi. 23.

At three, P. M. Mr. D. Phillips, of Caerleon, read and prayed; Mr. M. Thomas, of Abergavenny, preached in English, from John iii. 16; and Mr. Edmunds (Wesleyan) concluded in prayer.

At six in the evening, Mr. H. Jones, of Ebenezer, Blaenavon, read and prayed; Mr. J. Michael, of Sion Chapel, preached in Welsh from Ps. lxxxiv. 4; Mr. T. Winter, in English, from 2 Cor. v. 18—20; and closed the interesting services of the day in prayer.

The above chapel has been built by the English Baptist friends at Abersyochan, in the midst of a large and increasing population, where divine worship is to be conducted in the English language, for the accommodation of those who are not acquainted with the aboriginal language of the principality; some hundreds of whom now reside in that neighbourhood. A Sabbath school has also been established here, consisting of upwards of 100 children, which in future will be conducted in the chapel.

"May this little one become a thousand, and this small one a strong nation: the Lord hasten it in his time!"

LYNN.

On the 12th of July, 1827, the Rev. George Cole, who, patronized by the Stepney Academical Institution, had for two years pursued his studies under the Rev. John Hemming, A.M. of Kimbolton, Hants. was publicly ordained over the Baptist church at Lynn, Norfolk.

The Rev. J. Jerom, of Wishech, commenced with reading and prayer; the introductory address was delivered by the Rev. T. Williams, of Derebam; the Rev. S. Hewitt, of Swaffham, offered the ordination prayer; the Rev. J. Hemming delivered the charge to the newly ordained pastor; and the Rev. J. Kinghorn, of Norwich, addressed the church. In the evening a sermon was preached by the Rev. J. Puntis, of Norwich.

This interest, which for a considerable period had been rapidly decaying, has greatly revived under Mr. Cole's ministry. Both the church and congregation have more than doubled in number since he commenced his labours among them, while an extensive and important sphere of exertion in that mercantile and populous town, is presented to his enterprising and enlightened zeal.

Erratum—Page 608, note, for provincial read provisional.

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